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*Mahatma Phule, Rajarshi Shahu Maharaj and Dr.
B. R. Ambedkar – Thoughts and works*

Chief Editor

Dr. R. V. Bhole

'Ravichandram' Survey No-101/1, Plot
No-23, Mundada Nagar, Jalgaon (M.S.) 425102

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On

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Role of Rajarshri Shahu Maharaj In Farmer's Development

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Abstract-

India is among the top three global producers of many crops, including wheat, rice, pulses, cotton, peanuts, fruits and vegetables. Agriculture is an important sector of Indian economy as it contributes about 17% to the total GDP and provides employments to over 60% of population. The agriculture is also called as backbone of Indian economy because two third populations are engaged in cultivation of land. It not only feeds people it also supports to the industries in manufacturing by providing the raw materials. In India 82% farmers are small and marginal they contribute 51% of agr cultural input, so small farmers are backbone of agricultural industry. India is lands of villages so majority populations lives in villages and mostly they have a farming occupation. Farmers the hard worker but their life has full of difficulties they lives life of extreme poverty. The agriculture depends upon mercy of rains famines and flood often take away the fruits of farmer then government polices about agriculture is very important because of when farmer get sufficient production then government cannot give its rate, due to large production. So that the life of farmers depends upon nature, new technologies, agriculture related necessary availability of different resources and governments policy.

Keywords- Agriculture, Farmer, Irrigation, Dam and Yarn etc.

In period of Rajarshri Shahu Maharaj state at Kolhapur they try to provide new technologies, agriculture related necessary availability of different resources and governments policy to farmer and helps in development of farmers. He was a social reformer and a visionary who was driven towards the development of his people and the betterment of the socially deprived sectors. He strongly believed in equality amongst all members of the society. In his rule, he initiated many revolutionary schemes in the caste discriminating system to promote equality. He also initiated compulsory free primary education in all his states. He became a leader in industry. The Shahu Mill in Kolhapur is a prime example. Here first yarn and then textile production began. Ginning factories were started at Ichalkaranji, Kolhapur, Shirol, Chinchli, Gadhinglaj. Maharaj made great efforts to improve the living standards of the people. He introduced the "Mass Irrigation Policy" for farmer and also constructs the Radhanagari Dam, considered the second dam in India, on 18 February 1907. This type he gives contribution in farmer's development.

Introduction-

Shahu Maharaj was born on 26 June 1874 at Laxmi Vilas Palace, Kolhapur. On 17 March 1884, he was adopted by Anandibai, widow of Raja Shivaji IV. In the Adoption Ceremony, Coronation Ceremony, Chhatrapati Shahu was respectfully addressed by the citizen's of Kolhapur. . He was a social reformer and a visionary who was driven towards the development of his people and the betterment of the socially deprived sectors. He strongly believed in equality amongst all members of the society. In his rule, he initiated many revolutionary schemes in the caste discriminating system to promote equality. He also initiated compulsory free primary education in all his states.

Kolhapur; a branch of a royal Maratha kingdom of Chhatrapati Shivaji Maharaj; is blessed by the goddess of health, wealth, prosperity and peace Shri Mahalaxmi (Ambabai) who is also known as the mother of this universe. Kolhapur is the land where you find nature that is exquisitely beautiful, animals that are rare, and people who are proud and inviting. It is the land of the mighty river Panchaganga (Confluence of five rivers) and an Indian Gaur (Bison) who resides in Western Ghats. Kolhapur is a beautiful and diverse region with an incredible range of cultures and landscapes located in the world famous Western Ghats of India. It shares its borders with Karnataka, Goa & Konkan. All along this region you will find many green ways passing through Western Ghats. Satara lies to Kolhapur's North and Sangli to East. Previously Kolhapur was a separate Maratha Empire for many decades and a princely state during British government. Kolhapur became a part of Independent India and was absorbed into it during 1947 to 1949. It is known for its rich biodiversity. Kolhapur has successfully conserved its bio diversity, along with the tiger and numerous species of birds, and it provides large number of Indian Bison. But apart from all other things anything about Kolhapur is shortened without mentioning Chhatrapati Shahu Maharaj's name. Truly, he was an architect of modern Kolhapur. Once the late Pandit Jawaharlal Nehru said, "Dams are not just constructions of cement and concrete, but in fact are places of pilgrimage in the modern India." He patronized and encouraged many artists from the fields of music, cinema, fine arts and folk art. He supported and patronized a few writers and researchers too. He helped Dr. Babasaheb Ambedkar for his

education and for his newspaper, the Muknayak. He provided financial aid to gymnasiums and wrestling pitches for instilling health consciousness amongst the youth and he brought prestige to the sport of wrestling. It is because of these efforts that Kolhapur is known as the Pandharpur (one of the most important pilgrimage places) of wrestling. He was a great patron of art and culture and encouraged artists from music and fine arts. He supported writers and researchers in their endeavors. He installed gymnasiums and wrestling pitches and highlighted the importance of health consciousness among the youth.

Objectives-

1. To study the life history of Chhatrapati Rajarshri Shahu Maharaj
2. To study the role of Chhatrapati Rajarshri Shahu Maharaj in agriculture development
3. To focus on agriculture development and its effect in society
4. To aware young generation about role of Chhatrapati Rajarshri Shahu Maharaj in farmers development

Analysis and Result-

Rajarshri Shahu Maharaj took sustainable measures to improve the conditions of the farmers. During the drought of 1902, he recognized the hardship of the farmers' community and made honest attempts to solve the problems in agricultural activities. He introduced the "Mass Irrigation Policy" in the same year. For this policy, he appointed irrigation officers who investigated every village in his province and arranged irrigation fund for the villages according to the severity of the drought condition. He also initiated the construction of the Radhanagari Dam on February 18, 1907, in the Kolhapur city to solve the problems of irrigation. The project was completed in 1935. The dam stands proof to Chhatrapati Shahu's vision towards the welfare of his subjects and made Kolhapur self-sufficient in water. Not only did he take efforts to provide irrigation to the farmers, but he also made credits accessible to farmers looking to buy technical equipment. He also established the King Edward Agricultural Institution to teach farmers modern techniques to increase their crop yield and different farming methods.

He became a leader in industry. The Shahu Mill in Kolhapur is a prime example. Here first yarn and then textile production began. Ginning factories were started at Ichalkaranji, Kolhapur, Shirol, Chinchli, Gadhinglaj. Maharaj made great efforts to improve the living standards of the people. He introduced numerous projects that enable the citizens of his kingdom to develop self-sustaining business such as The Shahu Chhatrapati Spinning and Weaving Mill, dedicated marketplaces for farmers and cooperative society for farmers to eliminate the involvement of middlemen in trading. He always strived to build an environment of growth and development for his subject. Rajarshri Shahu Maharaj was a strong-willed man with a vision and mission of betterment and upliftment of the socially deprived sections. He dedicated his life to this objective and worked tirelessly for the same. He initiated the first known reservation system to abolish the system of caste segregation and the exploitation of the lower castes. The motive behind his relentless efforts was to make education available to all the members of the society regardless of caste and creed. He was a strong advocate of equality amongst all members of the society. As the King of Kolhapur, Rajarshi Shahu Maharaj decided to construct the Radhanagari Dam, considered the second dam in India, on 18 February 1907, foundation stone laid down in 1909. The Dam was completed in 1935 and has been working at full capacity since 1938. While it is said that post medieval age Indian kings in general overlooked the problems of common citizens but Radhanagari Dam is the living illustration of Shahu Maharaj's vision towards the development and welfare of common citizens. The Dam is being used for irrigation as well as hydro-electricity power generation. "Radhanagari Dam is the mission of my Life." These were the words of Shahu Maharaj. He dedicated his life for this dream. During the construction of this dam Maharaj used to stay in his bungalow Benzar Villa, which went underwater after the construction of the dam. Probably due to decreased rain fall and dried up surroundings, it has again visible for the tourists in the modern day. It's solely because of the visionary Shahu Maharaj that Kolhapur is self sufficient in Water Management, unlike places like Latur. This was in fact the vision of Kolhapur's King Shahu Maharaj almost 100 years before when he decided to construct Radhanagari Dam, which is considered the second dam in India (next to Kallanai by Karikala Chola), on 18 February 1907. Once the place of the dam was decided, the construction of houses for laborers and officials started which took almost two years, so the foundation stone for the dam was laid down only in 1909. In those days, there were neither engineering experts nor the availability of a skilled labor force; hence the work progressed at a very slow rate. There is a story about the shortage of funds also in air but King Shahu Maharaj was determined to complete the project so that the water for irrigation would be available in abundance and add to the per capita income of Kolhapurkars.

Radhanagari Dam was completed in 1935 and since 1938 has been working at full capacity. While it is normally it is said that post medieval Indian kings and rulers overlooked the problems of common

citizens, Radhanagari Dam is the living illustration of Shahu Maharaj's vision towards the development and welfare of common citizens. In 1909 the construction in Ratnagari a dam creating Maharani Laxmi Tank with another twenty new tanks bringing revolution in the Irrigation and drinking water systems. Radhanagari Dam is a gravity dam on Bhogawati River near Radhanagari in the state of Maharashtra in India. Construction was initiated by visionary Rajarshi Shahu on 18 February 1907. The dam is being used for irrigation as well as hydro-electricity. The dam is located amidst scenic surrounding in the backdrop of thick forest cover. The scheme was suggested by Pandurangrao Krishnajorao Shinde, Esqr, BA, I.S.E ref to report by Henry Howard, British India. Considering the suggested advantage towards increasing irrigated land up to 15000 hectares and satisfying Kolhapur municipal water requirement, the share capital raised was paid back to concerned share holders who had planned for thermo-electric (by letting all water into Konkan for electricity generation) and mining project. Because of Mr Shinde's suggestion, the scheme was handed over to government in interest of people, after the capital invested was realised. (Ref report by Henry Howard of Madras Engineering Works) Scheme was approved by Rajaram Maharaj or else would have been a thermal electric project, in favor of British industrial syndicate as suggested in the Second opinion of Sir Vishveswarayya. In 1941 PK Shinde was specially appointed as Chief Engineer due to his technical competency and experience. Today Radhanagri Dam is the main reason for flourishing agriculture, and jaggery industry in Kolhapur District. The water need of Municipal Corporation of Kolhapur is satisfied through this dam. This dam is famous for its automatically operated 7 gates, which doesn't require any electrical or mechanical power to operate it. Till now this technology is not in any of the dam in India, except this dam. The height of the dam above lowest foundation is 42.68 m (140.0 ft) while the length is 1,143 m (3,750 ft). The gross storage capacity is 236,810,000 m³ (8.363×10⁹ cu ft).

Rajarshi Shahu implemented a number of projects in his Princely State, like establishing the Shahu Chhatrapati Spinning and Weaving Mill, Shahupuri market, a market for jaggery, construction of the Radhanagari dam and co-operative societies for farmers. He made credit available to the farmers and backed research to modernize agriculture. To increase the yield of cash crops and the use of technology, he established the King Edward Agricultural Institute. These were his experiments in the areas of agriculture, co-operatives and industry that yielded high benefits for his subjects. He not only facilitated education and healthcare, but also introduced projects like the Shahu Chhatrapati Weaving and Spinning Mill, and dedicated marketplaces generating dignified employment. He also established cooperative societies so that farmers could be emancipated from the clutches of precarious middlemen. Endeavoring to modernize agriculture, Shahuji Maharaj made credits available to farmers wanting to buy advanced equipment. He founded the King Edward Agricultural Institute to train farmers in crop yield and farming techniques; and also initiated the Radhanagari Dam and made Kolhapur self-sufficient in water facilities. When upper-caste rulers would hold complete control over the donations, assets, and incomes of religious institutions in Kolhapur, Shahuji Maharaj issued an order stating that those assets belonged to the government. Shahu Ji Maharaj not only did pioneering social reforms but also he got executed many developmental and other welfare works. He built hostels for students. He started work of Shahu Chhatrapati Spinning and Weaving Mills in 1906. Many reforms were initiated to improve existing commerce, industry, judiciary, policing, crime reduction means. He saw to it that rules are for the betterment of people not to harass the Maharashtra famous for Jiggery production since 18th century Kolhapur district has been producing sugarcane and jiggery since long. In 1886, Chatrapati Shahu Maharaj established a Jiggery market for Kolhapur region. Traders were given plots and other concessions and were persuaded to start market. 27% of total sugarcane production in Kolhapur division is used for jiggery production as compared to merely 11% in rest of the State. Jiggery from Kolhapur is being exported in great quantities to 44 countries around the world including Pakistan, Australia, Germany, and Sri Lanka and so on. Present exports of Jiggery from Kolhapur region valued at 250 – 300 Crores. He introduced a number of projects that enabled his subjects to self-sustain in their chosen professions. The Shahu Chhatrapati Spinning and Weaving Mill, dedicated market places, establishment of co-operative societies for farmers were introduced by the Chhatrapati to alleviate his subjects from middle men in trading. He made credits available to farmers looking to buy equipment to modernise agricultural practices and even established the King Edward Agricultural Institute to teach the farmers to increase crop yield and related technologies. He initiated the Radhanagari Dam on February 18, 1907 and the project was completed in 1935. The dam stands testament to Chhatrapati Shahu's vision towards the welfare of his subjects and made Kolhapur self-sufficient in water.

His seminal contribution in social, political, educational, agricultural and cultural spheres earned him the title of Rajarshi, which was bestowed upon him by the Kurmi warrior community of Kanpur. Shahu Maharaj had the same attitude as the Shakkarte Shivaji Maharaj who used to command not to show his

mind even with the stalk of a ryota. The The order says, Wheat, sorghum, pulses etc. grains, flour, sugar, spices etc. should be taken to Huzur's own kitchen as far as possible from Kolhapur. Goats, chickens, eggs and other commodities should go to the market village near the place of destination and pay cash to the owner wherever he goes. Wheat, sorghum, pulses etc. grains, flour, sugar, spices etc. should be taken to Huzur's own kitchen as far as possible from Kolhapur. Goats, chickens, eggs and other commodities should go to the market village near the place of destination and pay cash to the owner wherever he goes. The performance of the material collection should never be told to the police constables. If the wells in the village buy milk from Isma during the invasion, the owner should pay all the money in the village according to the price in the village. We are not satisfied with the situation of being a farmer or a soldier. So we need to get involved in trade and other high quality businesses. Although most of us are involved in agriculture, we still need education. There is no movement that does not need education. Nowadays farming has become so systematic that anyone who wants to succeed in it should be able to read and understand books on the subject. He never looked at agriculture in the traditional way. He insisted that my farmer should be wise, he should take new crops. So at that time he experimented with planting many new crops. In it he paid attention to the caste itself. He experimented with the cultivation and processing of many crops such as silk, veldtode, cocoa, Indian rubber, hemp, flax, belgavi potatoes, lac, shingade, tapioca, (shabu), Cambodian cotton. He planted coffee and tea near Panhala. During the First World War, the British had a shortage of steel. At that time, the British melted the guns in India and used them for weapons. Shahu Maharaj gave the guns to Kirloskar Company, a steel plow maker for the farmers, so that the British would not have to carry their guns in their state. Shahu Maharaj had started agricultural schools for the farmers to get training in modern agriculture. Maharaj used to hold grand exhibitions of agriculture and livestock to understand the modern farming techniques in agriculture. He wanted a museum to provide information about agriculture. Due to this, the first building of this agricultural museum was built in the post-Shahu period. Agriculture and farmers were also at his heart. His passion for agriculture and farmers was extremely sensitive. Our whole country is agricultural. Maharaj's kingdom is also agricultural; but it is a fact that the farmer is living in a state of stagnation. So their capabilities were also limited. The population of Kolhapur at that time was between eight and nine lakhs. Today she is much more. The main occupation of this land was agriculture. Businesses are booming today. There is a network of co-operative spinning mills, sugar mills and similar industries, agro-based industries. Agriculture was the main occupation during the reign of the Maharaja; but the farm was divided into small pieces. The sharing transaction created such small pieces. He wanted to change it and turn it into a big farm. Maharaj also traced various agricultural experiments and research for the same. He encouraged farmers to replace old tools with new ones. For this, they also started activities like demonstrations, exhibitions, and agricultural institutes of experts. He organized exhibitions of animals suitable for agriculture. He successfully implemented new crops in addition to the traditional ones. He became a leader in industry. The Shahu Mill in Kolhapur is a prime example. Here first yarn and then textile production began. Ginning factories were started at Ichalkaranji, Kolhapur, Shirol, Chinchli, Gadhinglaj. Maharaj made great efforts to improve the living standards of the people. It was about thought, creativity and warmth.

Conclusion-

India is agriculture country many population depend upon agriculture but the Indian agriculture is magic of monsoon rain. The rainy season is when good then crop production is high, but a rain not comes properly then crop in agriculture faces different problem. For this problems solution Indian farmer need governments helps but any government not given proper solution. So that farmer's lives not developed well many farmers does suicide so farmer's suicide is one of most serious problem occur in our country? Rajarshri Shahu Maharaj took sustainable measures to improve the conditions of the farmers. He provide a basic facilities like irrigation system, it increase the crop production and solve problem of drought. Shahu maharaj also given market for farmer to sold their production in his state. Small industries like Jiggery production, Weaving and Spinning Mill and also arranged grand exhibitions of agriculture and livestock to understand the modern farming techniques in agriculture. So the farmer of Kolhapur developed their life in that period. Today also farmer also facing different problems the government solve that problem and developed the farmer's lives.

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The Challenges Faced by Persons with Disabilities in Employment at Workplaces in India

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Abstract

The present study explores about the challenges faced by persons with disabilities (PwDs) in employment at workplaces in India. The study's main objective was to educate Indian businesses on disability inclusivity when it came to hiring PwDs. PwDs in India face many obstacles in their quest to learn marketable job skills and find a job that provides a living wage. For centuries, PwDs have been marginalized and humiliated in nearly every culture. Their population is one of the most neglected and underappreciated. PwDs fall into the lowest socio-economic supports, making them social outcasts. They've been deprived of the right to express themselves, to find their own personality, and to develop for a long time. More than half of those polled said that their biggest challenges were gaining practical access to the workplaces, communicating with coworkers, and getting information. Concerns were also raised regarding how others treated PwDs in the workplace, as they feared this would result in discrimination and low self-esteem among PwDs. Despite the element that perspectives on job possibilities have shifted dramatically, there are still numerous long-term hurdles and challenges to overcome in order to reap the maximum advantages. Employers also emphasized the benefits of a strong business brand, better education, and a broader pool of potential employees, including PwDs, and a wider range of employment opportunities for these people. PwDs were worried about sick leave and maintenance fees when they were hired, which contrasted significantly with what PwDs thought of themselves. A complete evaluation of all laws and programs, however, reveals how they have been unable to have much of an impact despite the legal framework's emphasis on promoting employment for PwDs. Every one of the unplanned efforts must be replaced with ones that are more planned and integrated to enhance PwDs at workplaces in India. PwDs will be motivated to contribute to the economy due to the gradual expansion of career opportunities in the employed population. The study comes to a conclusion with a look at possible issues and possibilities, as well as the need for more focused and ongoing attempts to improve PwDs at workplaces in India.

Keywords: Challenges, PwDs, Workplace, Employment, and India.

Introduction

The majority of PwDs indicated that their families would prefer to retain and care for their handicapped loved ones rather than enable them to work full-time outside of the house in this survey. Obtaining an academy degree may help people get out of poverty. Families and relations of PwDs have used disparaging language towards them, which has led to conflict. PwDs are some of the most economically and culturally underprivileged groups. With an ageing population, this number is only going to rise. PwDs often felt that being different made them unwanted in the open job market. Everyone, even their own families, opposed those who wished to work and become self-sufficient. For the most part, those with disabilities said that their families would prefer to keep and care for their handicapped loved ones rather than allow them to work full-time outside the home. This inquiry uncovers a slew of grave problems. Following our investigation, it became clear to us that workplaces do not respect or respect diversity in any way. We found that PwDs, particularly those working in the official and informal business sectors, face access and special planning difficulties. Investors and others in the public sector have almost no access issues. In general, PwDs face greater discrimination than others. There are also concerns about job and financial security. PwDs often believed that since they were different, they were not welcomed in the general workforce. Workers who wanted to become self-sufficient faced opposition from everyone, even their own families. Unemployment may be lessened by obtaining a college degree. People with higher education levels are more likely to work in the public sector, have a higher quality of living, and be more aware of disability rights. People with less education are more likely to find employment in the informal economic doing tailoring, embroidery, and bag manufacture, according to the research. The limited access and suitable adjustments continues to cause problems for PwDs in the workplace. Lack of suitable lodgings may deter PwDs in the rural and informal sectors from looking for work. It was interesting to hear about people's experiences with low wages and pay disparity in the formal and unofficial sectors of the economic system. In the respondents' opinion, a lack of unity and cooperation among PwDs is a major barrier in

developing solutions to these challenges in the workforce. PwDs have historically been marginalized and disenfranchised from many aspects of society. In India, PwDs are often blamed on destiny. Disabled people have had their basic human rights violated because of the widespread idea that bad karma from a previous life is to blame for their present state (Jagadish Chander, 2013). Discrimination against handicapped persons is made worse when it is coupled with gender bias towards disabled women. Disability has a negative impact on the lives of disadvantaged people. PwDs are employed in a number of professions throughout the world, including farming, manufacturing, medicine, retail, bus driving, and computer technology (Domzal C, Houtenville A, Sharma R, 2008). PwDs can perform the amount of jobs if they are in the right environment. Several studies performed in developed and developing nations show that PwDs in working age had lower employment rates and greater unemployment than the general public. Lack of employment is one of the main ways that disabilities may contribute to poverty (Scott K, Mete C, 2011). Many employers do not consider PwDs when looking for new employees. Because of perception, fear, and myth, workplaces across the globe continue to be hostile to PwDs. PwDs' misconceptions abound, such as the notion that they seem unable to work or that making adjustments for them at work is expensive. Despite common perception, many companies have found that PwDs are more than capable. These examples demonstrate both the drawbacks of not employing PwDs and the benefits of doing at workplaces in India.

Persons with Disabilities

About one billion PwDs live in developing nations, where they are heavily represented among society's lowest strata (about 15 percent of the world's population). PwDs are often subjected to harassment and marginalization in everyday life. In other words, people are systematically barred from participation in development programs and financial resources in all sectors of society (including work, education, and healthcare). Nearly everybody will experience some kind of disability at some point in their lives, whether this is temporary or permanent. Globally, disability affects 600 million individuals, according to the International Labor Organization (Thibodeaux, 2011). Country to country has a different way of identifying as well as treating impairments. While referring to the people, most people have heard terms like "severely handicapped individuals," "people with disabilities," "disabled folks," and so on. For a more accurate description, we should say "disabled people," because the word refers to a problem that has developed as a result of person and their surroundings, rather than "people with disabilities" (WHO 2001). It was the UN that coined the phrase "persons with disabilities" for its Convention on the Rights of Persons with Disabilities (UNPD) in 2006. A person's disabilities condition increases the chances of their taking on temporary, part-time, or self-employed positions that results in a shorter tenure, fewer advancement opportunities, and lower pay (Schur, 2002). In order to assist these individuals find and keep jobs that pay a fair salary, governments all around the globe are doing all they can. Countries all around the globe are doing all they can to make it as easy as possible for these individuals to find and keep jobs that pay enough to live on. PwDs' lives are in danger because of the many challenges they encounter on a daily basis. Having defeated these issues is something we owe to coming generations as well as ourselves. Most importantly, removing these impediments will open doors for millions of individuals who have great things to offer the world. A global effort is needed by government representatives to stop failing to provide health and rehabilitation for billions of PwDs. Several problems must be addressed before PwDs can fully engage in society on an equal footing with their peers. People who have been disabled for a long time, whether physically, mentally, intellectually, or sensory, fall into this category (UNCRPD, 2006). Only PwDs and the institutions that support them have the experience and knowledge to know how to successfully integrate them into the society they are living in today disadvantaged persons as well as the organizations that advocate on their behalf. Institution need to communicate and cooperate with PwDs to receive technical assistance, capacity development, and data access in order to foster integration and achieve the broader idea of "leaving no one behind." This would not only benefit us, but it would also demonstrate to the rest of the globe how much potential there is for improving the lives of everyone in employment at workplaces in India.

Employment and PwDs in India

In spite of the fact that labor is critical for PwDs, their options are severely restricted. There is some evidence to suggest that individuals with disabilities have a hard time finding work primarily because employers are ignorant of disabilities and so do not want to hire them. PwDs who want to be self-sufficient must be able to go to school and work. When looking at the economic participation of PwDs, a variety of criteria are taken into account, including the type of disability, gender, where they live, and what they do for a living. Having the ability to work gives people with disabilities a way to earn a living, build social networks, and move up the socioeconomic and cultural ladder. Many PwDs have the ability and desire to

work and to help their community and society as a whole (Waterhouse, Kimberley, Jonas & Glover, 2010). Employment has a significant impact on people lives, including PwDs (Norasmah, 2014; Zinaida, 2006). PwDs are also more likely than non-disabled people to work component and in customer service employments, and to hold high - skilled locations (Houtenville et al., 2016). Whenever it comes to dealing with disabled employees and their accommodation requirements, businesses worry about someone being left with a worker who cannot be reprimanded or dismissed for fear of a lawsuits. The capacity of a candidate to perform job tasks must also be assessed, because there aren't enough handicapped employees to fill all of the available jobs. Lack of competent handicapped employment candidates is yet another problem (Stephen, Lita & Erica, 2011). Contrary to popular belief, employers who use PwDs are generally pleased with the results (Snyder et al., 2010). Occupational accidents, turnover rates, and achievement are all low among employees, regardless of whether they have disabilities or not (Lengnick-Hall, Gaunt, & Kulkarni, 2008; Stone & Colella, 1996). There is indeed a greater likelihood for PwDs to engage in lower-paying employments than for people who aren't afflicted (Maroto & Pettinicchio, 2014). To discover out what issues workers with disabilities encounter, researchers conducted a study. To help people with disabilities find better jobs, the author is now undertaking study on employments in India. PwDs face resistance from employers for a number of reasons, according to prior studies. When it comes to employing handicapped individuals, employers are frequently worried about the financial expenses, productivity, and skill levels that might result. They're concerned that hiring another person would need changing the working atmosphere (Solovieva, et.al, 2010). Because of the nature of the study, these results are only valid for a small group of people. With the facts we have, it's impossible to draw any judgments about cause and effect. Even if our detection method variables associated with employment for PwDs, they also demonstrate that initiatives targeted at enhancing the well-being of PwDs must take handicap category and geographic inequities into account. While developing our model, we're constrained by a small set of parameters. In terms of employment, factors like age and socioeconomic level are likely to matter. The models' explanatory capacities were similar in urban and rural areas. Springer Nature's terms of service of use also applicable to the contents. We retain all of our patent rights. To compare our results to those of previous study requires caution because how each study group defines impairment differs from the next (Jefferey R, Singhal N, 2008). As formerly said, many Indian PwDs hope to find employment. The succeeding section discourses how most Indians with disabilities can be successful on their own in most situations without having to spend a lot of money on specialized tools and devices. Each of these factors has an impact on the capacity to find work for a PwDs. Because of these inequalities, even while India has made strides in disability law and in adopting poverty reduction strategies that focus on PwDs, the country's efforts may be hindered. PwDs have a hard time engaging completely in many parts of daily life, particularly employment. If a worker has a disability, their ability to do their job tasks may be hindered. Many employers value the ability of PwDs to be productive over the ability of their own personnel. The living situations of PwDs are unlikely to improve fairly under national policy unless local variations are recognized. PwDs in India's states and union territories have employment difficulties that must be better addressed. This information might be utilized to create a local strategy that shows how to enhance the well-being of everyone who employs in India's workplace.

Discrimination against PwDs in Workplace

Discrimination against PwDs in the workplace is really nothing new. To make people aware and acknowledgement of the role, achievements, and future of PwDs in society, a paradigm change from a 'charity' approach to a 'human right' strategy is required (ILO, 2006). Employers must respect disabled employees' rights to reasonable and favorable working circumstances, such as equal opportunity and fair pay for equal labor, as well as safe and healthy working conditions and protections against discrimination and redress for grievances. Adverse chances may lead to prejudice, despite the fact that PwDs are no less competent than the overall population. Discrimination against PwDs has changed substantially from a legal standpoint to a societal one (Oliver M, 1990). The disability model identifies between impairments by highlighting that social limits reflect the degree of disability without taking variations into account. The CRPD's preface to the medical model of disability uses bio-psychosocial concepts (ILO, 2004). The official language, despite conceptual shifts, nevertheless views disability as a medical illness, depicting the individual as cut off socially and physically from the larger setting (Jefferey R, 2008). Many employed PwDs believe they are discriminated against in the workforce, make when it relates to compensation, other employment terms and circumstances, and mandated by law reasonable adjustments for their disability (Snyder, Carmichael, Blackwell, Cleveland, & Thornton, 2010; Neath, Roessler, & McMahon, 2007; Balsler, 2000). When discrimination was used to carry out, PwDs are unfairly treated or hurt as a result of their participation in a marginalized group (Corrigan et al. 2001, Stone and Colella 1996). PwDs are often

considered friendly, although their competency is often rated as low (Fiske et al., 2002). As a result, employees with disabilities face discrimination since their integrity is treated with sympathy rather than with respect (Coleman, Brunell, & Haugen 2015; Cuddy, Fiske & Glick 2007; Louvet 2007). There is a "top-down" strategy where universal policies are imposed to all PwDs without regard for the heterogeneity of their situations, studies claim. When it comes to discrimination, disabled employees face it from their employees as well as their employers. Discrimination towards the elderly grows more pronounced as one gets aged. Regular attacks and exploitations are much more common among PwDs than among the general population. PwDs, particularly in the workplace, are mocked and their complaints go unresolved. Whenever we inquired about the assessment system, we were told that an employee's treatment of SC/ST teammates has a classification. As a result, there are no safeguards in place to ensure that disabled personnel are treated with dignity. PwDs are frequently subjected to discrimination. Their unemployment rate is high, they've been labelled as "low performers," and they've been effectively locked out of the employment markets in India.

Challenges faced by PwDs in Workplaces

PwDs confront numerous challenges while striving to enter the employment. Lack of formal education and/or training, as well as financial restrictions, may make it very difficult for them to obtain work. Consider the employer's perspective on disabled employees and the workplace's characteristics when making hiring decisions. Practical evidence suggests that social security teams can encourage people with disabilities to quit their jobs and apply for disability benefits (Maureen Gilbert, 2010). When it comes to discovery work, enrolling, and working in a factory, most PwDs face an array of challenges. Assess the challenges experienced by PwDs employed in public agencies, as well as their long-term impacts. PwDs confront numerous obstacles when it comes to finding work. The age, gender, and overall conditioning of the person being evaluated can all be parts of the process. Employers, family, and society benefit of the entire prohibit career progression, yet public programs like retirement support it. It's hard to link PwDs to employment. These issues need to be addressed if PwDs are to be included in India's workforce. Numerous Indians, including PwDs, have considered going into business for themselves as a feasible option. The government has developed a number of programs to assist citizens in establishing their own corporations and to aid micro, small, and medium-sized enterprises in getting off the ground. The Disability Act of 1995 places a 3% cap on poverty-reduction initiatives. At the moment, though, it isn't being put into practice very successfully at all. The underrepresentation of PwDs in these programs stems from a range of factors, including a lack of accessibility. Obstacles and challenges the existence of PwDs in the workplace has a significant effect on the career options of underprivileged persons. This should not, therefore, stop them from adopting aggressive measures to resolve their problems. Entrepreneur with disabilities may have a better chance of finding work in the labor market if they pursue entrepreneurship. Finally, disabled entrepreneurs and people will benefit greatly from the entrepreneurial concept and execution. These are among the most significant challenges that PwDs experience in employment at workplace In India:

1. A few individuals are just focused with the disabilities.
2. It isn't always easy to locate the required accommodation.
3. Accommodations could need to be made to accommodate a specific situation, but teammates and employers are often unaware of this distinction.
4. There is indeed a great variety in the disability populace which is sometimes overlooked.
5. Employers may make derogatory or disrespectful comments about appropriate workplace accommodation, even if they are offered.
6. When an employee discloses a disability, employees can be dismissive.
7. Disabilities that are not really visible can create a unique plethora of challenges.
8. Especially people with long-standing, strong workplace relationships can be precious by the unfavorable perception of a disability.
9. Several PwDs told Insider that their bosses and peers routinely misunderstand them.
10. Even the most well-intentioned employees can make a PwDs feel uneasy.
11. For some PwDs, employments that require travel might pose unique challenges.
12. Some people truly understood that in order to establish their worth as an employer, they got to focus harder than others.

Conclusion

Depending on their disability type, reading level, gender, and geographic area, PwDs have an extensive range of employment experiences. A failure to recognize these differences may restrict the benefits of India's current efforts to develop poverty reduction methods that focus on the poor with

disabilities. The survives of PwDs will not improve if national policies do not take local peculiarities into account. The distinctions across disability kinds in various Indian regions are required to better understand the employment challenges experienced by PwDs. As a result of this data, policymakers would have the evidence they need to craft better local regulations. Organizations must enhance public awareness about disability rules and improve relations between employees and people with disabilities if they are to counteract this prejudice. In this study, employees' understanding of workplace disability increased, while employers' perceptions and evaluations of potentially impaired employees did not. According to the study's findings, the overall diversity video led to better perceptions and higher ratings. The much more effective way to reduce disability prejudice in the workplace is to provide disability-specific information alongside information on a diverse variety of other subjects. This latest results show significant differences between urban and rural settings, different types of disabilities, and gender. As a result, PwDs are still marginalized. As we get closer to 2030, we must ensure that no one, especially PwDs is left behind. PwDs must be recognized as a human resource capable of producing and engaging if a strong nation is to be built in employment at workplaces in India.

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Contribution to English Prose Writing by Dr. Babasaheb Ambedkar

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Abstract:

Prose writing of Dr. Babasaheb Ambedkar comprises many books on Economics, Politics, Religious, and social issues. His Who were the shudras, Castes in India, The Untouchables, What Congress and Gandhi have done to the Untouchables, Mr. Gandhi and emancipation of the Untouchables, Riddles in Hinduism, Philosophy of Hinduism, Revolution and counter revolution in Ancient India, Buddha or Karl Marks, the Buddha and his Dhamma and other books are noteworthy. He was champion of human rights. He has close concern with lower or downtrodden strata of Hindu society. His writing or work highlights the problems and the issues of common and oppressed people. He raised voice of oppressed and depressed people through his prose. In his work logical thinking and intellectual integrity could be found. In Indian English prose writing, his contribution is unparalleled.

Keywords: Dr. Babasaheb Ambedkar, Religious, Economic, Social, Political, Philosophy, Caste, Shudra, Hindu.

Introduction:

“Literature must be an analysis of experience and a synthesis of the findings in to a unity” (Rebecca West). It is substantially true that literature is a reflection of society. It is usually means works of prose and poetry. It is important because it develops reader’s knowledge, critical thinking, and foster empathy for others, reduces stress and develops personal experience. It also provides particular values, themes, and important messages to the readers. Most important purpose of literature is to explore different ideas and become a good human being expected by the society. Literature tries to pave the way of readers to see varied elements, ways of thinking, traditions, rituals, costumes and beliefs of human civilization. Literature has no boundaries. It can touch everything like Political, Social, Economical, religious, Cultural elements. Such elements are the basis of literature. Present research paper focuses on the prose writing of Indian English writers in general and Dr. Babasaheb Ambedkar in particular. The paper studies Dr. Babasaheb Ambedkar’s prose thoroughly and evaluate his contribution in Indian prose writing. The main objective of the paper is to study how Babasaheb Ambedkar’s prose writing helps to understand the cross-sections of the society and how it works and helps in the present scenario.

English Prose Writing A Brief History in India:

The writing of Indian English prose has its history in Anglo-Indian and Indo-Anglian literature. Anglo-Indian literature is the literature written by the English men whereas Indo-Anglian literature is the literature written by the Indians who wrote in English. The pioneers of Indian prose writing were Raja Ram Mohan Ray, Bankim Chandra Chatarjee and others. ‘Raj Mohan’s Wife’ (1866) is the first Indian English Novel which was written by Bankim Chandra Chatarjee. He also wrote India’s first political Novel ‘Anand Math’ (1884). Raja Ram Mohan Roy is regarded as a great Indian master of Indian English prose. His writing includes journalistic essays on the topics like Vedanta, Hindu religion, social reforms, and political issues. He also wrote a short autobiographical sketch. Pandit Neharu, Nirad Choudhari also wrote on different issues. Krishna Mohan Banerji, Ram Gopal Ghose, Harish Chander Mukrriji, Bal Shastri Jambhekar, Govind Rande, Mahatma Phule, Dr. Babasaheb Ambedkar wrote on social, political, economical, educational, issues. Rabindranath Tagore, Swami Vivekanand, Arbindo, produce noteworthy prose. Tagore’s prose in English reveals him to be an Internationalist and a humanist. He derived his thoughts from the Upanishads, Buddhism, Vaishnavism. Sir Arbindo wrote a mass of prose writings on religious, metaphysical, social, political, cultural, and literary topics. His prose was the articles contributing to the journals and newspapers. Vivekananda’s works consists of his spiritual speeches, lectures abroad. Mainly he speaks on the Hindu religious philosophy and its greatness.

English prose writers in India including diasporas are responsible to bring chances in material reality and theoretical perspectives of Indian English prose. Early Indian English prose writers like Mulk Raj Anand, R.K. Narayan, and Raja Rao in their work tried to depict the downtrodden society, Indian middle class and traditional culture, and ethos of India with the resourceful use of English. In the later period prose writers like Markandeya, Bhabani Bhattacharya, K.S. Venkataramani, Chaman Nahal, Ruth prawer Jhabvala, Nayantara Sahgal, Arun Joshi, and Kushwant singh depicted the social reality of the times. Their writing was largely based on the realist ideology. The very thematic and variegated analogy could be found in the writing of Mahatma Jotirav Phule, Dr. Babasaheb Ambedkar and other social

thinkers and creative personalities. Writers like Bharati Mukherjee, Jhumpa Lahiri, Anita Desai, Kiran Desai, Kavita Daswani, M.G. Vassanji, V.S. Naipaul, Hari Kunzru, and other provided on the inside views of the problems faced by the displaced people in their adopted nation. They have changed the traditional notions of the home, nation, native and alien. These writers tried to differentiate binary division of cultures that is the east and the west. All these writers brought out the power politics and subjection of marginalized. In fact, the writing about marginalized is the outcome of quick urbanization of Indian society, awareness of human rights, and emphatic role of democracy. Moreover it is emerged from the age of old problems of gender, caste and ethnicity. It is obvious that Indian prose writers portray their experience in vivid prose narrative. They mould and reshape their ideas. For this they experimented with the set literary patterns and parameters.

Dr. Babasaheb Ambedkar (April 14, 1891 to December 6, 1956):

Dr. Babasaheb Ambedkar a great Indian prose writer, Scholar, and social reformer, exhaustively pondered over various issues of Indian society. In his writing, he has proponed new theories and arguments. With the modern anticipation he derived impartial conclusion. His deep research in the humanities helped mankind a lot. His legacy as socio-political, economical, religious thinker and reformer had stupendous effect on modern India. He passionately believed in individual freedom and criticized caste society. His anthropological view is very clear. His work seems to be the cultural ethos of Indian society. He studied and analyzed the various problems, issues of the marginalized. In his writings and speeches he upheld the equalitarian principle very strongly.

In Indian English prose, Dr. Babasaheb Ambedkar's writing had significant place. He extensively wrote on Indian tradition and culture. He found that Hinduism and Buddhism are the two religious main streams which people accept widely. Both the religions have had influence on each other. His writing focuses mainly on the emancipation of the downtrodden from the shackles of the age-old dominance of orthodox Indian society. There was not equal treatment for everyone in Indian society. The untouchables were not allowed in Hindu temples, they could not draw water from public tank or well, they have no right to admit in the schools, and are prevented from moving about freely in public places. Manusmriti decried Shudra, stunted their growth, impaired their self respect, and decided their social, economical, religious, and political slavery. Dr. Babasaheb Ambedkar writes all about liberty, equality, justice, fraternity, in his prose work which gave a lot energy to the Untouchables and downtrodden.

Dr. Babasaheb Ambedkar's prose work:

Dr. Babasaheb Ambedkar has discussed social, economical, philosophical, religious, cultural issues in his books. His major prose works include 'Who were the Shudras?', Essays on Untouchables and Untouchability, Castes in India, and 11 other essays, Philosophy of Hinduism, India and Pre-Requisites Communism, Revolution and counter Revolution in ancient India, Buddha or Karl Marx, Riddles in Hinduism, Problem of Rupee, The Untouchable, Pakistan or Partition of India, What congress and Gandhi have done to Untouchables, Buddha and his Dhamma, Waiting for Visa, Ancient Indian Commerce and other books mainly dealing with the true problems of the poor and slave considered by the society.

Dr. Babasaheb Ambedkar in his books, 'who were the Shudras' and 'The Untouchables who were they and why they became Untouchable' found that the concept of Hindu society is far different from the other societies in the world. He searched the origin of Shudras and Untouchables in these books. Basically Hindu society does not believe in the principle of equality of man and woman as well as man and man. It differentiates man on the basis of caste and creed. In fact Hindu scriptures like Manusmriti upheld the caste system. Hence Dr. Babasaheb Ambedkar strongly opposed and rejected Hindu notions and caste system. His 'Riddles in Hinduism' gives an exposition to the beliefs propounded by Brahmanic theology. It is intended for common mass of Hindus think about religion rationally. Dr. Babasaheb Ambedkar exposed the falsity of Hindu scriptures with rational thinking. He also stated that how the Ramayana and Mahabharata have contradictory elements in it. Dr. Babasaheb Ambedkar's seminar paper 'Caste in India: their Mechanism, Genesis, and Development' throws light on Indian social problems that is caste which is practiced from long time. Through his critical analysis, he searched the roots of caste system and opined that it has its origin in Brahmanic literature that is Manusmriti. Dr. Babasaheb Ambedkar's most pungent attack on Hindu society is found in his undelivered speech 'The Annihilation of Caste'. It discusses the reformation in Hindu social order. It condemns the religious iniquity. It also criticizes orthodox religious leaders and caste system in general. In his 'Revolution and Counter Revolution in Ancient India' he considered the rise of Buddhism as Revolution and the Counter Revolution pioneered by Brahmin's resulted in to decline and fall of Buddhism. Brahmin Vedic religion had many bad and unauthentic practices. In Yadnya (Fire sacrifice) Brahmin offered animals and Ghee with no region. Buddhism opposed such bad practices of Vedic religion. It is the function of literature in any form to reflect the reality of

human life. 'It is the true product of brain and heart'. Dr. Babasaheb Ambedkara's writing topics are the result of this. They are from 'literature of knowledge', 'literature of thoughts'. Basically his topics are social, religious, spiritual, political and economical. All these are the result of his serious thoughts on matters concerning contemporary society. As W.H. Hudson puts that literature in any form or matter, 'is a vital record of what men have seen in their life, what they have experienced of it, what they have thought and felt. It is thus fundamentally an expression of life through the medium of language'. Dr. Babasaheb Ambedkar stands out as a distinctive, discursive writer in Indian English prose. In his prose works, he puts innovative theories. His analytical explanations of Hindu philosophy proved his intelligence and thinking ability. Dr. Babasaheb Ambedkar's writing not only renders reality but it aspires to the status of literature. Because his sincerity as a writer and his individual talent with the degree of sensitiveness.

Conclusion:

Dr. Babasaheb Ambedkar unveils the reality of the contemporary society. He focuses the nature of the people who suffered due to the caste. The prose writing of Dr. Babasaheb Ambedkar highlights the downtrodden people. It depicts the sufferings and plight of outcaste Hindu people. Dr. Babasaheb Ambedkar becomes literary voice of Untouchables. In short, Dr. Babasaheb Ambedkar has contributed at a great extent in Indian English prose writing.

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Multidimensional thoughts of Mahatma Phule on Indian Economics.

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Abstract:

Jyotirao Govindrao Phule occupies a unique position among the social reformers of Maharashtra in the nineteenth century. While other reformers concentrated more on reforming the social institutions of family and marriage with special emphasis on the status and right of women, Jyotiba Phule revolted against the unjust caste system under which millions of people had suffered for centuries and developed a critique of Indian social order and Hinduism. During this period, number of social and political thinkers started movement against such systems and methods. These thinkers aimed at upliftment of the status of women socially, economically, educationally and politically.

Mahatma Phule nurtured a favorable perspective of the British Rule in India because he thought it at least introduced the modern notions of justice and equality into the Indian society. He also criticized the economic policy of the British rule in many respects it was unfavorable to the poor peasants.

Mahatma Phule was the first defender of human equality and rights. We should understand and appreciate the profound significance of his unflinching espousal of the rights of man which remained till the end of his life a major theme of his writings and a goal of his actions. Mahatma Phule was the first defender of human equality and rights. We should understand and appreciate the profound significance of his unflinching espousal of the rights of man which remained till the end of his life a major theme of his writings and a goal of his actions. Mahatma Phule was the first defender of human equality and rights. We should understand and appreciate the profound significance of his unflinching espousal of the rights of man which remained till the end of his life a major theme of his writings and a goal of his actions. Mahatma Phule was the first defender of human equality and rights. We should understand and appreciate the profound significance of his unflinching espousal of the rights of man which remained till the end of his life a major theme of his writings and a goal of his actions. Mahatma Phule was the first defender of human equality and rights. We should understand and appreciate the profound significance of his unflinching espousal of the rights of man which remained till the end of his life a major theme of his writings and a goal of his actions. Mahatma Phule was the first defender of human equality and rights. We should understand and appreciate the profound significance of his unflinching espousal of the rights of man which remained till the end of his life a major theme of his writings and a goal of his actions. Mahatma Phule was the first defender of human equality and rights. We should understand and appreciate the profound significance of his unflinching espousal of the rights of man which remained till the end of his life a major theme of his writings and a goal of his actions. Mahatma Phule was the first defender of human equality and rights. We should understand and appreciate the profound significance of his unflinching espousal of the rights of man which remained till the end of his life a major theme of his writings and a goal of his actions. Mahatma Phule was the first defender of human equality and rights. We should understand and appreciate the profound significance of his unflinching espousal of the rights of man which remained till the end of his life a major theme of his writings and a goal of his actions. As we stated earlier he wanted to create a new social system in India based upon equality, justice, liberty and fraternity. In the history of India he was the first person who spread women education by opening girl schools and opened orphanages for widow women and their children. He was the first Indian who was honoured by British Govt for his noble work. He was severely criticized by Brahmin samaj for his noble work and attacked by them. But he continued with his movement. He sacrificed his life for the upliftment of untouchables, peasants and women. Mahatma Jyoti Rao Phule is regarded as the most important figure of social reform movement in India. He is regarded as the father of Indian social revolution.³

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social revolution.

Introduction:

He was First revolutionary and leader of downtrodden, peasants and supporter of women's education. He paved the way for the new era of social activism. He established many institutions and tried to remove manmade inequality. He was the first active leader of downtrodden and introduced us to humanity. He was propagator of Human unity and national progress. Women empowerment is an essential concept these days as Y.V.Satyanarayana rightly said, "The dominance of men over women is an age-old practice, but after the advent of democracy and democratic institution, almost every nation recognized the freedom, equality, and human rights of women. Now, women are entitled to live with self-respect and dignity by exercising various rights to women in the past and its ongoing effects in the present should be properly addressed by way of empowering women in all spheres of social life." Phule was not economic theorist but he had a keen observation about the exploited class. The first

chapter of Shetkaryancha Asood describes in detail how in the name of religion Brahmins were persecuting the Shudras from the cradle to the grave. There was no limit to the religious rites and rituals imposed by Brahmins on the Shudras. The chapter also describes how the Brahmins who could not acquire higher education, under the garb of a sanyasin, exploited the ignorant and the uneducated. He also said, "Since the white government bureaucrats are mostly in a stupor due to their life of luxury, they have no way of getting any information about the true condition of the farmers, and their overall carelessness allows Brahman employees to dominate all the government departments. Between the two, the farmers are so much looted that they have no bread to fill their stomachs or clothes to cover their bodies Mahatma Phule was closely witnessing the loot of farmers by feudal, money-lenders and the government. He was aware of the poverty, famine, and pains of farmers. He himself was a farmer, so he was acquainted with the pains of farmers. These issues are reflected in his books like;

The Whip of Farmers'

He effectively analyzed the economic issues in his writings and commented on the problems of farmers. He depicted that how the farmers and his family have been squeezed and exploited by all. He used very penetrating and pertinent language to uncover these issues. The description made by him applicable even to the present scenario. Phule focused on the bitter realities of the contemporary life of farmers and suggested that common should be freed from it. In order to make changes in the lives of farmers he suggested some changes along with enough availability of water to farming. The farmer should be saved from the religious-social lootings. So, the farmer must be educated. In short, it shows that he was intending to bring changes in the material life of farmers Mahatma Phule was the first thinkers in the Maharashtra who openly expressed his views. Though his thoughts were not in formal or technical language but it is true that he had proper understandings of the ceaseless exploitation of farmers and workers. He considered this question not only as economic but social-religious-and cultural. Keen analysis, intellectual approach, sharp thinking, reflective attitude and the capacity to go beyond the traditions in order to find out economic reflections were some of the features of Phule's nature. He was the pioneer of the movement of farmers and workers who inspired the mass. He made two groups; exploiter and exploited Farmers who owned a small piece of land used to make their living on fruits, flowers, fodder, grass and wood from nearby forest. The new government had started the department of forests which covered all hills, valleys, waste lands and grazing grounds thereby making the life of the farmers who used to depend upon them difficult.

British officers had increased the rate of land tax even though the income of the Farmer had declined. Farmers were being exploited by the money-lenders and Brahmin officers of the revenue and irrigation departments and from the judiciary. Due to severe poverty and declining conditions of the lands, farmers could not come out of the problem of indebtedness. In these cases the lands were transferred to the money-lenders. Another problem faced by the rural economy was that of the unfair competition by the British goods. Because of the inflow of these cheap and superior goods enlarge quantity, the indigenous craftsmen of the villages and towns suffered great losses and in many cases they had to close down their hereditary business. Those who worked in cottage workshops lost their jobs, thereby increasing the proportion of unemployment in the rural areas. The Indian economy was characterized by high degree of poverty, illiteracy, ignorance and social inequalities. To solve these problems five-year plans have been adopted from 1951 onwards. The major objective of planning in India was acceleration of economic development with justice, for this process the State has been assigned a crucial role. Initially public sector was expected to control the commanding heights of the economy. Public sector would not only take into account economic goals like profit maximization but also consider social aspects like providing access to deprived sections to participate in the development process and thereby provide justice. In case of socially and economically deprived section like Scheduled Castes and Scheduled Tribes, a variety of special development programmes have been launched in addition to general development programmes. The western impact and the capitalist mode of production introduced in the country opened new areas of accommodation, adjustment and opportunities. Under the National scheme of Liberation and Rehabilitation of Scavengers and their Dependants co-operatives of scavengers called sanitary marts have started functioning in various states in India. On the basis of his in-depth knowledge of the rural economy and the agriculture sector, Phule suggested certain solutions to these problems. The first and the most important solution to the problem of the poverty of the farmers which Phule suggested was construction of bunds, tanks and dams so that sufficient water was made available to the farm. He wanted the government to take up schemes such as soil conservation, animal breeding and teaching of modern techniques of farming, holding exhibitions of agriculture annually etc. He I pointed out that unless agriculture was made profitable, the agricultural banks which were talked about in those days would not succeed. He asked the government to reduce the burden of taxes on farmers in order to make agriculture profitable. After paying

land chess and local funds, each person in a farmer's family was left with less than three rupees for a month, when an ordinary Brahmin or British officer used to get fifteen rupees in a month for his miscellaneous expenses. Thus, Phule had shown a rare understanding of the economic problems of the Indian Society. Though he had welcomed, as seen earlier, British rule he had realized how Indian economy, especially its rural sector, was being ruined by the colonial connection. The high caste elite nationalists had shown how wealth was being drained to England from India. Phule who was looking from the view point of farmers and lower castes could see another type of drain of wealth i.e. from rural sector to urban sector, from peasant economy to the Brahmin domain. It should be pointed out that Phule did not make any class differentiation then the peasantry.

Conclusion:

Phule's concern for the condition of the weaker sections is also reflected in his economic policy. Instead of industrialisation he reposed faith in agricultural sector which need to be given special attention since majority of the weaker sections earned their livelihood through agriculture. He also wanted to impose restrictions on the practices of money lenders and Brahman officers of revenue and irrigation department who join together to inflict harsh oppressions on the Dalits. He was also opposed to the inflow of the British goods to the farthest region of the country which caused heavy losses to the local business. They were forced to close down their business which further aggravated Unemployment in rural areas is a serious issue. In order to overcome this problem posed to those involved in the agriculture sector he suggested certain agricultural reforms which include ensuring adequate water to the farmers by providing irrigation facilities. He also urged the government to reduce taxes on agriculture to help the farmers get profits out of their products.

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Measures Undertaken by Government for development of Agriculture sector in India

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Abstract

This paper aims to describe the significant role of agriculture sector in Indian economy with the help of some points such as, contribution in GDP, generation of employment opportunity, supply of foods, supply of raw material to agro based industries and contribution in export. Attempt has been made to describe the measures taken by government for the development of agriculture sector. Like, Creation of institutional framework, improving capacity of farmers to wait, training to farmers, administration of agriculture products, ensuring credit supply, encouragement to cooperative marketing societies, cooperative processing societies and cooperative farming, etc. This paper is based on secondary data available on websites of various institutions for instance: Central warehousing corporation, Food Corporation of India, The Commission for Agricultural Costs & Prices (CACP), NABARD, Nafed, etc.

Keywords: Sustainability, Agriculture sector, etc.

As Indian economy is agro base economy, agriculture sector plays significant role in economy. Process of structured transformation starts with the economic development. After independence, since 1951 India has adopted planning to accelerate economic growth. As a result of planning, India has achieved industrial and economic development at rapid pace. In the process of economic development scope and role of agriculture sector decreases and scope of industrial and service sector increases. But still agriculture sector has remained prime sector in Indian economy in terms of contribution in GDP, generation of employment opportunities, supply of foods, supply of raw materials to agro-based industries, contribution in India's export. Significant role of agriculture sector can be explained by following points.

Contribution in GDP

Share of agriculture sector in GDP is continuously decreasing after independence. but still agriculture sector contribute significant share in country's GDP. The share of Agriculture, forestry & fishing in Gross Value Added (GVA) was 17.1% during **2017-18 (PE)**.¹

Generation of employment opportunity

In rural area, agriculture sector still provides employment to large share of working population. Due to inadequate employment opportunities apart from agriculture sector in rural area, large portion of labour force have to remain dependant on agriculture sector for employment. As a result of this, problem of disguised unemployment creates in agro base economy. Agricultural labours who seem to be working in farm but their contribution in total agricultural produce remain zero are called disguised unemployed labour. Labour intensive technique is used in agriculture sector. Therefore it creates large employment opportunities. And it is necessary to provide employment in countries like India with over population.

Supply of foods and raw material to agro based industries

Agriculture sector is a major source of food supply to increasing population. Agro based industries uses agriculture products as raw material to produce final products for human consumption.

Contribution in export

Developing nations like India export agriculture and primary goods more because they have unfavourable terms of trade in industrial goods. India exports different agriculture products to various countries and earn valuable foreign currency which can be used to import necessary goods for economic development. Although agriculture sector is playing important role in Indian economy agriculture sector and Indian farmers are facing a number of problems and challenges, such as low productivity of land as well as labours, lack of capital, inadequate irrigation facilities, inadequate credit supply, low bargaining power, seasonal fluctuations in prices of agriculture products, small size of land holding, use of tradition method, incapability to use modern machineries and globalization.

Measures undertaken by government for the development of agriculture sector

Arthur Lewis in his model mentioned that by transferring surplus workers from agriculture sector to industrial sector, process of industrialization can be accelerated and it will also reduce over burden of population which is on agriculture sector². After independence, government has undertaken various measures for the development of agriculture sector and they are following.

Institutional framework

Government has established various intuitions to provide different services to farmers. Such as, NABARD was established on 12 July 1982³. Nafed was established on 2nd October 1958⁴. Central warehousing corporation was established during 1957⁵. The Food Corporation of India was setup under the Food Corporation's Act 1964.⁶ Agricultural Prices Commission was established in January 1965. It was renamed as the Commission for Agricultural Costs & Prices (CACP) in 1985.⁷

Capacity of farmers to wait

Due to poverty Indian farmers can't wait for good prices to their products. They have to sell their products immediately after harvesting at any prices. In order to increase the capacity of farmers to wait, cooperative marketing societies give them advances. Most of the agriculture products are highly perishable. Hence cold houses are required to store them at low temperature until they receive good prices. Central warehousing corporation builds cold houses and ware houses in rural markets all over India.

Cooperative marketing society

Indian farmers are unorganised. They sell their products individually in market to organised traders and middle men. Therefore, Indian farmers have less bargaining power compared to middleman traders. To increase farmers' bargaining power, it is necessary to organize them. This is done by forming cooperative marketing societies.

Cooperative processing society

Cooperative processing societies are established to make process on agriculture products. As a result of process, products can get high prices and income of farmers can be increased.

Training to farmers

There is necessity to give training to Indian farmers as they cultivate land by traditional method. Most of them don't have the skills about modern techniques hence their productivity has been remains very low.

Administration of agriculture products

Administration of prices of agriculture products is done by government to control the seasonal fluctuations of products. For this purpose, minimum support prices are declared. Through administration of prices, government ensures the certain profit to farmers and at the same time, takes consideration of purchasing power of poor peoples.

Credit supply

Timely and regular credit supply is necessary for any kind of business. Farmers also require various types of loans like short term, medium term and long term loans. Government has established many financial institutions to provide loans to farmers after independence. Such as NABARD and rural development banks. Government has also encouraged for establishing various cooperative banks. In order to provide sufficient loans by low interest rate to farmers agriculture sector has been included in preferential sector.

Cooperative farming

Small size of land holding is main cause of low productivity of land because small and marginal farmers can not use big machineries. Therefore they don't receive benefits of large scale production, their production cost remains high and profit remains low. To make big size cultivable land, cooperative farming is one of the solutions.

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Role of Libraries on Women Empowerment

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Abstract

This paper tries to know about the role of Libraries on women empowerment. I have been a librarian for the last 23 years. I have studied the importance of libraries and its impact on society. This paper mainly focuses on women in general and college girls in particular. It also throws light on various initiatives taken by government, NGOs to open public libraries for girls and its impact. At the end, it concluded with the need of awareness among women about Information Communication Technology and uses. It also throws light on needed improvements in infrastructure facilities in these libraries.

Introduction

Since the Ancient India libraries play important role. The Nalanda University in Bihar (300-850 A.D.) had a huge library complex known as Dharmaganj. Jagaddal, Kanheri, Mithila, Odantapuri, Somapuri, Ujjain, Vallabh, and Vikramsilla were the other seats of learning which had good collections of manuscripts in the libraries attached to them Since the time of independence we have seen rise in number of Universities and colleges. Though it is a college or universities libraries play its unique role. Every library is a source of information may be it is political information, economical information, technological information. We can rightly say that libraries are the epicenter of knowledge. This epicenter can play a important role in women empowerment. Today Women are opening the windows of their mind to see this world. They are imagining themselves in better position. They are achieving good things and improving their own life. Libraries played a small but important role in their life. As Shidney Sheldon has said "Libraries store the energy that fuels the imagination. They open up windows to the world and inspire us to explore and achieve, and contribute to improving our quality of life." Libraries plays an important role in an institution, an University or in a society as large.

Uses Of Library

The Usage Libraries:

While analyzing the present scenario of literacy rate of women it is found that both literacy rate and the rate of entering into jobs in private and public sectors are increasing. Women are demanding more information in all the fields. This is mainly because of their empowerment which has enlightened the knowledge from the libraries

Usage Of Libraries:

Periodicals are published in a continuous series at regular periods, and they are displayed prominently to the women readers and renewed when new issues are received. Periodicals are the one of the major sources to supply the latest information to the women and also some periodicals which have been published are concentrating on different matters regarding women.

Usage Of Newspapers:

The Newspapers contain the various news in different areas in World, Nation, State and Local, and also provide feature articles and entertainment items. It is one of the information source to women at a cheaper rate and help to develop the knowledge. It provide current information in time without delay and bringing to achieve aims and objectives of women and colored supplements in order to attract more number of readers.

Usage of communication technology:

Communication technology accelerate the process of development and changes in the country as well as the women. In India threshold of new communication revolution of which satellite, computer, television and video are major manifestation. The whole country is technically knit together through satellite and television and can have women experience of joy, grief, information to women.

Improvement of culture:

Libraries promote keen participation in reading and support in all the arts and promotion of culture. Library conduct the extension activities like lectures ,seminars, symposium, book exhibition and cultral gathering for their readers. **Promotion of Recreation:**

Library encouraging the positive of leisure and providing and conducting extension activities for change and relaxation of their users. The library materials including Books, Magazine and Newspaper are

facilities recreational reading to women, and also provides Audio visual material in performing arts which may also be organised in the library to make them real community centre.

Promote the Desire of Books:

Library promote the reading habit of women to satisfy them and also promote the desire for books. Library made an attention to their women users to provide the books for their demands and making books available.

Decision Making Process

Decision making is the important process on women empowerment and the library play a very important role in the women empowerment with socio-economic, culture and educational development of women. The process of decision making is by which the women take their family matters of education, occupation, dress and also including the marriage life of the their child.

Controlling Bad Habits:

Being a Social institution public libraries are conducted the various classes in various subject including health and mental problems and also motivate their users to become a good men with out bad habit.

Conclusion

Public library is very important in the life of any nation. It attempts to meet various needs of readers, provide various information sources and services. Public library play important role in women empowerment process. Hence it has been established as a crucial place in the life of women, as it provides information that is essential for the women empowerment. It will help for their own development, family and community development. From the analysis, it stated that library has to play a vital role for the improvement of women. Various information sources of the library are not sufficient to meet the needs of women users and the infrastructure and facilities of the library has to be improved. Majority of the women under study are not aware of the information technology applications. Hence there is an urgent need for effective orientation programmes, workshops, seminars etc among women that only they can exploit the maximum benefit from application of information technology.

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Dr. Babasaheb Ambedkar's Thoughts on Culture: An Overview

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Abstract:

This paper has attempted to understand the cultural thoughts of Dr. B.R. Ambedkar. It presents an overview of his cultural thoughts. It goes back to the deep past and studies the contribution of the social reformers and thinkers who have given importance to the 'cultural history' of India. In India, the roots of culture could be better located in Pre-Vedic period. It is well-known that Vedic period had tremendous influence on Indian psyche. Later, Buddhist philosophy and culture had significant contribution in Indian Society. This paper presents an overview of cultural development of India and the cultural thoughts reflected by Dr. B.R. Ambedkar. It discusses the development of culture in India.

Keyword: Culture, India, Hinduism, Buddhism, Caste, etc.

Introduction:

The word 'culture' comes from the Latin word 'cultura' which means 'growing'. (*Compact Oxford Dictionary Thesaurus and Wordpower Guide p.208*). Culture is the most significant part of human life. It is found across the globe. *Longman Dictionary of Contemporary English* defines culture as the beliefs, way of life, art, and customs that are shared and accepted by people in a particular society. Many thinkers and philosophers, anthropologists, sociologists have tried to define culture. Culture includes languages, regions, customs, artifacts, symbols, etiquettes, art, industries and many more things. Indian culture is unique and vivid. Indian culture seems to be the one of the ancient cultures in the world. It is well-known that Indian culture has valuable contribution in the field of religion and ethics. Culturally, India is very rich. There are various cultures and sub-cultures in India. One could find that there is unity in the upper strata of the Indian society whereas the lower strata has been neglected and suppressed by the upper castes people. There are cultural drifts between these groups. Lord Gautam Buddha, Saint Kabir, Mahatma Jyotiba Phule, Chhatrapati Shahu Maharaj and Dr. B.R. Ambedkar expressed their thoughts on culture and worked extensively to eradicate cultural hegemony of the upper castes people. Dr. Ambedkar took Hinduism for scrutiny. He studied Indian cultural history thoroughly. His thought-provoking ideas on Indian culture are reflected in his prose work. In fact, his prose work is full of cultural thoughts. His cultural thoughts are very instrumental to bring the true nature of Indian society. The present research paper is an attempt to study Dr. B.R. Ambedkar's cultural thoughts and presents an overview of Indian culture.

Literature Review:

Lord Gautam Buddha, the founder of the world religion of Buddhism and who rediscovered Middle Path to get the freedom from the ignorance and suffering from the grief. His preaching includes ethical training, self-restraint. The Buddha criticized Brahminic practices like animal sacrifice and the caste system. Through his discourses we can understand that he expressed various thoughts on culture and condemned Vedic rituals. Kabir Das, was a 15th-century Indian poet and revolutionary saint. He raised questions over the meaningless and unethical practices in Hindu and Muslim religions. He upheld the principle of Truth. His cultural understanding was matchless. His followers continue his religious legacy through the Kabir Panth (Path of Kabir). Mahatma Jyotiba Phule (1827-1890) was a social reformer, thinker, writer and anti-caste activist. He worked for the social, cultural, educational upliftment of the women and the untouchables. His books 'Brahmananche Kasab' (1869), 'Gulamgiri' (1873), 'Ishara' (1885), etc. throw light on Indian society and cultural dominance of the upper caste. Chhatrapati Rajarshi Shahu (1874-1922), was a great democrat and social reformer. He worked for the betterment for the untouchables. His progressive thoughts and policies left everlasting impact on Indian society. He was against cultural, social discrimination of upper caste people. Dr. B. R. Ambedkar (1891-1956), was one of the iconic personalities in the history of modern India. He has studied Indian society from the cultural point of view. He threw light on the pathetic conditions of the Untouchables, Shudra and Caste system in his writings.

Other writers like N.K. Bose have provided a civilizational view of sociology. He understood Indian society through historical, inductive, textual and functional methodology. Yogendra Singh has emphasized on culture and tradition of Indian society. His books 'Modernization of Indian Tradition', 'Cultural Change in India' are considered as outstanding books. R. K. Mukherjee focuses in the study of Indian Culture, Civilization, Art and Architecture. According to him, the theory to understand Indian society could be created by looking at the Indian Philosophy, art, culture and tradition. G. S. Ghurye, an Indologist, is considered to be the great thinker and scholar of Indian culture and society. His books 'Caste and Race in India' (1932) and 'Culture and Society' (1947) discuss the Indian societal structure. M.N. Srinivas, a sociologist, defines Indian society through structural functional approach. His books 'Religion and Society among the Coorgs of South India' and 'Social Change in Modern India' are considered as the best-known works.

Background of the Paper: This paper tries to understand the roots of Indian cultural history. Like West, culture in India is deep rooted in social, political and intellectual world. Most of the studies in culture have given much consideration to development of culture in the West than in India. In India, most of scholars wrote about culture and traced the various social, political and cultural historical development of culture. This paper highlighted the various cultural thoughts that has been dominated in the writings of various cultural scholars in India.

4. Methodology: This paper has been prepared by looked upon the contribution of various thinkers and writers in the disciplines Cultural Studies, and humanities. It also has tried to go back to the ancient and medieval history to conceptualize the cultural events and figure out the prominent cultural thinker. It has used all the secondary sources available. It has used historical and comparative approach to interpret the sources. Historical method means the historical accounts available in the origin and growth of culture in India. Comparative method means the comparison between the east and west as well as between various cultural thinkers in India.

Analysis and Discussion:

The analysis and discussion of the paper emphasizes on the two points. Firstly. It discusses the history of the origin of culture in India. Secondly, it analyzes the growth and development of Indian culture. It tries to understand the major contribution of Dr. B.R. Ambedkar in culture in India.

History of the Origin of Culture in India:

In ancient India, Charvaka, Lord Buddha were considered as a great social and religious reformers and thinkers. During the 13th and 14th century Saint Kabir, Mahatma Basveshwar, and Nanak, etc., were considered as great reformists and their thoughts are still considered as relevant. In the 19th century Mahatma Jyotiba Phule has greatly influenced with his revolutionary social and cultural ideas in the society at large. In the 20th century Dr. B.R. Ambedkar became the strong voice of the Untouchables and raised their social and cultural issues in India.

Growth and Development of Cultural Thoughts:

India has rich cultural heritage ever since Harappan and Indus Valley Civilizations (c.7000-c.600 BCE). Indus Valley Civilizations was the heritage of ethics, thinking, traditions, history, artifacts, political views, social norms, personalities, and technologies. In c. 2000-c.1500 BCE Aryans migrated in India and brought their gods and Sanskrit language. After the decline of Indus Valley Civilizations Vedic or Aryan culture spread all over in India. Vedic culture assimilated with the existing culture but introduced their belief system in India. The aboriginal religions such as Buddhism and Jainism, opposed the Vedic way of life. Around the end of the 15th century Sikhism developed its own philosophy and religious and cultural thoughts in Indian society. In a broad sense, Indian culture is an amalgamation of various religions, race, languages, rituals traditions, and beliefs.

Cultural Thoughts of Dr. B. R. Ambedkar:

Dr. Ambedkar's cultural thoughts paved the new way in Indian society. His extensive research in philosophy, religions, sociology, history, anthropology, economics and other branches is very valuable. Through his prose writing we can get an insight in the history and growth of social, economic, educational, cultural, philosophical, religious thoughts in India. Moreover, his cultural provocation is remarkable.

Caste in India, is a significant cultural treatise on Indian caste system. In this seminar paper, Dr. Ambedkar evaluates the different opinions and theories of the well-known writers, thinkers and philosophers. He found that Indians are mixture of Aryans, Dravidians, Mongolians, and Scythians. Ethnically Indians are heterogeneous. He states that it is the unity of culture that binds the people of India. He discusses the endogamous and exogamous nature of Indian Caste system. It is insightful and novel contribution in the field of culture and anthropology.

Annihilation of Caste is one of the seminal works of Dr. Ambedkar. In this speech he focusses on the varied and vivid nature of different groups, societies in India. He writes:

“Culture spreads by diffusion and that is why one finds similarity between various primitive tribes in the matter of their habits and custom, beliefs and thoughts, although they do not live-in proximity.” (Ambedkar, B.R. p. 27)

In the above statement he pointed out that we can see likeness in the different culture even though they do not live in one others company.

On Indian caste system he opines:

“As a matter of fact, Caste system came into being long after the different races of India has commingled in blood and culture”. (Ambedkar, B.R. p. 24)

It shows that in India, caste system had come into existence after heterogeneous people amalgamated into one culture. In India, ‘Caste System’ is a special feature of society. It is a unique feature of Hinduism. Dr. Ambedkar in his ‘*Thoughts on Linguistic States*’ he states:

“In the case of India, the social structure is built up on the caste system, the special product of Hindu civilization and culture.” (Ambedkar B.R. p.167)

It means that Indian social structure is erected on the caste system. And the caste system is the gift of Hindu culture.

Dr. Babasaheb Ambedkar in his Essay “*Civilization or Felony*” describes the importance of civilization in the following words:

“Civilization is indeed no easy gain. But civilization is very vital thing, not for one generation but also for the next. The civilization of one generation, when inherited becomes the equipment of the next. This social heritage is absolutely essential for each generation.” (Ambedkar, B.R. p. 135)

Dr. Babasaheb Ambedkar in his magnum opus “*The Buddha and the His Dhamma*” not only depicted the life and teaching of Lord Buddha but drew the cultural ethos out. He writes:

“Not high standard of living but a high standard of culture is what give happiness”. (Ambedkar B.R. 369)

It means that the happiness is not depend on the great measures of living but it depends on the high norms of culture.

Dr. Ambedkar brought out the pathetic condition of the Untouchables and their place in Hindu society. In his essay “*Slaves and Untouchables*” he put the plight of the Untouchables in these words:

“...The Untouchables has no entry in the higher arts and civilization and no way open to a life of culture. He must only sweep. He must do nothing else.” (Ambedkar, B.R. p. 17)

It shows that how the Untouchables are treated in Hindu religion. There is no scope for him. His job was only to serve upper caste people and do the cleaning all time.

Indian culture is predominantly is a struggle between Aryans and non-Aryans. There are vast differences among these two cultures. Dr. Ambedkar pointed out some significant differences in his “*Riddles in Hinduism.*” He states:

“The difference between the Aryans and the Non-Aryans was cultural and not racial. The cultural difference centered around two points. The Aryans believed in Chaturvarna. The Non-Aryans were opposed to it. The Aryans believed in the performance of Yajna as the essence of their religion. The Non-Aryans were opposed to Yajna.” (Ambedkar B.R. p. 163)

It shows that Aryans and Non-Aryans were two distinct cultures. Both the cultures had their own believe system. Aryans were believer in Yajna whereas Non-Aryans did not believe in Yajna.

In short, Dr. Ambedkar’s thoughts on cultural issues are varied in nature. His analysis of Indian society is thought-provoking. His social, historical, cultural, political and economic interpretations are noteworthy.

Findings: This paper has looked into the major issues and challenges of culture facing both in its theoretical and application of it. This paper has discussed the historical context of the origin and development of culture in India. In this way paper seems significant from the viewpoints of social, political, historical, and cultural.

Recommendations:

Different institutions, associations who represent culture in any capacity should take initiative in debates or organize seminars, conferences, workshops, symposia to review and rethink on the topic and content of culture. They should invite expert academicians and research scholars to deliver lectures on different aspects of culture. They should express their opinions on the nature of culture. The present-day cultural problems and challenges should be addressed. Cultural Studies should be given due recognition in universities and colleges. Cultural Studies, as a branch of knowledge, studies different cultures of the world. It provides more scientific basis and results. It has been developed as interdisciplinary approach. All

over the world it developed various methods, approaches and theories to understand the culture. Culture is to be known as the prized possession of man. Now, the other branches of knowledge or disciplines like political science, history, sociology, economics, etc. are taking help of cultural approaches and methods to understand their field of research. Therefore, there is great need to train more and more scholars in cultural studies for deep understanding of culture and emerging social issues and problems. The government should take initiative to create more space for cultural scholars in public organizations.

Conclusion:

This paper has given deeper accounts of the cultural thoughts of Dr. Babasaheb Ambedkar and presented an overview of cultural history of India. It has drawn the major issues and challenges that the suppressed class had faced in India. It discussed the various thoughts of other thinkers about culture. Indian society is more complex in nature due to its heterogeneous nature. Cultural research helps us to understand that complex society in more scientific way. Cultural studies provide various angles to acquire more knowledge. Therefore, such deep understanding of cultural phenomena could be more significant for the both individual and the society.

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A Study On Passenger Satisfaction Towards E-Service Of Southern Railways With Reference To Coimbatore Junction

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Abstract

ECRM – This concept is resulting from E-commerce. It also uses net atmosphere i.e., intranet, extranet and internet. Electronic CRM concerns all forms of managing associations with patrons making use of Information Technology (IT). ECRM is enterprises using IT to integrate internal institute resources and external marketing strategies to understand and perform their customers' needs. Comparing with traditional CRM, the integrated information for ECRM intra organizational collaboration can be more efficient to communicate with customers Railways occupy the most momentous place in the system of transport in almost all the countries. Railways provides place to industrialization. Though the enlargement of railways has started very late, railways has engaged the most premier place among all the means of transport. Measuring the contentment of passengers of Railways regarding the ECRM online service provided by Coimbatore railways establishment, help the passenger's easy way to analyze the utility of their service. Hence the need arise for the study.

Introduction

Transport service system has become an integral part of universal man's life. In modern life, people travel from one place to another place due to personal or official purpose through the mode which is convenient to them. Transportation of goods and passengers on rail lines through trains is called rail transport. It occupies an important place in land transport system of our country and is the most dependable mode of transport to carry goods and passengers over a long distance. Besides long distance, local transport of passengers is also provided by local trains or metro-rail in some metropolitan cities. Rail transport is available throughout the country except some hilly or mountainous regions. In India two types of trains are found. One is passenger train and other is goods train. While passenger trains carry both human beings and a limited quantity of goods, the goods trains are exclusively used for carrying supplies from one place to another. These trains are driven by rail engines and they use steam, diesel or electric supremacy to move.

Railway transport occupies a significant role in the transfer system of a country because the development of trade, industry and commerce of a country largely depends on the development of railways. The carrying ability of the railways is extremely large. Moreover, its capacity is elastic which can easily be increased by adding more wagons. It is the largest public undertaking in the country. Railways perform many public utility services. Their charges are based on charge what the traffic can bear principles which helps the poor. In fact, it is a national requirement.

Objectives Of The Study

1. To study the level of awareness of passenger about E-service offered by Railways.
2. To assess the passenger satisfaction towards E-CRM in Railways.

Statement Of The Problem

Technology has been improved in recent decades. All most the sectors have been using the E-service in rewarding their customers' needs quickly. In order to serve the passengers more efficiently to fulfill their needs and to the uppermost level of satisfaction, technology up gradation plays an important role to speed up the services in railways. Indian Railways have introduced the Electronic Consumer Relationship Management concept in 1990's. Thus the research scholar has made an effort to study the passengers' discernment towards the Electronic Consumer Relationship Management of Railways. Therefore the study entitled as

Reviews

According to Dotan (2008) ECRM can improve the levels of interaction between customer and service. The common goal of using ECRM is to improve customer relationship via improving customer service and retaining profitable customers. In addition, ECRM is able to create loyalty and extent customer life cycle by increase customer value and satisfaction (AvJill, 2001; Ravi and Macia, 2001) Electronic Customer Relationship Management (ECRM) is referred to the marketing activities, tools and techniques

via the Internet network which are able to build and enhance relationship between organization and customers (Lee-Kelley et. al., 2003 p.241)

ECRM (Electronic Customer Relationship Management)

Electronic Customer Relationship Management (ECRM) has paying attention the attention of managers and academic researchers for the past numerous years. Issues of ECRM have varied from marketing to information technology. While there are many concerns and efforts for successful management of customer relationship in the online environment. Customer Relationship Management (CRM) is definite software that allows a company to measure and control contacts with customers. CRM can be used for controlling contacts with a customer either by phone, fax, mail and e-mail. The data collected can be used for research and analysis of the customer relationship.

Variable		No of respondents(119)	Percents
Age	18 to 25	20	16.81
	26 to 35	51	42.86
	Above 35	48	40.34
Gender	Male	60	50.42
	Female	59	49.57
Marital status	Married	54	45.38
	Unmarried	65	54.62
Type of family	Nuclear Family	75	63.03
	Joint Family	44	6.97
Area	Urban	44	36.97
	Semi Urban	37	31.09
	Rural	38	31.93
Qualification	SSLC	7	5.88
	HSC	20	16.81
	UG	30	25.21
	PG	30	25.21
	Profession	15	2.61
	Other	17	14.29
Occupation	Business	19	15.97
	Employed	42	35.29
	Profession	30	25.21
	Students	28	23.53
Monthly income	Below 20000	68	57.1
	20001-30000	20	16.8
	30001-40000	7	5.9
	Above 40000	24	20.2
Total family income	Below 20000	10	8.4
	20001-30000	25	21.0
	30001-40000	15	12.6
	Above 40000	69	58.0
Travel by train	Personal	31	26.05
	Official	44	37.0
Frequent travel by train	Daily	18	15.13
	Weekly	38	31.93
	Monthly	30	25.21
	Occasionally	33	27.73
online availability of	Strongly disagree	0	0

train level of awareness			
	Agree	5	4.2
	Neither agree nor disagree	10	8.4
	Disagree	23	19.3
	Strongly Agree	81	68.1
online purchase of train ticket level of awareness	Strongly disagree	3	2.5
	Agree	1	.8
	Neither agree nor disagree	16	13.4
	Disagree	47	39.5
	Strongly Agree	52	43.7
check train between stations level of awareness	Strongly disagree	2	1.7
	Agree	6	5.0
	Neither agree nor disagree	27	22.7
	Disagree	34	28.6
	Strongly Agree	50	42.0
analysis booking luggage level of awareness	Strongly disagree	6	5.0
	Agree	21	17.6
	Neither agree nor disagree	26	21.8
	Disagree	29	24.4
	Strongly Agree	37	31.1
refund level of awareness	Strongly disagree	6	5.0
	Agree	21	17.6
	Neither agree nor disagree	26	21.8
	Disagree	29	24.4
	Strongly Agree	37	31.1

Conclusion:

In recent year's industrial developments plays a fundamental role in all forms of business activities. Each and every division has to cope up with the essential technological up gradation to survive in the society. Service area is not an exception to this. This being the case railways has to take necessary steps for accommodating large amount of passengers and provide them better services. If the services are not up to the passengers expectation it is possible that customers may find alternative travelling mode even through travelling in train is further convenient to them. Like other business association Indian railways need to work on every aspect of providing services to the entire satisfaction of passengers. Railways being a well-liked mode of service sector, has introduced ECRM in recent years. CRM is very significant factor which has to be achieved by every sector to maintain their truthful customers. This is true in case of service sector also. As railway transport is main transport sector which uses the E- service to serve its passengers it becomes necessary to update electronic consumer relationship. This helps the railway sector to survey in the transport service and to overcome their problems in Indian economy.

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Savitribai Phule Contribution towards Indian Social Reforms

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Introduction

Savitribai was born on January 3, 1831, in Naigaon (presently in Satara district) in British India in a farming family to KhandojiNeveshePatil and Lakshmi as their eldest daughter. Girls in those days were married off early, so following the prevalent customs, the nine year old Savitribai was wedded to 12 years old JyotiraoPhule in 1840. Jyotirao went on to become a thinker, writer, social activist and anti-caste social reformer. He is counted among the leading figures of Maharashtra's social reform movement. Savitribai's education started after her marriage. It was her husband who taught her to read and write after he saw her eagerness to learn and educate herself. She cleared third and fourth year examination from a normal school and became passionate about teaching. She took training at MsFarar's Institution in Ahmednagar. Jyotirao stood firmly by the side of Savitribai in all her social endeavors. SavitribaiJyotiraoPhule was a prominent Indian social reformer, educationist and poet who played an instrumental role in women education and empowerment during the nineteenth century. Counted among few literate women of those times, Savitribai is credited for founding the first girl's school in Pune in BhideWada with her husband JyotiraoPhule. She took great effort towards educating and emancipating child widows, campaigned against child marriage and sati pratha, and advocated for widow remarriage. A leading figure of Maharashtra's social reform movement, she is considered an icon of Dalit Mang caste along with likes of B.R. Ambedkar and AnnabhauSathe. She campaigned against untouchability and worked actively in abolishing caste and gender based discrimination.

Savitribai Phule Early life

SavitribaiPhule was born on January 3, 1831 in the village of Naigaon in Satara District, Maharashtra. Her birthplace was about five kilometers from Shirval and about 50 kilometers from Pune. SavitribaiPhule was an eldest daughter of Lakshmi and KhandojiNeveshePatil, both of whom belonged to the Mali Community. At the age of 10, SavitribaiPhule was married to JyotiraoPhule, born on the 11th of April 1827. At the time of their marriage, he was thirteen years old. Savitribai and Jotirao had no children of their own needed]but they adopted Yashawantrao, a son born to a Brahmin widow. At the time of her marriage, SavitribaiPhule had not been educated because Brahmins forbade it for people of lower caste and gender. Jotirao was also forced temporarily to abandon his education because of his caste but eventually was able to enroll in a Scottish missionary school, where he studied to grade seven. According to government records, Jotirao was responsible for educating Savitribai at their home. After completing her primary education with Jotirao, her further education was the responsibility of his friends, SakharamYeshwantParanjpe and KeshavShivramBhavalkar. She also enrolled in two teacher's training programs. The first was at institution run by an American missionary, Cynthia Farrar, in Ahmednagar. The second course was at a Normal School in Pune. Given her training, Savitribai may have been the first Indian woman teacher and headmistress. SavitribaiPhule was also a prolific author and poet. She published *KavyaPhule* in 1854 and *BavanKashiSubodhRatnakar* in 1892, and also a poem entitled "Go, Get Education" in which she encouraged those who are oppressed to free themselves by obtaining an education. She established the MahilaSevaMandal to raise awareness for issues concerning women's rights. She also called for a gathering place for a woman that was free of caste discrimination or differentiation of any kind. Symbolic of this was that all the women that attended were to sit on the same mat. Savitribai was also an anti-infanticide activist. She opened a women's shelter called the Home for the Prevention of Infanticide, where Brahmin widows could safely deliver their children and leave them there to be adopted if they so desired. She also campaigned against child marriage and was an advocate of widow remarriage.

Pioneering Education for all Downtrodden Communities

Savitribai and Jyotiba faced the ire of the class-divided society that was not only against the mixing of people but also against women's education. Savitribai and JyotibaPhule were asked to leave the ancestral house as her father-in-law was upset with the couple's revolutionary activities. It was the late Nineteenth century and society was yet to open up to ideas of equality. The now, the homeless couple took up residence with MianUsman Sheikh, a friend of Jyotiba's. Fatima Sheikh was the sister of MianUsman

Sheikh. Fatima and Savitribai joined hands to campaign for the education of girls and the Dalits. They also had to counter the clerics of Islam who objected to education for the Muslim girl child. One of the first Muslim women teachers of modern India, Savitribai started educating Dalit children in the Phules' school. Jyotiba and Savitribai Phule along with Fatima Sheikh took charge of spreading education among the downtrodden communities.

Role in Women Education & Empowerment

The first indigenously-run school for girls in Pune (at that time Poona) was started by Jyotirao and Savitribai in 1848 when the latter was still in her teens. Although they were ostracized by both family and community for this step, the resolute couple was given shelter by a friend Usman Sheikh and his sister Fatima Sheikh, who also gave the Phule couple place in their premises to start the school. Savitribai became the first teacher of the school. Jyotirao and Savitribai later started schools for children from the Mang and Mahar castes, who were regarded as untouchables. Three Phule schools were in operation in 1852. On November 16 that year, the British government honored the Phule family for their named the best teacher. That year she also started the Mahila Seva Mandal with the objective of creating awareness among women regarding their rights, dignity and other social issues. She was successful in organizing a barbers strike in Mumbai and Pune to oppose the prevailing custom of shaving heads of widows. While Jyotirao advocated widow remarriage, Savitribai worked tirelessly against social evils like child marriage and sati pratha, two of the most sensitive social issues that were gradually weakening the very existence of women. She also made effort in bringing the child widows into mainstream by educating and empowering them and advocated for their re-marriage. Such pursuits also met with strong resistance from the conservative upper caste society.

The Savitribai Phule Awarded to Women Social Reformers in Maharashtra.

Savitribai Phule (3 January 1831-10 March 1897) was an Indian social reformer, educationalist, and poet from Maharashtra. She is regarded as the first female teacher of India. Along with her husband, Jyotirao Phule, she played an important role in improving women's rights in India during British rule. Phule and her husband founded the first Indian run girls' school in Pune, at Bhidewada in 1848. She worked to abolish the discrimination and unfair treatment of people based on caste and gender. She is regarded as an important figure of the social reform movement in Maharashtra. A philanthropist and an educationist, Phule was also a prolific Marathi writer. She opened the first school for girls in Pune.

Fight against Social Evils

On March 10 this year, more than 3,000 women marched on the streets in Nagpur to mark the 120th death anniversary of Savitribai Phule. The march was being undertaken by the activists as part of their fight against caste and religious patriarchy. During her lifetime, Phule stood for the rights of marginalized and fought against caste-based discrimination. In 1863, she set up a home for the prevention of infanticide and to prevent the killing of widows. Phule actively campaigned against child marriage, Sati tradition and oppression of women.

Campaigning for Social Justice

Her emphasis on the English language was to get everyone on the same plane, so that everyone could have equal opportunity to flourish and prosper. Her ideas may seem anti-national today but on introspection, we would be able to realize that her struggle against caste and patriarchy has paved the way for a better India. Savitribai did not see education just as a means for livelihood but as a tool for liberation from caste enslavement and Brahmanism patriarchy. When their first school for girls was opened, Savitribai became the first female teacher in India. Her struggle encouraged and inspired a whole generation of outstanding campaigners for gender justice in Maharashtra like Dr Anandibai Gopal Joshi, Pandita Ramabai, Tarabai Shinde, Ramabai Ranade and many others. The love that the Phule couple shared sustained them in their fight against caste and patriarchy. They suffered great personal losses trying to liberate people and break the shackles of society. Savitribai also organized a successful barbers' strike against the prevailing practice of the forcible shaving of widows' heads. She started a home for the children of widows who were raped. Her own home became a sanctuary for deserted women and orphans. She was continuously maligned, humiliated and attacked for challenging anti-women practices. Jyotirao Phule and Savitribai Phule, tried hard to convince others that the existing reform movements within Hinduism were insufficient to bring any lasting change. They formulated the belief in a compassionate Creator who was interested in the liberation of all human beings, irrespective of caste, class and gender. Their religious vision was finally propounded as the Sarvajanic Satya Dharma, or the Universal Religion of Truth. By this they broke caste enslavement and Brahmanic patriarchy and set Indians truly free, socially and in mind and body.

Conclusion

Jyotirao Phule was a prominent Indian social reformer, educationist and poet who played an instrumental role in women education and empowerment during the nineteenth century. Savitribai also organised a successful barbers' strike against the prevailing practice of the forcible shaving of widows' heads. She started a home for the children of widows who were raped. Her own home became a sanctuary for deserted women and orphans. She was continuously maligned, humiliated and attacked for challenging anti-women practices. She also made effort in bringing the child widows into mainstream by educating and empowering them and advocated for their re-marriage. Such pursuits also met with strong resistance from the conservative upper caste society.

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Dr.B.R. Ambedkar Economic Idea and Contribution

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Abstract

The sculptor of the Indian constitution, Dr.B.R. Ambedkar's knowledge was not limited to one subject. This paper deals with economic ideas which were proposed, by Dr.B.R. Ambedkar his economic contribution in public finance, agriculture, state management system, Indian caste system, problems of labor and economic development are a few which are discussed in this paper. As an economist, he contributed a number of welfare ideas to the Indian economy.

Keywords: - father of constitution, State socialism, Economy, Caste System, Public finance, thoughts.

Introduction:-

Dr.B.R. Ambedkar is known as a father of Indian constitution as he was the foremost draftsman of Indian constitution which was adopted on November 1949 and got implemented on 26 January 1950. Dr. Ambedkar's personality was all round a great Dalit leader and distinguished economist. He was the first person to pursue Ph.D in economics from abroad. He was the first South Asian to have a double doctorate degree in economics from London School of Economics and Columbia University. The important contribution of Dr.B.R. Ambedkar in the form of thesis, dissertations and papers are "The present problem in Indian currency." The problem of rupee: Its origin and its solution, "Ancient India commerce." This paper discusses about several thoughts of Dr. Ambedkar related to the economy. The major contribution of Babasaheb in the field of economic like Agricultural Economics, Public finance and economic development, idea about new water and the power policy are the few which are discussed in this paper (Bagga P.S-2014).

Abolition of Khoti System:-

Ambedkar moved a bill against the court assisting in 1937 which was popularly known as "The Khoti Abolition Act." British government used to appoint some powerful person known as Khoti. They were middlemen between the tax collector and the taxpayer. Khoti was responsible to handover and the tax revenue collected for the entire empire to the British government, for which they used to freely exploit and abuse the inferior landholders. This kind of system was prominent in the Ratnagiri district, Kolaba district and Thana district. Ambedkar wanted that this anti Khoti bill should be enacted in the complete Bombay presidency (AmbiRajan.S -1999)

Ambedkar View of Public Expenditure:-

In 1945 while discussing about the function of controller and auditor general of India, Ambedkar pointed out that government should responsibly spend the public funds? The revenue which is collected from the public should be spent according to rules 8 regulations and you respect should be given a faithfulness, wisdom and economy. These principles of spending the public funds are known as Ambedkar can on a public expenditure. The dictionary meaning of different are duty, commitment and promise. It's the duty of the government to provide the basic amenities to the taxpayer. So every government should keep in mind that public has an immense faith in them and they should be committed to provide roads, medical facility, law and order to its citizen. Ambedkar pointed out that even through the intention of spending the public funds may be correct but still if it is not used wisely they also the planning fails (Jadhav Narendra 1991).

Contribution in Labour Laws:-

Ambedkar has brought several labour laws referred during his time. In the 7th session of the Indian labour conference in 1942 he initiated to reduce the factory working hours from 12 to 8. In some years 1942 at the tripartite labour conference Babasaheb was involved in building a plenary conference and standing advisory committee to settle the industrial disputes between employers and employees. He also provided to establish employment exchange and to collect the statistical data under industrial that is sticks at Ambedkar has also worked from the fill mint of women's in the society. He was from the law like "Mines maternity benefit act and women's and child labour protection act we tried removing then ban on women employment in the coal mine. He also established the women labour welfare fund" and fraud to give maternity benefits to the women labours (Ingle.M.R-2010).

New Water and Power Policy:- Ambedkar role as a minister of public work has totally been, forgotten. In 1942-46 Dr. B. R. Ambedkar initiates new water and power policy. The main purpose of this policy was utilised the water resources of the current country in an optimal way. Ambedkar had a vision about the project keeping in mind the Tennessee valley scheme of USA. He was a great visionary and write rightly perceived that it is only the multipurpose project which can solve the problem of flood family's power storage and irrigation. For the development of the country Babasaheb initiate the idea of a building the first multipurpose river valley project known as Damodar valley project in Bengal and Bihar as a part of national water policy the objective of this project was to control the floods in the surrounding region, to help the farmers irrigation to control the families and to solve the problem of power supply. This is not only the singer river valley project which was the architect by Dr. B. R. Ambedkar the other project where BhakraNangal dam Hirakud resource and their management should be controlled by the center, so that the problems of water disputes water starving extra could be resolved. To deal with the interest river dispute in urged the provenances to cooperate which each other and purposed "Interstate water dispute act," "with river boards act in 1956 (IshitaAditya Ray- 2011).

State Socialism:- Ambedkar presented the concept of state socialism in a very good way. Dr. B. R. Ambedkar was not in support of a water for the economics Adam Smith has written in the book "wealth of nation" in 1776 about the markets. Adam Smith was a great supporter of a laissez fair policy markets with government intervention .some has argue that this will give more Liberty for the economic development of a of a country. But contrary so this Babasaheb has pointed out that this kind of Liberty .from the states may give rise to private capitalism, which maybe e dictators of their own kinds .Babasaheb was not against the private enterprises but he was more concerned about the equitable distribution of wealth, in the memorandum submitted to the British government titled "states and minorities" in 1947. Dr. Ambedkar placed a strategy and obligation on the states to plane the economic life of the lines which would lead to highest point of productivity without closing every avenue to private enterprises and also provide for the equitable "distribution of wealth." He wanted that the public sector should play an active role in economic development of India; whereas private sector should be treated as the passive player (SarkarBadal- 2013).

Caste System in a Problem of Economic Development:- In 1936 Ambedkar wrote a speech titled "annihilation of cast unfortunately this reminds a delivers. The speech was later on published in 1937. In this speech he had a talked about what was in impleaded by the caste system. He pointed out that caste system is not about division of labour but also the division of labour. His main claim was that caste system in India is hindering the mobility of the labours and capital which ended impact the economic development in India. Due to this caste hierarchy employment in India is fixed by birth, which leads to reduction in the mobility of the labors in other sector. Dr. B. R. Ambedkar introduces a bill in the Bombay legislative council on 1937 to abolish "Mahar Vatan," which has made the Mahar communities in Maharashtra slaves of the founder loads (Singaraj M.R- 2013).

Conclusion:- This paper has discussed the important contribution made by Ambedkar in the field of economics. Babasaheb supported modified gold standard to curb the inflationary pressure in India. In this discussed about the evolution of provincial finance under the British rule. He was a strong supporter of state socialism. Caste system according to him acts as a barriers to the labor mobility from one sector to another. Other contribution of Babasaheb where it was the development of multipurpose water and power project, restructuring the labor laws, women employee empowerment all is imperative in the economic development of India.

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Mahatma Jyotirao Phulethe Pioneer of Women Education

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Introduction

Mahatma Phule was the man, who started women's education first time in India. He started schools for girls and children backwards who belongs from backward classes of the society. He believed in equality and tried to educate both men and women. According to him, education is the only way of freedom. Phule used to tell, 'lack of education' is the main reason behind the backwardness of schedule class people. Not only this, he had demanded free education to the children of the age group of 12 years in the middle of the 19th Century. In addition, he used to say, 'emphasis should be on integrity, ethics, and intelligence in education. From this, we understand, he never wanted only mockery type education, but he focused on how education can develop good human. According to him, all religions are created by human beings, not by God. Four classes is also the creation of humans. He called religion as 'Satyadharma' and 'Truth' is the religion of all. He also opposes the priests of the temple. He says, 'Sarvaksahi Jagatapati, tyasnako chmadhyasthi'. Phule's argument was that amounts received from the masses should be invested on their education in proportion to what the government was gaining and that education was to get priority in government expenditure. The need of the public was to receive an education that helped them perform their jobs and also carry on their day to-day activities. Jyotiba Phule was a visionary who was also interested in educational policies.

Views of Jyotiba Phule on Primary Education and Primary School Teachers

The submission by Jyotirao Phule to Hunter Commission is a document of immense importance in the history of educational reforms in India. The document contains ideas such as free and compulsory education to all now enshrined in the Constitution of India. It is probably the first document of its kind that speaks of creating a taste for education among the masses and making it accessible to all. Jyotiba Phule had expressed his views on primary education and primary school teachers in statement forwarded to the Hunter Commission. In his view, it was necessary to bestow prime importance to primary rather than higher education as it was the urgent need of the masses. The British Government which was gaining revenue from taxes paid by commoners did not in return providing any resources for giving primary education. Phule's argument was that amounts received from the masses should be invested on their education in proportion to what the government was gaining and that education was to get priority in government expenditure. The need of the public was to receive an education that helped them perform their jobs and also carry on their day to-day activities. Jyotiba Phule was a visionary who was also interested in educational policies. Therefore, in statement presented to the Hunter Commission, he argued: "The present number of educated men is very small in relation to the country at large and we trust that the day may not be far distant when we shall have the present number multiplied a hundredfold— all taking themselves to useful and remunerative occupation not looking after service (Hunter Commission 1882)". Through education Phule was not just interested in temporarily raising the standard of living for a few persons. He was, in fact, thinking of the future of education for an independent India. His goal was to give Indian society an education that would not only have a permanent value, but also cultivate in the people a free mind and liberty of action.

Phule's Visit to the Christian Missionary Girls' School

Jotirao noticed that women and Untouchables had been exploited for centuries. So, Jotirao first decided to open a school for the girls. He held the view that as long as women failed to get education, the society as a whole would not be educated. The way an educated mother could mould a child in wisdom and character, a thousand teachers or masters could not. Thus, he reasoned that as long as the women – who made up half of the population -- were deprived of education, India would not develop. For nearly 25 years before Jotirao started his girls' school, Christian missionaries in Maharashtra had been working at taking education to the masses. Jotirao and his friend Govande went to see the girl's school being run by missionaries in the Ahmednagar. Cynthia Farrar, an American lady, was in charge there. Most of the girls studying in the school were from the so-called untouchable and other backward castes. The kunbi (kurmi) and mali girls studying there had gained in confidence. This delightful experience at the school got Jotirao thinking: Miss Farrar was neither from this country nor a relative of the girls, yet she was trying to provide

education to them, while, on the other hand, the Brahmins of Pune were horrified by even the sight of these girls.

Savitribai Thoughts in her Educational Approach

Jotirao realized that the men and women from lowered castes such as Mahar, Matang, Mang, Pasi, Bhangi and Chamar were burdened with grief and were in darkness. While talking to Jotirao and Shri Govande, Miss Farrar expressed sadness about women being kept out of education. So he took it upon himself to improve their situation. However, this did not go down well with the Hindu fundamentalists. They were angered by the news that a school had been opened for the Untouchables and started a campaign to defame Jotirao. They accused him of being hell-bent on “drowning” the Hindu religion. They said he was going to become a Christian himself and would convert his students to Christianity. However, all these attacks could not deter Jotirao and Savitribai from providing education to the underprivileged. Jotirao Phule was a doer. He faced tremendous hardship to bring change in the lives of the lowered caste. He remained faithful to his words and conviction in his action. On 5 December 1853, Gyan Prakash wrote an editorial in a Marathi magazine to the effect that Jotirao, who lifted his Shudra brothers out of the deep ocean of ignorance and gave the nectar of knowledge, suffered grief but fought tactically, accomplishing many revolutionary feats. It was indeed a fitting tribute to the man who brought about a social transformation that affected the lives so many people.

Jyotiba Phule's Contribution to Social Reforms and Women Empowerment

In entire life, he tried for bringing women into the mainstream of society. While doing this, he thought about the women of all community, as he also gave support to upper caste women. He strongly believes that women are always given less importance despite their caste. He taught his wife Savitribai first and then started educating girls and orphanage for widows' children. He also got a widow's marriage. The first Indian woman teacher Savitribai Phule was with him for entire life. While addressing the participants, Dr. Seema Mathur presented the detailed biographical and social work profile of Mahatma Phule. She mentioned that Jyotirao Govindrao Phule was one of the greatest social reformer, thinker, writer, and philanthropist. Jyotirao Phule's struggle to attain education and his rejoining of educational training at Scottish Mission High School was also detailed to the participants. The speaker stated that despite of the constraint of belonging to one of the backward communities, Jyotiba Phule kept the torch high for social equality and worked for the eradication of social evils like untouchability, sati system, and the caste system. It was also shared that, Mahatma Phule was also a strong believer of gender equality, which is visible in the efforts through which he made it possible for her wife Savitribai Phule to attain education and become the first female teacher in India. Savitribai Phule who became the champion of modern education in India, also worked hand-in-hand with Mahatma Phule for ensuring education to women and oppressed caste people by opening several schools.

Salient Features of the Educational Philosophy of Mahatma Phule

Since all human beings are equal, access to education must be uniform. Monopolistic controls over education must be curtailed. Universalization of opportunities and compulsory education must be ensured. While educating individuals, religion, race, caste and sex should not be considered. Education should develop humanistic values. The education of women and other deprived groups must be given top priority for establishment of social justice. Education must serve as a binding force in society. A primary school teacher must be a trained person and sufficient salary should be paid to him/her. Curriculum must be utilitarian and practical so as to cover the needs of the society. Preliminary knowledge about agriculture and health should be included in the curriculum. There should be a differentiation between the curriculum of rural and urban schools. Values that stand the test of time such as freedom, equality, fraternity, kindness, self-respect, devotion to one's nation and internationalism should be developed through education. Professional ability and efficiency should be developed so that knowledge may be properly linked. The downward filtration theory advocated by Lord Macaulay is not philosophically sound as it ignores the common masses.

Savitribai Phule and her Contribution to Education

Savitribai was an educational philosopher well ahead of her times. She incorporated innovative methods for spreading education. She gave stipends to prevent children dropping out of school. She conducted parent-teacher meetings to involve the parents in the educational process so that they would understand the importance of education and support their children. Savitribai's message was 'work hard, study well and do well'. She constantly underscored the importance of education and physical work for knowledge and prosperity. She felt that women must receive education as they were in no way inferior to men; they were not slaves of men (Mani and Sardar 1988). Along with her husband Jyotiba, Savitribai concentrated on the needs of primary education, disapproving the government's education policies which,

neglected primary education and accorded lower status to primary school teachers as compared to teachers of secondary or higher education. In order to change this system, Phule argued that quality primary school teachers should be paid higher salaries than those who were not efficient. Phule placed a greater weight on practical knowledge rather than bookish knowledge, arguing that education should be utilitarian and practical so as to address society's needs. For example, he believed that the primary school curriculum should be appropriate to the students' contexts, arguing for a clear delineation between rural and urban curriculum, as well as the inclusion of useful and relevant topics such as health and agriculture.

Conclusion

Education is the only way of freedom. Phule used to tell, 'lack of education' is the main reason behind the backwardness of schedule class people. Not only this, he had demanded free education to the children of the age group of 12 years in the middle of the 19th Century. In addition, he used to say, 'emphasis should be on integrity, ethics, and intelligence in education. From this, we understand, he never wanted only mockery type education, it was also shared that, Mahatma Phule was also a strong believer of gender equality, which is visible in the efforts through which he made it possible for her wife Savitribai Phule to attain education and become the first female teacher in India. neglected primary education and accorded lower status to primary school teachers as compared to teachers of secondary or higher education. In order to change this system, but he focused on how education can develop good human being.

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Dr. B.R. Ambedkar As An Architectural Educationist

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Abstract-

The prime objective of the present paper is to study the educational Philosophy and architect of Indian Constitution & women's rights. Dr. Ambedkar was the principle architect of the constitution of India, was an Indian economist, historian, philosopher and politician His philosophy has great idea for practical fulfillment and these ideas have the relevance to modern society. Education is a movement, it does not fulfill its objectives it is useless. Ambedkar believed that education was the most important means of raising the people's standard of living. His slogan was "Educate, Unite & Struggle. Human dignity & Self-Respect were central to his Social Justice, Equality, Fraternity & Fearlessness in society. These moral values can be promoted only through education.

Keywords- Dr. B.R. Ambedkar, Educationist, Constitution, Philosopher.

Introduction-

Dr. B.R. Ambedkar was world record qualification and Father of Nation also Father of our Constitution. The Prime objective of the present paper is to study the educational philosophy of Dr. B.R. Ambedkar. Dr. Ambedkar was world popular philosopher; He said that education was necessary to shake off the mental satisfaction with their existing plight. He put all his effort to guarantee the education without discrimination to all citizens of Independent India.

Views of Education-

According to Dr. B.R. Ambedkar to change the society and to spread education is very necessary. "If the people get knowledge through education then they can face the problems created by the people who dominate them. Education reforms opinions, it tries to remove the walls built among the people, and the biggest gift that is given by the education is that it creates self confidence among us which is considered as the first stage of our development". The word without knowledge is blind and futile. He was of the opinion that when people do work without education it is just like to waste human power. He sometimes asserts if a person leading is illiterate he will definitely carry is towards darkness just like position of our leaders. If a leader is not educated and does not encourage the spread of education then he can drag the whole society towards deterioration. Ambedkar wants to say is that education is the vital element for the development of society and human beings. Ambedkar was talked not only about the primary education but also the higher education. For him the spread of primary education to higher education begets the versatile leaders who carry us towards the betterment while comparing life with competition. Ambedkar in one of his speeches addresses that "The people don't sustain in the struggle of life until they get educated. Since that they get caught in the clutches of social problems such as insult, suppression & desecration. So it is the duty of the existing government to accelerate by providing education". The educational condition of untouchables was very critical. He was of the opinion that, "The untouchables were deliberately being kept away by Brahmans and other castes. It was just because they drive the education system. They just tried to behave with untouchables as inferior". It resulted to take an effective action against government. He tries to make changes in education system after the worse experience with untouchables. According to Ambedkar, "Education is a weapon of creation of mental and educational development, weapon of eradication of social slavery of economic development of political freedom". The problem of primary education is the problem of nation. He in the conference of Mahabaleshwar held on May 31, 1929 addressed that, "The problem of the spread of primary education is the most dominating one. In the present days these countries who bear the maximum Dalit illiterates don't sustain in the competition of life. It will take more time if the spread of primary education is dependent on the interest of common people. So it needs to implement a compulsory Act of primary education". He knew that compulsory education requires a lot of expenditure & if this opportunity is given in the hands of local self-government then it faces the problem of money which results in the failure of Act. Our education system is caught in the hands of those who don't know about it. So, to remove this it needs the free and compulsory education. Ambedkar says that, "There should not be separate education for boys and girls. For him education doesn't differentiate the sex.

Dr. B.R. Ambedkar's thoughts-

After sixty three years of independence the government realized the importance of thoughts of Ambedkar and wanted to bring them into reality. If the primary education is weak, then what is the use of

higher education? There should not be value of saying India as a developing country. Central government declared, "Right to Education" as a fundamental right from April 1, 2010 on the occasion of this day the dream of Ambedkar came into reality when the Prime Minister of India declared that the right to education is one of the fundamental rights. Right to Education Act 2009, "We came across with many similarities of Ambedkar's thoughts with the provision in it. While addressing to nation Dr. Manmohan Singh said that "Indian government is pleading to educate every child in India". This "Right to Free Education Act 2009" has been implemented since April 1, 2010 [No. 35 of 2009]. This act which shows its roots in the thoughts of Dr. Ambedkar-

1. The Act makes free and compulsory education to all children of India in the six to fourteen years group.
2. No child should be held or expelled or required to pass board examination until the completion of elementary education [upto eighth class].
3. It provides 25% reservation for economically disadvantaged communities in all private & minatory schools. It also exhibits all unrecognized schools form practice and makes provisions for no donation or capitation fees & no interview or parents for admission.
4. This Act is applied to all of India except Jammu & Kashmir.
5. There should be combine education both for boys and girls.
6. The financial burden will be shared between state government and central government on the basis of "Sarva Shikshan Abhiyan"

Thus, from the provisions made in "Right to Education Act" it can be proved that the thoughts of Ambedkar before the independence are brought in reality as in compulsory and free Education Act in India to bring children in the flow of education. Ambedkar had already suggested that right to education should be compulsory and while implementing this government and central government have to make compromise of revenue among them. Dr. Ambedkar's thoughts had come into reality with the successful implementation of this Act. The very concept of "Night School Education" was the influence of Ambedkar's thought during the last two decades of 20th century. Dr. Ambedkar highlights on higher education system According to him, "The Education in University should be society oriented. It should be scientific and away from prejudice, it should not be limited with the benefit of certain classes in society. The aim of education is not only to teach thermos but it should enable to teach them how to develop the personality to increase their intellectual capacities". In another speech Ambedkar said that, "In the present system university has given very less powers to control the colleges. For him in spite of power of discipline, rejection of approval of college, university needs more powers. If these powers are endowed to university then the colleges will be treated neatly under the supervision of university". However, when we come across the various powers endowed to university. The result of this we have management council, senate, Academic council & various facilities of university.

Conclusions-

Dr. Ambedkar, for the rights of the depressed classes in India was a literacy genius, an eminent educationist, a political philosopher and a competent parliamentarian. Ambedkar's educational thoughts seem to be the milestones for present situation. Dr. Ambedkar had proposed through his thoughts about the education system in primary and higher are in the form of law in modern era. Ambedkar was true in saying when he declared that his contemporary education system was faculty and was at the bottom of degradation of Indian civilization. The decisions taken by central government about the education system have the roots in the thoughts of Dr. Ambedkar. It can be said that under the obligation of Dr. Ambedkar India is going to become a world power through intellectual human resources which are brought only through education. Not only this but also the decisions taken by University Grants commission about University and research in it shall be undoubtedly the products of Ambedkar's thoughts in this century.

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Reflection Of Constitutional Values: Justice, Equality, And Fraternity In The Movie, Jai Bhim

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Abstract:

Cinema has been recognized to be an effective vehicle for culture, education, amusement and propaganda. “The narrative and representational components of movie make it an entirely precise shape of artwork. Moreover, the collective revel in of movie as artwork renders it an entirely awesome enjoyment activity. The precise residences of attending the cinema could have decisively effective outcomes on intellectual health.

The transformational film, which I have taken to analyze, is the most recent one, the Tamil film, *Jai Bhim*. This film is a regional in flavor but having the transformational message for the society to fight against the slavery, ignorance, to fight for the justice

Key words – Inhuman, Untouchability, inequality, casteism

Introduction

Film is called a reflection of society, both present and past. I think the film and its innovations sometimes have to catch up to society but sometimes it leads society too. Movies are stories; movies are people who come out with ideas about something they want to say something they want to tell someone. It is said that, the film should be a revelation for individuals out there, not simply by words when their demonstration is separating. The present film *Jai Bhim* has represented the implicit and voiceless. There is no choice except for to train ourselves to look, feel and think all together to bring uniformity and deny position framework. we talk and never act. At any rate, the following ages to come should gain from us not to fall so low that their minds quit being compassionate. That’s why Films are a form of communication and that communication, those stories, comes from societies- not just where society is presently and what it’s doing now- but where society has been. It’s been that way for as long as movies have been around

The present Paper is an attempt to recognize and develop the thought of awakening with the help of revolutionary cinema/films in the Indian Film industry. Moreover it will be an analysis of transformational phases in the mainstream Indian cinema.

Brief Summary of *Jai Bhim* Movie As A Revolutionary Step Towards Equality And Justice

This movie is Raw & Realistic ,we feel every frame of this astonishing & brilliant film .It is an eye opener cinema where innocent tribals face caste based discrimination and criminal labeling. The portrayal of police brutality , misuse of power & targeted hate is shown as raw & real as it can be. what stands out in the film is its natural and real to life narration and screenplay , there is nothing exaggerated or stretched . The central characters starting from Suriya who plays the lawyers steals it with his aura all through , Lijomol Jose as Senggeni nailed it and she is the real show stealer with the kind of natural performance which such ease , she makes you believe in the character , feel the character all through her journey , Rest follows the ensemble cast who has done an amazing job . The film is well paced and this is a kind of movie which definitely needs to be watched and has a message for society at the same time throws light on the wrongs happening around in the name of caste or tribe . This is a cinema which is brave,engaging & brutally honest . Kudos to the director for touching on such a topic which needed attention without the need for masala or exaggeration . Definitely a super worth watch .The film commences with a portrait of society's caste divide, with the police checking the caste of detainees to determine who should be released. Only inmates from the upper and middle castes get released. The police blame individuals from lower caste accusing them of perpetrating crimes in multiple unfinished cases. Rajakannu and Senggeni (Wife of Rajkannu) are a couple from the South Dravidian tribe works in the fields of upper-caste men to regulate rat infestation and catch venomous snakes.

Rajakannu (male character) is called to a rich man's house to catch a snake that sneaked in a space. subsequent day,a case of felony is according once the married person of the person reports missing jewelry items from her closet and raises doubt on Rajakannu. The police invade Rajakannu's home to search out proof. Rajakannu had left the city earlier for work. Throughout the invasion, the police viciously beat and unlawfully detains his pregnant wife. The police arrest alternative relatives, Rajakannu's brother, Iruttupan, his sister Pachaiammal and his brother in law, Mosukutty and torture them

to confess the whereabouts of Rajakannu. The police notices Rajakannu and imprisons him. They badly torture him to confess the crime however releases his wife. Later, Sengeni is informed that all three men in detention are absconding and police threaten her furthermore to tell them about their whereabouts. Mythra, (A teacher) who teaches adults from South Dravidian tribe, gets to understand regarding Chandru, (A lawyer). She fights cases for social group communities, and manages to persuade him to search him and seek justice for Sengeni. When taking note of the narration of all events that happened till then from Sengeni, Chandru, an Honest lawyer files a habeas corpus case in the court. The public attorney, in defence in defence of the police, produces eye-witnesses to concoct a story that Rajakannu and also the alternative two so absconded from jail. Finding gaps in the eye-witnesses' statements, Chandru uncovers that they were committing violation and asks the court to analyze two law police officers –sub-inspectors Gurumurthy, a casteist police officer and constable Veerasamy

Advocate general S. Ram Mohan takes over the case and in defense of the police, claims that the three defendant have fled to Kerala once Varadarajulu, the leader of Iruttapan, acknowledges that Iruttapan hip him through a telephone that he fled to Kerala when committing theft. In retort, Chandru manages to find that the three cops in question visited Kerala to create a telephone to Varadarajulu that Gurumurthy admits, that he mimicked the voice of Iruttapan. Chandru and Mythra notice Rajakannu dead in the middle of a road close to the border of Pondicherry. They believe that Rajakannu failed to die because of a automobile accident, rather because of lock-up murder. Chandru consults the doctor, the doctor tells him that the explanation for death was because of the breaking of the ribcage, however theorizes that this might be caused by a automobile running over him. Veerasamy confesses to Ram Mohan that Rajakannu died in lock up custody. Veerasamy known as Guru when the death. Guru tells Veerasamy that he ought to stage that each at large and leave Rajakannu on the road creating everybody believe that he died because of a automobile accident. Mosukutty and Iruttapan were transferred to a different jail in Kerala. when hearing this they tell them to act like they are doing not apprehend something in court. Chandru checks the call history of the police office and tells the court that a call to Guru's residence was made at 9:10 pm, that doesn't match with the statement of Veerasamy. Chandru asks the court for longer to analyze, that the court permits. Chandru, Mythra, Sengeni and also the Irular tribe begin going round the town with flyers and posters soliciting for justice. Chandru connects the dots and finds that Iruttapan so known as Varadarajulu, however the police coerced him to create the decision. Mythra finds Iruttapan and Mosukutty they tell the court regarding the torture all three of them went through and the way the cops killed Rajakannu. Perumalsamy, an officer, says the cops took a bribe from the important outlaw. Chandru cojointly says that on the road wherever Rajakannu's stiff was found, there have been a group of tyre marks There were also footprints that matched Guru's and Constable Kiruba's footprints. After hearing these shreds of evidence, the court announces the verdict: the cops who killed Rajakannu should be arrested, Sengeni will get 3 lakhs and half a ground land as compensation while Iruttapan, Mosukutty and Pachaiaamma get two lakhs each. Sengeni tearfully thanks Chandru for his help and Chandru attends the inauguration of Sengeni's new house fulfilling Rajakannu's dream to get Sengeni a new house. In the end of the movie, Sengeni tearfully thanks Chandru for his facilitate and Chandru attends the inauguration of Sengeni's new house fulfilling Rajakannu's dream to induce Sengeni a replacement house.

Prominent Scenes Which Shows The Dominance Of Higher Castes And Their Brutal Behaviour

Basically The film, *Jai Bhim* isn't a movie, however a cultural resistance and radical politics of Stri-Shudratishudra-Adivasi and exploited group. 'Jai Bhim' Movies protagonist, the Rajkannu proven in it is going out to capture the snake in the residence of a tribal younger village landlord, the landlord's consultant places him at the fatpati however whilst sitting, Rajkannu's hand falls at the fatfatiwala's shoulder Fatfatiwala seems at Rajkannu angrily ! From this small scene, the lousy fact of this land of India became underlined. But the movie does now no longer forestall there. Next, the life-threatening atrocities, the conflict in opposition to the atrocities in the constitutional framework, the little daughter of Rajkannu transferring forward, sitting on a chair analyzing books with utmost confidence It additionally suggests. Open here - bare social fact involves the fore. There is dominance and there's resistance to disclaim it. Here is the charter. There is likewise an alternative for holistic liberation. Overall, this movie offers with the politics of the exploited employees here. Babasaheb Dr. Ambedkar used to mention that it isn't the fault of the human beings in preserving the system of inequality; however it's far the fault of faith and spiritual texts and scriptures. Because faith and scriptures have created inhuman troubles like untouchability, casteism, caste system, excessive and low, segregation of tribal's. If this system of inequality is to be abolished, then first the faith and scriptures should be abolished which has created this

system. Because the southern movie named *Jai Bhim*, which became launched yesterday, may be very famous in the country. It is taken into consideration to be the maximum practical and progressive movie ever made in side the movie global. Because his tale is primarily based totally at the genuine incident of a tribal network named 'Irola' who've been sufferers of this inequality and caste system for centuries. Those who couldn't get constitutional rights even after smoviey years of independence.

The movie underscores the reality that the South Indian movie enterprise has taken at the function of supplying the realities of society (caste, untouchability, tribal life, etc.) thru artwork without hesitation. More importantly, they do now no longer forestall at simply bringing injustice - oppression to the fore, however additionally the resistance and conflict that really takes place at the ground, tough the domination and supremacy of patriarchy - caste .Since his tale relies upon on the real episode of an ancestral neighborhood place named 'Irola' who've been survivors of this disparity and status framework for pretty a protracted time. *Jai Bhim* isn't always a movie but a social obstruction and extremist legislative troubles of Stri-Shudratishudra-Adivasi and took gain of gathering . 'Jai Bhim' Movies

This movie highlights the manner that the South Indian films have assumed the task of introducing the actual elements of society (status, inapproachability, ancestral life, and so on) thru workmanship without a second concept. Position fact, status segregation, distance, foul play - outrages are in addition as loathsome actual elements on this land, simply as this multitude of imbalances, shameful acts - the persecuted have now no longer persevered it but have usually adversarial it, opposing it in any capability possible in any respect time. Have achieved From holy human beings like Chokhoba, Tukaram whilst Birsa Munda, Shivrai, Phule, Shahu, Periyar. Until and after Ambedkar , fact chasing, Ambedkarite, Abramhani, women's activist trends stored the mild of competition consuming. In any case, the Brahmanical system-dominated workmanship subject all in all became now no longer certified to peer this. ' Politics ' isn't always going on. Movies like Kala , Sairat Jai Bhim have made a tempest that has sabotaged the craftsmanship and social legislative troubles of making sure the pastimes of the installation here. Women's activists, reality searchers, Ambedkarites, Tribal and liberal streams aren't same streams here. There is a primary, certifiable 'circulation, it's far a modern circulation and it isn't always restrained to workmanship and movie but it's far the liberty governmental troubles of the Indian way of life in general. This movie is a social message and tells how extremist legislative troubles of women Shudratishudras, tribals and took gain of gatherings. The movie relies upon the 1995 incidence in Tiruchirappalli place of Tamil Nadu. To end the times of homicide, burglary, robbery, the ancestral had been gotten straightforwardly, overwhelmed in the police cell, to such a quantity that they might even admit to the wrongdoing they failed to convey out. Then, at that factor, we want to keep our paintings with the aid of using displaying that we've settled those instances, get the acclaim of our bosses and moreover get advancements. This movie exposed police outrage. The freedoms given with the help of using Dr Babasaheb Ambedkar in the deed and the situations in the habeas corpus regulation and its inconspicuous overview had been completed with the aid of using the film producers. The character Suriya portrayed is in like way confirmed on a well-known Tamilnadu's lawful endorse Chandru, who later converted into Madras High Court. Music, cinematography, and advent association are becoming to the subject. Going to the Telugu naming part, the speak is insufficiently deciphered. Taking the entirety into account, "*Jai Bhim*" is a conserving criminal performance; with fantastic displays besides has a hard approach. In this movie, Tribal life and their rights are cleverly delivered...at some point I forgot that I am watching movie and seeing their pain in real. The cast and locations are so real. At any point this movie could become a documentary, but director brilliantly maintained the mainstream movie entertainment throughout the story telling.... Another big advantage is that you will never feel the preaching/advising tone and it is not biased.

Conclusion

In the end, this film is the disclosure of all the low rank individuals battling and scarcely making due in the present extremist Indian culture.

The film is simply not a two hour amusement to later neglect and rehash exactly the same thing however to acknowledge, comprehend and be there for the ones who need our help

The film ends with a Marathi poem about BR Ambedkar which says 'Jai Bhim is light. Jai Bhim is love.' *Jai Bhim* is also hope. Hope.

Special Notes

*Since its release, the film has garnered critical and commercial acclaim, and earned a 9.6 IMDb score – even higher than Frank Darrabont's cult classic *Shawshank Redemption* that scored a 9.3 on the website.

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Thoughts of Dr. B. R. Ambedkar on Panchayati Raj Institutions

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Abstract : -

Panchayats in India have been around since ancient times. How Panchayats became a part of the Constitution is an interesting story. After independence, the Constituent Assembly was formed in December 1946 to make a new constitution for India. When the resolution on objectives and goals was introduced in the Constituent Assembly, it did not mention the location, role, etc. of Panchayati Raj institutions in independent India. One of the main issues of debate in the Constituent Assembly was the location of Panchayats in post-independence India. The debate on this issue was initiated by Dr. Bhimrao Ambedkar on 4 November 1948 and he quoted a famous statement of Metcalfe and said - 'Dynasty after dynasty went on coming, one revolution after another. The Mughals, the British and other rulers went on to rule, but there was no change in the village community of India. Enemy armies passed by. The villagers locked their cattle in the boundary wall and the armies left without doing anything. Thus Panchayati Raj Institutions failed to uplift the poor, backward and downtrodden classes because in it the supremacy of the upper castes always remained, so Babasaheb Dr. Bhimrao Ambedkar was against these institutions. Dr. Bhimrao Ambedkar's views on Panchayati Raj Institutions have been mentioned in the present research paper.

Key words : -Panchayati Raj Institutions, Democratic Decentralisation, Political participation, 73rd Constitutional Amendment, Backward and Depressed Classes Reservation

Introduction : -

Providing reservation to the downtrodden and backward classes through the 73rd Constitutional Amendment is a revolutionary step in the direction of social change. The new Panchayati Raj system provided special opportunities to the backward and downtrodden classes, due to which these Dalits and backward classes could also come in public and political life today. Before independence, the Indian social system was based on the four varna system, in which the society is divided into four varnas in the name of the varna system, which are called Brahmin, Kshatriya, Vaishya and Shudra. Apart from this, there is also a fifth varna which is called untouchable. In this four types of varna system, the varnas are also divided into innumerable castes and sub-castes. How can equality be expected in a social system based on inequality? Due to this partition system, Muslim and British rulers ruled this country for hundreds of years. Panchayati Raj institutions in India have been there since ancient times. With the passage of time, his form kept changing. In the Constituent Assembly, there was a lot of debate on whether Panchayats should be made a part of the Constitution of independent India or not. Mahatma Gandhi was in favor of it. But he felt that the members of the Constituent Assembly did not have any enthusiasm for the Panchayats. Gandhiji was aware of this fact. Noted Gandhian Dr. J. D. Sethi has written that when Gandhiji felt that Panchayats were not being kept under the Constitution, he had told the Congressmen that there was no need to come to me for consultation. Therefore, to please Mahatma Gandhi, Panchayati Raj institutions were kept in the constitution. On the other hand Dr. B. R. Ambedkar was not in favor of Panchayati Raj Institutions. He said that the problems of Dalits and backward classes will increase in the villages. Finally, after serious deliberations, the Panchayati Raj Institutions were placed under Article 40 of the Directive Principles of the Constitution.

The constitution was prepared on 26 November 1950. Panchayati Raj institutions became a part of the Constitution. But no attention was paid to the Panchayats. Bureaucratic based programs were introduced for the rural society, in which community development was important. Whatever I was afraid of, that happened. There was no participation of people in the program, especially the number of backward and downtrodden classes was negligible. Balwant Rai Mehta Committee was formed for how to ensure people's participation in development programs. This committee suggested that a three-tier Panchayati Raj system (village level, block level and district level) should be started in the country. The foundation of Panchayati Raj system was laid by Pandit Jawaharlal Nehru on 2 October 1959 in Nagor district of Rajasthan. Some states such as West Bengal, Andhra Pradesh, Karnataka and Rajasthan showed enthusiasm about the Panchayati Raj system, which did not last long. In the year 1977, the Janata Party government at the Center constituted the Ashok Mehta Committee, which stated that the main reason for the decline of Panchayats is politicians and bureaucracy. Both of them do not want any

third center of power to emerge, if Panchayats become empowered, they can ensure accountability of both of them. Overall, the condition of the panchayats remained poor. Finally in 1986, L. A committee was constituted under the chairmanship of M. Singhvi and that committee suggested that Panchayats should be kept in the Ninth Schedule of the Constitution and in them rights and powers were also given along with the participation of weaker sections of the society, poor, backward and downtrodden. Go. Finally, after a lot of procedures, the 73rd Constitutional Amendment Act came into force on 24 April 1993 after the President's signature. Today, on 24th April, the Panchayati Raj system is going to be a part of the constitution for 28 years. Despite that, did the Panchayats become as intended by the Constitutional Amendment? In the last elections, about one million Dalits and Adivasis and more than 13 lakh women have been elected as members and presidents of Panchayati Raj institutions.

Thoughts of Dr. Bhimrao Ambedkar on Panchayati Raj Institutions :-

Dr. Bhimrao Ambedkar believed that the village is a den of indifference. The Dalits and backward classes should leave the villages and settle in the cities, the villages represent the source of oppression and regressive India. He argued against the Panchayati Raj system as he was apprehensive about the continuation of the hegemony of the upper caste Hindus. He believed that villages in India were caste-ridden. The condition of the Dalits and the Backward in them was extremely pathetic and had little prospect of success as institutions of self-government. His Hindu Code Bill was an idea to bring equality and justice in the society through emancipation of women by giving equal property rights to women. He said that the emancipation of Dalits in India is possible only through a three-pronged approach of education, movement and organisation. He was essentially seen as an egalitarian and a social reformer rather than a nationalist. With reference to the 73rd and 74th Constitutional Amendment Acts, we can recall his ideology that "the remedy is to create an egalitarian and truly democratic decentralized system in the country". He also fought for providing reservation in Panchayats to include all the Depressed Classes in rural governance. Regarding decentralization (self-government), Ambedkar said - "Unless I am satisfied that every self-governing institution has provisions that give special representation to the Depressed Classes to protect their rights, and until this is done, I shall be afraid that it will not be possible for me to consent to the first part of the Bill."

There is no Babasaheb Dr. Bhimrao Ambedkar in our society today, but the current relevance of his thinking in the context of Panchayati Raj system remains even today. Which we can understand in the following statements.

1. Dr. Ambedkar and Gandhi had different views regarding Panchayati Raj Institutions. For Gandhi, the concepts of Gram Swaraj and Panchayati Raj are the future progress of India, while Dr. Bhimrao Ambedkar presents a critical view of Panchayati Raj institutions. The condition of Dalits in rural life during his period was revealing the reality of India. This is also attested by his own personal experiences. Therefore Babasaheb Dr. Ambedkar considers the Panchayati Raj system to be nothing but "a sink of locality, a den of ignorance and communalism". As a result, the Constitution which was made under his chairmanship did not mention a single thing about Panchayati Raj Institutions.
2. When the Constitution of India was framed on 26 November 1949, Panchayati Raj institutions were placed in the non-equitable part of the Constitution, as Article 40 in the Directive Principles of State Policy. Refers to the system of local self-government in India introduced by the 73rd Constitutional Amendment. In today's context Panchayati Raj has become a powerful political instrument for Dalits and Backward Classes to change the nature of village life as envisioned by Babasaheb Dr. Bhimrao Ambedkar.
3. On social justice, Dr. Ambedkar emphasized on the broad notion of stable reconstruction of our country along with inclusive growth and cultural integration in the country without caste discrimination. His Hindu Code Bill was an important attempt to bring equality and justice in the society through the emancipation of women by giving equal property rights to women. He said that free education to Dalits and backward classes in India is possible only through a three-pronged approach of movement and organization. Some critics object to his opposition to the caste system in India and say that the caste system in our country is the result of various occupations carried out by the concerned people. Then, why does Ambedkar blame the upper classes, especially the Brahmins. He fought for social justice throughout his life. According to him, the caste system is not only a division of labor but also a division of workers. It is a major obstacle in economic development. Untouchability is worse than slavery and it is nothing but exploitation of fellow human beings.
4. Dr. Ambedkar Thoughts on Democratic Decentralization - Ambedkar's conception on decentralization is misunderstood. He was apprehensive that in a hierarchical society with a highly skewed nature of property and power distribution, vesting more powers at the village level would

only continue to exploit the disadvantaged (the poor). Dr. Ambedkar made a speech in the Bombay Presidency Assembly on 6 October 1932 opposing the introduction of the Panchayat Bill in the province. He had no objection to the concept of devolution, but he said, "I cannot accept the principle of self-government for India until I am satisfied that every self-governing institution has provisions which give special representation to the Depressed Classes." protect their rights, and until this is done, I fear that it will not be possible for me to consent to the first part of the Bill and this can only be achieved through a process of affirmative (encouraging) action. - He suggested nomination - which ensured that an unequal society was represented in the local governments of all communities.

5. Referring to the 73rd and 74th Constitutional Amendment Acts, Ambedkar said, "The remedy lies in creating an egalitarian and truly democratic Panchayati Raj system in the country. He introduced reservation in panchayats to include all backward and downtrodden classes in rural governance." However, these constitutional amendments for local self-government in rural and urban India were passed by the Parliament in December 1992. The Constitution (73rd Amendment) Act, 1992 on April 24, 1993 and June 1, 1993. Acts came into force on the day as the Constitution (74th Amendment) Act, 1992. In line with the 73rd and 74th Constitutional Amendments, the Andhra Pradesh Panchayat Act, 1994, The passing of the 73rd Constitutional Amendment with high hopes and expectations, on which Dr. B.R. Ambedkar stressed the need for representation of Dalits in the decision-making processes in the administrative machinery to implement and monitor policies, measures and programmes. He recommended the participation of Dalits at all levels from the legislature to the implementation of policies. He supported an impartial policy of inclusion of Dalits in democratic politics, economy, society and cultural life. Thus his approach is holistic. The 73rd Constitutional Amendment provides for the reservation of seats and chair posts for the Scheduled Castes in Panchayati Raj Institutions. While the constraints have not completely subsided, there is a greater need to make Panchayats more inclusive.

Conclusion : -

Dr. Bhimrao Ambedkar, while criticizing the Panchayati Raj Institutions, quoted a famous statement of Metcalfe and said - 'Dynasty after dynasty went on coming, one revolution after another. The Mughals, the British and other rulers went on to rule, but there was no change in the village community of India. Enemy armies passed by. The villagers locked their cattle in the boundary wall and the armies left without doing anything. Through this poignant portrayal of Matkoff on the confined Indian village community, Ambedkar argued, what are villages? They are the epitome of locality. It is a cave of ignorance, narrow-mindedness and communalism. I am happy that in the draft constitution, not the village, but the individual has been considered as a unit. On this basis, in the context of Panchayati Raj system, his opponents say that Babasaheb Dr. Ambedkar was against Panchayati Raj institutions. But on October 6, 1932, on the Bombay Gram Panchayat Bill, he advocated the representation of the exploited society in the Panchayat and demanded special reservation for the backward and downtrodden classes. If Dr. BR Ambedkar had taken the side of Panchayati Raj institutions in the Constituent Assembly also, instead of keeping them in the part of the Directive Principles of State Policy, he would have favored keeping them in the 9th part of the Constitution and the representation of Dalits and Backward Classes in these institutions. Had he practiced law, as he had done in the Bombay Legislative Assembly in 1932, the condition of rural Dalits and backward classes would have improved a lot today. The work which was done through the 73rd Constitutional Amendment 45 years after independence, would have started with the coming into force of the Constitution. Certainly Dr. Ambedkar had made his assessment keeping in mind the situation at that time.

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Views of Mahatma Jyotiba Phule about Agriculture

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Abstract

Agriculture is the backbone of the Indian economy, agribusiness is the most important business and without it economic growth is not possible. Also, agriculture and the country will benefit only if the bottom is right. All this was known by Mahatma Jyotiba Phule and he wrote the book 'Shetkaryancha Asood'. Mahatma Jyotiba Phule has shared his views on farmers and agriculture and their implementation is just as important today. In this research article, an attempt has been made to briefly present the views of Mahatma Jyotiba Phule on agriculture.

Key Word - Mahatma Jyotiba Phule, Agriculture, Farmer, 'Shetkaryacha Asud'

Introduction

The message given by Jyotiba Phule about agriculture is useful to you today. Agriculture and farmers are an integral part of his life writing. He had introduced the concept of "Pani Aadwa - Pani Jirwa" 100 years ago and it is still useful to you today. In his book 'Shetkaryacha Asud', the farmers get the proper benefit of their goods as well as the problems of the farmers, the unnecessary expenses incurred by them, the debts, and the marriages which have taken place due to which the troubles are caused. Present paper reveals the views of Mahatma Jyotiba Phule about agriculture in India.

Objectives - The main objective of the present research paper is to discuss the overall views of Mahatma Phule about Indian Agriculture.

Data Source

The data source of present research paper is mainly depend on the secondary source. The data is compiled from previously published research papers, articles, books, articles published on related websites etc. Also articles published on News papers etc. Attempts have been made to present the collected information properly and write it in one's own language. Similarly, by reading the thoughts of Mahatma Phule, an attempt has been made to present one's own experience in the form of a conclusion.

About Mahatma Jyotiba Phule

Jyotiba Phule's native village was Katgun in Satara district. Mahatma Phule was born in the same village on April 11, 1827. Jyotiba's father's name was Govindrao and mother's name was Chimanabai. During the last Peshwa period, Mahatma Phule's father and two cousins were engaged in supplying flowers. His family came from Katgun to Khanwadi in Purandar taluka Phule was a member of the Pune Municipality from 1876-82. For the fundamental transformation of the society, sectarian hatred in the social structure, caste-based high and low sentiments, female slavery, idolatry in Hindu Dharma Sanstha, rituals in Sanskrit language. Phule founded 'Satyashodhak Samaj' in 1873 to create an egalitarian society by eradicating things and to carry out an ideological revolution by eradicating superstition. It was planned that citizens of all religions and castes should become members of this truth-seeking community. Mahatma Phule was supported throughout his life by his wife Savitribai Phule (1831-97). The modern history of Maharashtra will surely take notice of her as the first pioneer of women's liberation movement in Maharashtra. He had assimilated all the ideologies of Mahatma.

Mahatma Jyotiba Phule's View about Agriculture

Agriculture is burdened with additional population. What are the problems of today's farmers and what do they want? Electricity, water, modern technology, transportation will have to be provided for them. The former farmers were ignorant, they had no knowledge of books, they were forced to take loans from moneylenders and they were being cheated at that time. Holding her hostage is a sign of stupidity. They work on your son / daughter's wedding by mortgaging your land. They spend extra money on weddings, whatever happens after that, agriculture does not produce grains due to untimely supply of electricity, water, seeds and even if it grows, it has no value in the market. So in the end, today's farmers commit suicide out of frustration over debt, why do they commit suicide? No government has considered this. They never understood the plight of the farmers who are working day and night to provide food to the farmers of India. The government imposes additional taxes on the farmers and the government workers / employees are targeted at the general public. The subject of farmers, as described by Mahatma Phule 100 years ago, seems to be the same. The same problems come from independence. If any of their relatives get

the opportunity of education or get any government job, they do not pay much attention to the problems of their farmers. This was the situation in Phule's time and you have the same situation today and you still see the same situation today. What is the cause of this terrible situation? Even today, the question raised by Mahatma Phule about farmers and their problems does not seem to have been resolved. Jyotiba touched on the question of the farmer and played a pivotal role on it. The situation of the farmer is deplorable. He did not shout for mercy. Therefore, Marxist Mahatma Phule's idea of a century ago should be conveyed to the common people. Babasaheb Ambedkar kept it that way.

Mahatma Phule was of the view that India was an agricultural country and the country could not develop without the progress of farmers and the agricultural sector. Due to insufficient improvement in agriculture even today, most of the agriculture is found to be backward. In the same way, the farmer who is constantly working in the field is equally exploited and suffering. Poverty and ignorance lead to exploitation and exploitation of farmers at all levels. The farmer does not get the fruits of his labor to the extent that he works hard; on the contrary, he is robbed to a great extent. Therefore, Mahatma Jyotiba Phule had touched an intense struggle to solve the problems of the farmers who are the breadwinners of the whole world. He said that the secret of exploitation of farmers lies in their poverty and ignorance. In his book 'Shetkaryancha Asood' he says that,

**Wisdom is gone without knowledge,
Policy is gone without wisdom. Speed is gone without policy,
Finance is gone without speed,
Shudra spent without finances,
Such an evil was done by an ignorant person.**

Measures suggested for agriculture by Mahatma Jyotiba Phule

The social revolutionary Mahatma Hyotiba Phule not only stopped the plight of the farmers but also suggested measures for agricultural development. Various measures have been suggested to increase the productivity of agriculture, alternatively to increase the income of farmers. It consists mainly of

1. To eradicate ignorance of farmers
2. To modernize agriculture
3. Introduce new technology
4. To provide fair price and adequate market for agricultural commodities
5. Imposition of reasonable taxes on agriculture is the only way to improve farming methods and implements
6. Provide loans at low interest rates
7. To promote animal husbandry as an adjunct to agriculture
8. Printing of information booklet on agriculture and stop cutting of trees
9. Construction of irrigation facilities of course canals, dams. Similarly, in case of financial crisis and disaster, to provide financial assistance in case of drought
10. To allow village guns to be kept near to prevent damage to agriculture from wild boar and wild animals.

Mahatma Phule has suggested various such measures for the development of agriculture and farmers. They are equally useful for today's farmers. That is why Mahatma Jyotiba Phule's practical vision of agriculture and farmers and his commentary on it is equally instructive for the present ruler. That is why he has to be called a true champion of the farmers for his invaluable contribution.

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Early Historic Material Culture in Karnataka

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Abstract

Karnataka has been broadly divided between forested Malnad and Maidan which is relatively more open and flat. The settlement of Banavasi lies in Malnad. Malnad has good drainage and enjoys cool climatic conditions. It is well-known for the cultivation of cash crops such as cashew, pepper, cardamom and cinnamon. Cool climate and heavy rains have resulted in a thick forest cover. Forests have given valuable products such as Teak, Ebony, Bamboo, Sandalwood, etc. The credit for doing early extensive study of prehistoric Karnataka goes to Robert Bruce-Foote and this work was later continued by many other scholars. The pre-historic culture of Karnataka (and South India in general) is called the hand-axe culture, as opposed to the Sohan culture of North India. Paleolithic hand axes and cleavers in the shape of pebbles made with quartz and quartzite which have been found in places such as Lingadahalli in Chikkamagaluru district and Hunasagi in Yadgir district, and a wooden spike at Kibbanahalli in Tumkur district are examples of old stone age implements. There are reports that a polished stone axe was discovered at Lingasugur in the Raichur district Neolithic sites (new Stone Age) of importance are Maski in Raichur district, Brahmagiri in Chitradurga district etc.

Introduction

The aim of this paper has been to have a comprehensive understanding of the socio-political and economic development and to contextualize it in relation to the local geographical setting. The main engagement has been with the basic issues concerning subsistence of the settlement, the early beginnings of social stratification and ruling authority and the contemporary religious beliefs. Further, Malnad enjoys the benefit of having metals and minerals. The author has tried to explain that favourable climate and natural resources were the major factors responsible for rich habitation and over-all prosperity. This prosperity was manifested by rich archaeological assemblage that included structures, pottery, beads, and terracotta's, sculptures, coins, inscriptions, etc. The principal concern of the author is to understand the patterns about human life ways as indicated by the material remains of the period.

Early Historic Culture in Karnataka

The early historic period is crucial in the area of Deccan as well as Karnataka for it served as a crucial link between the proto-historic megalithic and the historic period. The early historic witnessed an all-round development. An important zone where early historic culture has been located lies in Malnad. Numerous settlements have been found spread over Belgaum, North and South Kanara and Shimoga. They have yielded rich assemblage comprising of pottery, sculptures, Roman coins and inscriptions. Particularly noteworthy are the structures, both secular and religious. The major early historic settlements in Malnad are Vadgaon-Madhavapur and Banavasi. The settlement at Vadgaon-Madhavapur appears to have been in existence from third century B.C. to the beginning of third century A.D. At Banavasi one of the brick structures has been dated to first-second century A.D. The ceramic evidence shows that Banavasi was a flourishing city in the third century B.C. (I.A.R.: 24). A fragmentary inscription in box headed characters mentions the name of early Kadamba rulers which suggests that occupation may have lasted till sixth century.

Structures – A notable feature of the early historic period was the construction of varied type of structures. In fact, it was one of the developments which distinguished this phase from the preceding megalithic period when one finds extensive burial vaults made of stone but practically no other structures. The structures which came up in the early centuries of the Christian era i.e. largely from first to third century A.D. can be broadly classified as secular and religious. The former included rooms, halls, wells, water cistern, storage bin, drain, sewage pit, soakage pit, moat, platforms, storage pits, floors, street, granary, fortification wall, etc. Among the religious structures which were built during this period, notable were the stupas, chaityas and brick temples. An important feature which characterizes both secular and religious buildings of the period is the prolific use of bricks.

Pottery – A distinguishing feature of the early historic period in Karnataka is the profuse occurrence of a wide range of pottery. The main fabrics found included the Russet coated Kaolin Painted Ware, black-and-red ware, red ware, red polished ware, red slipped ware, buff ware, black ware, black polished ware, black-slipped ware, brown ware, polished brown ware, grey ware, slipped and polished grey ware and Rouletted

Ware. Among these wares perhaps the most noteworthy was the Russet coated Kaolin Painted Ware. It was represented in black-and-red ware, red-slipped ware; red ware was invariably potted on a fast wheel. The main shapes found in this ware included partially straight sided bowl, globular bowl, shallow bowl, pot, bluntly marinated shallow dish, bluntly beaked dish, vessel, globular vessel, etc. Perhaps the most outstanding feature of the Russet coated Kaolin Painted Ware was its rich repertoire of designs which were generally executed on the outer surface. The designs found included groups of vertical lines, groups of oblique lines, criss-cross or trellis, radiating lines terminating in pellets, dotted lines, lines with frond like branches, hatched triangles, den tilled lines drawn vertically, horizontally or obliquely sometimes with big dots in between them, comb pattern, etc.

Tool assemblage – Explorations and excavations have brought to light the tool assemblage of the period which comprised of both stone and iron tools. The use of stone continued for tool making but it was iron which was given a marked preference as indicated by its frequent occurrence. Stone tools such as double edged blades without retouch, parallel-sided blades, straight backed blades, side scrapers, rubbers, pestle, quern, axes, pounders and mortar were used for agricultural operations and domestic chores. Stone blades and rubbers were perhaps meant for clearing hide of the animals while balls might have been used in hunting operations. Iron sickles may have been an essential part of the equipment of the farmer. Iron nails, hooks, and boring tool must have been indispensable for the permanent structures which had started coming up in this period.

Ornaments – People of this age had an aesthetic sense and were fond of dressing up well and this is reflected by their ornaments such as bangles, finger rings, ear ornaments, nose ornaments, kohl sticks, needle shaped rod, pendants and beads. These have been recovered in large number and in varied raw materials. The intricate designing of the ornaments, particularly bangles and beads, shows the skill of people in jeweler making. Bangles were made of shell, bone, glass, clay, gold, bronze and copper while finger rings were made of shell, bronze, copper and ear and nose ornaments were of terracotta and copper. Beads of the period showed considerable variety both in raw material and the shapes given to them. They were made of glass, shell, terracotta, crystal, carnelian, steatite, lapis lazuli, chalcedony, garnet, agate, amethyst, white paste, coral, jasper, quartz, blood stone, magnetite, fiancé etc.

Terracottas – It appears that artistic impulses of the people found expression not only in the medium of jewellery but also by way of terracottas which showed a marked improvement vis-a-vis the preceding period. Terracottas found included discs, marble, truncated cone, flesh rubber, spool, animal and human urines. Animal and human figurines are particularly noteworthy for their fine clay and are well modeled. They are no longer crude but show a certain degree of sophistication. The features are well delineated and details of drapery and ornaments are finely depicted. The anatomical details demonstrate a sense of realism. Some of the interesting figurines recovered were those of nagas, Vamanaka, mother-goddess, standing nude male from Chandravalli, a figure of standing man with right hand probably in abhaya-mudra and upper garment running over the left shoulder, comparable to standing Buddha from Vadgaon – Madhavapur and torso of a standing female figure from Maski. The left hand of this female figure is placed akimbo while the right hand is almost pendant and assembly holds some object. The upper part of the body is bare and shows a necklace. The folds of the drapery are visible. On the back is seen a single plait of hair coming up to the waist. Terracotta discs, both pierced and unpaired have been found.

Geographical Setting of Karnataka

An important zone where early historic culture has been located lies in Malnad. Numerous settlements have been found spread over Belgaum, North and South Kanara and Shimoga. They have yielded rich assemblage comprising of pottery, sculptures, Roman coins and inscriptions. Particularly noteworthy are the structures, both secular and religious. Banavasi, Vadgaon-Madhavapur and the surrounding early historic sites are in the Malnad area. Malnad in Kannada means “hilly country” as Male stands for “hill” and Nadu for country. The Malnad (Belgaum, Sirsi, Shimoga, Sringeri, Chikmagalur, Coorg, Gundlupet), stretches in a continuous belt trending NNW-SSE. Due to the deeply dissected Ghats edge in the west and various curves in the east, the width of this region varies from 40 km. to 85 km. but its width narrows down near Sakleshpur where the headwaters of two rivers, the Netravati and the Hemavati have cut the Ghats. The topographical features of the Malnad also vary greatly from North to South. In the North, it attains a height of 450 mt. to 600 mt. and south of this it descends and is just an upraised part above the general level of the plateau. The South touches a height of 900 mt.–1200 mt. in a large tract, especially along the western rim just above the coastal plain. Some of the parts of this area attain considerable height as the Bababudan hills (1,913 mts.). In this region climatic conditions are cool and rains are heavy. Rain is received both during south-west monsoon and north-east monsoon. The area is drained by a large number of rivers such as Netravati, Gurpur, Gongolli, Sitanadi, Swarnanadi, Tunga,

Bhadra, Tungabhadra, Sharavati, Kumudvati and Varada. The stretch of Malnad is famous for the cultivation of cash crops like cashew, pepper, cardamom and cinnamon. Cool climate and heavy rains are to an extent responsible for thick forest cover. Forests are source of commercially viable products such as Teak, Ebony, Bamboo, Sandalwood, etc. Resource base of the area is further enriched by the availability of minerals which include quartzites, laterite, granite, shale, limestone, soapstone, gold, garnet and iron, among others. Incidentally these sites have yielded not only typical pottery but also permanent brick structures, thereby indicating that these structures were not exclusive to a few settlements.

Conclusion

It is quite evident that there was marked development during the early historic period. An important factor which contributed towards this development and brought about prosperity was Roman trade. Roman trade was at its peak in the early centuries of the Christian era and was responsible to an extent for the wealth and flourishing status of settlements, the area is well-endowed with minerals. The advantage of having resources and supportive climate led to an over-all prosperity which is clearly reflected by permanent brick structures, beautiful sculptures, script, coins, inscriptions, etc. It would be appropriate to conclude that there was concentration of people and resources in certain regions.

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Impact of Dr. Babasaheb Ambedkar's thoughts on Dalit Autobiography:with special reference to Sharankumar Limbale's, 'The Outcaste'

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Abstract:

Dr. B. R. Ambedkar gave ultimate importance to humanist ideology. His speeches and writings are mainly based on equality among human beings. Inspired by him, Dalit literature holds the human being to be its focal point. The principles of 'Liberty, Equality, Fraternity and Social Justice' which Babasaheb Ambedkar upheld in his life, and his message, 'Educate, Agitate and organize' to his millions of followers found reverberation in Dalit Literature. Dalit writings/literature is a literature of Dalits, group of the marginalised which includes the inferior castes and classes and women as well, who have penned down their thoughts and feelings. It is literature that helps them to make others listen to the screams of their pain which was not heard before; education among them at last, forces them to express their pain with the help of pen. The present paper makes an attempt to examine the impact of Dr. B. R. Ambedkar's thoughts on Dalit writer, the representation of the enslaved, exploited life of Dalit people and their revolt against discrimination based on notion of race, religion and caste in translated Autobiography - 'Akkarmashi' by Sharankumar Limbale.

Keywords: Dalit Literature, autobiography, violence against Dalit

"The pen is mightier than the sword" The sentence was coined by English author Edward Bulwer-Lytton in 1839 for his play 'Cardinal Richelieu' Or 'The Conspiracy' which means 'word is more effective than violence as a tool for communicating a point'. It is writing and literature that helps Dalit people to make others listen to the screams of their pain which was not heard before; education among them at last, forces them to express their pain with the help of pen. Dr. B. R. Ambedkar once said that the literature should be a medium to dispel the darkness of ignorance of Dalits. Babasaheb Ambedkar will remain the ultimate source of inspiration for Dalit literature.

The word Dalit means 'oppressed' or 'broken' which has been used in in 1930s as a Hindi and Marathi translation of 'depressed castes'. It was first used by Jyotiba Phule and B.R. Ambedkar in the early decades of the twentieth century and has been used since the First Conference of the Maharashtra Dalit Sahitya Sangha in the state of Maharashtra, India in 1958. Known by different names of Achut, Panchamas, Atishudras, Avarnas and untouchables they constitute a huge percentage of the population of India. These people facing the discrimination based on notion of race, religion and caste. Dalit people are marginalised and facing humiliation due to upper caste people. Slowly but surely the scenario is changing: Dalit people trying to break their shackles and resist to oppression they face. These people were inspired by B.R. Ambedkar and Jyotiba Phule's Movement. Babasaheb's ideas about social justice are evident in his defence of the untouchables. Before the Southborough commission, the Simon commission, and the round table conferences, his publications such as Mook Nayak, Bahishkrit Bharat, Janatha and Samatha, his efforts with Bahishkrit Hitkarinisabha, his entry into the Kalaram Temple and the burning of Manusmriti, and the total life of Babasaheb and his work, ideas and message awakened the Dalit society, Dalit movement and the Dalit writers. The movement of his actions for rights and equality sowed the seed for Dalit literature. Dalit Literature is an attempt to articulate unheard, unspoken voices. Dalit Literature forms an important and distinct part of the Indian literature. It started with writings in Marathi language and soon appeared in other different regional languages like Hindi, Kannada, Telugu and Tamil in different genres like fictions, drama, poems short stories, autobiographical and biographical nature. English language promised writers of regional Indian literature, worldwide readership and fame. Due to this reason works written in various Indian regional languages were translated into English. In the case Dalit writers, they were marginalized in their pursuit of knowledge so they did not have access to English language or preferred their own regional languages over English language to write about their agony. So their works were translated into English language.

Dalit literature is not merely a literary form, but it is a form of social protest, an assertion and an expression which describes Dalit life and experience, it is used as a tool to protest against the discrimination which Dalit's are facing from the upper caste people for centuries. Inspired by Dr. B. R. Ambedkar many Dalit writers like Chandra Bhan Prasad, Om Prakash Valmiki, P. Sivakami, Baburao Bagul, D. R. Jatava, Sharan Kumar Limbale, Premchand and many others took writing as a tool to wage war against discrimination. Many Dalit writers have come out with their autobiography as Om

PrakashValmiki'sJhoothanandPalanimuthuSivakami's The Grip of Change. These autobiographies are unlike others, and these are full of pain and sufferings because of the caste system.

O. P. Valmiki states "I suffered a deep mental anguish while writing this book. How terribly painful was this unraveling of me, layer upon layer."Autobiography can be defined as the story of one's own self. Indian Dalit author chose this genre to voice their concerns and agonized tales. They wanted to tell their stories of pain and marginalization. SharankumarLimbale once said,"For me and for other Dalit writers writing is a form of rebellion. Our protest is both on the streets and on paper. My words are my weapons".

(1) Dr.Ambedkar was very dear to Dalit-heart, as we know his own achievements in the field of learning are the source of pride, prestige and inspiration to the Dalit writers.NarendraJadhav, famous Dalit writer, portrays him as a catalyst to their revolutionary life in his novel Outcaste; Ambedkar's struggles for the upliftment of dalits were often quoted throughout the text.

The Outcaste:

SharankumarLimbale wrote 'Akkarmashi' at the age of 25 which was translated as 'The Outcaste' in 2008 by SantoshBhoomkar. 'Akkarmashi' or 'The Outcaste' is an autobiography in Marathi of a half-caste a Dalit man growing up in the Mahar community and the anguish he suffers due to the lack of belongingness. It portrays the anguish and ridiculous experiences of his life as a Dalit.'The Outcaste' captures the impacts of violence and discrimination against Dalits. In it the author is haunted by the crisis of identity. Do I belong to upper caste or lower caste?He uses the metaphor, idioms and imagery to explore his inner grief and quest for identity.The author depicts about the humiliating and painful experiences that he and his family as well as his community undergo just because they belong to what is regarded as the impure caste or the untouchables.He faced the discrimination at the school when he was a student. The pupils from high caste like Brahmin and Wani sat in class and the Mahar boys sat at the entrance of the door. The school teacher called him the son of a witch. When he joined the school, on the very first day, boys who belong to upper caste throw stones at him and called him the child of the Mahar.

While describing the horrors of caste Sharan narrates how the plight of the women is multiplied by internal and external intrigues. Two women Santamai and his mother Masomi play a very important role in his life. Sharan was brought up by Santamai and it was always love-hate relationship with his mother. Santamai was more a mother to him than a grandmother. She did all sorts of work like sweeping, the village streets, collecting dung and making round cakes of dung, selling them dry. When Sharan used to cry out of starvation for Bhakari his Santamai would beg around the village and get him something to eat. The liquor business in their home was very tormenting for him. Limbale's mother sold liquor for money but her customers would also start flirting with her."Many a time I saw them holding my mother's hand while she served them drinks. I was helpless, the very nature of this liquor business was such" (Limbale 29).These women, who comprise about 16% of India's female population, face a "triple burden" of gender bias, caste discrimination and economic deprivation."The Dalit female belongs to the most oppressed group in the world; she is a victim of the cultures, structures and institutions of oppression, both externally and internally. This manifests in perpetual violence against Dalit women" Dr SurajYengde, author of Caste Matters. (2)

Sharan says hunger makes a man a thief and a woman becomes a whore.People, who have enjoyed high caste in the village and authority, have exploited the Dalits."God discriminates between man and man. He makes one man rich and another poor. One is high caste, the other untouchable. What kind of God is this that makes human beings hate each other? We are all supposed to be the children of God, then why are we considered untouchable.?"(62)The most annoying experience to Sharan was to get signature of Sarpanch on his freeship application form. His identification of caste and his father's name was hellish for him. He cries out"But I too was a human being what else did I have except a human body? But a man is recognized in this world by his religion caste or his father; I had neither father's name nor any religion nor a caste. I had no inherited identity at all".(59)When he went to boarding school at Chapalgaon, there he met the Dalit boys and he started to learn about Buddhism. He said "our caste had been thrust upon us even before we were born. But some day we ought to rebel. How many times are we going to be born and live thus against our wish? Some time we ought to reject all this".

Sharan had faced discrimination even within his own community due to his half caste birth. He was not considered eligible for marriage and had faced many rejections. His love interest Shewanta got married to other man as he was an illegitimate child. Santamai had promised to ask her hand but as it was not possible she had warned him "The Mahars are a very fierce people. They will cut you into pieces and there will none to call for us. Our house has neither a male child nor a female one to continue our lives. They will force us to sleep with them"(27).At the college level, he became more conscious toward the injustice against his community. He had friends who were also Dalit and the pain of poverty crushed all of

them. All boys in the hostel were Dalits and it was like a zoo. We stopped saying Namaskar and started saying Jai Bhiam. He followed the guidance of B. R. Ambedkar. "Injustice tous assuming a new meaning. We were awakened under a new consciousness which was becoming more pervasive day by day." (p 83)

When Sharan acquired education he rebelled against the casteism and humiliation in his own way. Limbale and his friend went to the police station to write a complaint against shivram, who was the owner of a tea stall in the village. They had gone to police station with the cup where the Mahar were given different cups at the tea stall. He worked as a telephone operator at Ahmedpur. He took his job because of the poor condition of his family and he had to discontinue his further education. After all the struggles in his life, at last he got job and shelter because of the education. Dalits got the education and became the aware of their right. This change took place in Dalits community because the teaching of the great thinker Dr. B. R. Ambedkar. Now the Dalits become conscious about their rights and position in society.

The novel ends on the note on how education transforms the author, how the revolutionary leader Dr. B.R. Ambedka mould his spirits as a revolutionist and how he takes up writing as mode of weapon to revolt against the injustice inflicted on the untouchables by putting forward a chain of questions against the privilege caste in a sarcastic manner. He came to know the value of education. It was the only means by which he could change his social, cultural and thought processes.

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Jyotiba Phule and his Political Experience of Running a Democratic Government

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Introduction

Mahatma JyotiraoGovindraoPhule (11 April 1827 – 28 November 1890), also known as Mahatma JyotibaPhule, was a nineteenth-century Maharashtrian activist, thinker, social reformer, writer, philosopher, theologian, scholar, editor, and revolutionary. JotibaPhule and his wife SavitribaiPhule were pioneers in India when it came to women's education. His extraordinary authority was demonstrated in areas such as education, agriculture, the caste system, the upliftment of women and widows, and the abolition of untouchability. He is well known for his attempts to educate women, lower castes, and the general public. After teaching his wife, he founded the first girls' school in India in August 1848. In September 1873, Jotirao and his supporters founded the SatyaShodhakSamaj (Civilization of Seekers of Truth) with the goal of liberating and defending the Bahujans, Shudras, and Ati-Shudras from oppression and atrocities. He is considered as one of the most important personalities of Maharashtra's Social Reform Movement for his fight for equal rights for peasants and lower castes, as well as his contributions to education. His biographer, DhananjayKeer, calls him "the father of Indian social revolutionPhule very definitely had no idea that colonial power relied on the colony's elites to maintain its dominance; therefore he recruited them to the bureaucracy.

Jyotirao Govindrao Phule Early Life

JyotiraoGovindraoPhule was born in Pune in 1827 to a family that belonged to the Mali caste. The Malis traditionally worked as fruit and vegetable growers: in the four-fold varna system of caste hierarchy, they were placed within the Shudras, or the lowest-ranking groupPhule's family, previously named Gorhe, had its origins in the village of Katgun, near the town of Satara.Phule's great-grandfather, who had worked there as a chaughula, or low-ranking village official, moved to Khanwadi in Pune district. There, his only son, Shetiba, brought the family into poverty. The families, including three sons, moved to Poona seeking employment. The boys were taken under the wing of a florist who taught them the secrets of the trade. Their proficiency in growing and arranging became well known and they adopted the name Phule (flowerman) in place of Gorhe.yotiraoGovindraoPhule was born in Satara district of Maharastra in 1827. His father, Govindrao was a vegetable-vendor at Poona. Jyotirao's family belonged to 'mali' caste and their original title was 'Gorhay'. Malis were considered as an inferior caste by the Brahmins and were shunned socially. Jyotirao's father and uncles served as florists, so the family came to be known as 'Phule'. Jyotirao's mother passed away when he was just nine months old. Their fulfillment of commissions from the Peshwa, Bajirao II, for flower mattresses and other goods for the rituals and ceremonies of the royal court so impressed him that he granted them 35 acres of land on the basis of the am system, whereby no tax would be payable upon it.

Criticism of the British Rule System

Despite the fact that Phulefavoured British rule to the Brahmins', he was well aware of the latter's flaws and never hesitated to point them out. Because Phule's aim was to bring forth an equal civilization in which all men and women may enjoy liberty, he chastised modern rulers whenever he felt their policies contradicted this idea. He was primarily concerned with eradicating the Brahmins' dominance in social, economic, andPhule was particularly harsh in his criticism of the British government's educational policies. He claimed that the government was putting more money and resources into higher education while neglecting public education. He brought it to the attention of the administration that the majority of the government's money came from the labor of the people. The upper and wealthy classes contribute very little to the state coffers. As a result, the government should devote a significant percentage of its revenue to mass education rather than higher education. The liberal ideas on which the British administration was built had always been held in high regard by moderate nationalists, who chastised the colonial bureaucracy for departing from them. On this point, Phule agreed with them. He did, however, make a distinction between officers flanked by British officers and officers flanked by Brahmin officers, preferring the former. However, he noted that the British commanders were worried about their own comfort and pay. They did not have enough time to learn about the peasants' actual circumstances. They couldn't communicate with the peasants since

they didn't speak their language. As a result, the Brahmin officers were able to deceive the British officers and exploit the poor and ignorant peasants. **Equality flanked by Man and Woman**

Women are always mentioned with men in Phule's writings. He didn't instinctively presume that when men are discussed, women are included in that category. When he talks about human rights, he makes a specific mention of women. Currently, because Brahmins were depriving Shudras of their rights by keeping them illiterate, Phule believed that selfish men had prevented women from pursuing education in order to maintain male authority. Men were granted a variety of concessions in Hindu sacred writings, while women were subjected to severe restrictions. Phule was primarily concerned about the marriage system in use at the time. He railed against norms and practices such as child marriage, marriages between a young girl and an elderly man, polygamy, objections to women remarrying by the end of the nineteenth century; it became clear to the British Government that a negative policy would no longer be suitable in the changing Indian conditions. The tenure of Lord Curzon confirmed this opinion. Regarding the foreign regime brought the extreme nationalist school of Tilak to the forefront. The British Government decided to maintain law and order with a firm hand, but at the same time it wisely realized that a further substantial concession should be made to the more moderate nationalists. Speaking in the House of Lords, Morley himself made this quite clear. He said: There are two rival schools of one of which believes that better government of India depends upon efficiency and efficiency is in fact the end of British rule in India, The other side, while not neglecting efficiency, looks also to what is called political concessions. As a prelude to the grant of political concession, a Royal Commission was appointed to enquire into the causes and suggest remedies for centralization through the Women were yet another persecuted minority in Indian civilization.

Development of the Federal Idea

It is very difficult to say with any measure of certainty, when the idea of Indian federation, in recognition of the diverse character of the Indian society was first mooted. The picture of India's political and constitutional development was not clear until the first declaration about India's aim of self-government in 1906 at the Calcutta Congress, under the leadership of Dadabhai Naoroji. However, one finds stray references. As early as 1900, Justice Ranade, in his *Rise of the Maratha Power*, referred to those could see far in to the future of the possibilities open to a federated India, distributed according to nationalities and subjected to common bond of connection with the imperial power of the Queen-Empress of India. A reference to India's multi-national character could be found in Tilak's writings also. Sir Syed Ahmed referred to the existence of two nations in India, but did not take into consideration As never before, India had come across an enemy who was in many respects, if not in all, far superior to her. Though it gave a cruel jolt to the Indian system of life the foreign power, at the same time, aroused India from her intellectual stagnation. The Britishers brought with them new philosophy held human life liberty and dignity in highest esteem. Doctrines of rule of law and equality before law—the two main pillars of democracy—were, for the first time, introduced into India's social and political life. Study of British history and of the social institutions of the west, led them to independent thinking and made them aware of the social and religious inequality, conservatism and fatalism prevailing in Indian society. British regime introduced the English language, in the hope that it would make the Indians gradually accept British rule. Macaulay says: "It was thought that introduction of English language and western thought, would create class of Indians who would be Indians in colour and blood but English in tastes, in opinion morals, and in intellect.

Political experience of running a democratic government

The result of peaceful and gradual transfer of power was felt in many other fields. Britain sought to educate, though half-hazard, the Indians in the art of government. The reforms of 1909, 1919, and 1935, inadequate and unsatisfactory from the Indian point of view, gave the Indians much-needed experience of running a democratic government. The 1937 experiment in provincial autonomy did much to widen the political experience. The Indian National Congress, which emerged as a majority party, was not very enthusiastic about the experiment. It was only after a second thought that it decided to participate in the elections. After a vague assurance from the Governor General it decided to accept office notwithstanding the intention of working the Constitution but wrecking it from within. None of the members of the Congress Working Committee held ministerial posts. The Congress was not prepared to shed the national characteristic of the freedom movement and transform itself into a mere political party. Even then, the legislative and administrative record of the Congress ministries surprised most of the British observers. A good deal of social legislation was passed. Financial policies were seldom reckless and more often conservative.

Conclusion

Government should devote a significant percentage of its revenue to mass education rather than higher education. Doctrines of rule of law and equality before law the two main pillars of democracy were, for the first time, introduced into India's social and political life. The liberal ideas on which the British administration was built had always been held in high regard by moderate nationalists, who chastised the colonial bureaucracy for departing from them. People were used to accepting these discriminatory practices as social norm that needed to be enforced without question but Jyotiba sought to change this discrimination based on caste, class and colour. He was the harbinger of unheard ideas for social reforms.

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Reflection of Shahu, Phule, Ambedkar's Social Thoughts in Raja Rao's Kanthapura.

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Abstract:

The present research paper deals with reflection of Shahu Phule, Ambedkar's social thoughts in Raja Rao's Kanthapura. When 'Kanthapura' was written by Raja Rao, it was pre-independence period which was known for various social and political movements. So for as social movements are concerned, Shahu, Phule, Ambedkar's social thoughts motivate social agitations which were based on social equality, eradication of untouchability, welfare and empowerment of women who were denied the right of education, gender and social equality. They spend their whole life for the uplift of women as well as downtrodden communities. It is explicitly seen that Raja Rao and his characters like Moorthy and Ratna are highly influenced by Shahu, Phule, Ambedkar's social thoughts. Having believed in the social thoughts, Moorthy works for annihilation of untouchability and tries to educate the illiterate labourers in Kanthapura. Being progressive by thoughts, Ratna ignores orthodox values of Hindu religion and patriarchal structure. Having taken active part in social and political movement, she tries to achieve equal social statuses.

Keywords: pre-independence, empowerment, annihilation, untouchability, tradition etc.

Great persons always stick to their opinion, thoughts and action. We hardly notice difference between their thoughts and actions. This unique quality makes them great in social and political life. We come across many philosophers, social activists, writers and social thinkers who possess this quality. But the trio of Shahu Phule and Ambedkar always remain at the peak position among them. In the pre independence period, Mahatma Gandhi struggles with dictatorial British government with the help of truth, non-violence, and peace, He gave preference to fight with the British. But Shahu Phule and Ambedkar gave preference to eradication caste system, uplift of downtrodden people and empowerment of women. They believe in annihilation of social and economic rift in Indian society. They thoroughly understand that the wicked social structure make hurdle in the welfare of downtrodden people, especially in the progress of women in India. The traditional Indian society doesn't allow women to go beyond the threshold in the name of tradition, orthodox values and push them in the dark corner of house. The trio identifies pathetic plight of Indian women and gives them opportunity to become literate and educate which were strictly prohibited by orthodox norms. As for as Raja Rao's Kanthapura is concerned, we notice the reflection of Shahu, Phule, Ambedkar's thoughts on the literary career of Raja Rao. He introduces Moorthy and Ratna as spokesperson or mouthpiece of Shahu, Phule and Ambedkar's thoughts. Raja Rao wrote Kanthapura in 1938. During this period, the trio berated caste system and preferred education for downtrodden people and women. These thoughts are often noticed in the social activity of Moorthy and Ratna. In the beginning of the novel, we witness social as well as caste segregation. The houses and huts are divided on the basis of caste and community. We observe the typical pre-independent Indian village, when Achakka says: Till now I have spoken only of the Brahmin quarter. Our village had a Pariah too, a Potter's quarter, a Weaver's quarter, and a Sudra quarter. How many huts had we there? I do not know. There may have been ninety or a hundred – though a hundred may be the right number. Of course you wouldn't expect me to go into the Pariah quarter, but I have seen from the street corner Beadle Timmayya's hut (Kanthapura, 6)

Belonging to Brahmin community and sticking to orthodox norms, she represents the attitude towards downtrodden people and keeps away herself from their quarters. Influenced by Shahu Phule, Ambedkar's social and educational thoughts, Moorthy and Ratna follow the path which is shown by them. In Skeffington Coffee Estate, the labourers are treated as animals by the English man, the white owner of the plantation. The police also harassed, starved, whipped and assaulted physically and mentally. The injustice has made due to illiteracy and ignorance of the workers. So as to educate the labourers, the clerks who are working in the coffee plantation named Vasudev and Gangadhar request Moorthy to educate the illiterate labourers so that they may aware of injustice and social status. Having known the power of education, Moorthy follows the footprints of Shahu, Phule Ambedkar in the present novel. Dr. Manish Raval rightly comments on the ideal Indian society which Shahu Phule, Ambedkar expected. Dr. Raval observes:

“There must be a society in which the distinction between the rich and the poor would be wiped out. In such a state, there would be no masters exploiting and ruling over the servants as the masters of the Coffee Estate did in the case of servants. All people would have equal rights and advantages in life.”

Influenced by the thoughts of the trio, Moorthy enters the pariah quarter when orthodox of men and women of Kanthapura ever enter. Moorthy wants to bring them into the mainstream of Indian society. Untouchability is a kind of stubborn stain on Indian society. So as to lessen the effect of orthodox values, Moorthy enters Rachanna's house and drinks milk. Having known that Moorthy mixes up with Sudras, the orthodox people like the Swami and Bhatta threatens him to excommunicate. Moorthy's mother dies of this shock. Yet he sticks to his ideology which is received by Shahu, Phule and Ambedkar. C. Paul Vergese observes:

“Moorthy's struggle is not only with the tyranny of alien rule as symbolized in Bade Khan, the police, but also with the tyranny of casteism in the village as well as with the exploitation of the poor by men like Bhatta who stands for usury and Pseudo - orthodoxy” (145) According to Shahu, Phule and Ambedkar, alcoholism is always harmful to the society, especially to the youth. So the youth must keep away themselves from alcoholic things. Moorthy truly believes in this thought. According to him, toddy pollutes to the youth who are the future of the country. Having addressed to the crowd, Moorthy, with women and children, protest against the toddy shop in Kanthapura. The crowd sits in front of the shop and doesn't allow the people who want to enter in the shop for drinking toddy. Women and children lie down in front of today shop. At last, they become successful in their protest. The toddy shop is closed permanently in Kanthapura. Women have very important place in the social and economical thoughts of Shahu, Phule and Ambedkar. They focus on empowerment and welfare of women. Mahatma Phule and Savitribai Phule opened the first school for girls in Pune in 1848. They are in favour of women's education and remarriage of widows. By doing so, they want women and girls to escape from the clutches of orthodox norms of Hindu religion. It is seen that Ratna also follows footprint of Shahu, Phule, Ambedkar. Ratna is fifteen years of age. Despite being widow at early age, she is progressive girl whose modern social behavior is disliked by traditional villagers of Kanthapura. Widows are not allowed to appear in the common place as per orthodox norms. But being rebellious by nature, Ratna becomes the leader of the political protest. A. R. Desai comments on the participation of women in Indian struggle for independence.

“Women in the mass did not participate in politics. Things changed during the British period. Particularly, the women of the lower strata, in spite of the handicap of literacy and poverty were steadily growing conscious of their rights. Thousands of women from working class and peasantry took part in strikes and street demonstrations (261-262) Ignoring traditional norms and patriarchal values, Ratna becomes true followers of Shahu, Phule and Ambedkar. When she has been tried to be raped by a police, she fights with him courageously.

Moorthy and Ratna, it is obvious, are motivated by Shahu, Phule, Ambedkar's social thoughts. Being ardent followers, Moorthy works for social equality, education of the poor and protests against alcoholism. Though Ratna is a widow, she doesn't follow the regulations laid by Hindu religion and tries to jerk religious sensibilities of orthodox persons in Kanthapura. Having influenced by the trio's thoughts, she not only becomes a leader in social and political movement but also becomes a sculptor of her own life.

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Dr. B. R. Ambedkar's Views on Social Justice in Indian Society

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Abstract:

Dr. Babasaheb Ambedkar was a genuine democrat, a well known scholar, a social reformer and a leader who dedicated his life to eradicating social inequality in India. He was the architect of Indian Constitution. Social justice is the spirit and vision of the Indian Constitution. It is the duty of the state to secure a social order in which the legal system of the nation promotes justice on the basis of equal opportunity and, in particular, ensures that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities. This paper makes an attempt to explore Ambedkar's ideas and views on social justice. And also, it focuses on Ambedkar's struggles and ideas on social justice in the Indian context and it finally explores the relevance of his mission for social justice in the present times.

Keywords : Indian Constitution, Preamble, Fundamental Rights, Directive Principles of State Policy, Equality, liberty, fraternity, justice, struggle, caste system, discrimination

Introduction :

Dr. Babasaheb Ambedkar was a genuine social reformer who dedicated his entire life for the social justice and eradication of inequality and injustice in the society. Hence he has known as crusader of social justice. He was the pioneer of social revolution and social change. Social justice is an application of distributive justice to wealth, assets, privileges and advantages within a society or a state. The essence of justice is the attainment of common good for all. Social justice involves the creation of a just and fair social order and provides justice for every member of the community. Social justice involves removing inequalities in society and affording equal opportunities to all individuals in social, economic and political affairs of society. Indian society is divided into castes and communities, which create walls and barriers of exclusiveness within society on the basis of superiority and inferiority. Social justice in India is the product of social injustice of the caste system. Such social inequalities pose a serious threat not only to society but also to Indian democracy. Under the traditional Hindu caste hierarchy, backward communities and women have suffered for centuries because they were denied equality, education and other opportunities for advancement. Social justice in the context of Indian society provides benefits, facilities, concessions, privileges and special rights to those who were denied these for centuries. If opportunities are not given to develop their neglected talents there will remain social imbalance in Indian society. For B. R. Ambedkar, the concept of social justice stood for liberty, equality and fraternity for all human beings. He advocated a social system based on equalization in society among individuals in all spheres of life. Being trained as a social scientist, he acquired deep knowledge in every field of human activity to become a founder of his own independent ideology. He understood social, political, religious and economic problems as associated with caste and the position of women in Indian society. His ideology and beliefs are important for social progress and stability of the Indian society.

The Meaning of Social Justice:

The concept of social justice emerged out of a process of evolution of social norms, order, law and morality. It laid emphasis upon just action and created space for intervention in the society by enforcing rules and regulations based on the principles of social equality. The term 'social justice' consists of two words: one is social and the second is justice. The term 'social' is concerned with all human beings who live in society, while the term 'justice' is related to liberty, equality and rights. Thus, social justice is concerned with ensuring liberty, providing equality and maintaining individual rights for every human being in society. In other words, securing the highest possible development of the capabilities of all members of the society may be called social justice. Being a multi-dimensional concept, social justice has been viewed by scholars of law, philosophy and political science differently. The term is quite comprehensive. Social justice is a bundle of rights; it is the balancing wheel between the haves and have-nots. It has a great social value in providing for a stable society and securing the unity of the country. In general, social justice may be defined as 'the rights of the weak, aged, destitute, poor, women, children and other under-privileged persons'. The concept of social justice is broader than that of justice the word 'social' is connected with society. Its scope is wide, including social issues, problems and reforms; thereby it encompasses social and economic change. Social justice involves measures taken for the advancement of

the depressed and disadvantaged classes of society. Hence it calls for social engineering which is an attempt to change society in order to deal with social problems. Such socio-economic changes can be brought through law. Social justice aims towards creating political, economic and social democracy, ending class and caste distinctions. It combines the principles of socialism with the personal freedom granted by democracy. So the word 'social' has a wide connotation, connected with society and how it should be organized, and what should be its social values and structure.¹

The concept of justice can be defined by different perspectives. The Greek philosopher Plato saw justice as the true principle of social life. Plato in his book *The Republic* discusses the concept of justice through a dialogue with friends like Cephalus, Polemarchus and Glaucon. Cephalus says justice consists in speaking the truth and paying one's debt, while Polemarchus explains justice is in giving to each man what is proper for him. "Justice is the art which gives good to friends and evil to enemies." Glaucon argues justice is in "the interest of the weaker Thrasymachus, a sophist of ancient Greece, saw justice as the interest of the stronger, in other words, might is right. Plato rejected all these definitions because they treated justice as something external and artificial. For Plato, justice is the primary moral value and is intrinsically linked with other essential and moral qualities."²

Another Greek philosopher, Aristotle, propounded the concept of 'distributive justice'. Aristotle's distributive justice is the name of that principle of distribution by which goods, services, honour and offices are distributed among the citizens of the state. But the principle of distribution is based upon the worth or virtue of an individual. The principle recognizes and preserves distinction between the worthy and the non-worthy. It counters equality of the unequal and ensures that a man's rights, duties and rewards correspond to his merit and social contribution. Aristotelian distributive justice is thus, another name for proportionate equality. The word 'justice' means fair treatment of people: which means law based on the principles of justice and rationality, that is, equal rights and justice for all, irrespective of class, sex, race or caste distinctions. It means that the state should deal with people correctly and completely; it should be morally fair and reasonable; and it should frame just laws and enact them justly.³

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.⁴

Justice V R Krishna Iyer, 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.⁵

The concept of social justice is multi-dimensional and has been viewed differently by scholars of law, philosophy and political science. The term social justice is quite comprehensive and presents as the balancing wheel between the haves and the have not's. Social justice is the equitable distribution of social, material and political resources to all citizens. It seeks to remove all social, economic and political inequalities and discriminations, and affords equal opportunities to all men and women in social affairs and economic activities. Social justice is the product of social injustice; it seeks to ensure equality of status and opportunity to all. In general, it may be defined as "the right of the weak, poor, aged, destitute, children, women and other under-privileged persons in society".

Dr. Ambedkar's Ideas and Views on Social Justice : For Dr. Ambedkar, "A Just society is that society in which ascending sense of reverence and descending sense of contempt is dissolved into the creation of a compassionate society."⁶

According to Dr. B. R. Ambedkar, social justice is a means to create an ideal or a just society. To him a just society is a casteless society, based on the principles of social justice and a combination of three components: liberty, equality and fraternity. Ambedkar's ideal society is based upon two fundamental

¹ . Kanta Kataria. *Relevance of Ambedkar's Ideology*. New Delhi: Rawat Publication, 2015, p. 204.

² . Forsyth and Keens-Soper (eds). *A Guide to the Political Classics*. Oxford University Press, 1988. p. 25.

³ . Kanta Kataria. 2015. pp. 203-204.

⁴ . John Rawls. *Theory of Justice*. Delhi: Universal Law Pub, 2002. p. 44.

⁵ . Krishna Iyer. *B.R. Ambedkar Centenary: Social Justice and the Undone Vast*. Delhi: B. R. Pub., 1991. p. 141.

⁶ . NCERT, 2010, p. 63

principles. The first is that the individual is an end in him and that the aim and object of society is the growth of the individual and 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. The second essential is that the terms of associated life between members of society must be regarded by consideration founded on liberty, equality and fraternity.⁷

Besides the two essential principles, one of the most important components is 'justice', or the 'principle of justice', because for Dr. Ambedkar, "the norm or the criterion for judging right and wrong in the modern society is justice". Justice, according to him, was "simply another name for liberty, equality and fraternity."⁸ 10

Thus the key components of Dr. Ambedkar's concept of social justice are liberty, equality and fraternity. The first component is liberty. Dr. Ambedkar, quoting Laski, said: that for liberty to be real, it must be accompanied by certain social conditions. Firstly, there should be social equality. Privilege tilts the balance of social action in favour of its possessors. The more equal are the social rights of citizens, the more able they are to utilize their freedom....If liberty is to move to its appointed end it is important that there should be equality.⁹

Secondly, there must be economic security. A man may be free to enter any vocation he may choose...yet if he is deprived of security in employment, he becomes a prey of mental and physical servitude incompatible with the very essence of liberty....The perpetual fear of the morrow, its haunting sense of impending disaster, its fitful search for happiness and beauty which perpetually eludes, shows that without economic security, liberty is not worth having. Men may well be free and yet remain unable to realize the purposes of freedom.¹⁰

Thirdly, knowledge must be made available to all individuals. In the modern complex world, man lives at his peril and must find his way in it without losing his freedom. There can, under these conditions, be no freedom that is worthwhile unless the mind is trained to use its freedom. The right of man to education becomes fundamental to his freedom. Deprive a man of knowledge and you will make him inevitably the slave of those more fortunate than himself.....deprivation of knowledge is a denial of the power to use liberty for great ends. An ignorant man may be free.....but he cannot employ his freedom, so as to give him assurance of happiness.¹¹

So, Dr. Ambedkar believed that the three essential conditions that make liberty real were:

1. social equality,
2. economic equality and
3. access to knowledge.

He believed that there can be no real liberty in ancient societies and under Hinduism because of the absence of these three conditions.

The second component of social justice is equality. It means all men are of the same essence, all men are equal and everyone is entitled to the same fundamental rights and to equal liberty. Ambedkar says, The system of rank and gradation is, simply another way of enunciating the principle of inequality so that it may be truly said that Hinduism does not recognize equality.¹²

It is to be noted that in ancient societies there is no equality because they are based on the principle of gradation and rank. The antique society as also Hinduism leads to a degradation of human personality because of denial of social and religious equality. Dr. Ambedkar held that with social justice, equality would be the mainstay of a modern society.

The third component of social justice is fraternity. Dr. Ambedkar, talking about the importance of fraternity in a society, writes, There are two forces prevalent in society such as Individualism and fraternity. Individualism is ever present. Every individual is ever asking "I and my neighbors, are we all brothers, are we even fiftieth cousins, am I their keeper, why should I do right to them" and under the pressure of his own particular interests acting as though he was an end to himself, thereby developing a non-social and even an antisocial self. Fraternity is a force of opposite character. Fraternity is another name

⁷. Dr. Babasaheb Ambedkar. Writings and Speeches, Vol. 3. Mumbai: Government of Maharashtra, 1987. p. 95.

⁸. Dr. Babasaheb Ambedkar. Writings and Speeches, Vol. 3, 1987. p. 25.

⁹. Ibid. p. 39.

¹⁰. Ibid. p. 39.

¹¹. Ibid. p. 39.

¹². Ibid. p. 25.

for fellow feeling. It consists in a sentiment which leads an individual to identify himself with the good of others whereby "the good of others becomes to him a thing naturally and necessarily to be attended to like any of the physical conditions of our existence." It is because of this sentiment of fraternity that the individual does not "bring himself to think of the rest of his fellow-creatures as struggling rivals with him for the means of happiness, whom he must desire to see defeated in their object in order that he may succeed in his own." Individualism would produce anarchy. It is only fraternity which prevents it and helps to sustain the moral order among men.¹³

Dr. Ambedkar believed that it is only fraternity which prevents anarchy and helps to sustain the moral order among men. Individualism produces anarchy. Without fraternity, which is a very significant component of social justice, an ideal society is inconceivable. Therefore, according to Ambedkar, the core components of social justice are liberty, equality and fraternity. Social justice means a complete change in the fundamental notions of individual life and a complete change in our outlook and attitude towards men and things.

Dr. Ambedkar was fully aware of the pattern and problems of Indian society. Hence Ambedkar's concept of social justice included:

1. unity and equality of all human beings
2. equal worth of men and women
3. respect for the weak and the lowly
4. regard for human rights
5. benevolence, mutual love, sympathy, tolerance and charity towards fellow beings
6. humane treatment in all cases
7. dignity of all citizens
8. abolition of caste distinctions
9. education and property for all and
10. good will and gentleness.

Dr. Ambedkar emphasized more on fraternity and emotional integration. His view on social justice was to remove manmade inequalities of all shades through law, morality and public conscience. He stood for justice for a sustainable society.¹⁴

According to Dr. Ambedkar the root cause of social injustice to the Scheduled Castes and Scheduled Tribes was the caste system in Hindu society. He observed that castes are enclosed units and it is their conspiracy with clear conscience that compels the excommunicated to make themselves into a caste. The logic of their obdurate circumstance is 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 was the caste system; the root of the caste system was religion; the root of the religion was attached to varnashram; the root of the varnashram was Brahminism and the root of Brahminism lies in political power.¹⁵

Dr. Ambedkar's social vision is reflected in his own words. As an economic system permitting 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 reason that they are all Hindus, and take side of exploiters.¹⁶

Dr. Ambedkar was fully aware of the pitiable and pathetic condition and the low status of women in the Indian society. He tried to uplift women generally and Hindu women in particular. According to Ambedkar, women were treated as mere tools to bear the burdens of the family and were restricted to the role of bearing children and fulfilling duties of a wife or mother. Division of labour is not in their favour, as a result Indian women have lost their identity. They have to face discrimination on the basis of gender and because of this; equal opportunity remains a dream for them. They have to endure poverty, illiteracy, lack of health, inequality and powerlessness. Traditional attitudes regard them as physically, intellectually

¹³ . Ibid. p. 44.

¹⁴ . B. R. Purohit and Sandeep Joshi. Social Justice in India. Jaipur: Rawat Pub, 2003. p. 189.

¹⁵ . Mohamed Shabbir (ed). Ambedkar on Law, Constitution and Social Justice. Jaipur: Rawat Pub.,2005. p. 309.

¹⁶ . Ibid. p. 310.

and socially inferior to men and subject them to male exploitation and unjustified division of labour. Such a society, where women, comprising half of the population, have a low status, came into being primarily due to the fact that women have no control over material and social resources. This is further compounded by lack of participation opportunities for women, in the decision-making process of the family.¹⁷

Hence Dr. Ambedkar quote: "I measure the progress of community by the degree of progress which women have achieved." The concept of social justice is enshrined in the Indian Constitution. The fathers of the Indian Constitution had a dream of a new social, economic and political order, the soul of which was social justice. Dr. Ambedkar was the chief architect of the Indian Constitution. He was fully aware of the pattern and problems of the Indian society and the conflicting interests. The Constitution is a monumental example of social engineering. Social justice is not defined in the Indian Constitution. It is a relative concept, taking in its wings the time and circumstances, the people and their backwardness, blood, sweat and tears.¹⁸

The Constitution of India brings a renaissance in the concept of social justice when it weaves the trinity of the Preamble, the fundamental rights, and the directive principles of state policies. This trinity is the "the core of the commitments to the social revolution."¹⁹

Though social justice is not defined in the Constitution, the Preamble, the directive principles of state policy and the fundamental rights clearly illustrate the philosophy of social justice. Social justice, according to a writer is, a relative concept taking in its wings the time and circumstances, the people, their traditions and aspirations, their turmoil and torrents, their backwardness, blood, sweat and tears.²⁰

Therefore, all these three sections are important for social transformation and reconstruction of the Indian society, which constitute the gist of social justice. Ambedkar argued that social justice alone could lead to social harmony, social stability and patriotic feelings of all individuals in society.

Conclsion :

The aim of social justice is to remove inequalities based on sex, race, caste, power, position and wealth. Dr. Ambedkar wanted to bring about social justice to all Indian citizens. According to him, social justice was based upon liberty, equality and fraternity of all human beings. Social justice brings equal distribution of social, political and economic resources and rights to all individuals. Dr. Ambedkar dedicatedly struggled throughout his life against discrimination of untouchables and women. His ideals, philosophy and struggle for social justice are enshrined in the Indian Constitution. The Constitution clearly emphasizes the establishment of an egalitarian social order in the Preamble, Fundamental Rights and the Directive Principles. These three sections of the Constitution are based on human values of justice: social, economic and political, equality of status and opportunity, and fraternity assuring human dignity. Thus, his main objective was to uplift women and weaker sections and bring them into the mainstream of society.

¹⁷ . B. R. Purohit and Sandeep Joshi. 2003. p. 209.

¹⁸ . Mohamed Shabbir (ed). 2005. p. 130.

¹⁹ . Ibid. p. 131.

²⁰ . Ibid. p. 310.

Messiah of Dalits: Studying the Constructive Role Played by Dr. B. R. Ambedkar in Annihilating Caste System in India

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Abstract:

Dr. Bhimrao Ambedkar was a reformist who fought for the dignity of women and downtrodden people and is known as Champion of Human Rights or revered as Messiah of Dalits. He was a multidimensional personality, an academic, a revolutionary, a philosopher, a patriot, a scholar, a writer, and the constitution maker. Being a forerunner of social justice, he always worked for the empowerment of Dalits. Ambedkar believed everyone should be treated equally regardless of caste, creed, gender and religion. That is why he started work for the liberation of the oppressed people. His goal was to make a society built on social justice. The caste system is built on social hierarchy, in Hinduism, Brahmins are at the first rank. Kshatriyas are assigned the second rank. Vaishyas and the Shudras have been allotted the third and fourth rank. Besides grading the people, it also poisoned the principles of inequality among the people. Bearing in mind the Indian social realities, caste has continuously been a vibrant violator of human rights. Ambedkar found the caste system as an unequal approach to the organization of social relations, he argued that this system was sanctified through religious codes that banned intermixture of castes and restricted social interaction to a regulated structure. He became an ardent anti-oppression advocate for Dalits through his politics and writing. This paper focuses not only on Dr. B. R. Ambedkar's thoughts and perceptions towards the caste system in the Indian context but also the situation of the Untouchables in the present scenario. The paper also analyses the contribution of Dr. B. R. Ambedkar as a thinker and social reformer in the emancipation of the social status of Dalits in society.

Keywords: Ambedkar, Caste, Dalit, Untouchability, Hinduism, Brahmin, Equality and India

Introduction:

Bhimrao Ramji Ambedkar was born in 1891 into an 'Untouchable' family of humble origin. While growing up he became the victim of caste discrimination, humiliation, and inequality. Belonging to the Mahar caste, he was treated as an untouchable by the people from the dominant caste in Maharashtra. Therefore, Ambedkar became the subject of discrimination and humiliation due to the caste system. Nevertheless, he earned a law degree and several doctorates from Columbia University and the London School of Economics by fighting all odds. He gained a reputation as a scholar for his research in the field of Caste Studies, law, economics, and political science. He altered the social and political landscape in the struggle against British colonialism by being one of India's most radical thinkers. He was a prolific writer who not only supervised the drafting of the Indian Constitution but also served as India's first Law Minister. In 1935, he openly stated that though he was born a Hindu, he would not die as one. Ambedkar finally embraced Buddhism, a few months before his death in 1956.

Objectives, Methods and Materials

The present paper is an attempt to highlight Dr. Ambedkar's views and works for the Dalit people and the relevancy of his ideas in the present social scenario of India. The researcher has collected secondary data from the internet, newspapers, published papers and books.

A Brief Introduction to Caste System:

"You cannot build anything on the foundation of caste. You cannot build up a nation. You cannot build up a morality" – Dr. B.R Ambedkar.

Risley defines the word "caste" as "a collection of families or groups of families bearing a common name; claiming a common descent from a mythical ancestor, human or divine; professing to follow the same hereditary calling; and regarded by those who are competent to give an opinion as forming a single homogeneous community" (Hutton, 47). Castes are rigid social groups characterized by hereditary transmission of life style, occupation and social status. The Indian Caste System is historically one of the main dimensions where people in India are socially differentiated through class, religion, region, tribe, gender, and language. (Sekhon, 39). The caste system in India consists of two different concepts, Varna and Jati, which may be regarded as different levels of analysis. Varna literally means type, order, colour or class. The Jatis were grouped by the Brahminical texts under the four categories (the Varnas): they are Brahmins (scholars, teachers, fire priests), Kshatriyas (kings, warriors, law enforcers, administrators), Vaishyas (agriculturists, cattle raisers, traders, bankers), Shudras (artisans, craftsmen, service providers). Certain people like foreigners, nomads, forest tribes and the chandalas (who dealt with disposal of the

dead) were kept out altogether and treated as untouchables. The roots of the caste system can be traced back to the period of *Manusmriti*, a sacred document of the Hindus, dated back to the period between 200 B.C. and 100 B.C. Manusmriti has an important place in the Brahmanic tradition. *Manusmriti* holds a canonical place in the two millennia history of Brahmanic texts. On December 25, 1927, in the Mahad convention, Ambedkar famously burned *Manusmriti* and the event is now celebrated as 'Women's liberation day' by anti-caste activists. Not only Ambedkar even Jotirao Phule criticised *Manusmriti* multiple times in his writings as 'harsh and biased', and says that this casteism was given shape by Brahmin ancestors in the 'filthy texts' of Dharmashastras, such as *Manusmriti*. *Manusmriti* has become the symbol of the caste system and the subjugation of lower castes and women for many anti-caste reformers today. The caste system not only has its roots in *Manusmriti* but can be traced back to *Dharmasutras*, The *Dharmasutras* explain the origin of varnas by citing the famous Purusha Sukta in the Rig Veda: "His mouth became the Brahmin; his arms were made into the Kṣatriya; his thighs are the Vaiśya; and from his feet the Śūdra was born." (Vasistha chapter 4, verse 1 and 2)

According to the *Dharmasutras*, Shudras do not have the right to study the Vedas, nor do women. It also allotsthe occupations suitable for what varna and what their duties are. The secondary status of Shudras and women can be seen on every page of these texts explicitly. The various rules for Chandalas show us that they were expected to be treated as outcasts whose touch and sight was 'polluting' to the twice-born, especially Brahmin men. The harshness of punishment for various crimes rests on what varna the accused belongs to, and Brahminicide, or the murder of a Brahmin man, is considered to be the biggest of the crime. Brahminicide, was punished brutally and a Brahmin man is on no occasion supposed to face capital punishment no matter what the crime.

Thus, the details in *Manusmriti* and the *Dharmasutras* shared similar concerns regarding treating the Shudra or Dalits as "Untouchables".

Ambedkar's Perspective on Caste System

Being a liberal crusader Ambedkar realized the emptiness of the Dalit movement and provided necessary ideology to it. Ambedkar believed that caste system has ruined the concept of ethics and morality. According to Ambedkar,

"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." (Ambedkar qtd. in Mungekar)

Ambedkar discussed on the adverse effects of caste in Hindu society in his book *The Annihilation of Caste* which is an undelivered speech written in 1936 for the presidential address of the annual conference of a Hindu reformist group Jat-Pat Todak Mandal. In this essay, Ambedkar criticized the Hindu religion, its caste system and its religious texts which are male dominant and spreading hatred and suppression of female interests. He argued that inter-caste dining and inter-caste marriage is not enough to annihilate the caste system, but that "the real method of breaking up the Caste System was to destroy the religious notions upon which caste is founded" (Ambedkar, 1936). Ambedkar also rejects the defence of caste on the basis of division of labour and argued that it was not merely a division of labour but a division of labourers. Ambedkar gave illustrations in this speech on how Dalits were deprived of education and freedom of occupation and were subjected to condemned manual labour, all resulting in their virtual economic slavery, how they were segregated and deprived of basic rights such as drinking water even from public wells, and above all how they were made victims of social persecutions (Mungekar, 2011)

Ambedkar (1936) observed that caste is a powerful weapon that is preventing all reform. He believed that it is the one i.e., destroying the public spirit, public opinion and public charity. He further stated: "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. There is no sympathy to the deserving. There is no appreciation of the meritorious. There is no charity to the needy. There is charity but it begins with the caste and ends with the caste." Ambedkar eventually proposed that inter-caste marriage is the only medicine to destroy the disease called caste. Ambedkar (1936) expressed his desire to convert himself from Hinduism to Buddhism in the concluding remarks as he believed that it would liberate Dalits from the oppression, "I am sorry, I will not be with you. I have decided to change. This is not the place for giving reasons. But even when I am gone out of your fold, I will watch your movement with active sympathy, and you will have my assistance for what it may be worth. Yours is a national cause. Caste is no doubt primarily the breath of the Hindus. But the Hindus have fouled the air all over, and everybody is

infected—Sikh, Muslim, and Christian. You, therefore, deserve the support of all those who are suffering from this infection—Sikh, Muslim, and Christian. Yours is more difficult than the other national cause, namely Swaraj. In the fight for Swaraj you fight with the whole nation on your side. In this, you have to fight against the whole nation—and that too, your own. But it is more important than Swaraj. There is no use having Swaraj, if you cannot defend it. More important than the question of defending Swaraj is the question of defending the Hindus under the Swaraj. In my opinion, it is only when Hindu Society becomes a casteless society that it can hope to have strength enough to defend itself. Without such internal strength, Swaraj for Hindus may turn out to be only a step towards slavery. Good-bye, and good wishes for your success”.

Contrasting Ambedkar's Views on Caste System with Mahatma Gandhiji and E. V Ramasamy

Gandhiji, who himself was a *vaishya* (trader caste) gave very extreme views on this topic. In 1921 he addressed a Dalit conference and stated that, “Yudhishtira would not enter heaven without his dog. How can then, the descendants of that Yudhishtira, expect to obtain Swaraj without the Untouchables?” (Margaret, 2013). Though Gandhi insisted the freedom of the Dalits, he and Ambedkar had different opinions about lower caste people in India but both of them thought of abandoning the term “untouchable”. Gandhi used the term ‘Harijans’ (people of God) as a replacement. B.R. Ambedkar rejected Harijan as patronizing, preferring the term ‘Dalit’ (oppressed). Gandhi wanted to abandon untouchability by appealing to Hindus whereas Ambedkar felt it was easier to change laws than to change people’s hearts and heads. He favoured to lead Dalits in campaigns with the intention to improve their access to education and to secure basic civil and religious rights. In 1927, Ambedkar led the march along with Dalit activists and leaders at Mahad, Maharashtra to taste the water from the prohibited Public Lake which manifest the beginning of caste eradication movement. Ambedkar started another movement in 1930 at the Kalaram Temple, Nashik, Maharashtra. This movement demanded that the Dalits also have every right to enter the temples.

Periyar E. V. Ramasamy, a Dravidian social reformer and politician from India, who founded the Self-Respect Movement and Dravidar Kazhagam was celebrated along with Ambedkar for eradicating caste system and for attacking those who used the caste system to exploit people from low caste. He exhibited a great admiration for Ambedkar’s work. In 1940, Ambedkar first met with Periyar and conversed about the political prospects that awaited Dalits and Shudras in a future free India. Periyar was the first one to translate and publish contents from Ambedkar’s book ‘Annihilation of Caste’ in 1936. Periyar and Ambedkar are two sides of the same coin. When Ambedkar came to Chennai, an official asked him: “How should we live?” Ambedkar replied: “My ideology has been preached by Periyar too. There is no difference.” (Poongundran, 2017). Though there were similarities between them Periyar cannot be ranked along with Ambedkar. According to Venkatesan (2020), “E.V.R was not a scholar. He was not a person who had read too many texts. From time to time, he spread the thoughts whatever came to his mind. He changed it too and changed it to suit the situation. E.V.R has been involved in prostitution in prostitute homes for 40 years. He had not cared about the society until then. But Ambedkar was involved in education throughout his youth and filed petitions for his community.”

Not only this E.V.R encouraged all Dalits and backward classes to convert to Islam but Babasaheb Ambedkar suggested Buddhism for their conversion.

Constitutional Rights and Dalits

Dr. B.R. Ambedkar, as the Chairman of the Drafting Committee, made an effort to include the rights of women’s and depressed classes in the constitution of India. He saw law as the weapon in order to create social justice and order. He incorporated the values of liberty, equality and fraternity in the Indian Constitution. Dr. Ambedkar introduced Article 13(2) which states– “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”. According to Article 14 of the Constitution “the State shall not deny to any person equality before the laws or equal protection of laws”. Similarly, 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 states 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) affirms 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". According to Article 17 of the Indian Constitution "Untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offence punishable 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. In addition, to the above rights many schemes such as grants, scholarships, loans, stipends etc. are being bestowed upon Dalits. (constitutionofindia.net)

Today's Present Context

Following the introduction of the Scheduled Caste and Scheduled tribe Prevention of Atrocities Act of 1989 and due to the endeavours of Dr. Ambedkar, the practice of the caste system became unlawful and illegal in India. At present, the Dalits have experienced a bit of improvement in establishing an equal status in Indian society. They also have become a potential political force in India and are enjoying access to education and economic aids compared to the previous period. Despite increased government intervention, prejudices and mistreatments of individuals of lower castes continue to happen. Today, 16% of the country's population represent the Dalit population who struggles to attain social equality. There remains geographic division within Indian cities and villages which exemplify the role that the caste system plays in today's society (Desai et al). The constitutionally guaranteed affirmative action policies have had some constructive influence in increasing the representation of Dalits in educational institutions, governmental jobs and elected positions. Anyhow despite this improvement, Dalits continue to remain as the most underprivileged class of Indian society and the humiliation they face remains noticeable to this day. As a whole, Dalits continue to survive under inhumane, degrading conditions. Many motives are found instigating this, including a lack of political will on the part of both central and state governments, a lack of commitment of upper-caste and class bureaucrats to social justice, the absence of broad-based rights groups to monitor the implementation process, and a lack of statutory power on the part of the Scheduled Caste/Scheduled Tribe Commission (Mandal Commission) to directly punish the perpetrators of crimes against Dalits (Minorityrights.org). The various initiatives taken for empowering Dalits in the current scenario should follow the vision of Dr. Ambedkar so that the situation of the Dalits can be improved.

Conclusion

Dr. Ambedkar, a literary genius, an eminent educationist, a political philosopher and a competent parliamentarian who was as a real messiah for the rights of the depressed classes in India. He dedicated his entire life for social transformation of the Hindu society by nourishing the social life of the marginalized and the vulnerable. Dr. Ambedkar was a symbol of knowledge and character. According to him education is the only means to spread light and perception by removing the regions of darkness and ignorance. Ambedkar utilized his philosophy of education to make conscious of the condition of social degeneration in Hindu society among the lower class of society and change the social order for the advantage of whole humanity. On 20th July 1942 Ambedkar was asked to present the address for The All India Depressed Classes Conference that was held at Nagpur from 18th to 20th July 1942. Ambedkar expressed hope that the caste system can be eradicated with the education and continuous struggle for freedom in the following words, "My final words of advice to you is educate, agitate and organize, have faith in yourselves and never lose hope. I shall always be with you as I know you will be with me." (Ambedkar, 1990) Dr. Ambedkar employed a three-word formula i.e., 'educate, agitate and organize' which is considered to be an influential instrument of social change even in today's scenario. Ambedkar made the depressed classes conscious of their rights, which they were deprived of for centuries. He wanted to instil in them a sense of consciousness, self-respect and dignity through education. He wanted the people to cultivate the values of freedom and equality among themselves; it was possible only through education. He believed that only education is the only weapon that can help the Dalits to assimilate into the mainstream enlightened national life. Today, through the educational institutes built in honour him he is still striving for the educational development of all.

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Mahatma Jyotiba Phule Contribution of Education and Social Reformer in India

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Introduction

Mahatma Jyotirao Phule was eminent Contribution of education and social reformer and thinker of the 19th century are believed to have launched the first school for girls from the lower strata of society. He also pioneered the anti-caste movement and promoted education for women Born on April 11, 1827 in Pune, Maharashtra, an Indian social activist, thinker, anti-caste social reformer and writer from Maharashtra. He led the movement against the prevailing caste-restrictions in India. Jyotirao Govindrao Phule occupies a unique position among the social reformers of Maharashtra in the nineteenth century. While other reformers concentrated more on reforming the social institutions of family and marriage with special emphasis on the status and right of women, Jyotiba Phule revolted against the unjust caste system under which millions of people had suffered for centuries and developed a critique of Indian social order and Hinduism. During this period, number of social and political thinkers started movement against such systems and methods. These thinkers aimed at upliftment of the status of women socially, economically, educationally and politically. Of these socio-political thinkers Mahatma Phule, Mahatma Gandhi, Dr. B.R. Ambedkar, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, and such other have organized movement for striving equality for dalits, backward classes and women. As such, Mahatma Phule was an earliest leader, He revolted against the domination of the Brahmins and struggled for the rights of peasants and other low-caste people. Jyotirao Govindrao Phule was born in a family that belonged to the lower rung of the social ladder.

Mahatma Jyotiba Phule Early Life

Jyotiba Phule (1827-1890) initiated social change in nineteenth century India especially in Maharashtra through his philosophy. The nineteenth century was an era of social criticism and transformation that focused on nationalism, caste and gender. All major questions taken up by their formers were connected with women's issues such as female infanticide, child marriage, ban on women's education, Sati, tonsuring of widows, ban on widow remarriage etc. At the same time, reformers concentrated more on reforming the social institutions of family & marriage with special emphasis on the status & rights of women. Jyotiba took up the issue of gender and caste. He revolted against the unjust caste-system under which millions of people had suffered for centuries. His revolt against the caste system integrated social and religious reform with equality. He emerged as the unchanged leader of the depressed classes in Maharashtra and was recognized as a leader of down-trodden class in all over India. He was influenced by American thinker Thomas Paine's ideas of Rights of Man. Knowing that Jyotiba belonged to the mali caste which was considered to be inferior by the Brahmins, the relatives of the bridegroom insulted and abused him. After this incident Jyotiba made up his mind to defy the caste system and serve the shudras who were deprived of all their rights as human beings under the caste system.

Contribution of Education and Social Reformers

Phule was influenced by Thomas Paine's book titled The Rights of Man and believed that the only solution to combat the social evils was the enlightenment of women and members of the lower castes. In 1848, he taught his wife how to read and write, after which the couple opened the first indigenously run school for girls in Pune where they both taught. The history of nineteenth century is the story of the impetus for social reform in which the introduction and spread of modern education was an important element. Schools which taught English language were opened not so much to educate the masses but to groom Indian people to run the British government. Christian missionaries opened a Marathi school in Pune for the public. During this transitional phase, even though education was open to masses, the common person was not aware of its importance. Jyotiba has worked for the masses and made them aware of education as a vehicle for social change. 19th Century was a period of social problems like Varna system, mythology, caste-system, ignorance about human rights etc. In oppressed castes great grandparents and grand-parents did their community work which involved hard menial labour. They were not permitted social mobility other permissible for them. They were not even aware of their rights; illiteracy was very high in the society. Jyotiba shows the light of hope, to free from these problems of society. He revolted against the unjust caste-system and upheld the cause of education of women and lower castes. He started

primary education and higher education and fought for their rights. Thus, he ushered in primary education as a tool in perceiving the work of the oppressed castes as dignified labour that was exploited by society. In it is worth comparing Phule's perspective on gender and modernity with that of Mill, the British philosopher, economist, moral and political theorist, and administrator. Mill was one of the most influential English-speaking philosophers of the nineteenth century in Maharashtra. Several thinkers like Ranade, Agarkar and Ambedkar have been influenced by his philosophy. Mill's views reflect the need for reforming the socio-political body from the liberal political view of society and culture. The overall aim of his philosophy is to develop a positive view of the universe and the place of humans in it, one which contributes to the progress of human knowledge, individual freedom and human well-being. It is in this context that he suggests the need to reform the condition of women through their reeducation in which rationality plays a central role. Phule similarly believed that society has to adopt a liberal philosophy, in which orthodox customs are abolished. Like Mill he maintained that women have a crucial role to play in the creation of such a society through the development of their rational faculties through education.

Ideas on Social Justice and Equality

Phule made a powerful plea to abolish untouchability and the entire caste-system. He revolted against the unjust caste-system under which millions of people had suffered for centuries. The Dalit at that time did not have any political, social, educational and economic. He protested against man-made inequality which was rooted in Hindu caste-system and varna-vyavastha. He struggled fearlessly to implement reforms in the Hindu society. He tried to remove inferiority complex from the minds of the people. He made aware the shudras. He advised them to take education and acquire power; they are not slaves but human beings. As T.L. Joshi said, "Jotiba Phule was one of the first persons to rebel against the traditional social system in India. From where did he find the inspiration for this revolt considering that the prevailing social laws had taken a firm hold on the Indian mind for thousands of years? The answer is that Jotiba was a Satyashodhak—a seeker of truth—the moral truth of human life. The manifestation of that perennial truth was his belief in man's freedom in the universe, as upheld by modern western civilisation." Mahatma Jyotiba Phule established the Satyashodhak Samaj which sowed the seeds of development of the masses and propounded the spread of rational thinking. The movement carried on by the samaj was the first of its kind to reach the remote villages. He carried on the social reform movements based on social equality. Phule believed in the equality of men and women. He did not merely stress the equality of men but also equality of men and women. For Phule equality in the society was meaningless. He propagated universal humanism based on values of freedom, equality and universal brotherhood. He criticised the caste system through the books "Gulamgiri" and "Brahmanache Kasab". He established the Satyashodhak Samaj. He sowed the seeds of development of masses.

Philosophy of Politics and Economics

Mahatma Jyotiba Phule's political ideas are related with his social ideas. Phule said British raj is not a curse but a boon. It is better than Peshwa's raj. British established rule of law, equality of laws. The new rulers opened the opportunities in education. He hoped that the new government which believes in equality between man and man would emancipate lower castes from the domination of the Brahmins. He welcomed the British rule as "Divine Dispensation" for he viewed it as God's instrument to rescue the oppressed from the clutches of Brahman demons. Phule raised the question that what do you mean by independence of the country? Freedom means political freedom? Freedom means uppercase freedom only. After independence will uppercase allowed shudras for equal rights? Though Phule preferred British rule, he was aware of shortcomings of the former and he never hesitated to point them out openly.

Conclusion

Today education has been reduced to transmitting information. There is a fear of examination because of bookish education. Little bit we have to be practical in system, we have to bring life-oriented education. In this context, Phule's education system is still very relevant. For him knowledge was not just information. Jyotiba Phule revolted against the unjust caste system under which millions of people had suffered for centuries and developed a critique of Indian social order and Hinduism. During this period, number of social and political thinkers started movement against such systems and methods. It involves questioning, understanding, critiquing knowledge. Interpretation, critique and values all three are central to Phule who way back in the 19th century gave an alternative to the information approach to knowledge. For him, "Education is the power to think clearly, the power to act well in the world's work, and the power to appreciate life.

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BITCOIN : The New form of Currency

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Abstract:

Money conveys the importance that people place on it as a medium of exchange, a unit of measurement and a storehouse for wealth. Money has been evolved throughout the human history. Before money, people acquired and exchanged goods through a system of bartering, which involves the direct trade of goods and services. The first time money was introduced in the form of coin in approximately 600 B.C. in Europe. After that Paper currency also became the part of Financial System. In 2008 a new form of money was invented that is termed as Bitcoin which is a Cryptocurrency i.e. digital currency. An Analysis about bitcoin's positive and negative aspects have been presented, which shows the risk and opportunity related to bitcoin whether it will become the part of our financial system.

Keywords: Bitcoin, Digital Currency, Cryptocurrency.

Introduction:

Bitcoin was invented in 2008 by an unknown person or group of people using the name Satoshi Nakamoto. Bitcoin is a decentralized digital currency, without a central bank or single administrator, that can be sent from user to user on the peer-to-peer bitcoin network without the need for intermediaries. Transactions are verified by network nodes through cryptography and recorded in a public distributed ledger called a blockchain. Bitcoins are created as a reward for a process known as mining. They can be exchanged for other currencies, products, and services, but the real-world value of the coins is extremely volatile. Bitcoin is a digital currency, a decentralized system that records transactions in a distributed ledger called a blockchain.

Blockchain consists of a single chain of discrete blocks of information, arranged chronologically. In principle, this information can be any string of 1s and 0s, meaning it could include emails, contracts, land titles, marriage certificates, or bond trades. In theory, any type of contract between two parties can be established on a blockchain as long as both parties agree on the contract. This takes away any need for a third party to be involved in any contract. This opens up a world of possibilities including peer-to-peer financial products, such as loans or decentralized savings and checking accounts, wherein banks or any intermediary is irrelevant. Bitcoin is like digital gold in many ways. Like gold, bitcoin cannot simply be created arbitrarily; it requires work to extract. While gold must be extracted from the physical earth, bitcoin must be mined via computational means. Bitcoin also has a stipulation set forth in its source code that it must have a limited and finite supply. For this reason, there will only ever be 21 million bitcoins ever produced. Bitcoin can be further available in smaller denomination which are as follows.

Denomination	Abbreviation	Value in BTC (Bitcoin)
Bitcoin	BTC	1 BTC
Decibit	dBTC	0.1 BTC
Centibit	cBTC	0.01 BTC
Millibit	mBTC	0.001 BTC
Microbit	μ BTC	0.000001 BTC
Satoshi	SAT	0.00000001 BTC

Objective of the Study:

To understand the Pros and Cons of bitcoin.

Pros of Bitcoin:

Decentralized Issuance:

No government or central bank can control it or interfere in the valuation of bitcoin, neither in its creation nor in its distribution. With Bitcoin the money is depoliticized, it is made of the people, thus eliminating the control that with FIAT money is exercised over the population.

Global Acceptance:

You can send bitcoins to any country in the world. Bitcoin, like the Internet or e-mail, has no borders. This, with the guarantee of respecting the freedom of its users, makes Bitcoin the first global currency that really works. No need to change currency for various countries and to pay any transfer fees to the intermediaries.

Fast Transfer:

Sending any amount of money is a matter of minutes. Regardless of quantity, regardless of destination.

Limited issue:

In Bitcoin, no one can generate thousands of bitcoins one morning because a politician or a banker suddenly feels like it. There will never be more than 21 million and they all appear for mining, always under rules that are totally public.

No Third-Party Seizure:

Since there are multiple redundant copies of the transactions database, no one can seize bitcoins. The most someone can do is force the user, by other means, to send the the bitcoins to someone else. This means that governments can't freeze someone's wealth, and thus users of Bitcoins will have complete freedom to do anything they want with their money.

No Inflation:

Due to the limited amount of bitcoins that is only 21 million ever, it will never become inflated from an overabundance of bitcoins.

Protection From Payment Fraud

Bitcoins are digital currencies. It uses an algorithm and cryptographic protocols. This makes them impossible to counterfeit. So no issue of fake currency thus eliminating the fraud transactions.

Cons of Bitcoin:

Bitcoins are not widely accepted:

Bitcoins are still only accepted by a very small group of online merchants. This makes it unfeasible to completely rely on Bitcoins as a currency. There is also a possibility that governments might force merchants to not use Bitcoins to ensure that users transactions can be tracked.

Wallets can be lost:

If a hard drive crashes or a virus corrupts data and the wallet file is corrupted, Bitcoins have essentially been lost. There is nothing that can done to recover it. These coins will be forever orphaned in the system. This can bankrupt a wealthy Bitcoin investor within seconds with no way form of recovery. The coins the investor owned will also be permanently orphaned.

Deflation:

Since the total number of bitcoins is capped at 21 million, it will cause deflation. Each bitcoin will be worth more and more as the total number of Bitcoins maxes out. This system is designed to reward early adopters. Since each bitcoin will be valued higher with each passing day, the question of when to spend becomes important. This might cause spending surges which will cause the Bitcoin economy to fluctuate very rapidly, and unpredictably.

No Valuation Guarantee

Since there is no central authority governing Bitcoins, no one can guarantee its minimum valuation. If a large group of merchants decide to dump Bitcoins and leave the system, its valuation will decrease greatly which will immensely hurt users who have a large amount of wealth invested in Bitcoins. The decentralized nature of bitcoin is both a curse and blessing.

Criminal Activity Funding:

Bitcoin is popular in the black market and criminals. Due to the complete anonymous feature, bitcoin is used in cyber hacking, drug deals, and black-market arms deals. International and national legal systems do not yet have proper laws and authority over bitcoin making it harder to stop bitcoin-related black market and Criminal activities.

Price volatility:

After the FBI/Supreme Court declared that, it would treat bitcoin as other legitimate financial services, bitcoin value skyrocketed. When a security breach happened in bitcoin exchanges and wallets or some government banned the use of it, bitcoin value fall more than 50 percent. This price volatility makes bitcoin investment difficult.

No refund:

Once payment is initiated and complete, bitcoin cannot be held and refunded. It takes place directly between users and without an intermediary. So bitcoin cannot be transferred back.

Cyber hacking:

Hacking and illegal ransomware use bitcoin as a payment system to extort money from affected victims. This makes them untraceable due to bitcoins anonymous nature.



Source: @Charlie Bilello, Stockchart.com

Abovementioned chart depicting the performance of Dollar Index and the Bitcoin.

Conclusion:

Bitcoin being the new concept of currency is in its initial stage. Bitcoin still have numerous significant obstacles to overcome before they could totally replace current currency systems. The most immediate is the simple opposition from existing financial institutions and Governments all over the world. Large companies, even if they like the idea of cryptocurrencies, do not currently consider them stable enough to keep as assets for long periods of time. Bitcoin is totally technology based currency so its usage will not be easily accepted by the illiterate individuals and developing or underdeveloped countries as it require a good and smooth technological infrastructure. Bitcoins acceptance as a money will depend on how it will solve the problems created by the FIAT Currency as well as its own disadvantages such as Deflation, Valuation, Criminal Funding, Volatility, cyber attack etc.

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Dr. B R Ambedkar's the Vision and Economic Ideological Aspects

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Introduction

Dr. Ambedkar was an economic theorist of originality, who was aware of contemporary research and wrote on many aspects that too in such a young age. His work was recognized by the world economists. Ambedkar was one of the pioneers who examine the relationship between socio-polity variables and economy in India on the one hand and role of development projects in transforming India on the other. He was the first Indian economist who comprehensively studied the public finances, and taxation and also the monetary standards of British India, and explained the adverse effects of both the internal and external taxes on local business in British India. He also wrote detailed notes on Indian currency, lending development strategy, state socialism and nationalization, population and demographic aspects including family planning, women development, human capital, Hindu economy etc. India consolidated its democracy in the most ethnically and socially differentiated system and did also well on the front of human development. It became world's fourth country to launch a rocket to Mars and had also emerged as one of the biggest global market given the size of its elite. In the post globalization period, market forces continue to be harsh to the have-nots, excluded classes and people living at the margin. Prejudices, religious hatred, untouchability, bonded labour and sadly scavenging are yet to be totally wiped out. The home grown oligarchy backed by the nexus of politics-bureaucracy, business-media and NGOs had grown so much to hijack the rule of law to colour problem with politics, religions and caste to take best advantage of the each situation.

Good Governance is keys to sound Public Finances:

Dr. Ambedkar critically analyzed the finances of the East India Company and brought out all the significant changes taking place in the public finances very neatly and objectively. While emphasizing on collective responsibility and impartiality of the government, he further writes: "It is obvious that good administration depends upon good finance, for finance is the fuel of the whole administrative machine. No aspect of the scheme of Refunds therefore, demands a closer and more anxious study than the financial arrangements with which the new system of administration starts. Dr. Ambedkar was a multidisciplinary person be it political science, law, economics, constitutional studies etc. The book published by Dr B R Ambedkar "the evolution of provincial finance in British India" showcased major loopholes in the financial policy relevant during that time. The book summarizes the financial relation between the province and the government of India. The government was under the financial strain due to its biased policy framework. The imperial government used to administer its rule and provincial States has no saying in policy making after 1858, it was realized that the central imperial government was not able to administer the country efficiently and country was continuously going into financial burden. Provincial who were able to administer the country pretty well than the central government enjoyed least power in raising funds and contribute in policy making. This gave opportunity to the imperial government to interfere in their working which resulted in misusing of funds collected at center. After situation had become grave, later in 1871, it was decided that provincial government should prepare their own revenue and expenditure budget.

Contribution to Agricultural Economics

In the early 19th century, the major problem of Indian agriculture was low productivity. Ambedkar owe this to possession of small land holding by majority of farmers. He was of the opinion that instead of owing small landholdings, the land must be consolidated and farming must be done on bigger scale. The consolidated land must be owned by the state. In 1917, a committee was formed which suggested that state should acquire the land holding from private players, owners, tenants and mortgagers and pay them the required compensation and then distribute the acquired land to original cultivators in right size. But Ambedkar criticized about what can be the right size. As land is only a single factor, there are other factors of production as well such as labour and capital that contributes towards the low productivity of land.

Contributions in labour laws

Ambedkar has brought several labour reforms during his time. In the 7th session of the Indian labour conference in 1942 he initiated to reduce the factory working hours from 12 to 8. In the same year

1942 at the Tripartite Labour Conference was involved in building Plenary Conference and Standing Advisory Committee to settle the industrial disputes between employees and employers. He also propounded to establish employment exchanges and to collect the statistical data under Industrial Statistics Act. Ambedkar has also worked for the upliftment of women's in the society. He has framed laws like "Mines Maternity Benefit Act" and "Women and Child Labour Protection Act". He tried removing the ban on women employment in the coal mines. He also established "Women Labour Welfare Fund" and fought to give maternity benefits to the women laborers.

Ambedkar on Economic Liberalization

Here with economic liberalization Ambedkar refers to the state refraining intervention into private affairs. Dr. Ambedkar says: "It is true that where the state refrains from intervention what remains is liberty. But according to Ambedkar this liberty is liberty to landlords to increase rents, to increase hours of work and reduce wages. For the overall working of market there must be someone who can make laws and on whom direction wheels of business must go on. In other words, it was again the dictatorship of private employers from the earlier state monopoly. He was of the view that some entities must be governed by public sector like the basic amenities and rest should begin in the hands of private players. Neo liberal reforms of 1990 showed no significant increase in economic growth and no decrease in people below poverty line. Rate of employment fell drastically.

Free Enterprises Economy

Dr. Ambedkar had already suggested free economy, globalization, liberalization, and privatization as early as in 1923 now Indian Government has adopted this policy. In this respect Dr. Ambedkar was a century ahead. He had stressed that the value (Price) of a rupee must be kept stable if the policy of free economy is to be successful. Dr. Ambedkar argued that the concept of human capital in India is useless if the poorer and downtrodden untouchable Dalits are not recognized by other classes as the human being with equal social prestige and religious basis. It is, therefore, impossible to use this human capital in the economic development of India. It is a fact that the caste system is in existence in India at present in the 21st century also. Just its nature and modus operandi have been changed a lot. When there is the existence of the caste system in India, then no doubt its economic dimension of the working is observed in Indian economy today also, is a fact. It is therefore of vital importance to explore the relevance of the economic analysis of the caste system given by the Dr B. R. Ambedkar concerning present India it is evident that Dr. Babasaheb Ambedkar's concepts of family planning, upliftment of women and human capital and many others are important contributors to the development of the Indian economy as the existing laws and reforms land ceiling Act, minimum wages Act, Distribution of surplus land etc. are not effective it is essential to reconsider them in the context of Dr. Ambedkar's perspective. Also as the current scenario of the Indian economy, inflation, farmer conditions, India's large young labour force not being fully utilized for the economic development, we need to reconsider the thoughts of Dr. Babasaheb Ambedkar and again frame our economic policies towards the better economic growth of India.

Perspective on Economic Development

India's economic growth rate is running very fast most of the macro indicators look positive. Such as (GDP) Gross Domestic Product is approaching 10 per cent, Foreign Direct Investment (FDI) is increased a record high, the capital market is also moving in the upward direction. Real estate demand flats and land shows growing fast at a high rate. Demand for the car is also increasing from the rich class. All this shows that people's purchasing power has been increased. But this only half side story the other side shows us that, 26 per cent of people are living below the poverty line and near about 50 per cent of people are just struggling to survive on the poverty line.

Conclusion

He included employed and unemployed, men and women, formal and informal sector, technicians and engineers in his area of study. To him a society grows when all sections move together irrespective of their caste, creed or religion supported modified gold standard to curb the inflationary pressure, discussed the evolution of provincial finance under the British rule. Ambedkar's thoughts is reflected in the vision of the leaders of this country. Whenever any country faces difficult situations, challenges, whether it is a political or economic, the intellectuals and politicians at some point or another need to search their own country's history for the solutions. The historical events, its people, and their thoughts, that have shaped the country and its people future, prove to be the vital elements for solving the current challenges of the country. He mentioned public has immense faith in government so it should wisely use the public funds given to them in the form of taxes, in order to increase productivity there should be consolidated landholdings, he advocated state socialism.

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JyotibaPhule Contribute to the Reforms and National Movement in India

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Introduction

Jyotirao 'Jyotiba' GovindraoPhule was a prominent social reformer and thinker of the nineteenth century India. He led the movement against the prevailing caste-restrictions in India. He revolted against the domination of the Brahmins and struggled for the rights of peasants and other low-caste person occupies a unique position among the social reformers of Maharashtra in the nineteenth century. While other reformers concentrated more on reforming the social institutions of family and marriage with special emphasis on the status and right of women, JyotibaPhule revolted against the unjust caste system under which millions of people had suffered for centuries and developed a critique of Indian social order and Hinduism. During this period, number of social and political thinkers started movement against such systems and methods. These thinkers aimed at upliftment of the status of women socially, economically, educationally and politically. Of these socio-political thinkers Mahatma Phule, Mahatma Gandhi, Dr. B.R. Ambedkar, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, and such other have organized movement for striving equality for dalits, backward classes and women. As such, Mahatma Phule was an earliest leader, who strongly opposed gender inequality. He was in the real sense a great thinker finder of truth. He was of the view that every individual should search for the truth and mould accordingly, only then the human society can remain happy.

Phule Nurtured a Favorable Perspective of the British Rule in India

He said that British rule provided an opportunity for the masses to get themselves liberated from the slavery of the Brahmins. But at the same time, he also criticized the British bureaucracy for its policy of supporting higher education and for its tendency to rely upon Brahmin subordinates. Interestingly, Mahatma Phule nurtured a favorable perspective of the British Rule in India because he thought it at least introduced the modern notions of justice and equality into the Indian society. The interpersonal evils as forced widowhood as well as kid marriage had been imposed on females. The role of widows was weak as they had been cornered in society. Women had been restricted to have employment as well as training in society. The widows' remarriage was absolutely prohibited as well as because of kid marriage, there was several younger widows. As a result, the condition of females was lowest during 19th century. Throughout this particular period, Mahatma JyotiraoPhule as well as SavitribaiPhulewere started education motion and then began a lot of facilities.

Practical Aspect of JyotibaPhule's Traditional Philosophy

JyotibaPhule can be interpreted as an Indian philosopher who transformed traditional philosophy by turning to the practical and social problems of inequality and oppression. One can read him as a thinker who separated himself from the metaphysical roots of Indian systems of philosophy like Yoga, Vedanta and Buddhist Philosophy to give these systems social meaning from the point of viewof the ordinary person.Yoga philosophy has a practical emphasis where it believes that mentalconcentration and controlleads to individual transformation of the mind andbody. Although Jyotiba's philosophy would not agree with some of themetaphysical assumptions in Yoga such as the satva, rajas and tamas, his philosophy has some similarities with Yoga. For Jyotiba mental concentration isreplaced by social concentration on problems that distract society from itsdemocratic ideals. He recommends the practice of values like Samata, Badhutava,andSvatantrya to transform the whole social structure. In yoga philosophytransformation is individual but in Jyotiba philosophy transformation is not for individual but for all.Vedantic philosophy makes a distinction between maya and reality. Once againJyotiba would reject its Brahminical otherworldly roots and outlook.However, there is a way in which he has transformed Vedanta as well. According to him Maya or illusion does not apply to the empirical social world.

Welfare as well as Emancipation of Backward Classes

The phrase Hindu Caste System mixes up 2 various schemes - the Varna (class/group), and that is the theoretical program of grouping present in Brahmanical traditions and several medieval codes and also the Jati (Caste) system prevalent in Indian society since historical times. Regardless of the current day use of the very same term to explain both Jati and Varna, some observers have reported that The Varna process is actually of no significance to an understanding of the present day caste circumstance except in wide

ideological phrases. Any effort to look at the caste system by fitting it within the classical Varna design will be of limited relevance in understanding the role of it's in the socio political tasks of contemporary India. Varna, as enunciated in the Brahminical texts, the Manusmriti or the Rigveda, or maybe Purushasukta categorized the individuals in the Indian society in four categories. The Varna product must however be differentiated from the cultural, non-religious, Jati-caste-system. The Brahmins' main vocation is actually learning the Vedas along with other sacred texts teach and pray. The Kshatriya's chief occupation is actually managing the kingdoms of theirs as well as military service. The Vaishyas are actually occupied with economic pursuits (agrarian and the Sudras and trade) are actually good workers as well as service providers of all sorts. The caste structure divides society into discrete groups which are usually connected with a particular career and this- Positive Many Meanings- firmly prohibit marriage outside of the caste.

The Caste Spiritually Damaged in Hindu System

These organizations can be found in a hierarchical connection to one another, along with an individual born into a caste remains in it until he or maybe she's expelled from it. By tradition, moving from one caste to the next was really hard if not impossible; the caste identity that a person received at birth couldn't generally be changed by any means. The caste organizations normally referred to as untouchables are at the really bottom part of the caste system and also have usually been subject to discrimination & serious types of oppression by the bigger castes. The interactions with the castes, particularly between higher castes and also the untouchables, often take the type of physical distance. The caste hierarchy is actually created on the perception that the lower castes are able to pollute the bigger castes, as well as the fear that members of the bigger castes that have contact with the lower castes will be spiritually damaged.

The Bound the Ruling Feudal Ideology

Brahmanical religion was moving towards higher sophistication, greater interaction and creating from regional religious cultural traditions. Vaishnavism and shaivism from being Brahmanical sects had been trying, by this assimilatory process, the construction of a single all pervasive ideology of religious management and mystification. Being a consequence, the famous religious cults, being idealist expressions at a primitive level of presence and inspiring confidence of the individuals started to be simple adjuncts to Brahmanical religion. Human rights violation takes place in the type of females' right violation, caste right violation or various other kinds of violations. Rape, domestic violence, dowry death, abduction, brutal killing, molestation, assault, etcetera are really great violations against Dalit females. Once hierarchically syncretized they started losing the independence of theirs and then came to be bound by the ruling feudal ideology, just as the peasantry was certain to the feudal lord. A religious cult whether Brahmanical or popular operated from various category viewpoints but merged into a typical idealistic ideology associated with a society which was split by classes.

Phule Most Advised Conceptualizing the System

Phule expressed he's carrying out a considerable quantity of contributions for a chance to access the training, though it appears the Government is unaware of the state of AtiShudras as well as Shudras. Phule represents the serious views of his on the educational policy of Government. Through the pages of the document of his, he emphasizes that the way the advantages of training have been liked by just the individuals belonging to top castes. The British Indian Government was the hope for the lower caste individuals as it had been the one political force which might fight against the Brahmanism. Learning was completely dominated by Brahmins. From the ideas of his on the education, Phule had also stressed the English training for lower castes. In a way, he's primarily exposing how the dominance of top castes works in the area of education. He proposes the program for the amendment at the education phone. From the proposal of his, he puts forward also the thought of scholarships that will be useful for the masses to get the education. Without any scholarships, the lower classes will additionally be excluded once again due to the poverty of theirs. Also, he asks for the expansion in the number of facilities, for remodeling the technique as well as the instructors of teaching of the schools. The lower class individuals feel alienated in the school due to the Brahmin teachers. The lower caste individuals were not treated with dignity. Put simply, Phule mostly advised conceptualizing the system of training so that it might be fruitful to each of the groups of people today in society, not only to Brahmins.

Conclusion

They blamed him for vitiating the norms as well as laws of the society. Many folks accused him of acting on behalf of the Christian Missionaries. Although Jyotiba's philosophy would not agree with some of the metaphysical assumptions in Yoga such as the satva, rajas and tamas, his philosophy has some similarities with Yoga. For Jyotiba mental concentration is replaced by social concentration on problems

that distract society from its democratic ideals. But Jyotirao was solid and made the decision to keep on the movement. Surprisingly, Jyotirao was supported by many Brahmin buddies that extended the support of theirs to come up with the motion profitable. In India, Human Rights organizations as well as newsprints tell countless stories of Dalits who've been beaten, raped, tortured, unlawfully detained, murdered as well as had their houses burned in caste violence

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Economic Thoughts of B R Ambedkar for Indian Economy- Major Contributions

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Introduction

Bharat Ratna Dr. B. R. Ambedkar was dynamic person in Indian history. He was contributed as an economist, sociologist, legal luminary, educationalist, journalist, Parliamentarian, editor, social revolutionist, height of the human rights etc. He was a first highly educated scholar within untouchable community in India. He wrote three scholarly books and many papers on economics. Indian economies are mixed economy and have impact of changes in social, political and economic changes before and after independence. He represented problem of physical and economic exploitation of rural poor through his movements. The man who began the arrangement for a finance commission each year in the constitution was none other than Dr. Ambedkar. He put stock in the rule of Liberty, Equality and Fraternity which stretched out into all segments of the general public including work. DrAmbedkar was quick to create water hotspots for quicker financial development of the nation even before Independence. He underlined that the water the board ought to be an indispensable piece of the nation. He has presented an outline for 'Damodar Valley Scheme' (Kolkata, 3 January 1945) pictured on the lines of Tennessee Valley Authority in America. He stated, 'The Damodar waterway task is the principal venture and will be a multi-reason venture. The principle goal of the undertaking was not exclusively to keep the general population from flood and it contain the goal of water system, route, power generation and establish the framework for a system of success for the neediness stricken a great many this nation. Dr. Ambedkar has given new socio and political view to Indian economics. Dr. Ambedkar decided to "changeover from economics to law and politics" He argued for fixed gold standard for exchange rate. He told that low exchange rate increases exports and boosts internal prices. In the age of global market vision 20-20 mostly contain his economical thoughts. The economically use of public funds and its proper utilization for planned objectives can be growth the economy of nation.

Thoughts of Dr. B. R. Ambedkar for Indian Economy

Dr. Ambedkar represented problem of physical and economic exploitation of rural poor through his movements. His struggle against the prevailing land tenure system called Khoti was best example of his thoughts of equilibrium He clearly told "continued devaluation of the Indian currency which while was good for Indian exports, was not good for the Indian economy. Increasing and decreasing values of gold and silver has been problematic issue to decide exchange rate." At that time gold and silver coins are used as a currency. It troubles to fix standard of gold coin exchange with silver coin or foreign currency due to change in price of these metal. Ambedkar's writings took all this and argued stridently for a proper gold standard with gold currency as he was highly critical of the gold exchange standard though the latter received powerful theoretical support from all the then leading authorities including John Maynard Keynes. Neither was Ambedkar a votary of deliberate lowering of the exchange rate whether planned or unplanned. He told that low exchange rate increases exports and boosts internal prices. In the current situation globalization and privatization are mostly affecting factors to economy.

Managing Indian Currency Requires

Monetary and exchange standards including gold exchange and gold exchange standards established in India. He critically reviewed the associated problemsrelated to inflation, trade deficit, spending etc. Dr. Ambedkar did not agree with many propositions of Professor Keynes about refining Indian currency. He further argued that recommendations of the Fowler Committee be given up. He emphasized that the fundamental fact which needs to be understood and highlighted is that the rupee stability cannot be ensured until or unless "general purchasing power" is stabilized. He recommended, that rupee be provided effective convertibility into gold", but quickly adds, "A far better way would be to have an inconvertible rupee with a fixed limit of issue.

Important Contributions to the Major Economic Ideas

Known largely as the father of the Indian Constitution and a leader of Dalits, Ambedkar began his career as an economist, making important contributions to the major economic debates of the day. He was, in fact, among the best educated economists of his generation in India, having earned a doctorate in economics from Columbia University in the US and another from the London School of

Economics Ambedkar's London doctoral thesis, later published as a book, was on the management of the rupee. At that time, there was a big debate on the relative merits of the gold standard vis-à-vis the gold exchange standard. Ambedkar's views on the rupee and on public finance were responses to the raging economic problems of the day and not all of his analysis may be relevant today. But some of the principles he enunciated such as that of price stability and of fiscal responsibility remains relevant even today. Of all his academic publications, the one that has aged best and has great relevance for contemporary economic debates is a 1918 essay on farming and farm holdings published in the journal of the Indian Economic Society. What is most remarkable about Ambedkar's analysis is that he was able to conceive of the notion of "disguised unemployment" much before it came into vogue in development economics, and that he was able to anticipate one of the key insights of Nobel Prize-winning economist Arthur Lewis three decades before Lewis formulated his famous two-sector model of the economy.

Economic issues of political economy.

Just as his politics are today being appropriated by politicians of all hues, his economics today has become a battleground between the left and the right, with both sides claiming that he was actually on their side. But a careful reading of Ambedkar's writings dispels the view that he was either a champion of a laissez-faire economy or a revolutionary socialist. Ambedkar's views on economics were as complex as his views on politics and it is likely that one shaped the other. As his views on India's agrarian problems indicate, he saw no contradiction between advocating for industrialization on the one hand and cooperative farming on the other. And in both cases, he supported his arguments with examples of countries in other parts of the world which had adopted the solutions he was advocating. More than doctrine, empirical evidence seems to have guided many of his policy positions. Ambedkar argued that an economy based purely on the profit motive violated two tenets of political democracy: one, it allowed private employers, rather than the state, to govern the lives of individuals, and two, it may force an individual to give up his constitutional rights to gain a living.

Socio-Economic with Political Forces and Ethical Values

He saw education, land reforms and acquisition of political power by the Scheduled Castes through rights of universal adult suffrage as instruments of bringing a socio-economic and political transformation of India, and achieving freedom and equality of opportunities for its people. But he did not stop here and kept on reminding the Indian leadership that India has to get rid of caste and communalism and to work hard to achieve equality, liberty, and fraternity, so that the social evils which are eating into the vitals of Indian society are removed. He is quite explicit to state equalization of property has to precede every other reform and the economic motive is not the only driving motive for human beings, Knowledge of the dynamics of the inter-twined nexus of socio-economy factors including caste and politics but socio-religious and political one are also important. He pointed out that Government under gold exchange standard tries to manipulate the currency to keep it par with the gold value which is not a good idea. Ambedkar was a strong believer of quantity theory of money. He did not like the idea that government should manage the flow of the currency. He was afraid that government will not be able to manage it properly. He was not in favour of giving the power to the government to expand the money supply without expanding the production of goods and services; since it can lead to an unstable currency value. So he strongly opposed the managed currency system and supported gold standards with some modification.

Ambedkar's Canons of Public Expenditure

In 1945, while discussing about the functions of Comptroller and Auditor General of India Ambedkar pointed out that government should responsibly spend the public funds. The revenue which is collected from the public should be spent according to rules & regulations and due respect should be given to faithfulness, wisdom and economy. These principles of spending the public fund are known as Ambedkar's Canon of Public Expenditure. The dictionary meanings of faith are duty, commitment and promise. It is the duty of the government to provide the basic amenities to the tax payers. We know that it is easy to deceive the public as the public investment has a long gestation lag period. So, every government should keep in mind that public has an immense faith in them and they should be committed to provide roads, medical facilities, law and order to its citizens. Ambedkar pointed out that even though the intention of spending the public funds may be correct but still if it is not used wisely then also the planning fails. In this context he has talked about wisdom of Government to spend the public money.

Conclusion

His economic ideas though remained scattered need to be studied afresh not only to acknowledge him as a great economic thinker and nation-builder, but also for enriching the current quality of economic thinking and generating cognitive knowledge about the determinants of the required socio-economic-

political transformation of Bharat and to improve our governance and policy-making environment. Ambedkar supported modified gold standard to curb the inflationary pressure in India. In his discussion about the evolution of provincial finance under the British rule. While discussing about how to spend the public funds he said that the spending should be based on the rules and regulations. Public has an immense faith on government so it should wisely use these funds in order to achieve the optimal results. Dr. Ambedkar worked constantly hard and dedicated himself to the foundations of a socio-political system and economic structures that permitted full development of human potential and ensure a stable, secure and dignified existence for our entire citizenship.

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Social and Economic Views of Mahatma Phule

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Abstract:

The present paper elaborate on Mahatma Govindrao Jotiba Phule and Social and Economic Views A Social Reform Movement in India in the Second half of the Nineteenth Century. The Satya Shodhak Samaj was founded by Mahatma Jotiba Govindrao Phule in 1873 for the uplift of lower castes. The Movement led by Mahatma Jotiba Phule was against the practice of untouchability and casteism. Mahatma Phule also fought for safeguarding the interests of the poor and landless peasants, discriminations prevailed in society based on socio-economic strata and based on gender. He gave much emphasis on opening educational institutes for girls and untouchable communities. Mahatma Phule also launched movement against widow practice. He awakened Shudras and non- Brahmins on a large scale. Mahatma Phule brought many revolutionary transformations among the depressed and backward classes, a sizable section of society. He brought social legislation like prohibition of practice of widowhood, Devdasi system, Prohibition of Practice of untouchability.

Key Words: Mahatma Jyotiba Phule, Social equality, education, reform, upliftment

Introduction:

Mahatma Jyotiba Phule was one of the makers of modern India. He was a great social revolutionary in India who raised his voice against the dominant attitude of the higher caste community and worked for the upliftment of the so called lower caste and women. He fought against every form of injustice and inequality. He was a great exponent of social equality. He occupies a unique position among the reformers in India in the 19th century, while other reformers concentrated more on reforming the social institutions of family and marriage with special emphasis on the status and right of the women. Mahatma Phule revolted against the unjust caste system, under which million of people had suffered for centuries. He developed a critique of Indian social order and Hinduism. Mahatma Phule was an earlier leader who strongly opposed gender inequality. He was in the real sense a great thinker and finder of truth! He denounced *chaturvarna* system of Hindu religion. He opposed the Vedas and refused to accept the role of a Brahmin priest during marriage and religious rituals. He rejected *Manusumriti* and other Hindu scriptures. He sacrificed his life for the upliftment of untouchables, peasants and women. Mahatma Phule is regarded as the most important figure of social reform movement in India. He is regarded as the father of Indian social revolution. He shaped the intellectual future of Maharashtra. His life is the history of a ceaseless struggle for the rights of the downtrodden and women. A historian must acknowledge that he was the most determined, fearless and principled social revolutionary of nineteenth-century India. Jyotiba Phule was born on 11th April 1827 in a Mali community. His father *Govindrao* was a vegetable vendor at Pune. His mother passed away when he was hardly a year old. After completing his primary education Jyotiba had to leave the school and help his father on the family farm. He married Savitribai at the age of twelve as it was the custom. In 1848 Jyotiba began his work as a social reformer interested in education of lower caste boys and girls. He encouraged his young wife Savitribai to read and write. At home he began educating his wife Savitribai and opened a first girl's school on 15th May, 1848 in Pune. No female teacher was available to teach in the school. As not teacher dared to work in school in which untouchables were admitted as students Jyotiba asked his wife to teach in the school. He opened two more schools for girls in 1851, he was honored by the Board of Education for the work he did for girl's education in 1852. By 1858, he gradually retired from the management of these schools and entered into a broader field of social reform. He turned his attention to other social evils. Jyotiba's activities were extended beyond the field of education. The drinking water tank in his house was thrown open to untouchables.

Objectives of the study:

1. To study of Phule's Social and Economic Views.
2. To Know social and economical situation in 19th century.

Methodology: The methodology used for the research paper is based on secondary information collected books research paper and websites.

Phule's Social Reform:

The history of nineteenth century is the story of the impetus for social reform in which the introduction and spread of modern education was an important element. Schools which taught English language were opened not so much to educate the masses but to groom Indian people to run the British

government. During this transitional phase, even though education was open to masses, the common person was not aware of its importance. Jyotiba has worked for the masses and made them aware of education as a vehicle for social change. 19th Century was a period of social problems like Varnasystem, mythology, caste-system, ignorance about human rights etc. He started primary education and higher education and fought for their rights. Thus, he ushered in primary education as a tool in perceiving the work of the oppressed castes as dignified labor that was exploited by society. In 20th Century people belongs to oppressed castes their parents had opportunity to get undergraduate education which they could also impart to their children. This was a period when oppressed castes struggled to enter institutions and make their presence visible in the context of nation-building. It was also a period when they had an understanding of their rights and responsibilities. In the late 20th century and the beginning of 21st Century oppressed castes to an extent have entered into institutions of higher learning and have started producing knowledge that questions inequality and reconstructs identity from the theoretical point of view. They are ready to face the challenges of their time. We can see the growth of education from 19th to 21st century India. 19th century the focus on primary to higher education, then in 20th century system focused on Undergraduate level education, and now in 21st century high level research on social sciences is available for the generation. Jyotirao wrote extensively on a wide variety of social issues; he was one of the first people to articulate and call out the stronghold that the Brahmin community. He wrote about caste-based slavery in one of his books, dedicating it to the African American movement in the US against slavery. Phule was a staunch opponent of child marriage and also encouraged widow remarriage as he recognised that these were ways of subordinating women. He ran a campaign for widow remarriage and opened up an infanticide prevention centre in 1863, which acted as a safe space where pregnant widows could give birth and stay to take care of their babies. It was also from here that a decade later, he and his wife adopted their son. In 1873, on the 24th of September, he established the satyashodak samaj, with the foundational principles being that all human beings are equal. Membership was open to all regardless of their background, and the society set out with various social reform movements, with the main aim being the upliftment of those most backward in society and spreading rational thinking. One of the many examples of the reforms the society introduced was the Satyashodak marriage system, which consisted of alternative marriage rituals and lines which were more progressive and equal. Phule engaged in social work alongside his profession – a merchant who supplied metal-casting gear to construction sites. He was also a part of the Poona municipal council for many years, and also stood in front of the Hunter Commission for Education in 1882 and demanded universal compulsory primary education for all and incentives for those who came from socioeconomically backward backgrounds. He published about 16 books in his lifetime, with some of his most famous works being Gulamgiri (slavery), also mentioned above and Shetkaryaca Asud (Cultivator's Whipcord), where he critiqued the exploitation of peasants. In 1848, an incident sparked off Jyotiba's quest against the social injustice of caste discrimination and incited a social revolution in the Indian society. Jyotirao was invited to attend the wedding of one of his friends who belonged to an upper cast Brahmin family. But at the wedding the relatives of the bridegroom insulted and abused Jyotiba when they came to know about his origins. Jyotirao left the ceremony and made up his mind to challenge the prevailing caste-system and social restrictions. He made it his life's work to hammer away tirelessly at the helms of social majoritarian domination and aimed at emancipation of all human beings that were subjected to this social deprivation. After reading Thomas Paine's famous book 'The Rights of Man', Jyotirao was greatly influenced by his ideas. He believed that enlightenment of the women and lower caste people was the only solution to combat the social evils.

Economical Thoughts-

Mahatma Phule was not economist as such but he had keen observation about the exploited community. He was concerned about the status of *shudras-atishudras* and women in Indian society while in economic sense he was interested in peasantry and its problems. The higher caste nationalists viewed industrialization as the only solution to the economic problem of India. Phule on the other hand talked from the point of view of improving agriculture since he perceived Indian economy primarily as the agricultural economy. Second thing is farmers were being exploited by the money lenders and Brahmin officers of the revenue and irrigation departments. Another problem faced by the rural economy was that of the unfair competition by the British goods. Because of the inflow of these cheap and better quality goods, the indigenous craftsmen of the villages and town's suffered great losses and in many cases they had to close down their hereditary business. It increased unemployment in the rural areas. Phule suggested certain solution to these problems. The first and the most important solution to the poverty of the farmers which Phule suggested was construction of bunds, tanks and dams so that sufficient water can be made

available to the farm. He demanded the government to reduce the burden of taxes on farmers in order to make agriculture profitable.

Conclusion:

Mahatma Phule paved the way for new era of social activism. He established many institutions and tried to remove manmade inequality. He was the first active leader of downtrodden. His philosophy was based on facts, reality, experiences and observations. In that sense his philosophy was not utopian but realistic. In modern period to understand the nature of social problems and the problems of equality we should learn and analysis Phule's ideology about equality. He was the father of Indian social revolution. He raised his voice against every form of injustice. The present position is better because of education which has given them self respect, made them aware of their rights, organizations to voice their feelings.

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The Influence Of Dr. B. R. Ambedkar On Dalit Literature And Its Scope And Importance In The Literary Domain

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Abstract:

Dalit writing or the writing about the Dalits is the composition of the depressed class under the Indian marginal framework and it shapes a significant and particular piece of Indian writing. In the domain of writing, Dalit writing has cut a specialty for itself. It remains an achievement in artistic areas and especially Indian writing has improved itself by giving a predominant space to composing dependent on Dalit lives and composed by Dalits. Dalit writing voices the throbbing painfulness, torments, desolations, and subjugation that have been forced upon them and to which they have been shackled because of position-based unfair social construction in India. Numerous pundits have examined the written somewhere near Dalits and depicting Dalit life.

Key Words:Dalit, injustice, untouchability, discrimination.

Introduction:

Dalit writing is a by-product of miseries and defiance. Dalits had to carry on with an ignored, denied, and oppressed life. They were destitute and denied essential common freedoms. They were not permitted to draw water from public repositories or well. The very touch and sights of the public were viewed as sacrilege. They had no privileges of education or temple entry. They were denied to play out any strict practices. This large number of treacheries and double-dealings were given articulations in the writing that emerges from their pens. The writing that emerges from their pen was not composed for joy chasing or only for diversion. Maybe they wrote it down fully intent on giving vent to the fuming sensations of the issues and sufferings of discouraged individuals who come from the lower layers from Indian social design. Their definitive point was to track down answers for their quandary and hopeless lives

One frequently tracks down the hints of profanity, ribaldry, obscenity, and unkempt life while going through the pages of Dalit works yet this is the certainty of the existence they had been driving and this had turned into an integral part of the oppressed life they had been constrained to stay in.

Meaning and Origin of the Term 'Dalit':

The word 'Dalit' is gotten from the Sanskrit word 'dal' which means to part, to break, to break. Dalit is the name given to the gathering of individuals who have been generally viewed as pariahs in social orders from South Asia (India, Nepal, Srilanka, Bangladesh). Today Dalits previously known as 'untouchables' have progressively taken on the terms Dalit as out of the social isolation forced by the rank framework.

What is Dalit Literature?

Dalit writing or the writing about the Dalits is the composition of the persecuted class under the Indian rank framework and it shapes a significant and particular piece of Indian writing. Through self-accounts, sonnets brief tales, and in particular personal histories are known for their authenticity and their commitment to Dalit legislative issues it makes its character.

The term 'Dalit Literature' came into utilization in the twentieth century in 1958 when the First Conference of Maharashtra Dalit Sahitya Sangha (Maharashtra Dalit Literature Society) a movement driven by masterminds like Mahatma Jyotiba Phule and Dr.B.R.Ambedkar, was held in Mumbai.

Early Instances:

However Dalit accounts have been a piece of the Indian social stories since the eleventh century onwards we track down the early occurrences of Dalit depiction with works like Sekkizhars 'PeriyaPuranam' depicting Dalit ladies like half-stripped and physically exploitable and commending the killings of thousands of Dalits on 'Kazhumaram' in the possession of Granasambadhan. One of the first Dalit authors was MadaraChennaiah, an eleventh-century shoemaker holy person who lived under the rule of Western Chalukyas and who is additionally viewed by certain researchers as the pioneer of Vachana Poetry. Another artist who observes notice is DoharaKakkaiah, a Dalit by birth, six of whose confessional poems get by.

Dalit Saints:

A few persuasive saints have come from a gathering of individuals who were suppressed by caste-Hindus for many years .some of them are...

Chokhamela:Chokhamela is one of first dalit writers in quite a while. He was conceived and lived in Maharashtra. He composed abhangas in which he whips the social separating request and deals his reflection songs to the God Vitthala.

Harichand Thakur:Harichand Thakur was born in Bengal and belonged to the Namsudra classification. He formed numerous religious melodies.

Ravidas:Ravidas is considered the master ofMirabai and lived in fifteenth- sixteenth-century North India. He through his poems assaulted the casteism common in the then society.

Dalit Literature in Marathi:

BaburaoBagul was a trailblazer of Dalit writing in Marathi. His first assortment of stories 'JevhaMiJaatChoraliHoti' (When I Concealed My Caste) published in 1963 caused a buzz in Marathi's writing with its enthusiastic portrayal of rough society, and in this way, acquired another energy in dalit writing In Marathi. Today it is viewed as an epic of Dalits.Mr.VinayApate ,the entertainer chief made a film on it. Step by step with different scholars like NamdeoDhasal, author of Dalit Panther, these Dalit works pavedthe way for reinforcing Dalit governmental issues.

An Inspirational Source: Dr.B.R.Ambedkar:

The very motivation for the Dalit writing is the way of thinking of extreme freedom of each person propounded by Dr. B.R. Ambedkar.He did a basic and relative investigation, all things considered, societies and civic establishments dispassionately. He came to realize that the actual premise of Hinduism is the Varna and station-based social construction. Hinduism spreads segregation and disparity. Also as a result of untouchability, the most noticeably awful friendly treatment to the specific lower segment of society appeared. All through his whole life he battled against prejudicial underhanded practices and envisioned a casteless society where each person irrespective of his caste, Varna, sexual orientation, race, and sex will get equivalent freedoms and equivalent treatment. The Dalit writing was significantly impacted by his way of thinking, character, development, and his persevering endeavors for the destruction of the marginal and stagnant framework. Having taken motivation, Dalit writing was arising into the sphere of literary scenario, in the forms of insubordinate words against unreasonable social design. The literary values of Dalit literature were determined and found their roots in the Ambedkarite movement and philosophy.

Nature of Dalit Writings:

Dalit writing arose into the noticeable quality and as an aggregate voice after 1960 began with Marathi and before long showed up in Hindi, Kannada, Telugu, and Tamil dialects. Through self-accounts, sonnets, brief tales, and in particular personal histories, it made its unmistakable character. The upper position Hindus treated the entire Dalit issues, overlooking the horrifying destitution and abuse, as insignificant and bogus. It is regularly contrasted and the African American writing particularly in its portrayal of issues oof racial isolation and bad form as found in slave accounts.

Dalit Poems:

Dalit poems have given another mirror that mirrors the essence of social nakedness. It isn't just the cadenced bundle of shallow words; rather it repeats the social, strict, instructive, and financial abuse. In dalit poems, the actual culture of dalithood is given articulation.Their reasoning, living, desires, yearnings, torments, and delights are communicated reasonably in these sonnets. It discusses treacheries laid upon them and fills them with disturbance to separate the shackles of mental servitude and to step on the way of insurgency.

Dalit Stories:

Dalit stories portray the striving life of Dalits through different characters. AnnabhauSathe, BaburaoBabgul, and ShankarraoKharat are viewed as the planner of Dalit brief tales. The legends of their accounts are living in absolute neediness, battling for endurance and endeavoring hard for filling the pits of the stomach. They have enhanced the brief tales by depicting the oppressed existence of Dalits,tribals, and itinerants. Dalit stories have a long series of writers, for example, DayaPawar, KeshavMeshram, WamanHowal, YogirajWaghmare, and so on who have communicated their sympathetic and upsetting perspectives in regards to Dalit lives.

Dalit Autobiographies:

Autobiography is writing about the life of self, that is writing one's own biography, or life story, or life history. It is an abstract class that impacts numerous Dalit authors and a large number of them present their life high points and low points in book structure. Because of the progressive considering Dr. B.R. Ambedkar the Dalit scholars become reluctant. They give vent to their throbs and miseries and put their

account of double-dealing because of upper-standing Hindus valiantly. Self-portrayals are egotistical. Reality and truth-telling are the boundaries of self-portrayals. In Dalit self-portrayals, we track down the narrative of social battles Dalit journalists accounts the encounters of their previous existences

Conclusion:

In this way, in the light of the above-made conversation, we come to realize that Dalit writing has expected a principal place in Indian writing. The above all else normal for Dalit writing is that it isn't initially and basically an artistic exercise. The act of composing Dalit writing was not to accomplish a stylish delight as workmanship. It fills the need for social changes and in like manner conveys the Ambedkarite development and trio of liberty, fraternity, and equality. To cite Dr. Eleanor Zelliot "Dalit is a symbol of change and revolution." Dalit writing will sparkle till the writing abilities stay unblemished and intact.

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Role of Dr B R Ambedkar towards Women Empowerment in India

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Abstract:-

Dr. Ambedkar started his movement in 1920. He started fierce propaganda against the Hindu social order and launched a journal MookNayak 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 He strongly advocated for family planning measures for women in Bombay Legislative Assembly. Dr. Ambedkar is hailed as the great emancipator of women : this concern for women constitutes one of the major dimensions of his humanism .He not only wanted social equality between man and man but also equal status and dignity between man and women. The present paper is an attempt to highlight Dr. Ambedkar's view on women problems in pre and post independent India and its relevancy in present scenario.

Keywords:-Women Empowerment, Hindu code bill , India

Introduction:-

The status of individual groups depends on their inborn advantages and disadvantages, abilities and disabilities and handicaps which to a great extent affect their status and role in society .It was found that by taking the review of status of women since from ancient period to till modern period in India, the status of women was very high during Vedic period .But there was a sleep fall in the status of women due to manusmruti .During to manusmruti Varna system became complicated and status of women was fallen .Dr. B.R. Ambedkar gave his statement that “Women”s are gateway of caste system”. Ambedkar”s this approach is applicable while studying the historical background of the status of women In vedic period there was no caste system became more strong and complicated . The caste system has its own effect on status of women .In the Medieval period customs and traditions were strong and the conditions of women also very bad.This period was known as black era of women. But in British period due to new ideas and British education many social reformers tried to improve the status of women.Ambedkar tried to give equal treatment as well as equal rights to women. He told that sympathy is not needed .This is the important aspect of Dr B.R. Ambedkar”s views on empowerment of women.

Women empowerment refers to increasing the spiritual, political, social, educational, gender or economic strength of individuals and communities of women. Women’s empowerment in India is heavily dependent on many different variables that include geographical location (urban / rural) educational status social status (caste and class) and age. Policies on Women’s empowerment exist at the national, state and local (Panchayat) levels in many sectors, including health, education, economic opportunities, gender based violence and political participation.

Dr. Ambedkar towards the empowerment of Indian women:-

One of his most important introductions towards the cause was the Hindu Code Bill. DrAmbedkar’s major concern for the status of women was reflected in this Bill. He had even remarked that his work on the latter, would be as important, as his work on the constitution itself, and mark a chapter of gender equality and justice, along with an exodus from ancient orthodox laws.B.R. Ambedkar can create an effective worldview about women empowerment in early 20th century (Feminism In India. 2020). With the help of various resources it is observed that women emancipation movement and civil liberties in the west influence mentality of young B.R. Ambedkar. He can play a crucial; role in women”s right movement. Position disadvantages for women are securing by him.B.R. Ambedkar stated that “I measure the progress of a community by the degree of progress which women have achieved”. Several key issues Hindu Code Bill has an impact on women empowerment, which identified and solved by B.R. Ambedkar. According to him, it is an effective responsibility for government to bear some burden of maternity of women (The Indian Express. 2020). Protection act for children, women and working mothers were passed in 1938, with the involvement of B.R. Ambedkar. He can help Delhi government to start free bus rides for women with entire safety. With the help of this factor women can participate in city”s workforce.

The operation of caste both at the systematic level and at the functioning of patriarchy, the growing caste /class divide in feminist political discourse makes Ambedkar”s view on women oppression ,social democracy ,caste and Hindu social order and philosophy ,significant to modern Indian feminist thinking. Although Ambedkarproved, himself to be a genius and was known as a great thinker,

philosopher, revolutionary, jurist-par excellence, prolific writer, social activist and critic and strode like a colossus in the Indian sociopolitical scene into his death, his thoughts never received adequate attention in the generally of Indian society just because he was born as an untouchable. However, the contemporary social realities warrant close examination of the wide range of his topics, the width of the vision, the depth of analysis, and the rationality of his outlook and there essential humanity of his suggestions for practical action. Hence for Indian women's movement Ambedkar provides a powerful source of inspiration to formulate a feminist political agenda which simultaneously addresses the issues of class, caste and gender relations. The writings and speeches of Ambedkar show what values India should develop and how they would modernize its social and political institutions. Ambedkar saw as the victims of the oppressive caste-based and rigid hierarchical social system.

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 favor 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. Article 24 prohibits the employment of children below the age of 14 years in factories, mines or in any other hazardous employment. Article 39 and 39(d) state Equal means of livelihood and equal pay for equal work. As per article 41 the state shall guarantee within its economic limits to all the citizens, the right to work, to education and public assistance in certain cases. Article 42 the state makes provision for Human conditions of work and maternity relief. Under article 44, the state provides a uniform Civil Code to all the citizens throughout the territory of India. Article 46 – The state to promote with special care, the educational and economic interests of weaker section of people and to protect them from social injustice and all forms of exploitation. Article 47 – The state to raise the level of nutrition and standard of living of its people and the improvement of public health and so on. Article 51 (A) (C) – Fundamental duties to renounce practices, derogatory to the dignity of women. Article 243D (3), 243T (3) & 243R (4) provides for allocation of seats in the Panchayat Raj System. While addressing in conferences to women he could easily communicate with them as a homely person and conversation. He evoked women in the following words. “Never wear such clothes which will degrade our personality and character. Avoid wearing the jewellery on your body everywhere. It is not fare to make hole on nose and wear „nath“.” In this he condemned all the bad traditions, habits and ways of life which made life difficult and complex. And to the surprise, even the illiterate women followed his advice from the bottom of their heart. Dr. Babasaheb spent his life for the betterment of women even involved in bad practices and professionals like prostitutions. The greatest example of it was seen in Kamathipura.

The Hindu Code Bill, the most formidable legislative measure of modern India, sought among other reforms, to put an end to a variety of marriage systems prevailing in India and legalize only monogamous marriages. The Code also sought to confer on women the right of property and adoption which had been denied by Manu. It put men and women on an equal level in all legal matters. Dr. Ambedkar said, “I should like draw attention of the house to one important fact. The great political philosopher Burke who wrote his great book against the French Revolution said that those who want to conserve must be ready to repair. And all I am asking this House is: If you want to maintain the Hindu system, Hindu culture and Hindu society, do not hesitate to repair where repair is necessary. This Bill asks for nothing more than to repair those parts of the Hindu system which have become dilapidated”. In his letter of resignation dated the 27 September, 1951 to the Prime Minister, he wrote “For a long time I have been thinking of resigning my seat from the Cabinet. The only thing that had held me back from giving effect to my intention was the hope that it would be possible to give effect to the Hindu Code Bill before the life of present Parliament came to an end. I even agreed to break up the bill and restricted it to Marriage and Divorce in the fond hope that at least this much of our labor may bear fruit. But even that part of Bill had been killed. I see no purpose in my continuing to be a Member of your Cabinet”.

Dr. Babasaheb Ambedkar: Pioneer of the Rights of Women:-

Dr. Babasaheb Ambedkar was an example of inspiration of many classes of society. He spent his whole life for the betterment of Indian society as well as women and other under privileged sections Women in India, although praised and worshiped as Goddess, mother and so on, they have been exploited and marginalized by orthodox society. The main culprit is “Manusmriti”, a religious book which declared that, “*Na strisvatantryamarahati*”. Dr. Babasaheb Ambedkar burnt this book on 25th December 1927 and illuminated the path of emancipation of women, shudras and atishudras. In many of his speeches he has

continuously discussed women problems. In the Constitution of India he gave equal rights to women along with men. The Indian Constitution has opened the doors of salvation to the women who have been closed in kitchen and bedroom for ages. His “Hindu Code Bill” is not only the law but the unauthorized manifesto of women emancipation. The traditional Dharmashastras declared that all women are “Avarna” or “Shudra” irrelative to their caste. KrantijyotiSavitrimaiPhoole and Mahatma JyotiraoPhoole started the first school for girls. Savitrimai tolerated a lot of torture and abuse by the hypocrite society but never left her path. Dr. BabasahebAmbedkar has strengthened this by giving fundamental rights to women. Even he resigned from the post of law minister for Hindu Code Bill and rights of women and O.B.C. Dr.

Ambedkar a determined fighter and a deep scholar has made significant efforts to lead the society on the path of Liberty, Equality and Fraternity. He was first Indian to break down the barriers in the way of advancement of women in India. He stated that women should be given all round development more importantly social education, their wellbeing and socio-cultural rights. He emphasized that each and every section of Indian women be given their due share and it is a must to maintain and protect dignity and modesty of women. Dr. BabasahebAmbedkar always believed in movements led by women. 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. 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 a strong movement against the Hindu social order and launched a journal MookNayak 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. In January 1928, a women’s association was founded in Bombay with Ramabai, Ambedkar’s wife, as its president. The encouragement of Dr. Ambedkar to empower women to speak boldly was seen when RadhabaiVadale 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.

Conclusion:-

It is not easy to eradicate deep seated cultural value, or alter tradition that perpetuates discrimination. Babasaheb Dr. B.R. Ambedkar sacrificed his whole life for the betterment, rights and justice to underprivileged sections of society. He made such provisions and included such articles in the constitution of India which helped a common man to fight against injustice. Woman is treated as source of enjoyment and exploited by man in Hindu culture prevalence during and after vedic period because the society move according to manusmriti at that time. Due to Ambedkarite reforms and Ambedkarism, women got independence and learnt to live with honour and pride. With self confidence, women started getting education, employment and become a part of whole system like man. It is only due to the efforts and contribution of Babasaheb that women are self-dependent today and government has initiated many schemes and implemented many laws for the empowerment of women in Indian society.

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Dr. Babasaheb Ambedkar and Right to Constitutional Remedies. / The Writs

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Abstract:

A Constitution is a set of Rules for the Government. Generally it is a written document, which enumerates and limits the powers and functions of a political entity. These Rules together constitute what the entity is. The term 'Constitution' can be applied to any overall system of that defines the functioning of a government, including several uncoded historical constitutions that existed before the development of modern codified constitutions. A Constitution, in general, limits the Government's power and guarantees certain fundamental rights to its people. It does not want the political interference in the ordinary life of the citizens. There shall be a highest Court to safeguard the fundamental rights. Every Constitution possesses certain fundamental principles, structure of polity, procedures, etc. The term 'Constitution' can be applied to any overall system of that defines the functioning of a government, including several uncodified historical constitutions that existed before the development of modern codified constitutions. Most commonly, the term "Constitution" refers to a set of rules and principles that define the nature and extent of Government. Most Constitutions seek to regulate the relationship between institutions of the State, in a basic sense the relationship between the executive, legislature and the judiciary, but also the relationship of institutions within those branches. For examples, executive branches can be divided into a head of government, government departments/ ministers, executive agencies and a bureaucracy. Most Constitutions also attempt to define the relationship between individuals and the State, and to establish the broad rights of individual citizens. It is thus the most basic law of a territory from which all the other laws and rules are hierarchically derived, in some territories it is fact called.

Introduction:

In the meeting of the Constituent Assembly on 14TH August, 1947, a proposal for forming various Committees was discussed. Consequently, the Constituent Assembly appointed Eighteen Committees for various purposes and primarily enabling to help the Drafting Committee to write the Constitutions of India. Out of all the Committees of the Constituent Assembly, the Drafting Committee had significant role in entire Constituent Assembly. The drafting committee was appointed on 29TH August, 1947 under the Chairmanship of Dr. B. R. Ambedkar, along with Six other Members. The order prominent members of the Committee were: Sri Alladi Krishnaswami Ayyar, K. M. Munshi, T. T. Krishnamachari and Gopalaswami Ayyangar. Dr. B. R. Ambedkar was the Chief Architect of the Constitution of India and he was rightly called the Constitutional Adviser to the Constituent Assembly. The Drafting Committee, under the Chairmanship of B.R. Ambedkar, embodied the decision of the Assembly with alternative and additional proposals in the form of a Draft Constitution of India, which was published in February, 1948. The Constituent Assembly next met in November, 1948, to consider the provisions of the Draft, clause by clause. After several sessions the consideration of the clauses or second reading was completed by the 17TH October, 1949. The Constituent Assembly again sat on the 14TH November 1949, for the third reading and finished it on the 26TH November, 1949. The rest of the Constitution came into force on the 26th January, 1950, and this date is referred to in the Constitution as the Date of its Commencement. Dr. B.R. Ambedkar and his colleagues did very hard and strenuous work for drafting the Constitution. The Constituent Assembly met, in several sessions open to the public for discussing about the draft of the Constitution. Totally, it spent on meetings and discussions for 166 days, spread over a period of 2 Years, 11 months and 18 Days, before adopting the Constitution. Ours is the longest written Constitution comparing with any sovereign nation and it had a total of 1, 17,369 words in the English language as on 26TH January, 1950. Ours is the lengthiest written Constitution comparing with any sovereign nation and it had a total of 1, 17,369 words in the English language as on 26TH January, 1950. In its original form as on the 26th January, 1950, it considered 395 Articles and 8 schedules. Amendments made from time to time to meet the needs of changing the Indian Society. As on today, there are 12 schedules and 446 Articles in the Constitution. In addition to them, 33 Articles were incorporated in the Constitution and also 33 Articles were repealed from the Constitution. The Constitution of India, 1950 is the mother of all laws of our country. Our Constitution is not to be understood as a mere law, but as the machinery by which laws are made. It is a living and organic thing which, of all instruments has the greatest claim to be construed broadly and liberally. The framers of the Constitution granted the Fundamental Rights (Part- III) (Articles 12-35) to the People of India. These

Fundamental Rights are similar to Magna Charta of England. These are one of the basic features of the Constitution of India. These are the foundation stones for democracy. These are hailed by the jurists, jurists, political leaders from all the corners of the world

Right to Constitutional Remedies:

Articles 32 to 35 are housed under a separate sub-head "Right to Constitutional Remedies". Out of them Article 32 is the most important one for the citizens of India. The Fundamental Rights (Articles 12-35) provided in Part- III can be enforced through the Supreme Court of India under Article 32, which itself is also a Fundamental Right. It is the most valuable right guaranteed to the citizens against the State. It is one of the basic features of the Constitution. It safeguards the people's dignity, honour and sovereignty. Dr. B.R. Ambedkar said: "If I was asked to name any particular Article in this Constitution as the most important an Article without which the Constitution would be a nullity, I could not refer to any other Article except this one Article 32. It is the very heart of it." Article 32 entrusts the implementing power to the Supreme Court, the highest Court of the country. If any of the Fundamental Rights is violated by the State, the aggrieved citizen can move the Supreme Court for the enforcement of such fundamental right. The Supreme Court is empowered to issue directions or orders or writs including the writs in the nature of – (i) The Writ of Habeas Corpus; (ii) The Writ of Mandamus; (iii) The Writ of Prohibition; (iv) The Writ of Quo Warranto; and (v) The Writ of Certiorari. Without prejudice to the powers of the Supreme Court, the Parliament is empowered to empower any other Court to exercise within the local limits of its jurisdiction all or any of the powers exercisable by the Supreme Court under clause(2). The right guaranteed by Article 32 shall not be suspended except as otherwise provided for by this Constitution. Article 32 is the very heart of the Constitution. ARTICLE 226: For the protection of the Fundamental Rights, the framers of the Constitution incorporated Article 226 empowering the High Courts to issue the above said Writs. The power of the High Courts to issue Writs is supplemental to Article 32.

Writ of Habeas Corpus:

Habeas Corpus is a prerogative writ directed to a person who detains another in custody and commands him to produce or "have the body" of that person before the Court. There is no conflict of opinions that no person should be detained illegally. There are Constitutional and Statutory procedures to arrest and detain any person, who commits an illegal act. Sections 41 of the Cr. P. C. Empowers the Police Officers to arrest any person, who commits a non-bailable and cognizable offence. Section 43 of the Cr. P. C. Empowers even an ordinary citizen to arrest any person who commits a non- bailable and cognizable offence. But the person arrested should be produced before the Magistrate within 24 hours (Section 56 Cr. P.C. +Article 22 of Constitution. *Kanu Sanyal vs. the District Magistrate, Darjeeling (AIR 1974 SC 510)* Brief Facts: Kanu Sanyal was a top communist leader. He was arrested and detained by the Visakhapatnam Police. A Habeas Corpus petition was filed praying for production of Kanu Sanyal before the Court. The Public Prosecutor argued that Habeas Corpus would be applicable, where the person was detained illegally, and in the case of Kanu Sanyal it could not apply, because he was legally detained. Judgment: The Supreme Court did not accept the State's argument and ordered for the production of Kanu Sanyal.

Writ of Mandamus:

Mandamus is an Order of the Superior Court. It can be issued only by the Supreme Court under Article 32, or by the High Court under Article 226. It is a remedy given in the Constitution, whenever there is an infringement of the Fundamental Rights conferred under the Part- III (Articles 12 to 35) of the Constitution. The Writ of Mandamus can be granted against the public authority only. That public authority must be bound to do that public duty. There must be a statutory duty on the public authority. The Writ of Mandamus can be granted only, when there is a legal duty imposed on the public authority. Even it is also not sufficient. Further, the Petitioner must have a legal right to compel the performance of that legal duty. The performance of the duty should be imperative. *Sharif Ahmad vs. H. T. A. Meerut (AIR 1978 SC 209)* in this case, the Respondent/ Public Authority did not oblige the Orders of the Tribunal. The petitioner approached the Supreme Court for the enforcement of the Orders of the Tribunal. The Supreme Court gave the Writ of Mandamus ordering the Respondent/ Public Authority to obey the Orders of the Tribunal. The Writ of Mandamus can be issued against the public authority, which neglected its public duty, and did unconstitutional acts

Writ of Prohibition:

The Writ of Prohibition is based upon the principle: "Prevention is better than cure." The Writ of Prohibition can be issued by the Superior Court to an inferior Court forbidding it from continuing with a proceeding or a suit on the ground that the proceeding or case is without or in excess of jurisdiction of country to the laws in force. It may be issued against any inferior Court or quasi-judicial authority if issued in Court means the Supreme Court or the High Court. The Writ of Prohibition unlawful, irregular,

improper and erroneous exercise of jurisdiction and to keep the inferior Courts and quasi-judicial authorities within their limits and jurisdiction. when can a writ of prohibition be granted? Where an inferior Court and a quasi-judicial authority exceeds its jurisdiction. Where an inferior Court and a quasi-judicial authority acts without its jurisdiction. Where the principles of natural justice are violated. Where the fundamental rights of a person are violated. Where an error is apparent on the face of the record. When cannot a writ of prohibition be granted? It cannot be issued against a private person, association or co-operative society. The Writ of Prohibition cannot be issued against a Court or authority who had jurisdiction, but exercised it erroneously and improperly. The Writ of Prohibition, as the name itself implies, can be issued while the proceeding is going on before the Court or any authority having judicial power. But it cannot be issued after the proceedings are over and the judgement is pronounced. After the judgement is pronounced, the appropriate Writ of Certiorario. Where the alternative remedies are available, then also the Writ of Prohibition cannot be issued.

Writ of Quo Warranto:

The object of the Writ of Quo Warranto is to terminate a person from the office to which he is unauthorised and not entitled to hold that post. By this Writ, the appropriate, competent and authorised person is protected to hold the public office, for which he has a right. Articles 32 empower the Supreme Court and Article 226 empowers the High Courts to issue this Writ. When can the writ of quo warranto be issued? The office must be a public office. That public office must be an independent and substantive character. That public office must be statutory or constitutional body. This Writ may be issued in respect of offices of the Prime Minister, the Chief Minister, the Advocate General, a Judge of a High Court, a President of Zilia Parishad, Speaker of the Parliament or of a State legislature, the University officials, etc. That the holder of that office must have asserted his claim to the office which he is holding. No locus standi is necessary. It may be raised as public interest litigation. When cannot the writ of quo warranto be issued? This writ will not be issued in respect of a private person, such proprietorship of a business, or firm, etc; There seems vexatious attitude from the side of the Petitioner; Where there is a sufficient delay on the part of the petitioner; Where there is an alternative remedy available to the petitioner; It is purely depended upon the discretion of the Court. The Court after considering the facts and circumstances of the case, if it believes that there are no genuine grounds on the part of the petitioner, then the Court may refuse to issue the writ of quo warranto.

Writ of Certiorari:

A Writ of Certiorari directed to an inferior Court of Record, commanding, it to “certify” to the Queen in the High Court of Justice some matter of a judicial character. It was used to remove the civil causes or the indictments from inferior Courts of Record into the High Court, that they may be better tried, or if there has been abuse or error, re-tried. A Writ of Certiorari can be issued by a Superior Court, i.e., the Supreme Court or a High Court, to the inferior Court or any authority exercising the judicial powers, or any authority exercising the quasi-judicial authority, whenever such Court or authority does any acts, viz., excess or abuse of jurisdiction, violation of principles of natural justice, violation of the fundamental rights conferred to the citizens under Part-III. The Writ of Certiorari prevents the inferior Courts or Authority, who has judicial or quasi-judicial powers from misusing its powers, and on the mistakes apparent on the face of the records. It protects the Fundamental Rights conferred to the citizens under Part-III; it ensures that the inferior Courts or Authority (having the judicial or quasi-judicial powers) should exercise its powers properly, effectively and efficiently. Generally, a Writ of Certiorari is issued to quash a quasi-judicial order, which was made without jurisdiction or against the rules of natural justice. The Writ of Certiorari is supervisory in character. When can the Writ of Certiorari be issued? The Writ of Certiorari can be issued on the following circumstances: - Where the quasi-judicial authority acted under an invalid law. Where the Court or Authority acted without jurisdiction. Where there is an error of law apparent on the face of the record. Where the inferior Court or Quasi-authority acted against the principal of natural justice. The Supreme Court can issue a writ of Certiorari to any High Court correcting an erroneous decision

Conclusions:

Article 32 is very important. In fact, Article 32 is itself a Fundamental Right, inserted in Part-III (Fundamental Rights). Its scope is very wide and discretionary. The powers given to the Supreme Court under this Article are much wider and not confined to the issuing of five prerogative writs only Article 32 makes the Supreme Court as the Protector and Guarantor of Fundamental Rights. Therefore, the Constitution provides very efficient and extra-ordinary remedy in case of breach of fundamental right. Article 32 is “watch dog” of the Constitution. The framers of the Constitution gave the fundamental rights to every citizen. The right without the legal remedy becomes useless. Therefore, the special protections by

way of Article 32, the fundamental rights are protected. The jurisdiction vested in the Supreme Court is exercisable only for the enforcement of the fundamental rights conferred in Part- III (Arts. 12-35). The Supreme Court always protects the fundamental rights vigilantly. It can issue all or any one of the abovementioned writs. The person, who wants the remedy under Article 32, must approach the Supreme Court without, extraordinary delay and latches. The Supreme Court observes the Doctrine of Res Judicata. The Supreme Court sanctions the cost of litigations to the aggrieved person in the appropriate cases. In the Writ of Habeas Corpus case of Bhim Singh vs. State of J&K (1985) the M.L.A. Bhim Singh was detained by the Police without any valid reasons. The Supreme Court ordered the Police to release him and to pay Rs. 50,000/- as damages, for the violation of his Constitutional Right. While disposing Fertilizer Corporation Kamgar (Union) vs. Union of India (1989) 3 SCC 293, the Supreme Court observed. The jurisdiction conferred on the Supreme Court by Article 32 is an important and integral part of the basic structure of the Constitution. The violation of a fundamental right is the sine qua non (in indispensable condition) of the exercise of the right under Article 32.

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B.R. Ambedkar- The Messiah Of Dalits

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Abstract:

Dr. B.R. Ambedkar was one of the greatest social reformers, jurists, lawyers, constitutionalists and political leaders of modern India. No Indian political thinker has concern about the caste system that wrecked the social fabric of Indian society more than Ambedkar. He was the very embodiment of revolt against such unjust social order. His ultimate goal lies in ushering in a social revolution for the uplift of the untouchables. He believed in the democratic ideals for solving the social and political miseries of India. However, he said that social reform must precede political reform. Without social reform, thereal democratic ideals could not be evolved. He was a unique statesman who took a keen interest in constitutional matters. He was undoubtedly the chief architect of the Indian Constitution. He introduced many provisions for social liberation, economic emancipation, and political advancement of the downtrodden. His struggles to eradicate social evils are magnificent, and that he is often described as the messiah of Dalits. The paper is an endeavour to analyse the social and political ideas of Ambedkar that yearn for human dignity and social transformation.

Keywords: Constitution, Dalits, Democracy, Social revolution. Untouchables.

Introduction

Bhimrao Ramjee Ambedkar was born on 14 April 1891. He was a pioneer visionary and the doyen of Indian politics who dedicated his life to establish an egalitarian social order. He was an eminent jurist, lawyer, social reformer and political leader of modern India. He belonged to the Mahar caste, an untouchable community. His life was greatly molded by his bitter experience of untouchability. It made him quest the origin of social evil practice- untouchability. He faced many discriminations, challenges and frustration of the Hindu social structure in his childhood days. His family vehemently denounced such an evil system of the Hindu. It influenced Ambedkar to think of eradicating the humiliation meted out of it. He stood firmly against the practice of untouchability and made significant contributions to promote the concept of equality. He thus became the champion of the downtrodden and crusader of social equality. He also played a leading role in framing the Indian Constitution that made him aptly described as the chief architect of the Indian Constitution.

Social and Political Thoughts of B.R. Ambedkar

There is social inequality in many nations of the world. But the context of India is much deeper and complicated, where caste determines the social status of an individual. The bitter experiences and discontent meted out of the anomalous treatment of the Hindu social system in the early days of Dr. B.R. Ambedkar brought a significant change in his outlook. His life was influenced by many personalities and ideas. Kabir introduced the Bhakti cult to him. Phooley, the social reformer of Maharashtra, gave him the spirit to fight against Brahmanism. Buddhism brought him mental and metaphysical satisfaction leading him the path to liberate untouchables through mass conversion to Buddhist faith. Besides, the 14th Amendment of the US Constitution that provides freedom to the black inspired him to struggle for the freedom of untouchables. The Western ideals like liberty, equality, fraternity and democracy revealed that the fetters of untouchables would never end with the Hindu social structure until the western ideals impacted the socio-political life of India. His social ideas that developed in his early days became an inspiration in the later stage for the uplift of the down-trodden. These are clearly portrayed in his monumental writings- *Customs in India* (1917), *Caste in India, their mechanism, genesis and development* (1917), *The Problems of Rupee* (1923), *Annihilation of Caste* (1938), *Mr. Gandhi and the Emancipation of the Untouchables* (1943), *Who were Shudras?* (1946), *The Untouchables* (1948), etc. Mention may also be made of his newspaper *Hook Nayak* and *Bahiskrit Bharat* that highlights the grievances of the weaker section of Indian society.

Ambedkar saw the nasty social order where the Brahmins occupied the supreme position in India. He believed that they were responsible for the degradation of the depressed classes. He said that the caste system hinders associated activity among individuals. He considered that the caste name was responsible for the continued reproduction of caste. To Ambedkar, Hindus observed the caste system mainly because of the *Vedas* and *Shastras* that religious-minded people blindly follow. In the *Annihilation of Caste*, he

exposed that the depressed classes were not treated as humans and subjugated to Hindu orthodoxy and fanaticism. There was the moral degradation of the depressed classes in India. They were devoid of liberty and equality. He rejected such a humiliation based on caste system. He advocated the abolition of untouchability. He is the saviour of Dalits. He opined that the caste system breeds inequality among men and exploits one community by another. The Hindu society would not be developed unless the caste system is wiped out. The democratic ideals could not be realised unless the caste system is uprooted. Such an evil system could not be eradicated with mere tampering and palliatives. He focused on social revolution to bring about a transformation. He remarked that mere white-washing would never save a dilapidated house unless a new one was built. To get the basic rights of the depressed classes, he suggested establishing a new social order characterised by the annihilation of caste, inter-caste marriage and inter-caste dining. These would diminish the separatist feelings. Such a new social order was incomplete without the emancipation of womenfolk. He condemned the Indian orthodox system that denies the dignity of women. He stood for the welfare of womenfolk. He wanted them to protect from discrimination through the cardinal principles of the Hindu Code Bill. It includes- abolition of the doctrine of birth rights, absolute rights over property to women, a share in the property to the daughter and provisions for divorce. The Bill reflected his determination for a change in India.

In politics, he was a true democrat. He favoured the democratic form of government. He remarked, *"Democracy is not a form of government but a form of social organisation."* He believed that such a form of government would bring revolutionary changes in socio-political and economic life without bloodshed. He mentioned that political democracy without social and economic democracy was a double deception. Social liberation is a foundation for political democracy. Democracy is not merely a form of government but a mode of associated living. Indian society was not liberated due to the prevalence of the caste system. The absence of consciousness and unified life in Indian society made the equal treatment of men impossible. He saw that the discrimination of the depressed classes and women shrunk the value of democracy. Such inhumane treatment led to the degeneration of democratic values. He wanted to acquire equal status for all. As long as there was no social and economic democracy, political democracy would exist only in name and form. Without social reform, the real democratic ideals could not be evolved. He believed that true freedom never implies mere political freedom. It comprised of social, political, economic, intellectual and spiritual. His stress on democracy made him to develop the idea of the autonomy of the state. The state has to play the primary role to uphold the life, liberty, freedom and happiness of the subjects. It should aim to eradicate socio-economic inequality. Ambedkar witnessed many flaws in Indian democracy. He pointed out the necessary devices that need to be cultivated for the successful working of democracy. Firstly, the real democratic principles should have adhered to constitutional methods. Secondly, liberties should not be confined only to the great man but should be made accessible to all. Thirdly, efforts should be made to establish both political and social democracy. Further, he recommended specific requisites for the smooth working of the parliamentary government in India. They include an absence of special privileges and inequalities, equality in law and administration, an effective opposition, the absence of tyranny of majority, observance of constitutional morality, maintenance of moral social order, and public concerns. Though Mahatma Gandhi and Ambedkar had the same goal of eradicating untouchability, they differed in strategies. While the former wanted to fuse the identity of Harijans with Hinduism, the latter believed in their self-regeneration and struggle. Ambedkar had never accepted Gandhi's approach of cooperation of Harijans with the higher castes. However, Ambedkar duly recognised the arguments of Gandhi for the uplift of overall India, including the Harijans.

After India achieved independence, Dr. B. R. Ambedkar became the main framer of the Indian Constitution. Being the Chairman of the Drafting Committee of the Indian Constitution, he introduced inspirational constitutional provisions of the ideas of justice, liberty and equality in the Preamble. The fundamental rights, including the right to equality, abolition of untouchability, right to freedom, protection of minorities, etc., were incorporated. The Directive Principles of State Policy laid down the ideas of economic uplift of the downtrodden. He also stressed the importance of the realisation of social justice. To him, social justice would remove man-made inequalities of all shades and the idea of one man- one value would be realised. He stood for the socio-economic rights of women and the reservation system for SCs and STs in matters of job opportunities.

Conclusion:

Analysing his different facets of life revealed that he is aware of the socio-political and economic aspects of the Harijans through his writings, speeches and constructive efforts. He is a relentless critic of the caste system which Indian society heaped upon the depressed classes. He is an ardent votary of liberty and equality. He is the champion of social justice. He focused on the emotional integration of all human

beings. He is also a true democrat. He felt that democratic government is not the panacea for all evils of Indian society. The more critical has been the foundation of a democratic social order. He has a deep faith in constitutional methods. He is the pathfinder to the Indian Constitution. The egalitarian ideals- social liberation, economic emancipation and political advancement of the downtrodden that he promulgated in his life have been enshrined in the Indian Constitution. His social and political thoughts are engraved in the golden letters of Indian history. At present, the caste system and caste polarisation are still persisting. But his constructive struggles are glorious and carved a prominent place for which he is portrayed as the messiah of the Dalits.

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A Reformer in B R Ambedkar: A Reflection

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Introduction

Dr. B R Ambedkar, the principal author of the Indian Constitution, was a great champion of social justice and an ardent lover of human rights. Born in a poor Dalit family, Ambedkar had been through a lot of personal sufferings. He was also moved by the pitiable condition of the women in the Hindu society. His exposure to Western thoughts and ideas and, consequently, a buildup of a rational mind-set made him understand with confidence that the miserable condition of the downtrodden and the under-privileged section of the society in general and the status of the women in particular is predominantly due to the prevalence of an orthodox Hindu social order. He unequivocally blamed the prevalent social system for assigning a specific and stereotypical role to women. His main argument was that gender relations are artificially constructed under Hindu societal norms and the subjugation of the women is practiced and continued in such an institutionalized manner that both male and female are made to believe that there is no in-built injustice in the whole arrangement. Hence, Ambedkar held that it is only by reconstructing the orthodox Hindu social order on the democratic lines of liberty, equality and fraternity that the condition of the women could be improved and their status elevated.

In his search for the root cause of such miserable plight of the women, Ambedkar found that the deterioration of the position of women actually started in the later part of the Vedic period under the influence of the 'Manusmriti', a book where Manu had 'codified all social evils'.ⁱ He was intensely critical of the Manusmriti as a major source of perpetuating and patronizing gender inequality. 'Women have no right to study the Vedas', says Manu.ⁱⁱ In the pre-Manu period, women used to enjoy equal status along with men in various spheres. They had equal access to education, freedom to study the Vedas, independence to choose their life-partners, rights to divorce and re-marry and the like. However, as mentioned, severe restrictions started to be imposed and stringent rules applied in the lives of the women under the influence of Manu. Ambedkar believed that, that was the beginning of the end of all sorts of freedom and autonomy that women had hitherto enjoyed. The condition of women started deteriorating and they were devoid of all freedom under all circumstances. It was believed that a woman was never fit for independence. She always should be kept under the domination of the father in her childhood, husband in her middle-age and son in her old age. Ambedkar asserted that women during those times were truly deprived of basic human rights.

Ambedkar's Actions

After an extensive study of the Hindu Shastras and Smritis, B R Ambedkar wrote prolifically to bring out and expose to the world the inherent flaws of the Hindu social order. He held that the orthodox Hindu society believes in caste-based social system where the women are the most victimized ones being subordinated in a systemic manner. He raised his voice against all evil practices like child marriage, polygamy, prostitution, illiteracy for women, Devdasi system and other customs, rituals and superstitions.ⁱⁱⁱ Mook Nayak and Bahishkrit Bharat -he founded in 1920 and 1927 respectively- served as platforms for Ambedkar to articulate and document his protest against gender inequality and advocate for equal rights of women. Other treatises of Ambedkar include 'The Women and Counter Revolution', 'The Rise and Fall of the Hindu Women, Castes in India: Their Mechanism, Genesis and Development' where he had countered the views on gender relations as sanctioned by the Hindu *Shastras* and tradition. Ambedkar made a probe into the history to make a study of the status of women in ancient India and the factors that led to its subsequent decline. He asserted that the three most important tools with the help of which the Hindu social system establishes a firm hold of patriarchy are, *Shastras*, Caste and Endogamy^{iv} which are further responsible for degrading the social status of women and, in the process, taking away their right to equality, independence, freedom and human-dignity.

Under the leadership of Ambedkar, the womenfolk were greatly encouraged and they began joining various organizations during the 1920's where they launched movements demanding their just rights. As a mark of protest against all sorts of exploitation and discrimination meted out to them in the name of Hindu *Shastras* and *Dharmashastras* as preached and propagated in the Manusmriti, a bonfire was held by Ambedkar in 1927 where he burnt the Manusmriti in front of fifty women.^v Later in 1938, he had given his own justification of the incident saying that, 'it was a very cautious and drastic step but was

taken with a view to forcing the attention of Caste Hindus... We made a bonfire of it because we have it as a symbol of injustice under which we have been crushed across centuries...' ^{vi}

Exclusive and autonomous organization for women rights started coming up during the 1930's. Being encouraged by Ambedkar, women even started to be a part of political organizations. Mention may be made of the All India Depressed Classes Mahila Federation which served as a platform during the 1940's to ventilate their grievances. Ambedkar once said, 'I am a great believer of women's organizations. I know what they can do to improve the condition of society if they are convinced. In the eradication of social evils they have rendered great services'. ^{vii} He instilled in them the courage to fight for the right cause and resist all wrongs. Ambedkar attended various conferences and delivered speeches during those times to make women conscious about their lost rights. Various constructive steps were taken by him towards women empowerment so that they could reinvent their social rights. A conference of All India Depressed Classes Mahila Federation was held at Nagpur in 1942 in which twenty-five thousand women attended and where Ambedkar tried to make the women conscious of their rights and dignity as human. He made them understand the need of financial independence in their lives and advised them to marry only after attaining the same. In the words of Ambedkar, 'the relationship between husband and wife should be one of closest friends'. ^{viii} He urged the women to send their children to schools, instill in them high ambitions, cautioned them against drunken husband and sons and reminded them of not giving birth to too many children which he considered as crime. ^{ix} He also exhorted the prostitutes to abjure their profession and earn their living through some respectable ways so that they could live a life laced with dignity. Being inspired by his ideas and actions, about five hundred women took part in a Satyagraha movement at Nasik in March 1930 for securing entry to the Kalaram temple and for which many of them were arrested and taken into jails. The Depressed Classes Mahila Federation held conferences at several places. In those open shows of strength and solidarity, the women began to present their demands assertively. They demanded the right to enter temples, fill water from the same water sources with the people of higher caste etc. Women organized their Samata Sainik Dal with the objective of safeguarding the rights of all oppressed sections of Indian society. ^x

Ambedkar's Contribution

In 1924, Dr. B R Ambedkar, as a member of Bombay Legislative Council, espoused for family planning and moved the Maternity Benefit Bill since he believed rest and comfort is necessary for all women in their pre-natal period. ^{xi} He framed various laws in favour of women in India. Mention may be made of Women Labour Protection Act, Leave Benefit to Piece Workers, Maintenance Allowance from Husband after Legal Separation, Adoption of Child by a Widow, Right of Women over Parental Property, Legitimization of Illegitimate Children and Equal Pay for Equal Work etc. A significant contribution of Ambedkar in this regard is the passage of the Hindu Code Bill which he raised in the Constituent Assembly. It was indeed a great step and a path breaking development towards elevating the position of women in India. However, unfortunately, the Bill faced a lot of opposition as it was considered to be inimical to the Hindu culture and it was feared that it could cause danger to Hinduism on which Ambedkar reacted and eventually resigned. The Bill later got passed in the Parliament in 1955-56. The Hindu Marriage Act of 1955, The Hindu Succession Act of 1956, The Hindu Minority and Guardianship Act of 1956 and The Hindu Adoption and Maintenance Act of 1956 ^{xii} are the four important components of Ambedkar's Hindu Code Bill.

Mention may be made of several other articles which found their place in the Indian Constitution as a result of the sincere efforts of Dr B R Ambedkar. These provisions in the Constitution go a long way in improving the status of women by granting them equal rights similar with their male counterparts. Article 14 provides equal rights and opportunities in political, economic and social spheres. Article 15 prohibits discrimination on the basis of sex and Article 15 (3) provides positive discrimination in favour of women. That there shall be equality of opportunity for all citizens in matters of employment without any discrimination on the basis of religion, caste, creed and sex is provided in Article 16. Article 39 provides for equal means of livelihood and Article 39 (d) speaks about equal pay for equal work. Article 42 provides provisions for human conditions of work and maternity relief. Article 51A (e) imposes on every citizen by way of fundamental duty the responsibility to renounce practices derogatory to the dignity of women. Articles 243D (3), 243T (3) and 243 T (4) provide for allocation and reservation of seats in the Panchayats in favour of women.

Conclusion

Dr. B R Ambedkar was indeed a symbol of revolt against all oppressive features of Hindu society ^{xiii} in general and subjugation of women in particular. He can be considered as one of the greatest reformers who fought for the cause of social justice and equal rights of women. The prominent feature of

gender equality ingrained in the Constitution of India owes much to him. Without using the Aristotelian dictum 'treating likes alike, unlikes unalike'^{xiv} in as many words Ambedkar ensured the presence of positive discrimination in favour of the women in the Constitution. Ambedkar successfully introduced which later on came to be known in the scholarly diction as 'feminist constitutionalism'^{xv} in India. As it were, taking a cue from the nineteenth century Bengal Renaissance- where Raja Rammohan Roy and Ishwarchandra Vidyasagar had championed the cause of the women- Ambedkar declared, 'Unity is meaningless without the accompaniment of women, education is fruitless without educated women and agitation is incomplete without the strength of women'.^{xvi}

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Impact Of Landscape On Students Behavior

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Abstract :

Landscape is a source of knowledge, joy, happiness, creativity and recreation. It prevents soil erosion and natural disasters. Landscape removes stress and promotes mental stability, positive thoughts, brilliant ideas, unpolluted environment makes the student more effective.

Key words : Landscape, language difficulties, loss of sleep, too much homework, stress, Social behavior.

Introduction :

Landscaping is an activity of making an area or a land more attractive by altering the existing design with natural or man made features. It includes maintaining lawn, raising annuals, shrubs and perennial native plants, removal of weeds, pruning, trimming of tree hedges. Construction of fountains, pathways, pond, arrangement of desks, colorful lighting creates beauty within the landscape. Landscape is an art and craft of raising plants to fulfil our aims. It's a symbol of hobby and a source of joy, happiness, knowledge, creativity and recreation. It plays a significant role in determining an individual's attitude towards the environment (Ulrich, 1983; Ulrich et al.,1991; Matsuoka, 2010). Planting of trees on road sides was started during the period of emperor Ashoka (268 – 231 BC). Mogul's also planted trees on road sides. Besides an ornamental or a landscape garden, Universities and colleges can also maintain a Botanical garden, where the plants are arranged in groups, family wise so that such gardens become educative (Pidigam Saidaiah et al.,2019).

Landscape promotes profit value of land. It inculcates creative and aesthetic values to future generations. It protects the soil by preventing soil erosion and natural calamities. Plants reduces temperature by doing photosynthesis. Landscape beautifies the surroundings. It inspires all the people with cheerful welcome of colorful, fragrant flowers. Walking nearby trees can lower the stress, depression and glucose levels in diabetes (Morita. E, Fukuda S et al.,2007; Ohira H.S, Takagi K, 1999). Generally students are stressful due to pressure of project work, assignments and examinations. It may leads to mood disorders. The reciprocal relationship between stress and depression and anxiety is well established (Dantzer, 2012; Dantzer, O'Connor, Lawson, & Kelley, 2011; Maes, 2008).

General causes of stress for students :

1. Upcoming tests
2. Too much homework
3. Lack of motivation
4. Heavy syllabus
5. Tough and complexity in subject
6. Poor academic achievement
7. Difficulties and trouble with completing tasks,
8. Poor social relationships,
9. Indiscipline
10. Language difficulties
11. Great desire for academic achievement,
12. Poor sleeping shedule leads to difficulty in paying attention,
13. Lack of support
- 14.Changes to routine.
15. Lack of proper organization,
16. Less closeness with parents.

Some students reported problematic coping strategies such as taking sleeping pills, smoking cigarettes and drinking alcohol to help them sleep (Noland et al., 2009). Sleep quality and quantity has been shown to be closely related to student learning capability and academic performance. Loss of sleep is frequently associated with poor learning (Curcio et al., 2006). It reflects on academic performance and social behavior of the students. Nature reduce stress (Ulrich, R.S.1986. Human responses to vegetation and landscapes. Landscape and urban planning 13: 29-44). Stress and low physical activity leads to premature death (WHO, 2006, WHO, 2008). Stress leads to ill health. It can be overcome by experiencing benefits of landscape.Landscape in educational institutions can improve mental and social behavior of the students by

delivering sustainable, unpolluted environmental campus design. Plant reduces negative emotions, physical stress, promotes positive thoughts, brilliant ideas and interest towards learning process. Through landscaping students can get mental stability with brilliant thoughts from relaxed mind. In a pleasant environment students can concentrate on studies with a clear mind. Students can experience comfort to read, get fun and gathering with friends by having grassy space and trees for cooling.

Case study:

Landscape in SGS arts college has more graceful with a simple, clean and square structure. It designed professionally by the architects in a proper plan. It looks great and ideal by proper maintenance of the garden. Regular watering, weeding, fertilizing and dead heading of the plants makes the garden more elegant. Tall Cocos nucifera, Saraca indica trees were planted at periphery. Centre of the garden is made with stones in a round shape. Straight pathways were constructed with bricks and concrete. Pathways were surrounded by Ligustrum vulgare plants in perfect rows. Lawn completely spread with grass beds. Lotus pond is situated in front side of the garden. It comprised with phytoplankton's zooplanktons, aquatic plants and fishes. Sculptures, ornamental plants, makes the garden more beautiful. All kinds of annuals, climbers and perennial trees, including medicinal, ornamental, flowering, fruit and timber yielding plants were planted. By utilizing garden students are estimating photosynthesis rate through infrared gas analyzer, transpiration by cobalt chloride method. Pond and grassland ecosystems were developed for the study of food chain and phytosociology of plants by quadrat method. Within the campus, students are



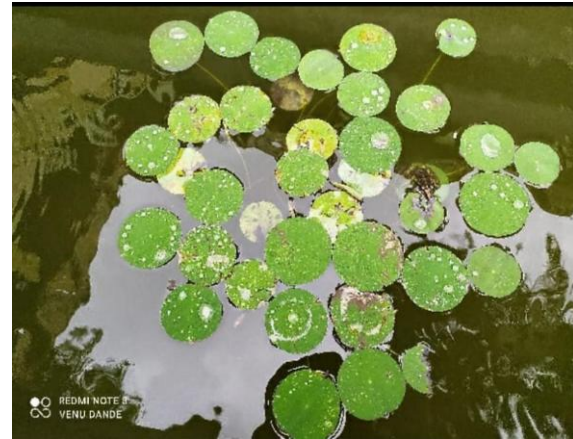
getting plants for practical work in taxonomical, anatomical and embryological aspects
Landscape in SGS arts college.



Estimation of Photosynthesis.



Estimation of transpiration



List count Quadrat method.

Pond ecosystem

Results & Discussion : In this study, we identified many fruit yielding plants. Such as *Psidium guajava*, *Prunus domestica*, *Terminalia catappa*, *Cocos nucifera*, *Syzygium cumini*, *Mangifera indica*, *Moringa oleifera*, *Pyranthus coccinia*, *Castanea sativa*. Herbs, *Tridax procumbens*, *Gomphrena accumbens*. Medicinal plants, *Sansevieria trifasciata*, *Aloe vera*, *Phyllanthus emblica*, *Euphorbia tirucalli*, *Cyanthillium cinereum*, *Citrus lemon*, *Pyrostria phyllanthoidea* *Allium tuberosum*, *Turnera ulmifolia*, *Catharanthus roseus*, *Azadirachta indica*, *Ocimum tenuiflorum*, *Opuntia stricta*. Ornamental plants, *Acalypha integrifolia*, *Nelumbo nicifera*, *Cotinus coggygia*, *Hibiscus rose sinensis*, *Chlorophytum comosum*, *Tradescantia ohiensis*, *Kalanchoe diagamontiana*, *Pritchardia thurstoni*, *Plumeria pudica*, *Hymenocallis littoralis*, *Dypsis lutescens*, *Episcia cupreate*, *Codium variegatum*, *Acuba japonica* were found.

Conclusion : Thorough investigation of this study reveals that landscape in educational institutions provide scientific knowledge, mental stability and unpolluted environment to the students. It makes the students more brilliant and healthy.

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Contribution Of Mahatma Phule And Shahu Maharaj In The Women's Development

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Abstract

In the patriarchal society, women faced many problems since Vedic period due to misguided rituals as well as superstitions. Women have been exploited through many ways like child marriage, Parda Pratha, sati pratha, restrictions to widow remarriage, widow's exploitation, Devdasi system, so taking birth as a woman have been treated as a curse to woman. That system made woman monotonic and developed inferiority complex in her mind, which became the biggest obstacle in her personal, social and economic development. Bringing back women's self confidence, self respect and overall empowerment of women, many leaders like Mahatma Phule and Chhatrapati Shahu Maharaj sacrificed their lives for backward people and women. They mostly paid their attention on education to all irrespective of caste, colour, creed, sex and poverty. Mahatma Phule opened first school for women with his wife Savitribai. He opposed child marriage and started a home for widow. Chhatrapati Shahu Maharaj opened hostels for the students of different castes who wanted to take education in Kolhapur which is considered as —"mother of hostels". Many important laws enacted by Dr. Babasaheb Ambedkar who fought for the rights of women and made provisions in constitution of India so that women must be treated equally in society whether it is education, employment, social and economic rights. Through this paper it is tried to verify the contribution of Mahatma Phule and Chhatrapati Shahu Maharaj for upliftment of women.

Introduction:-

Women empowerment is the process of keeping them safe against all forms of violence. It also includes the building up of a healthy society as well as political environment where she can live without the fear of exploitation, apprehension, operation and discrimination. Women empowerment exist from the local, state and national levels in many sectors which involve education, health, gender based violence, economic opportunities and participation in politics. Empowerment of women is the process of upliftment of women in social, political and economic status in the society. Sex ratio of the women in India is lower than men as compared to the women's world population which is 50%. If we see the social status of women which is not equal to men in all the places, whereas in the western society the women have got equal rights and status with men. Today in India, gender discrimination and disabilities are found as we see that, from ancient to mediaeval times many reformers fought for the women. In modern India women have held many prestigious places which include president, prime minister, speaker of lok Sabha, union ministers, chief minister, governor and finance minister nowadays as compared to ancient women are developing themselves.

Mahatma Jyotirao Phule :-

Mahatma Phule was a pioneer of women's education in India, who was born on 11th April 1827 at Katgun in Satara district. He was a great thinker, anti-caste social reformer and Indian social activist as well as he worked for the emancipation of women, eradication of untouchability and the caste system. He faced degradation on the occasion of Brahmin friend's wedding which was the turning point of his life. In the marriage procession his participation was not like by his friend's parents, due to his lower caste background, he was scolded and also insulted. Remembering him not having the sense to keep away from the ceremony, which was prohibited for lower caste to attend. Mahatma Phule was deeply hurt by this kind of injustice of the caste system; extremely hurt by this incident he started working for the emancipation of the lower caste with an aim to protect them from exploitation, superstition, atrocities of the priestly classes and practitioners of the orthodox. He established Satyashodhak Samaj in 1873. He was deeply influenced by the Thomas Paine's book—"Right of Man" and Theodore Park's "Letter to People of US" and developed a sense of social Justice. Mahatma Phule was not a poor man though he faced such humiliated incidents. This indicates that root cause of injustice and discrimination is not economic but social structure made by upper classes. Mahatma Phule and his wife Savitribai were excellent and remarkable personalities in that time. He wanted to educate people not only downtrodden classes but also women, so he trained his wife for the school teacher. In India, Savitribai was the first woman teacher. In 1848 he started the first school for girls in Pune. Bringing the value of equality at home he wants to educate women first, but Savitribai had faced bitter opposition from the orthodox people, the people, who were deeply influenced of the orthodoxy thought, pelted stones and cow dung on them, some spat on them as well as abuse them. They faced social boycotts, but they continued on women empowerment and paved the way on

empowerment of women only eight girls were took admission on the first day of the school with the time, the number of students increased. In 1851 to 1852 opened to more girls' school. He also started school for the lower classes such as Mahars and Mangas. By giving education to women, he brought them in public life. For the development of the country equality and oneness should be in society as well as family. He opposed many child marriages in order to empower women. He started a home for widows as well as initiated for widow remarriage. In that time, in Brahmins and in the Hindu society child marriage was very common and widow remarriage were banned. Many widows were young and they could not live in the way in which they wanted to live due to the orthodox people. They were resorted to abortion or there illegitimate children left to their fate by leaving them on streets or anywhere. Mahatma Phule saw their unfortunate condition after their husband's death. 1863 he opened a home for newborn infants to prevent suicide and infanticides. Mahatma Phule firstly paid attention on universal education. Irrespective of Creed, colour, caste, poverty and sex, means education to all. Mahatma Phule had fought too much to reform society as well as to establish equality. His Motto was education for all, in the same way there is same motto of the today's education system "to provide education for all". Ideas of Mahatma Phule on education, social justice and equality were very important for implementation. Mahatma Phule condemned of the system in which millions of people had suffered from centuries still now. He thought all people should get equal opportunities because everyone by birth is free as well as equal. They should have natural rights. In India he was one of the first person who rebel against the traditional social system. In his books "Brahmanache Kasab" and "Gulamgiri" he criticized the caste system. Architect of constitution of India and the first minister of the law of Indian Republic Dr. B.R. Ambedkar, who was deeply inspired by the thoughts, life and work of Mahatma Phule who was bestowed the title 'Mahatma', on 11 may 1888 by Vitthalrao Vandekar who was a social reformer in Maharashtra. Mahatma Phule also known as 'Martin Luther of India'. In short Mahatma Phule emancipated women and Shudras from the control of religious people or orthodox practitioners.

Chhatrapati Shahu Maharaj:-

Chhatrapati Shahu Maharaj, the leader of the Bahujan and the king of Kolhapur, work for the empowerment of women. He not only introduced the Laws but also established institution. He also made aware of many evil practices which were happening in society. He also gave scholarships and fellowships. He did not just lead a royal life in the palace but he always paid attention what was happening around him in the society. He understood the problems of the citizens of the nation as well as state. Education was dominated by Brahmin Samaj since the Vedic period. Teaching and learning were considered Brahmins religion; the same thought felt by the nonbrahman Samaj also. Maratha, Shudras and the women class also kept away from education. Social change began with the coming of British rule in India. Shahu Maharaj was deeply influenced by the Indian social reformers. He followed the footsteps of Mahatma Phule. Shahu Maharaj worked for the Satyashodhak movement. He also associated with Arya Samaj, Prarthana Samaj, Satyashodhak Samaj and theosophical society in which he had been always attacked the domination of Brahmins and tried for the eradication of the caste system. By supporting these societies, Shahu Maharaj realized that this movement would not change the condition of the Bahujan Samaj immediately. He thought that, Bahujan Samaj needs special help who is weak and backward, but this idea was opposed by the upper class. He had built hostels for the students from different caste by which they will get better education. Shahu Maharaj was also aware of the exploitation and backwardness of women in the Indian society. Women's status in patriarchal society was subordinate and exploitative. Many issue like prohibition to women education, child marriage, prohibition to widow remarriage, want of boy child, rate of illiteracy, Parda system, miserable and unbearable life of women not only in society but also in her family. Wife beating, crimes like cruelty, violence, sati pratha, rape against women, many traditions and customs based on religion in hindu society which made her totally depend on male. Social reformers like Mahatma Phule and Agarker tried for her identity and empower her. Shahu Maharaj also did not bear the exploitation of women in both sides vertically and horizontally. He felt the need to enforce and binding laws will change the unbearable and torch able Customs and tradition in the society.

The most important laws were enacted:

-1) free and compulsory education to all. 2) Marriage registration act and inter caste and inter religion marriage. 3) Prohibition of harassment of women act. 4) Divorce amongst different caste and religion - Kolhapur act. 5) Hindu illegitimate children and act relating to jogtin. 6) Devadasi prohibition act. To change the situation of women exploitation at home as well as in the society, Shahu Maharaj made certain laws to protect women's natural right. There was a thought in the traditional society that only Brahmins and their children had a right or authority to get education. Hereby other classes had ability to take education but they did not want to do sin, even they did not think about educating girl child. The most important law was

made by Shahu Maharaj under his kingship “free and compulsory primary education to all”, with a thought that children of downtrodden, backward and the farmer classes will be educated. Shahu Maharaj made it free and compulsory because only education will break the barriers of the upper classes. The second act which is so important: “inter- caste and inter- religious marriage” made under Shahu Maharaj's region. Many orthodox leaders strongly opposed this bill but leaders like Lala Lajpat Rai, Rabindranath Tagore and Aurobindo Ghose supported this bill strongly. This law also supported by the Satyashodhak Samaj and non Brahmin leaders in Maharashtra. So Shahu Maharaj decided to make a law for his province too on 12 July 1919 under these circumstances. The law which was related to widow remarriage was also made by Shahu Maharaj. Widowhood was considered to be terribly outcaste life as well as torturous for the young widows. They were always away from all auspicious occasions in the family and in the society, which means they all were away from happiness and natural desires. This type of situation gave them feeling that the death is better than this dangerous life, so they committed suicide or going for sati. Widow Remarriage Act gave a new life to the windows who were young. Most important act implemented by Shahu Maharaj, in case of divorce was Divorce Act and Digit Illegitimate Children Right. In this act take care of the security of women's right and to care for her maintenance after divorce. This act was applicable to all religion except not for the Parsi's and the Christians of Kolhapur state. In the case of women who had been treated cruelly before her maturity, the punishment was doubled. Cruelty includes keeping widow hungry for two days, husband's immoral relationship with another woman, insulting or avoid her purposefully, threatening her, creating fear mentally as well as physically and ignoring her means cruelty towards her. The whole act included 11 articles and punishments, for harassment was fine, rupees two hundred and imprisonment for six months. There was a tradition of dedicating girls in the name of god before and after independence mostly backward class practiced it. But Shahu Maharaj considers it as a blot on Hindu law. Jogin, Murali, Devdasi and Shavin came into existence through the traditions. Shahu Maharaj tried to prohibit such cruel tradition by passing a law.

Conclusion:-

It was not easy to get rid of deep rooted cultural values or reform tradition which sustains discrimination. Leaders like Mahatma Phule and Shahu Maharaj dedicated their entire life for the upliftment of downtrodden and untouchable. They also fought for getting equal rights of all men and women. They made efforts for making women self-dependent and tried to initiate many schemes not only in their region but also for whole country. Many laws Implemented for the empowerment of women in the Indian society. Women became more knowledgeable by taking education. They became aware of what is right and wrong in the sphere of science and begin to ask questions about the old customs which humiliated them. Shahu Maharaj tried to free women from the old religious tradition and caste as far as back as 87 years age. Women's are still exploited and harassed in a large extent. The age of 21 century, is also known as the age of information and technology. A girl child is still denied by aborting the female fetus, which is so thoughtless issue facing in India. Even women are facing many new problems when she is taking education and getting jobs. Though there are many problems in front of them but the status of women has been changing with the time. Women are taking hard work for making her stable, free, equal. Even not only the society but also her family has been changing and giving respect to her, this positive change occurred only by these leaders who sacrificed their lives for the upliftment of women.

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Dr. Babasaheb Ambedkar's Philosophy On Democracy & Parliamentary Democracy In Context With The Constitution Of India

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Introduction:

The Constitution Maker Dr. Babasaheb Ambedkar had a great and unshakeable faith in democracy. In his conception of exploitation less society, democracy has an extra-ordinary role which he defined as 'one person, one vote'; and 'one vote, one value'. Dr. Babasaheb Ambedkar defined the democracy as "*Democracy means empowerment of any person for participating in the process of decision-making relating to her/him, democracy means liberty, equality and fraternity*". In his words "*Democracy is not a form of government, but a form of social organization.*" Over the course of his public life, Dr. Babasaheb Ambedkar became convinced that politics should be used to fight for justice and to provide freedom to all sections of the Indian people. As a result, he worked tirelessly, primarily through political means, to achieve justice for the untouchables in an unjust society. Ambedkar developed his own thoughts about society and politics in contemporary India as a result of these endeavours. The above essay is a modest attempt to provide a comprehensive and objective study of Dr. Babasaheb Ambedkar's thought on Indian democracy, taking into account the gaps and omissions in the available literature.

Dr. Ambedkar thought that in a democratic society, dramatic improvements in people's economic and social lives can be achieved without bloodshed. The following are the requirements:

1. There should be no glaring inequities in society, such as privilege for one class;
2. Opposition;
3. Equality in law and administration;
4. Constitutional morality;
5. No tyranny of the majority;
6. Moral order of society; and
7. Public conscience."

In a speech to the Constituent Assembly, he offered a number of mechanisms that would help to safeguard democracy: (i) constitutional methods: (ii) not laying liberty at the feet of a great man: (iii) transforming a political democracy into a social democracy."

Democracy, according to Dr. Ambedkar, is a historical movement. And, over time, the government of human society underwent some significant changes. He claimed that there was a time when human society's government was governed by despotic sovereigns. After a lengthy and brutal fight, a system of government known as Parliamentary democracy was established. This democracy was thought to usher in the millennium, in which everyone has the right to liberty, equality, and brotherhood.¹

Ambedkar's Concept on democracy:

Dr. Ambedkar examined the concept of democracy in light of India's current social circumstances. He tells out that India had democracy in the past, but that it was gobbled up by the caste system, which established the reign of social authoritarianism. He believes that if India pursues the route of social revolution, it will show the actual face of basic democracy."A system and technique of government in which revolutionary transformations in the economic and social life of the people are brought about without violence," Dr. Ambedkar described democracy.² The principle of self-government expresses the desire of the people to rule itself rather than be ruled by others whether the rulers are absolute monarchs, dictators or privileged classes. It is called "democracy".³ "Democracy was a state of policy when the ruling elite failed to grab powers to dominate others and the majority took control of the state's instruments," he continued.⁴ "Democracy is not only a mode of government," Ambedkar said. It is basically a style of connected living

¹ Ambedkar B.R, State and Minorities, Thacker and Co Ltd, Bombay, 1947,p.38.

² Narake Hari, ed, Dr. Babasaheb Ambedkar Writings and Speeches, vol.17. Part- 3, op. cit.,p.475.

³ Moon Vasant, ed, Dr.Babasaheb Ambedkar, Writings and Speeches, Education Department, Government of Maharashtra, Bombay, Vol.10, 1991,p.39.

⁴ Ibid., Vol-9, op. cit.,p.448.

of mutually communicated experience that is sought in social relationships. It is primarily a respect and reverence for one's fellow man.⁵

Dr. Ambedkar recognized that India's democracy was a result of the country's historical circumstances and a distinct national experience. For deepening the roots of democracy in India, he supported the ideals of constitutional separation of church and state, the provision of fundamental rights, and the delegation of essential tasks to the judiciary. The objective of modern democracy, according to him, was to promote the welfare of the people.⁶

Classification of Democracy: Dr. Ambedkar emphasized on three types of democracy in India:

1. **Political Democracy:** According to him, the philosophy of "one man, one vote" and "one vote, one value" is the soul of democracy. What he means is that each and every man should be counted as one. There is no such thing as a man who has more than one.⁷
2. **Social Democracy:** According to Dr. Ambedkar, social democracy is a way of life that recognizes liberty, equality, and fraternity as life principles. They are not separate, but rather a trinitarian union.⁸
3. Economic democracy refers to the satisfaction of people's economic needs. If democracy is to live true to its ideal of "one man, one value," no one should go hungry, unclothed, or without a place to dwell. He emphasises that the notion of graded inequality has been applied to economics.⁹

The Constitution of India: As Chairman of the Drafting Committee for the Indian Constitution, he established the Directive Principles of State Policy with the goal of establishing economic democracy in India. The Constitution's Directive Principles direct the state to ensure an adequate means of livelihood, that ownership and control of the community's material resources are distributed as best to serve the common good, that the operation of the economic system does not result in the concentration of wealth and means of production to the detriment of the common good, that equal pay for equal work is not abused, and that no one's health or strength is abused. In addition to these requirements, another directing principle requires the state to promote the educational and economic interests of the weaker sectors of our society with special care, as well as to safeguard them from social injustice and all sorts of economic exploitation. The directing principles, according to Dr. Ambedkar, have enormous value since they establish the ideals of economic democracy, and it is the government's responsibility to put them into practice.

Conditions for successful working of democracy:

When speaking about democracy in Poona, Dr. Ambedkar stressed the importance of the "Conditions Precedent for the Successful Working of Democracy."

1. There should be no obvious inequity in society. There can't be any oppressed groups.
2. The existence of opposition is the second requirement for a good democratic functioning. The term "democracy" refers to the ability to exercise veto power. Democracy is a contradiction between hereditary and autocratic power. Not only should the government be subject to a long-term veto at the hands of the people, but there should also be an emergency veto.
3. Equality in law and administration is the third prerequisite for democracy's success. At this point, one should not be overly enthusiastic about equality before the law, however there may be instances where this is not the case. What matters is that everyone is treated equally in the administration.
4. The fourth condition prior for the efficient functioning of democracy, according to Dr. Babasaheb Ambedkar, is the observance of Constitutional Morality. Many people appear to be enthralled by the Constitution. He argued that breaking the Constitution's morality would harm both the Constitution and democracy.
5. Another important component in the functioning of democracy, according to Dr. Babasaheb Ambedkar, is that there must be no tyranny of the majority over the minority in the name of democracy. The minority must always feel safe that, even if the majority continues to run the government, the minority will not be harmed or hit below the belt.
6. Dr. Ambedkar believes that democracy necessitates the existence of a moral order in society. Our political scientists have never given this feature of democracy any thought. Politics and ethics are not the same thing. You may learn politics but have no understanding of ethics, as if politics can function without ethics.

⁵ Ambedkar B.R, Annihilation of Castes, Bheem Patrika Publications, Jalandhar, 1995,p.55.

⁶ Jatava D.R, B.R.Ambedkar, Study in Society and Politics, National Publishing House, Jaipur, 1998, pp.94-95.

⁷ Constituent Assembly Debate, Vol.vii, p.535.

⁸ Moon Vasant, ed, Dr Babasaheb Ambedkar Writings and Speeches, vol-4, op. cit., p.281.

⁹ Moon Vasant, ed, Dr.Babasaheb Ambedkar, Writings and Speeches, vol-3, op cit., p.111.

7. Dr. Ambedkar believed that democracy necessitated the development of a "public conscience." There is little doubt that, while there is injustice in every country, it is not fairly distributed. In some cases, the impact of injustice is negligible. There are some minorities who have a significant impact. And then there are those who are completely devastated by injustice.¹⁰

Reflection of principles of democracy in Indian Constitution:

The preamble of Indian Constitution recognizes India as a Democratic nation endeavoring to secure to the citizens of India, Justice, liberty, equality and Fraternity.

Rule of law:

It is one of the basic tenets of democracy. In *Indira Nehru Gandhi v. Raj Narain* K.K. Mathew, J. considered the concept or rule of law as part of the basic structure of the Indian Constitution. "If the rule of law is to be a core structure of the Constitution, explicit provisions in the Constitution embodying the constituent aspects of the notion must be found," he said. I can't imagine the rule of law shining brightly above the Constitution. It must be a terrestrial notion with a habitat inside the four corners of the Constitution to qualify as a basic building. The Constitution's provisions were enacted with the goal of ensuring the rule of law. Even if it is considered that the rule of law is a fundamental structure, I believe that the definition and constituent aspects of the notion must be derived from the Constitution's enacting provisions. Article 14 addresses the equality aspect of the rule of law and democratic republicanism."¹¹

Basic Feature of Indian Constitution:

After referring to various Constitutional Bench judgments and other judgments of Supreme Court for the purpose of interpretation made by this Court in relation to phrases used in the Preamble of the Constitution of India such as "sovereign democratic republic" and "Parliamentary democracy" as the basic feature of the Constitution of India, the court held this in *Kuldip Nayar v. Union of India*. This was reaffirmed by the Supreme Court in the well-known case of *Kihoto Hollohan v. Zachillhu*¹², in which the court stated, "Democracy is a part of our Constitution's essential framework; and rule of law, as well as free and fair elections, are basic aspects of democracy."¹³

Conclusion: Dr. Babasaheb Ambedkar believed that a Parliamentary Democracy system was good to both individuals and society as a whole. He also favoured good self-governance, which would be a representative government that was also more efficient and effective. During the American Civil War, he advocated for a strong self-government capable of carrying out its duties of duty and sacrifice in an efficient and successful manner. As a result, he believed that a healthy government was largely dependent on the concord of those in authority and those who were not.¹⁴ For him, Social and Economic democracy are the tissues and fiber of a political democracy.

¹⁰ Narake Hari ed, Dr. Babasaheb Ambedkar Writings and Speeches, Vol-18, Part-3, pp-328-339. Narake Hari, ed, Dr. Babasaheb Ambedkar Writings and Speeches, Vol-20, pp.445-55.

¹¹ 1975 Supp SCC 1

¹² (1992) Supp (2) SCC 741

¹³ (1992) Supp (2) SCC 741

¹⁴ Ambedkar B.R, What Congress and Gandhi Have Done to the Untouchables? op. cit., p.240.

Dr. Babasaheb Ambedkar thoughts on Labor Welfare – Relevance to Present.

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Abstract-

The role of the labour is very important for industrialization and overall development of the economy. Labour in economics is the general body of wage earners. Employee welfare means anything done for the comfort and improvement, intellectual or social, of the employees over and above the wages paid. Dr. Ambedkar was the pioneer of Labour welfare in India. Here is a little effort to focus on his contribution towards labour welfare.

Keywords – Labour Welfare, Dr. Ambedkar's Contribution,

Introduction-

Labor is an important part of the production process. Without human power the production process is not possible. Labour welfare occupies a place of significance in the industrial development and economy. It is an important facet of industrial relations, the extra dimension, giving satisfaction to the worker in a way which even a good wage cannot. Dr. Ambedkar was much more than a mere leader of Dalits and an architect of Indian Constitution. He was a great economist with insights in almost all the economic aspects of people's life, politician, leader, lawyer. The range of his work is very extensive. His contributions in many areas like public finance, monetary economics, labour economics, agricultural economics.

Objective of the Study:

1. To study the amendment in labour laws by Dr. B. R Ambedkar.
2. To study and understand labour welfare, and thought of Dr. B. R Ambedkar and its relevance to present.

Research Methodology-

This study is based on secondary data. The secondary data is sourced from the various articles and research papers. And contemporary writings and speeches of Dr. B. R. Ambedkar published by the Government.

Labor Welfare -

Labor has incontrovertibly been recognized as a vital component of factors of production in any sort of work. Labor is not only a factor of production but is also the ultimate end of the production. Labour welfare implies the setting up of minimum desirable standards of the provision of facilities like health, food, clothing, housing, medical assistance, education, insurance, job security, recreation etc. Thus, the term labour welfare covers not only the workers but also their families. Labour welfare as "efforts to make life worth living of workers". The term welfare is a state characterized by happiness, well-being or prosperity. Labour welfare means "anything done for the intellectual, physical, moral and economic betterment of the workers, whether by employers, by government or by other agencies, over and above what is laid down by law or what is normally expected as per of the contractual benefits for which the workers may have bargained. The concept of labour welfare is flexible and elastic and differs widely with time, region, industry, social values and customs, degree of industrialization, the general socioeconomic development of the people and the political ideologies prevailing at a particular time. It is also moulded according to the age-groups, socio-cultural background, marital and economic status, and educational level of the workers in various industries.

Dr. Babasaheb Ambedkar-

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. Babasaheb Ambedkar was the pioneer in the field of Welfare of Indian Labour-the working Class and their social security. He was the Labour Member of the Governor General's Executive Council from 1942 to 1946.

Dr. Babasaheb Ambedkar's Contribution in labour welfare.

Dr. Babasaheb took a genuine effort towards various provisions of labour welfare to incorporate the 'Constitution of India'. This provision represents the reflections of his vision towards labour welfare. His vision towards welfare was providing safety and social security to workers, Equal opportunity to workers and employers to participate in formulating labour policy and strengthening the labour movement.

Governor General Executive Council (1942-46).

Dr. Ambedkar contribute a lot in the field of labour welfare when he joined Viceroy's Labour Executive Council in July 1942. In his four years tenure he conducted four labour conferences and suggested several measures for labour welfare to the Govt. and also made Govt. to implement those suggestions.

Amendment in Indian Trade Union bill 1943.

This amendment is for to make compulsion for employers to recognise the trade unions. And it was treating an offence when any employer not recognise the trade union.

The Mines Act 1944.

When the Govt. of India failed to take positive initiative towards the welfare of labour in mines due to inadequate funds. Dr. Ambedkar increased the labour welfare fund by fixing twice levying on tax. as a result the fund increased and utilized for safety of the worker.

Again, he made amendment in specially for the women worker working in the mines. He made a ban on underground work in coal mine of women worker. He made a principle of equal pay for equal work irrespective of the gender.

Workmen's Compensation Act.

Dr. Ambedkar amended in workmen's compensation act by providing more compensation to the workers from Rs.4000 to 4500 in case of death of employee at the workplace. He also increased compensation amount from Rs. 5600 to 6300 in case of permanent total disablement.

The Factories Act (Amendment) 1944.

In 1944 Dr. Ambedkar made an amendment in Factories Act 934. He modifies the washing facility to the labour in every industry, change the working hours and Earn Leave facility, regarding holiday and pay during the holiday. He also opposes to 12 hours working per day. He also justified the reduced working hours saying that workers who had worked for longer hours during war days needed substantial relief. The measure was also likely to relieve unemployment resulting from retrenchment, he added.

The Minimum Wages Act. 1948.

Dr. Ambedkar present a bill for minimum wages on 11th April 1946. This bill was enacted into law from 9th Feb 1948. This bill was mainly for the condition of minimum wages to the worker.

The Payment of Wages (Amendment) Bill 1944.

Dr. Ambedkar suggest some modification in defining the wages, deductions from wages, increments etc. This act enforced employer to make a payment of wages within 7 days of the completion of work.

Maternity Benefit Act:

Today every working woman can take a benefit of maternity leave only because of the Dr. Ambedkar's efforts. Dr. Babasaheb Ambedkar's chief role for the Maternity Benefits Bill in the Bombay Legislature in July, 1928. In fact, due to his efforts the first Maternity Benefit Act was passed by the Bombay Legislature in India in 1929.

Current Scenario-

In today's highly competitive and turbulent business environment all modern organizations are operating in dynamic changing scenario. In the present situation contributions of the workers have been so considerable and valuable that they are certainly entitled to receive special attention and consideration in planning of our economy. A strong, well trained and connected labour is an asset of any organization. Employee play an important role in the economic development of the country. Dr. Ambedkar contribute a lot for the labor in respect of reduction in factory working hours, minimum wages for the employee, Mines Maternity Benefit Act, Women labor Welfare Fund, Women & Child labor Protection Act, maternity benefit for women labor, restoration ban on employment of women on underground work in coal mines, provision of holiday for the worker, leave with pay, payment of wages, compulsory recognition of trade unions, concept of Employees State Insurance, Technical Training Institute, Labor Welfare Fund. This is the contribution of Dr. Ambedkar in labor welfare. His view towards welfare and satisfaction of the employee is also applicable in present scenario for industrial peace and welfare of the employee.

Conclusion –

Definitely the role of the employee in every organization is very important. To achieve the business goal for any organization full support of the employee is an unavoidable part. On the basis of the above amendment of Dr. Ambedkar, it can be said that he made some key predictions about the labour welfare.

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Dr. B. R. Ambedkar's Contribution to Society

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Abstract

India is a country having unity in diversity. It has different religions, castes, cultures and languages. The world has accepted its religious and cultural greatness. But it is also true that India had gone through various conflicts due to castism and religious issues. India had and still has a social caste system. Some castes did not have rights to participate in religious functions. These low caste people were not even touched by the heigher caste people. Dr. B. R. Ambedkar understood the fact that this situation is due to illitaracy and lack of knowledge. Dr. Ambedkar knew that he has to get education first and then fight for the society. He then decided his ultimate aim to change the worst situation of the weaker section of the society. He got educated and then studied all the religions in the world. No religion said or announced that low caste people have no right to get involved in perticular program. He made aware the people about this fact. It was a difficult task. People were used to the situation. High class and upper caste people were not at all in a mood to change themselves. Dr. Ambedkar not even cared for his personal life. He fought for the society. He had to struggle a lot as the things were not at all favourable for his fight. He made aware the people that all human beings are same and everyone has the right to go to the temples for the religious ceremonies. He read a lot, understood the society and the world. He found that Bauddha is the best religion of all. He knew that low caste people will not have any justice in Hindu religion. So he became a Bauddha on 14 October, 1956 at Nagpur. With him all the people belonging to his caste became Bauddha as well.

Introduction

Dr. Ambedkar was of the opinion that the women should get educated and realise their ability. Woman was treated as an animal. She was not at all given any right about social or even about her personal life. She had to live life according to the rules made by the society and by the men. Manu Smriti was one such book which insisted to treat a woman as slave. Dr. Ambedkar destroyed the book and the oppressed got angry. Woman was the other weaker section of the society. She had many limitations and restrictions. Like low caste people she also had to live in a limited world. She was not allowed to get education, to work and get income. She was not even allowed to get out of the house. She had to cook and serve family members. The other important work given to her was to give birth to children. It was the responsibility given by the nature. But due to some superstitions she was given a secondary place, men being primary factors of the society. She didn't have any dreams, wishes or aims. But Dr. Ambedkar wanted women to be clean and educate her children about cleanliness. He once in a speech asked women to be clean. Women took that seriously and in a next meeting they were seen clean. In his book Rise and Fall of Hindu Women he writes, 'Manu is responsible for the degradation of Hindu women'.

He could get admission in the school with the condition that he had to sit at the door and did not touch anybody. It was a huge insult but he had to accept it as his father Subedar Ramji Ambedkar explained him that only education can change the society and the current situation of low caste people. One should concentrate on education only. Dr. Ambedkar experienced what the people from low caste experienced. He was aware of the fact that education and knowledge through reading can help change the current situation. His father helped him to get books. One of the persons belonging to Brmhin community Mr. Keluskar also helped him get new books. Being a bright student he was not allwlowed to touch the board to write on it. This was disappointing. He sometimes used to weap. But his struggle for the social change was not discontinued at all. He, being a low-caste child had so many restrictions. Once he was going with his brother. He had to go a long way but they were not allowed to sit in a cart. He and his brother could go to the expected place with the condition that he himself had to drive the cart. The brothers were not even allowed to drink water from the well nearby. One more incidence which shows the cruelty of the society was, he went to the saloon to cut his hair but due to his low caste the hairdresser refused to cut his hair. These experiences made deep impact on his mind. His decision of fighting for the society became stronger.

Such situations were not new for Dr. Ambedkar. He tried his best to change the social and caste systems and to make people lead a successful life. He knew the pain of insult. He realized that low caste people will have to suffer very long because of illitaracy. He has accepted that the only way to get out of this problem is to fight against this situation. He even understood that education is the only remedy of this

problem. He had gone through the situations where he could experience that the higher caste people insult lower caste people and didn't allow even to touch them. This made him restless and he decided to fight for the society. Dr. Ambedkar had an ability to convince people. He could change the orthodox minds and thoughts with his speech. Not only through the speeches but also through his writings he tried to make people aware of the misbehaviour done by the oppressed people. It was much difficult to make upper class people to accept low caste people as similar to them. His speeches and writings could made drastic changes. He wrote a book Buddha and His Dhamma. In this book he explained everything about a good life. While writing this book he forgot his hunger and sleep. He was so alert and careful about writing this book as it was the book for his society. He believed, if change is expected this book should be written with great effort and intense care. He began to spread awareness about untouchable community with the help of his newspapers - 'Muknayaak', 'Janta', 'Samata' and 'Prakshubdha Bharat'. He founded 'Bahishkrit Hitkarini Sabha' in 1924 and gave a message to suppressed, low caste people, 'Learn, unite and struggle'. In 1927 he done the Movement of Chavdar Lake at Mahad. He took his people with him and went to Chavdar Lake. He with the people touched the water and since then the lake was open for all. In 1930 he entered in Kalaram Mandir, Nashik with low caste people. It was a huge attempt to make the suppressed people. He founded a political party named 'All India Scheduled Caste Federation' in 1942.

He had to made people aware of their strength. It took a long time to awake people. Dr. Ambedkar through his speeches and writings tried to fight against the system. His has contributed to the society in various ways. He made people aware of literacy. He tried to make available the ways through his community can get education. He explained importance of education and how it is helpful in upliftment of human life. For that he gave speeches and wrote articles in the newspapers. He also realised that women empowerment is also important in order to develop the society. He tried to convince that if men and women come into the contact and work together, men will realise the ability of women and women will improve themselves.

Dr. Ambedkar fought for religion, caste, education, women's place in society. These social factors were very much important in upliftment of society. His contribution is great as it changed the situation of low caste people and women. The movements he made then have proved fruitful and today both of these weaker sections have become so strong that they have their own rights in the constitution. Thus, a visionary has contributed to the Indian society with upliftment of suppressed class. His contribution has created a wonderful India in its fullest sense.

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Dr. B. R. Ambedkar's Contribution to Education

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Abstract

India is the country which has huge history of educational heritage. In the beginning education was not given any importance. It was one of the neglected things which was on the contrary, very necessary for development. Some of the great personalities realised the fact that progress can happen only through education. Dr. Babasaheb Ambedkar also insisted for education. His was the time when castism was everywhere. Low caste people were not allowed to get education, participate in religious programmes or any other important activity. Dr. Ambedkar realized the fact that the low caste people will not come out of poverty, illiteracy and superstition without education. Education is a weapon which helps human beings to get through hardships. Not only about personal life but social life can also be improved by the education. Dr. Ambedkar believed that education has such a great power that the human beings can have drastic change in their lives. His was the vast vision about education. But he knew that unless he himself gets educated he can't make his society educated.

University education should be community oriented. It should be scientific and unbiased.

- Dr B. R. Ambedkar

He was aware of this fact about education since he was a kid. He was not allowed to get education as he belonged to low caste. But his father Mr. Ramji Ambedkar who was retired Subedar from Army realized Dr. Ambedkar's struggle for getting education. So he provided him the books. Some of other people even helped Dr. Ambedkar get new knowledge through books. So he read a lot. He wanted to utilise his education for his society. As he believed education is a weapon, he tried the weaker section of the society to get this weapon. It was not a easy task. Education was not given much importance in those days, besides some of the elements of the society were not allowed to get education or participate in any important activities of the society. So he had to convince the society first, then the people who used to run the society according to their rules. They believed themselves as the rulers of the society. The challenge before Dr. Ambedkar was to abolish this belief. He tried to convince society, the weaker and the stronger sections of the society that every human being has the right to get education which will help to improve themselves. This thought was not accepted by the society. People opposed him, they tried to tyrannize him and the oppressed society. He tried to make people believe by public speeches and by writing books. It took a long time to accept that education is very important, specially for the weaker or oppressed society. Dr. Ambedkar had to face a lot of indignation from the society. He struggled a lot but tried to make the society accept the fact about education. His vast vision about education was that it is not only for personal development but for social development. He utilized his education for the development of society. Dr Ambedkar was the follower of Gautam Buddha and Mahatma Phule's thoughts. They gave education much importance. Education gives the ability of understanding true and untrue. Educated person can take decisions. So education is very necessary and makes a difference in life. Dr. Ambedkar tried to convey this fact but it took a long time. He believed that if people of same problems come together they can fight together and can succeed. So he advised to educate, to get together and to fight. In this advice he expects education with experience, togetherness of principles and conflict of thoughts.

Caste system formed the social structure of the society. Low caste people were not allowed to get education, participate in religious programmes and have no right to lead a good life. Dr. Ambedkar knew that this is because of lack of knowledge and education. So he first took education himself though very unfavourable conditions. He got his higher education from Columbia University, America. There he experienced the different behaviour from Indian society. Since his childhood he had experienced painful and unexpected situations only because he belonged to oppressed social class. He thought, if these people don't treat low caste people differently then Indians can do this if they get educated. Thus he strongly believed and decided to make his society educated. Dr. Ambedkar has experienced the different treatment given by the higher class people. He has gone through the humiliation and agony. So he wanted oppressed or low caste people to realise that they are being treated as slave. Because he believed that if a slave realises that he is treated as a slave he will fight against it. He also believed that the oppressed people have to fight themselves. So he just tried to wake them up and fight against the wrong beliefs and treatments. Education is very necessary for overall development. So once a child enters in a school he should get perfect education and it is government's responsibility to provide quality education to the students. Primary

education is the base of all education so it should be given in a proper way. Education makes a student intellectually powerful. So primary education is very important in order to make a developed person.

As Dr. Ambedkar gave importance to primary education, he also gave importance to higher education. He insisted on educating weaker section of the society. For that he used movements. But he also worked on physical facilities for education. He established People's Education Society. This educational institution aimed at creating intellectual, moral generation who can develop democracy with their educated mind. Then he established Arts and Science College in Mumbai and Milind College in Aurangabad. Then founded Sidharth Commerce and Economics College and Sidharth Law College in Mumbai. The creation of these colleges encouraged students to be educated. Some of the students were not in the position to get education as they belong to poor families and small villages. For such students he established hostels. All the students are same and all are here to get education this feeling was spreading with the establishment of hostels. By fighting very hard he received grant from government. Establishment of educational institutions, colleges and hostels made all the difference in education field. Many of the students who were not at all thinking about education came to main stream of the society and education changed their lives. Dr. Ambedkar also contributed to woman education. He fought for equality of women. They have right to education and right to lead a successful life. He strongly believed that the development of any society depends on its woman's development. So he insisted women to get educated and try to know the necessity of cleanliness. It is important for healthy life. She should realise her own abilities and should oppose the wrong in family and in society.

Education is a tool to understand life. It gives the ability to lead a successful and happy life. Dr. Ambedkar realized this fact and tried to spread the awareness about education. The then situation was very unfavourable and he had to struggle. Education for weaker section and their participation in social and religious activities was the matter of controversy. It was not accepted by the higher class people as well as the suppressed class. So he has to convince the poor and lower class people about getting education. He was opposed by the society and the higher class people. Today we can see the result of Dr. Ambedkar's struggle he did at that time. He also has made provisions in constitution for the right to education. His contribution to education is so vast that it cannot be neglected even in today's world.

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Breaking The Barriers For Women's Education In India.

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Abstract:-

As we look back at 100 years history of women's development we can see how far we have come as a part of victims of discriminative society. Many Women's have reached epitome of success this would have not been possible without the revolutionizing efforts of our great leaders. They have paved the way for women empowerment that walking on the road has become much easier.

Introduction:-

As the women's of 21st century we can't be grateful enough that they have made us feel empowered that we can learn and earn on all the many different platforms and pursue very high careers. From Chatrapati Shahu Maharaj, Jyotiba Phule And Dr. Babasaheb Ambedkar everyone has contributed differently in women empowerment program.

Jyotiba Phules Efforts:-

Savitribai Phule became first female teacher of the first women's school in India. Her relentless fight against gender, social and caste inequality is the cause social and women development not just in Maharashtra but also in India. That was the time when women were imposed with all the boundaries. Sati, dowry and oppression on widowed women's Child Marriages were the common practices in the orthodox society which made women's suffer from her birth to the death. Manusmriti and many other so called hindu writings were so much befitted to the masculine greedy society that they never wanted to make any change for the benefit of women. All the biased laws favored men in such a way that change that they didn't had slightest idea what a educated and free women can do and achieve. But Savitribai had the right Man on her side who went against every odd and every prejudice to make her educated and empowered. But how he developed such a extraordinary thinking and understanding for women in those orthodox time he question which arises in the mind of many.

Many such incidents shaped Jyotiba's mind to seek the truth and expand his consciousness. Jyotiba Phule's Father Govindrao withdrew him from school because brahmin teachers discouraged the students and the parents of lower caste from education by saying what earthly use is the education to your son? Education will make him unfit for work in the field. Besides Present education makes one an irreligious man and he becomes a rebel. Having bid farewell to school. Jyoti took axe, spade and began gardening and cultivating feeds. After that he was married to Savitri bai e a girl from Zagade Patil family from village Kavadi near Poona. Even he left schooling he did not give up his love for books. After his day hard at work in field and garden he used metal -lamp anight. Intelligent Jyotiba attracted attention of some supporting neighbors among them were Gaffvhar Baig Munshi .His father again sent Jyoti in 1841 on the school mission after being convinced by them and was sorry that he wasted 3 precious years of his son's life. Govindrao then sent Jyoti again on a school mission. Now he was eager to grasp lessons and showed deep interest in studies by securing highest marks in the class. Education changed his life and every thing he that he looked at now had a different perception. He understood caste prejudices it started troubling his mind. They read about heroic life Of Shivaji Maharaj and understood what love for country make people achieve. Joti and his friend Govande decided to uplift the spirit of there country men and started the revolution for social equality and justice. To ahindu who could read an English book with any measure of intelligence an entire world of new thought was now open. Many thing's incidents like insulting words from brahmins at his one of his brahmin friend's wedding also shaped his thoughts for making changes in the caste system. The year 1848 when Karl Marx released his Communist Manifesto the first woman's right convention was held it also many things against the woman's were brought under the notice that American woman's were on the cross roads and hindu woman's were in bondage. Under British administration Maharashtra had begun to react with Western Education Marathas had tremendous impact. Then Jyotiba Phule with his new found vision started revolutionizing the way how low caste people and woman's were treated .He was the only visionary in the country who, 130 years ago, demanded that free primary education should be compulsory and universal. He had made this demand in writing to the Hunter Commission, set up by the British Government in 1882. The right to education act has finally been enacted in the country in 2010. He started the first school for girls in Bhidewada, in Pune, in 1848. He opened the doors of education for boys from Bahujan communities at Ahilyashram.

The regressive elements in the city opposed these moves but Savitribai-Jyotiba and their associates remained steadfast. His father threw him out of the house, owing to the social opposition. Savitribai and Jyotiba continued their mission for education while living in the house of Jyotirao's friend Usman Sheikh. His idealism and his passion were unmatched. In the year 1855, he started an adult education campaign in his own home. In that age, widows were prohibited from remarrying, they had to undergo tonsure. He himself took initiative in organizing widow remarriages and enlightened the barber community against the practice of tonsure, organizing them for an anti-tonsure strike. He worked tirelessly, day and night, for the fulfillment of human rights. He opened up the well in his own house for ex-untouchable brethren. By starting the practice of Satyashodhak marriages, he sought to put an end to dowry, extravagance and heavy expenditure in marriages. He encouraged and ensured Satyashodhak marriages which were simple and involved minimal costs. We are astonished even today, when we get to read that in the 'mangalashuktas' (ritual song which is sung while solemnizing the marriage, that includes the oaths taken by the bride and the groom) of the Satyashodhak marriage, the groom would vow to struggle for the human rights of women. Today women have taken giant leaps in many fields. A lot of credit for this, goes to the Phule couple.

Chatrapati Shahu Maharaj & B.R Ambedkar's Efforts:-

Shahu Maharaj Born on 26th June 1922 in Kagal was a Raja and the First Maharaja Of the Indian Princely state in Kolhapur was a true democrat and the social reformer. His relevance has not diminished almost a century later for social equality is an unfinished project in India. A hundred and one years ago, as the non-cooperation movement against colonial British was taking off a conference with a difference was held in Kolhapur in western Maharashtra today. It was a conference of the so-called untouchables to foreground their deplorable state in society and join forces of social justice young B.R Ambedkar "You have found your saviour in Ambedkar ..I am confident that he will break your shackles .Not only that a time will come.so whispers my conscience ,that he will shine as a front-rank leader of all India fame appeal ". Introducing the chair with these words at the march 1920 conference was the Maharaja of Kolhapur ,Rajashri Shahu Maharaj .

The progressive monarch was an unlikely but influential social reformer of the late 19th century of India, a man ahead of his time. Born Yashwantarao Ghatge, in an aristocratic family. The royal family Bhosale dynasty adopted him. He was taught English, World history and Politics. A few Social and political leader and the organizations he inspires retraced his formidable legacy but it was not enough Chatrapati Shahu Maharaj deserves to be celebrated -not just remember his legacy of reformist work expansively followed across India. He was after all, the essential link between the path breaking social reform of Mahatma Phule and its anchoring in politics and constitutionalism by Ambedkar. Shahu Maharaj introduced Divorce Act and Security of Women Rights after Divorce. This act was applicable to all religions except Christian and Parsi. The muslim women were given protection under this law though the talaak was practiced; they along with their children got the protection. He also brought amendments in the law related to hereditary in 1920. The law related to prohibition of harassment of women was implemented on 2nd August 1919. According to the law, insults, abuses, verbal assaults and suspicion of women's character by men were considered the acts of cruelty. Prohibition of the Devdasi Tradition.

Dr. Babasaheb Ambedkar Beliefs & Social Changes:-

Dr. Babasaheb Ambedkar believed that society should be based on reason and not on dreadful tradition of caste system. His aim was to challenge the sociopolitical foundations of hierarchical caste system that denied liberty, equality, and human poise to women in Hindu Society. He suggested in "The Annihilation of Caste System", that Hindu mind should be expunged from the thralldom of the shastras". Dr. B.R. Ambedkar in his writings and speeches "Women and Counter revolution" Vol III had clearly mentioned the subjugation of the women that had taken place in the ancient India. He tried to demonstrate as to how the gender relationships and variances are fabricated by Hindu Brahminical order, which conditions women to imitate a stereotype feminine behavior. Gender equality, financial freedom, gender mainstreaming, leaderships, networking, are the essential aspects of women empowerment".

Dr Ambedkar had carried out the tremendous work for annihilation of caste and the upliftment of the downtrodden section of the society. According to him, this could not be achieved without the emancipation of women. He encouraged women and addressed them to participate in struggle against caste prejudices. Gender equality, financial freedom, gender mainstreaming, leaderships, networking, are the essential aspects of women empowerment". Dr Ambedkar had carried out the tremendous work for annihilation of caste and the upliftment of the downtrodden section of the society. According to him, this could not be achieved without the emancipation of women. He encouraged women and addressed them to participate in struggle against caste prejudices.

Conclusion:-

We have suffered a lot as a society . Many things have changed from social injustice to social equality. But things are not the same in whole India. We should look closely into life of woman's weather she is really living or she just alive. Her sufferings, insult should not be taken as granted. Equal pays should be given equal respect not just if she working but also if she is doing her other duties. But our leaders like JyotibaPhule,DrBabasaheb Ambedkar and Shahu Maharaj have struggled a lot for women's rights. Women'sshould not forget this she should take firm stand for anything wrong or if someone is trying to oppress her. When she understands her true power, she can empower every other lady who comes along her way.

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A Study On Dr Br Ambedkar's Vision Of Economic Development For India

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Abstract:

Economic Development is the creation of wealth from which community benefits are realized. It is more than a jobs program, it's an investment in growing your economy and enhancing the prosperity and quality of life for all residents. Economic development means different things to different people. The term has been used frequently in the 20th and 21st centuries, but the concept has existed in the West for far longer. "Modernization", "Westernization", and especially "industrialization" are other terms often used while discussing economic development. Ambedkar's engagements with the issues of social justice, economic development and caste enclosures. Ambedkar's significant contributions in the field of trade, public finance and monetary economics, Indian agriculture, education, among others, and examines their relevance in contemporary India B R Ambedkar said 'currency should be replaced every 10 years for economic development'

Key Words: Economic Development, Ambedkar's vision of economic development

Introduction:

India is known for its development of civilization, learning, knowledge, agriculture, industry, international trade and innovations. In post-independence period, India consolidated its democracy in the most ethnically and socially differentiate system and did also well on the front of human development. It became world's fourth country to launch a rocket to Mars and had also emerged as one of the biggest global market given the size of its elite, high percentage of youth population and technologically equipped human resources. Let us also recognize that India is a home of about one-third of 135 crore Indians still remaining under poverty, 30% of global illiterate adults and a high percentage of its unemployed youth population. Economic inequalities have reached intolerable level with India shining only for the rich. Caste prejudices, religious hatred, untouchability, bonded labour and sadly scavenging are yet to be totally wiped out. All such fault-lines and issues are the daunting challenges before the nation, and its decision-makers and stakeholders. In this background, we, in this paper, revisit the life and struggle of Bharat Ratna Dr. Bhimrao Ramji Ambedkar who rose to the level of nation-builder of India and further explore his academic works. It comes out clearly that his writings particularly related to economics are of great lesson. Their further study and analysis will help in understanding the dynamics of inter-connected socio-economic and political determinants including caste

Objectives of the study:

1. To study the economic idea of Ambedkar
2. To study the Ambedkar's vision of economic development for India
3. To explore solutions to Indian economic development

Review of Literature:

1. According to JETTR2002176, Dr BR Ambedkar is one of such great intellectual, leader and thinker of its time in India who he has changed not only the life of millions of untouchables, but shaped India as a biggest democratic nation by writing its constitution. Many of us known Bharat Ratna Dr. BR Ambedkar as a social reformer and a person who had fought for untouchables in India.
2. According to Prakash in the article entitled 'B R Ambedkar said currency should be replaced every 10 years', it was implied that demonetisation was B.R. Ambedkar's idea. In the interview, Prakash said: "It was way back in 1923, Babasaheb (B R Ambedkar) in his book titled 'Problems of Indian Rupee' [*sic*] had recommended that the Indian currency should be replaced every 10 years to end the menace of hoarding of rupees and checking inflation."

New Challenges to Economic Development in India:

Here are some examples of economic growth challenges that past participants have worked on during the program.

1. High rates of unemployment or underemployment
2. Increasing inequality, with many not being included in the growth process
3. High rates of poverty and low growth
4. Volatile growth dependent on one source

5. Disruption of major economic activities due to the pandemic, e.g. tourism
6. Lack of fiscal space to save jobs and address pandemic
7. Macroeconomic instability and recurrent balance of payments shocks
8. Low productivity due to poor human capital development
9. Skills mismatch between skills you have and the jobs you want to create
10. Lack of quality jobs; high levels of informality in the economy

currency should be replaced every 10 years for economic development:

DrBhimraoRamjiAmbedkar was among the first political leaders and unsung economists of the country who had recommended that the Indian currency should be changed every 10 years to tackle the problems of hoarding to black money to inflation. But, he had underlined the need for adopting a flawless methodology to ensure the currency change serves the real objective to nab those dodging the system and help the common man.

Conclusion:

Ambedkar included a section on remedies against "economic exploitation", which proposed, among other things, that key industries should be owned and run by the state and that agriculture should be a state industry. Ambedkar argued that a modified form of state socialism in industry was necessary for rapid industrialization, and that collective farming was the only salvation for landless labourers belonging to the "untouchable" castes.

Today we are the Indians are proud of our constitution proud of our democracy for which credit can be attributed among others to Bharat Ratna Dr. B.R. Ambedkar as he was architect of our constitutions. He observed democracy is a form of government by which revolutionary changes are brought about the economic and social life of peoples without bloodshed. Dr. BabasahebAmbedkar was of firm belief that that two basic deficiencies in the Indian Society i.e the complete absence of equality and deficiency in recognition of the principle of fraternity shall be biggest hindrance in achieving the Justice, Liberty, Equality, Fraternity for unity and integrity of the Indian Union. So he warned in Constituent Assembly its self, "On the 26thJanuary 1950, we are going to enter into the life of contradictions. In politics we will be recognizing the principle of one man one vote & one vote one value. In our social and economic life, we shall by reasons of our social and economic structure, continue to deny the principle of one man one value.

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Chhatrapati Shahu Maharaja's Contribution to Education

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Abstract:

RajarshriShahuMaharaj, was a social reformer and a visionary who was ahead of time. He devoted his whole life for the development and betterment of the socially deprived classes.He tirelessly worked for the social upliftment of the BahujanSamaj and for the development of Dalits.He believed in equality among the every members of society. In his rule, he initiated many progressive policies for the betterment of society.Shahu-Phule-Ambedkar, all of them worked for upliftment of backward classes and women.Although ShahuMaharaj has contributed in social, political, educational, agricultural and cultural spheres; this paper will try to highlight his contribution in education field.

Key words:social reformer, visionary, development, upliftment, equality.

Introduction

Rajarshi Chhatrapati Shahu Maharaj (1894–1922) was one of the most important revolutionary social reformers of 19th century Maharashtra. He was regarded as the 'King of Masses', due to his devotion for the cause of social revolution.ShahuMaharaj had realized that the system of the Kolhapur state was Brahmin dominated. The shudras and dalits were out of government services as they were illiterate. He realised that the lack of education makes a person slave of the Brahmanical religion, loses the dignity and so education must be delivered to everybody. ShahuMaharaj wanted to bring the depressed classes in the education and administration of his state, so he started the idea of free education. Education was the only means through which the lower caste community could participate in the administration.

Exponent of free and compulsory education:

Inspired by Jotiba and SavitribaiPhule's work, ShahuMaharaj understood the value of liberating education from the clutches of elite classes and making it available to backward classes and women. ShahuMaharaj was the exponent of free and compulsory education.In his days, the untouchables were unaware of the long-term benefits of education. Hence, Chh. Shahu decided to provide compulsory education to all. He had noticed the concentrated power of the Brahmin communities in administration and bureaucracy. ShahuMaharaj noticed that it was inevitable to spread knowledge in lower classes of society before getting them entered into power. Hence,he thought education should be compulsory to all. He thought that free and compulsory education is the only means through which the lower classes could attain a respectable position in the society. ShahuMaharaj realized the essentiality of education for common people and passed the Act of Compulsory and Free Education in 1917.He thus never discriminated in the educational system on the basis of caste, gender etc. ChhatrapatiShahuMaharaj believed that a country could not make progress without education. He identified the necessity of free and compulsory education to the masses. To increase the students enrolment in school he made the parents to send their children to school, otherwise, Mamledar would fine the subsequent parent Rs. 1 per month.

Establishment of hostels:

For the convenience of students from remote and distant area, ShahuMaharajestablished several hostels in Kolhapur. He even economically supported many hostels in different parts of Maharashtra for the education of the non-Brahmans. He established Jain Hostel (1901), Victoria Maratha Hostel (1901), Mahomedan hostel (1906), Lingayat Hostel (1907),Miss Clark Hostel for Dalits (1908) NamdeoShimpi Hostel, Sonar Hostel (1921). All these hostels were founded to impart education among non-Brahmans. These hostels played crucial role in education and social change in the early years of 19th century Maharashtra. These hostels helped a lot to many students from various parts of Maharashtra to come to Kolhapur and seek their education to makeprogress in their further life.

Education to Women:

ShahuMaharaj had started so many schools for the spread of education. The Brahmin intelligentsia run the movement for education for Brahmin women. While on the other hand, Mahatma Phule'sSatyashodhakSamaj,run the movement for women, shudras and dalits. The Christian missionaries were activelyworking for women's education. In the 19th century, the non-Brahmin movement under the leadership of ShahuMaharaj also devotedly worked for education of women. He considered education important for women so as to bring up the children properly and encouraged the girls for education in many ways.

Shahu Maharaj intensely involved in educating women belonging to lower strata of society. He established a Training College for Women to meet the need of women teachers. It was made mandatory to teach in the same school after completion of their education.

Scholarships for Women:

To encourage women's education, Shahu Maharaj exempted the fees of the girls in Rajaram College. He provided boarding, mess and educational facilities for girls. He also declared scholarships for them. He declared the scholarships of Rs. 40 each, in the names of, 'Shri Radhabai Akkasaheb Maharaj' and 'Shri Nandkunwar Maharani Bhavnagar' for first two girls ranking at standard IV of Marathi medium schools in Kolhapur and Bawda region. Krushnabai Kelavkar was a brilliant student whom Shahu Maharaj sent to Grant Medical College for medical education. He appointed her as an Assistant Medical Officer at 'Albert Edward Medical Hospital' in 1902. He again granted a scholarship to her for specialization in Gynaecology at London.

Gender Equality through Women's Education:

Shahu Maharaj knew that, to bring the equality in society, education to all is obvious. Then existing society had many socio-cultural prejudices that adversely affected the principle of equality in society. Shahu Maharaj encouraged women's education as he looked at it as a necessity to bring gender equality. When the girls passed from the co-ed schools, he granted amount of Rs. 512 to the teachers. He also encouraged the girls of lowest classes for education. For them, he established a separate school and sanctioned Rs 96 for the purpose. He wanted to achieve the emancipation of women through the education.

Policies to encourage education:

Shahu Maharaj really promoted the women's education in his state and provided hostel, mess and other educational facilities for girls. Due to his efforts the percentage of women's literacy rose from 0.10 to 0.35 in the Kolhapur state. He opened free schools, 'Ahilyabai Girls' High School' and 'Ma. Laxmibai Girls' High School. Shahu Maharaj made the provision of Free Education to Dalit children in 1911. He already started a hostel for them in 1908. Initially there were only five schools for the Dalits, due to his attempts, the number increased up to 27 in 1911-12. From 1917 onwards he ran 7 hostels for them through his personal expenditure. He thus never discriminated in encouraging and promoting on the basis of caste, gender etc. He not only cared and helped about the education of non-Brahmin women, but equally cared about the education of the Brahmin women. He helped Dr. Anandibai Joshi, the first lady Doctor of India, by sending her amount to return to India from America. He decided to appoint her as 'Assistant Darbar Surgeon'; but she died only after reaching India. Thus, Shahu Maharaj was so liberal to provide all kind of help to non-Brahmins, Dalits and women, for the cause of education. He generously helped various institutes and persons willing to take education, not only in the Kolhapur State, but also from various parts of Maharashtra. V. B. Patil had founded the 'Tararani University' at Kolhapur in order to expand the women's education with the help of Shahu Maharaj.

Conclusion:

Chhatrapati Shahu Maharaj was a real democrat and visionary. He had tried his best to bring about social change through education. By providing education to masses, he helped in empowerment of the backward, empowerment of women and socially disadvantaged people. He was aware of the various types of education and training, as he focused his efforts on not only conventional education but also undertook efforts for industrial education, medical education, agricultural education. Most importantly, he realized the concept of free and compulsory education for all in that era. He realized and also worked on a comprehensive program for promoting free and compulsory education for social change.

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Contribution Of Mahatma Phule In Education And Various Social Issues Of Women

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Abstract:

The nineteenth century was a time of social disapproval and renovation that focused on nationalism, caste and gender, etc. All major questions taken up by the reformers were related with women's issues such as female infanticide, child marriage, prohibition on women's education, Sati system, keshwapan of widows, ban on widow remarriage etc. Phule rises up against such discriminating social systems stood for hundreds of years. He focuses on the problem of caste as well as gender issues which deeply rooted in Indian culture. His revolution stood up against the caste system, integrated religious and social reform with equivalence. He stands up as the unchanged leader of the depressed paths in Maharashtra and also known as a leader of oppressed category of all over India. Thus, in this paper I have revealed the works of Mahatma Phule for the sake of society.

Key Words: Social Injustice, Discrimination, depressed, empowerment, Reform.

Introduction:

Mahatma Jyotirao Phule called the pioneer of women's education in India. Jyotiba Phule was one of the 'Mahatmas' (Great Soul) of India, occupies an exceptional position amongst social reformers of Maharashtra in the nineteenth century in India. Mahatma Jyotirao Phule was the first leader who worked for the development of the neglected part (backward class) of the society and tried to bring them into the mainstream of society. Dr Babasaheb Ambedkar considered him as Guru. Mahatma Phule also placed the foundation of the mass movement for justice, equality and liberation in modern India. He was the first person to create a concrete ideology towards social movement for the total liberation of peasants, labourers, Untouchables and women in the country. Phule speaking about social, cultural, religious and economic issues and highlighting the role of education. He required to bring about a fundamental or basic change in society. He always thought that the main barrier for the revolution was traditional caste system. He was inspired by American thinker Thomas Paine's thoughts of Rights of Man. Phule developed a strong sense of social justice, becoming passionately critical of hinderance caste system. **The philosophy of Phule was mainly focus against mistreatment towards women as well as deprived category problems. Many social reformers had made incredible efforts for the changes in various social issues in society in that era.** Phule played an extraordinary role in this area. In order to remedy the problems of gender and caste domination, he contributed with a productive reference. Many Reformers are fight in this period for the women empowerment. According to Phule, knowledge was not just information, it includes questioning, thoughtful, evaluating and interpreting knowledge. In the beginning of 19th century Phule had given alternate education models. For him, Education is the power to think evidently, the power to act well and the power to appreciate life. For Phule knowledge matters more because knowledge can question, modificatory and modernize the individual and whole society. Education can empower and make society more democratic. According to him, all religions are created by human beings for their own interests, not by God. Chaturvarn are also the created by humans for themselves.

According to Phule religion as 'Satyadharma' and 'Truth' is the religion of all. Just as there is no need of anyone to meet our parents. Similarly, there is no need for a priest to please God. Mahatma Phule had established a 'Satyashodhak Samaj' to reform society. Phule believed that faith or religion is personal things. Mahatma Phule 's philosophy found in his various books. In "Brahmanacha Kasab" in 1869, Phule has exposed the mistreatment of oppressed by the Brahmin priests. Phule attacked the orthodox Brahmins and other upper castes and called them as "hypocrites". He campaigned against the dictatorship of the upper caste people and advised the "peasants" and "working class" to challenge the limitations imposed upon them. He wrote the book named Gulamgiri in 1873, for the downtrodden section to make them aware of the oppression in Indian caste system. Phule advised the people that religious epics are made by men and do not tolerate exploitation on the name of religion. Phule had written a number of literary articles and books in his lifetime and most were based on his ideology of social reforms like the 'Shetkarayacha Aasud' in 1883, in this book he has written on exploitation of peasants. He has analysed how peasants were being exploited in those days. He wrote dramas like 'Satsar' Ank 1 and 2, which were enacted under his directions to spread awareness against social injustice. He also wrote books for the Satyashodhak Samaj that to be paid with history of Brahminism and drawn Puja procedures which the lower caste people were

not allowed to learn and apply. Through the book named Sarvajanic Satyadharma in 1891, he put forward the concept of universal religion and throws light on blind faiths. In this book he discussed about crisis in Agriculture and suggested solutions of the agrarian problems in the book named Asprushyanchi Kaifiyat in 1893.

Phule's Contribution In Education:

Mahatma Phule was the man, who started women's education first time in India. He started schools for girls and children's of backwards who belongs from backward classes of the society. He believed in equality and tried to educate both men and women. According to him, education is the only way of freedom. Phule used to say that 'lack of education' is the main reason behind the backwardness of schedule class peoples. Not only this, he had demanded free education to the children of the age group of 12 years in the middle of the 19th Century.

All humans are equal by nature, so as per Phule's views, access to education must be uniformly. While educating individuals, religion, race, caste and sex should not be considered. Education should develop humanistic values in mankind. The education of women and other underprivileged groups must be given top importance for establishment of social justice in society. Primary knowledge about agriculture and health should be included in the course. Values that stand the test of time such as freedom, equality, fraternity, kindness, self-respect, devotion to one's nation and internationalism should be developed through education. Practical knowledge is better than the knowledge which provided by books. The government must express the scheme of scholarships and rewards for commendable students and those in need of support. Phule's courageous efforts to educate women, Shudras and the untouchables had a deep outcome on the ethics, beliefs and philosophies relating to the movement for social justice, through of education. His efforts released the forces of emerging among the common people. Education made women more knowledgeable. They became conscious of the differences between the right and the wrong and could analyse these modifications with a logical approach. They began to question the old customs which dishonoured them. Likewise, Shudras started demanding equivalence with upper castes in all areas of life. In short, Phule launched a movement for liberating women and Shudras from the control of vested interests and laid the foundation for a Backward Class Movement in India. In 1873, Phule started the Satya Shodhak Samaj for the sake of securing human rights and social justice for the Dalits and the untouchables. Phule has opened three schools for scheduled castes which were: A girl's school at Budhwar Peth in 1851, A school at Rasta Peth in the same year and A School at Vetar Peth in 1852. In 1855, Jyotiba Phule started a night school at his house with the help of Savitribai. Jyotiba started the orphanage to help the widows and destitute women. In the nineteenth century, Marathi society in Maharashtra was on the border of destruction due to caste system, untouchability, superstition, domination of Brahmins in all spheres, equality, brotherhood, freedom, human rights and lack of open education. Phule was convinced that an essential social revolution was needed to change this down situation and by implementation the principle that universal education is the only weapon to achieve this, he carried out the task of spreading education passionately.

Phule and Various Social Issues of Women:

Phule was a strong critique of child marriage. Jyotiba Phule supported for widow remarriage and established a home for lower and upper caste widows in 1854. He also opened a shelter for new-born infants to combat female infanticide. By opening his home and allowing people of the lower castes to use his water well for break the traditional norms, Jyotiba Phule attempted to remove the stigma of social untouchability that surrounded the lower castes. He was against Sati and child marriages. During the time, child marriage was practiced and young girls were made to older men. So that the number of young widows increased in society. Upper caste widows were lived a pitiful life. They were asked to shave their head which is called Keshwapan, if she is pregnant, she must abort her child, not allowed to enter kitchen, she has to wear only black and white coloured clothes and many such restrictions. The Phule couple started a home for upper caste widows where they could live their own life at least peacefully. The kids of widows were also abandoned. So, the couple started country's first orphanage and later also adopted a child named Yashwant which is the son of widow brahmin Kashibai and create an example in society.

Phule's views and philosophy was based on facts, realism, experiences and observation. In that sense his philosophy was not just imaginary but realistic too. Phule was a Founder of many movements like Movement against discrimination, Movement of Dalit, Movement of women's education, peasant's movement. The couple advocated for the widow remarriage. For this initiative they were again openly criticised but they both try to neglect that. Phule passionately opposed child-marriage which is in practised in society. They also supported widow remarriage for the betterment of the women and girls in society. In

1863, he, along with his friend and wife, opened an infanticide prevention centre where pregnant widows could safely give birth and care for infants. They ran the centre until the mid-1880s.

In 1864, a first remarriage was arranged in Pune. He started a newspaper from Pune in 1877 named Deenbandhu with the help of Krishnarao Bhalekar to spread reformist ideas. Mahatma Phule, with the help of his friends, set up an organization called Mandal to teach the untouchables. In 1880, Mahatma Phule, through Narayan Lokhande, founded the Bombay Mill Association to address the issue of workers. Mahatma Phule advised the Hunter Commission to make primary and secondary education free and compulsory. Due to this Vithalrao Krishnaji Vadekar, a social reformer, awarded him the title 'Mahatma' for his great contribution in the welfare of the society in 1888. In entire life, he tried for bringing women into the mainstream of society. While doing this, he thought about the women of all community, as he also gave support to upper caste women. He strongly believes that women are at always gives less important in spite of their cast. He taught his wife Savitribai first and then started educating girls and orphanage for widows' children. He also got a widow's marriage. The first Indian woman teacher Savitribai Phule was with him for entire life. Mahatma Jyoti Rao Phule occupies a unique position as saviour of Indian women. He struggled hard throughout his life for the emancipation of shudras and at-Shudras and also for the upliftment of Indian women. He was the pioneer of the Indian untouchable women's education in particular He developed a keen sense of social justice, becoming ardent critical of the Indian Caste system.

Conclusion:

Mahatma Phule was a great thinker, philosopher and reformer. His thoughts are still relevant in today's scenario. The philosopher like Phule was the diamonds in Indian history. The work which he was done in his life, his struggle for the various depressed classes is extraordinary. Through his fight for the depressed classes the situation of today's India was tremendously changed. The people of India specially the women in India are thankful to him and many more reformers who struggle for their betterment.

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Educational Thoughts of Dr. Babasaheb Ambedkar

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Introduction:

Dr. Babasaheb Ambedkar's personality is covered in many aspects. In the context of Indian education Babasaheb has worked tirelessly to increase humanitarian values in the field of education. Babasaheb who was the savior of the deprived society had a very mature and modern educational vision. He himself learned a lot in adverse conditions; And he set an example that there is no swimming without education. Babasaheb Ambedkar was a great educationist. Not only that, the 'Excluded Hitakarini Sabha', Dalits propagated education through constructive institutions like educational institutions, people's education society. Education got the status of fundamental right. Constitutional protection was given to the provisions of education. Dr. Babasaheb becomes a great educationist in all respects. But Indians also become true and strong and strong guardians of the self and authority of education.

Objective -:

Studying the educational thoughts of Dr, Babasaheb Ambedkar.

Research Methods :

This dissertation is based on secondary material and for reference books ,books ,magazines ,newspapers and internet etc. are based on the dms. Who considers education as a medicine that gives education a radical place in life. Dr. Babasaheb Ambedkar was a unique education Maharshi in lakhs. Education was the goal of his life. They learn the people! Get organized!! Struggle!! Gave such an invaluable value. Education is number one in this trinity. Education plays an important role in the progress of man. Dr. Babasaheb Ambedkar asserted that the lower class of the society can progress only because of education. Progress is possible in the life of man through education in every field. Therefore by making the share of education available to all the government should make the progress of the country ,this is what they wanted to tell. Just as man needs food water ,so all need electricity. Vidya is a kind of sword that is milked and can destroy visions; And from the vision we can also be protected. That is why he believed that vidya is the weapon of weapons. That is why the idea of Babasaheb's social revolution begins with education. If the unjust social structure that insults humanity and cripples the country is to be lifted then education becomes the basic source of revolution. Till British times in India only Brahmans had a monopoly on education. Dr. Ambedkar was born in a caste considered to be of lower level and he felt the unique importance of education. Education allows a man to progress himself, society and the country; This is the experience of the world. Dr. Ambedkar studied in extreme conditions and achieved tremendous success. Therefore it is important to know their educational thoughts.

Educational Thoughts of Dr. Babasaheb Ambedkar-

The means of eliminating slavery is whatever ungodly traditions are there in the education society. A scientific approach to looking at that tradition is created in the mind of the person because of education. The effort to remove whatever discrimination is there in the society can be done only through the education. Just as in the absence of food man becomes helpless and short lived. Similarly in the absence of education man becomes a slave to others in his life. According to Babasaheb ,education is the path of liberation of exploitation. Through education one develops a desire for self-salvation through individuals. He develops this feeling of saving himself by giving up the feeling that someone else will come to save him. According to Ambedkar ,there were a guide who freed the people of the grassroots from intellectual and social slavery and gave them mantras.

For the liberation of exploitation education - Education understands who is exploiting us and what they are doing for.

Babasaheb believed that education is the best solution for the liberation of exploitation. If the common man is not educated then he can be deceived by the senior caste religion. Or if they are undereducated then they can be subjected to economic, social, political atrocities. But if these people study, this cannot happen.

Education for the use of the poor -Dr. Babasaheb had given this importance to Sheila along with education. Shikshan is a weapon. If someone has a weapon of education and is modest, he will protect one, but he will kill the other with the weapon of education without a stone; Therefore he used to say that there is a great need for rock with education. According to him, in education there is a need for pradyana, sheel, karuna. He used to say that education should not be used only to feed himself but he should also use it to wipe tears in the eyes of others, to destroy suffering.

Education is the path of life - Knowing that education is the way of life, students should study a lot and make them faithful leaders of the society Ambedkar used to say.

Organization and Struggle - Learn education for this, 'organize, fight'. It was this highway of Uddhar that Babasaheb gave to the entire society. It was their planet that the exploited class should be educated. He believed that education is the only solution that destroys inequality in the country. Through "Learn organize, fight" Babasaheb created a passion for learning in all kinds of neglected society. Ambedkar, while defining education, has said, "Education is what makes a person aware." Just as human beings need food to survive. Accordingly, education is required because of lack of education.

Babasaheb gives the people the same as 'learn, organize, fight' because it is like a slave. Through education one realizes the good and bad. He is threatened to raise his voice against injustice. This was his opinion.

The means of transformation is education - education is an effective weapon of social change. By education one realizes his duty and right. He explained the importance of education in the society to make the untouchable community aware of its own. Because of education new ideas are suggested. There is a constant interest in doing something; And it is from this that new thoughts are born. Revolution and transformation cannot happen without education. Education is an effective tool of social revolution so everyone should study Babasaheb Ambedkar insisted.

Importance of Higher Education - Denying education to a person or group means denying his existence as a human being and killing his potential; Such was Babasaheb's educational perception. Speaking about the foundation stone of Milind College Babasaheb says. Coming from the very lower class of Hindu society I know the importance of education. The question of upgradation of the lower society is considered to be economic; But this is a mistake. Because upgradation of Dalit community in Hindustan does not mean by providing their food, clothing, shelter and forcing them to serve the upper class as before. The goal of true education is to eliminate the inferiority complex arising out of the progress of the lower classes and they have to become slaves of others. Higher education is the only medicine for all our social suffering, meaning Babasaheb is a self-respecting man who has accepted human values of equality, independent, brotherhood through higher education. Modern time was to be created. This was the real foundation of Babasaheb's educational movement.

Think about women's education - To ensure that education is available to all and there should be uniformity in education then publicization of education should be done. Babasaheb also asserted that women should get education together along with men, and that boys and girls should get public and compulsory education by advocating co-education. They do it. Like foreign women Indian woman should also learn. One should be highly educated. Like a man she should also get prestige the progress of society depends on the progress of women. Women should learn to stay clean and stay free from all vices to teach their children.

Naturalism in Education - Babasaheb's naturalism is not about depending on nature; So we are a factor in nature accordingly depended on others. If desires come, aspirations come then efforts have to be made themselves to fulfill them. And this is the truth of naturalism. Babasaheb associated the prevailing theory of education with real life.

Conclusions -

- 1) Babasaheb wanted to create a self-respecting modern society adopted by human beings through higher education. This is visible from this.
- 2) Education is an effective weapon of social change. Because of education one realizes duty and right. The untouchable society of the society realizes its ownself. Therefore democracy can be strengthened by promoting character.
- 3) He seems to have given the idea of achieving progress and development by emphasizing the trinity of 'Learn, unite and fight'.
- 4) Idealism in education makes them feel incomplete without Sheila. He believed that because of education man becomes modest.

Dr. The educational thoughts of Babasaheb Ambedkar are inspiring not only to all education system but also to the entire human race. Today along with men and women most of the people are communicating with equality in every field this is the result of Babasaheb's achievement.

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Dr. Babasaheb Ambedkar Philosophy in Eradication of Caste.: An Evaluation

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Abstract:

The freedom of any Country does not usually mean the freedom of the people in that country. The impact and the power of the state may be focused in a particular class of the country people. Dr. Ambedkar's whole life is the continuous, unending and courageous struggle for make against social injustice, inhuman, unequal treatment in the Indian society. Ambedkar 's viewpoint turned around how to avail the social justice for varied sections of the Indian society as he tried to reach it through the socio-economic and political contribution among the depressed castes. Hence the research paper aimed at to study Dr. Ambedkar's ideology towards cast eradication, equality in the Indian society. also, which focus on state and linguistic about his vision in formation of modern India. He argues that without any political rights we might not change the society and gain social justice for all. So, he emphasizes cast-based society is not necessary for development of human life.

Key World: Eradication of Caste, Annihilation of Caste, Linguistic, society, Minorities, inequality, democracy

Introduction:

Dr. B. R. Ambedkar ideas are so important to understanding the lives of the concerned today. Not only just in India but also worldwide. First, Dr Ambedkar was determined to address social reality as it is not just how would like it to be; second, he took the viewpoint of those at the bottom level of society and who are oppressed; and third, Dr Ambedkar claimed that the conditions of the poor were the result not of individual disappointments but of the working of the social system under which they lived. Finally the question Dr Ambedkar asks of the exploited is not 'Who are we?', 'What is our identity?' but 'how are we treated?' and 'why?' And therefore he expresses the world that his people are named as Dalit – the demoralized, the destroyed. At the global we learned two further and important things that follow from Dr Ambedkar's thought here: First, he does not separate social inequality from economic inequality, or caste from class. Indeed, Dr. Ambedkar was the only person in his times to connection the rights of the oppressed classes and the right of Dalits society.

Objective: To know the cast eradication principles and thoughts of Dr. B. R. Ambedkar.

Research Methodology:

Present research paper is on an idea of Dr. Ambedkar in formation of eradication of caste. This research paper has adopted descriptive method. This paper is based on the role of Dr. Babasaheb Ambedkar's in various social aspects with the help of secondary data collection. The secondary data is assembled from various published research Journals, Books, magazine Internet (websites) and other research papers.

Castes in India:

Dr Babasheb Ambedkar is able to look at Indian society and its caste system from a distance, and in the different culture. The Europe and America of his time, their social and philosophical tradition. Dr Ambedkar understands his difficulty, not as that of an individual man, but as the consequence of the workings of a social system having millions of oppressed Dalits. A caste system that has to be understood in its origins, the mechanisms that sustain it, its fundamental principles, and its effects, including deep psychological problems. Dr Ambedkar understood individual suffering as social grief; finding the root of India's social suffering to be caste, so that in his view the end of suffering would be the 'annihilation of caste.

Annihilation of Caste:

Dr. Ambedkar observes that the activists among the high-caste Hindus were tolerant intellectuals who narrowed their activities to abolish the enforced widow-hood, child-marriage, etc., but they did not touch the necessity for agitating for the elimination of castes nor did they have bravery to agitate against it. According to him, the political revolutions in India were led by the social and religious reforms run by saints. But during the British rule, issue of political independence got preference over the social reform and therefore social reform continued to remain neglected. Socialists, he remarked that the Socialists will have to fight against the enormous of caste either before or after the revolution. He declares that caste is not based on division of labour. It is a division of labourers. As an economic organisation also, caste is

aninjurious institution. He calls upon the Hindus to annihilate the caste which is a great interference to social unity and to set up a new social order based on the ideals of freedom, equality and association in consonance with the principles of democracy. He promotes inter-caste marriage as one of the solutions to the problem. But he pressures that the belief in the 'Shastras' is the root cause of keeping castes. He therefore suggests, "Make every man and woman free from the slavery of the 'Shastras', cleanse their minds of the pernicious notions founded on the 'Shastras'. According to him, the society must be carried on reason and not on terrible traditions of Indian caste system.

Thoughts on Linguistic States:

Thoughts on Linguistic States is Dr. Ambedkar's final statement on the construction of linguistic States that came as a critique of the report of the States Reorganization Commission. according to him, is not a simple disparity between the States by departure U.P. and Bihar as they are, but by adding to them a new and bigger Madhya Pradesh with Rajasthan. It creates a new political problem of the consolidated Hindi-speaking North versus the balkanized South. Seeing the vast cultural differences between the two sectors and the anxieties of dominance of the North spoken by the leaders of the South Dr. Ambedkar expects the danger of a conflict between the two in course of time. He observes that the Commission should have followed the principle of "one State one language" and not "one language one State".

States and Minorities:

States and minorities are a communication on the protections for the minorities in general and the Scheduled Castes in particular drafted by Dr. Ambedkar and submitted to the Constituent Assembly with the All-India Scheduled Castes Federation in the year 1946. It is in the form of draft articles of a constitution, followed by descriptive minutes and other data. The memorandum sets out in precise terms important rights of citizens, safeguards of the rights of minorities and Scheduled Castes to representation in the legislatures, local bodies, and other services. It is also providing for special provisions for education and new settlement of the Scheduled Castes in separate villages. The memorandum not only suggests the rights and privileges of the Scheduled Castes but also rests down the remedies in the event of encroachment upon them.

Conclusion:

Dr. Babasaheb Ambedkar is father of Indian constitution. He was most outstanding intellectuals of India. Dr. Ambedkar was a strong supporter of eradication of caste, land reforms and role for the state in economic development. He recognised the inequities in the Indian society. Dr. Ambedkar stresses the need for detailed land reforms, noting that smallness or largeness of an agricultural holding is not determined by its physical extent. Ambedkar's philosophy is to uplift the worried and the depressed people in an injustice society.

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Dr. B. R. Ambedkar's Thoughts On Women Empowerment

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Introduction:

Dr. B. R. Ambedkar is the first Law Minister of Independent India, and the chief Architect of the Indian Constitution. He is also remembered and admired as a nationalist, statesman, sociologist, philosopher, anthropologist, historian, economics, jurist, a prolific writer, and a powerful orator. He is a revolutionary figure, a pioneer of social justice and civic contours of India and fostering the advancement of the society in general and women in particular. His personal sufferings as a Dalit and his exposure to western ideas and rational thinking built in him the confidence to challenge the orthodox Hindu Social order and reconstruct the society along the ideas of equality, liberty, and fraternity and respect for the dignity of all including the women folk. He held Manu responsible for all plight and agony of women. He also blames to the Hindu social order for assigning a stereotype role to women.

The present research paper attempts to highlight on Dr. B.R. Ambedkar's thoughts on women empowerment. Empowerment of women in India is mostly based on many different variables. Women empowerment refers to increasing the spiritual, political, social, educational, gender or economic strength of women. Policies on women empowerment exist at the national, state and local levels in many sectors such as education, health, economic opportunities, gender based violence and political participation. Women empowerment is essentially the process of upliftment of economic, social and political status of woman. It involves the building up of a society, a political environment wherein women can breathe without the fear of oppression, exploitation, discrimination and the general feeling of persecution which goes with being a woman in a traditionally male dominated society. It is not easy to eradicate deep-rooted cultural value that perpetuates discrimination.

Literature survey reveals that "from ancient time women in our land were not given proper treatment. Her societal positioning was never at par with men. She was not given even the basic rights. They were even equated to animals and put to the lowest rug of humanity." Dr. B. R. Ambedkar's approach to empowerment of women was totally different from other social reformers such as Mahatma Jyotiba Phule, Rajaram 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. He believed that "society should be based on reason and not on atrocious tradition of caste system therefore, in order to reconstruct Hindu Society along modern democratic ideas of liberty, equality and fraternity." and his mission was to challenge the ideological foundations of graded system of caste hierarchy that denied equality, freedom and human dignity to women in Hindu Society. Dr. Babasaheb said, "I measure the progress of a community by the degree of progress which women have achieved." Dr. B. R. Ambedkar acquired deep knowledge in every field of human activity to become a founder of his own independent ideology. He was trained as a social scientist, social progress and social stability depended on equity. Due to Ambedkarite reforms and Ambedkarism, woman got independence and learnt to live with honour and pride as well as with self-confidence woman started getting education, employment, and become a part of entire system like man. It happened only due to the efforts and contribution of Dr. Babasaheb Ambedkar that women are self-dependent today and government has initiated many schemes and implemented many laws for the empowerment of women in Indian Society. According to Dr. Babasaheb "no caste, no inequality and no superiority all are equal that is what stood for." His dream of society based on gender equality is yet to be realized and therefore his thoughts are important for the social reconstruction that favors women empowerment.

Dr. B. R. Ambedkar expressed his views on the plight of life of all women. He stated that, "Women must be treated equally and given equal prestige." Babasaheb 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 the parliament. Eventually, he resigned for the same. In his last speech in Indian parliament we can know his feelings and respect showed towards women. He quoted the famous thoughts of an Irish Patriot Daniel O'Connell as "No man can be grateful at the cost of his honours, no woman can be grateful at the cost of her chastity. And no nation can be grateful at the cost

of his liberty.”Dr. Babasaheb frequently raised his voice against all sorts of injustice towards women. In order to convert Dr. Babasaheb Ambedkar’s dream into reality, it is necessary to improve the support system for working women. In parliament, keeping in mind the importance of Ambedkar’s views towards Indian society, Prime Minister Jawaharlal Nehru said, “Dr. Babasaheb Ambedkar was a symbol of revolt against all oppressive features of Hindu society.”

Dr. Babasaheb Ambedkar provided several provisions in the constitutions for women. 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. Hindu Code Bill: 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. The Hindu Marriage Act, 1955 was amended in 1976 made the following provisions for women: 1. The legitimization of illegitimate children (Sec.16). 2. Punishment-bigamy (Sec.26). 3. Custody of children (Sec. 26). 4. Marriageable age of females raised to 18 years. 5. Provision for alimony (Sec. 25). The Act abolishes the difference between a maiden and a widow. The Hindu Succession Act, 1956 contains the following provisions for women: 1. A widow has a right to adopt a son or a daughter which was not there in the Hindu Law. 2. It also provided an opportunity to be independent and dispose of her property by will as she wishes and desires (Sec. 14). 3. A uniform scheme of succession to the property of a Hindu female, who dies, intestate after commencement of the Act, was made in Section 15. Previously under the uncodified law the succession to stridhan varied according to the marital status of a woman. The Hindu Minority and Guardianship Act, 1956. In this act, provisions are come under the purview of this Act as below, 1. The mother is empowered to change the guardian, appointed by the father and may appoint a new guardian by will. 2. The father's right to appoint a guardian for the minor by will during the life time of the minor's mother is prohibited under this Act. The Adoption and Maintenance Act, 1956 has the following provisions: 1. This Act accepts adoption of a male and a female child without any difference, whereas under the uncodified law a daughter could not be adopted. 2. This Act permits a wife to adopt a child on her own right even during her husband's life time. She had no such right prior to this enactment. 3. In the uncodified law a spinster or a widow had no right to adopt whereas this Act grants them the right to adopt. 4. Under the old Hindu Law a wife need not be consulted while adopting a child or while giving a child for adoption, whereas this Act made it essential to consult her in both the cases. 5. Section 11 lays down that, a father should adopt a daughter at least 21 years younger to him.

Conclusion: To sum up, the Indian women have progressed a lot in various parts of their life although they are suffering from various social evils like dowry, teasing, rape etc. in the present scenario. It is a fact that the Indian woman should give equal rights and opportunity with men to establish a shining India. To fulfill the dreams of Dr. B.R. Ambedkar, the society should be based on equality and equal opportunity.

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Impact of Corona on Indian Industry.

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Abstract: -

The study aims to make an assessment of COVID-19 on Indian economy by analysing its impact on growth, manufacturing, trade and micro, small and medium enterprises (MSME) sector, and highlights key policy measures to control the possible fallout in the economy. The impact of the pandemic across sectors and in different scenarios of complete, extended and partial lockdown, and at different levels of capacity utilization is massive on the Indian economy. India's economy may barely manage to have a positive growth of 0.5 per cent in an optimistic scenario but also faces the possibility of a 3–7 per cent negative growth in worst case scenarios for the calendar year 2020.

Introduction: -

The outbreak of COVID-19, first in China and now having being confirmed in more than 190 countries, has emerged as a key risk to human health as well as global growth outlook through numerous channels like trade, production and supply chain disruptions; decline in demand; lower tourism and business travel; loss of investor confidence; and productivity losses from the health impact on morbidity and mortality of work force. The outbreak has presented challenges for the Indian economy now, causing severe disruptive impact on both demand and supply side elements which has the potential to derail India's growth story. According to the study by the Federation of Indian Chambers of Commerce and Industry the economy will impact the economy entirely. Due to the measures adopted to prevent the spread of the Coronavirus Disease 2019 (Covid-19), especially social distancing and lockdown, non-essential expenditures are being postponed. This is causing aggregate demand to collapse across the India. In addition to the demand reduction, there will also be widespread supply chain disruptions, as some people stay home, others go back to their villages, imports are disrupted, and foreign travel is stopped. This will negatively affect production in almost all industries. Gradually the shock will spread to manufacturing, mining, agriculture, public administration, construction – all sectors of the economy. This will adversely affect investment, employment, income, and consumption, pulling down the aggregate growth rate of the economy.

The global Covid-19 pandemic, which is inflicting two kinds of shocks on countries: a health shock and an economic shock. Given the nature of the disease which is highly contagious, the ways to contain the spread include policy actions such as imposition of social distancing, self-isolation at home, closure of institutions, and public facilities, restrictions on mobility and even lockdown of an entire country. The effect of Corona virus is badly felt and noticed in the world's most developed countries like USA, Britain and Germany etc. Obviously, India was bound to be affected not only because of its domestic slowdown but also because of international recession. Learning the lessons from the developed countries like Spain and Italy, India put all its machinery and material into motion to curb and/or prevent the disease. What started as one day *Janata Curfew* on 22.03.2020 by the Prime Minister of India and lockdowns by some of the state governments, the entire country was declared to be under lockdown from the midnight of 24.03.2020, and the same continues to be so till now or at least till 03.05.2020, unless extended. The manufacturing, an important part of any economy, suffers from total lack of clarity. Lockdown has put great stress on the supply chains of essential commodities, and therefore, many of the Indian companies have focused on the production and supply of essential items only, thereby stopping all other production activities, thereby bringing down the production graph. Likewise, the other sectors like agriculture being the primary sector and the tertiary sector are also not free from its impact. There is hardly any manpower available for the agricultural purposes in different states. Lockdowns have manifestly made the farmers difficult to take their produce for sale to the markets. Informal sector of India, the backbone of its economy, will be hardest hit in view of economic activities coming to a total standstill. These lockdowns and restrictions on commercial activities and public gatherings are necessarily likely to strongly impact domestic growth. As estimated by Centre for Monitoring Indian Economy (CMIE) on 07.04.2020, the overall unemployment rate may have surged to 23 per cent, with urban unemployment standing at nearly 31 per cent. International Labour Organisation (ILO) has estimated about 40 crores workers of unorganised sectors to be unemployed. With the widespread outbreak of Coronavirus (COVID -19), nations across the globe are grappling to counter the threatening impact of the pandemic on the economic and regional stability of their respective territories. As the confirmed number of novel coronavirus cases is increasing

rapidly, it is the need of the hour that we take all necessary measures to prevent the spread of the virus further and contain its health impact on the society. It is satisfactory to note that our Central and various state governments are working round the clock in this direction. The pandemic has also been affecting the economic and financial conditions worldwide, India being no exception. There are several evidences that substantiate the fact that COVID-19 has been impacting the Indian industry and economy adversely, with significant implications on the sustainability of businesses and employment. The negative sentiment of the economy is perhaps best captured by the plunge of the stock prices at BSE and NSE in the last few days and also of the Indian rupee against USD. Some major sectors such as electronics, automobiles, entertainment, transport, tourism, and exports are in deep trouble due to the disruption in the global supply chain and routine operations.

The Indian Textiles and Apparel industry is facing severe ramifications because of COVID-19. The overall domestic and export demand has collapsed. Most retail stores across the world have shut down due to the virus. In turn, brands have put all orders on hold for the foreseeable future. This could lead to an ~80% demand destruction over the next 30-45 days and a continued impact for the remainder of the quarter. Such a demand destruction has a catastrophic impact on companies across the value chain. The immediate crisis is in terms of liquidity. Since all orders stand cancelled/paused, collections for all manufacturers have come to a halt. Most manufacturers will be stuck with material payments from work in progress orders. To add to this, textiles and apparel industry has extremely high fixed costs as it is very labour intensive. Labour costs vary from 45-55% of the manufacturing cost in the textiles and apparel industry. With a significant cut in revenues, companies will be forced to shed their fixed costs to survive, which will lead to large job losses. Statutory payments like interest, GST, etc. will further put pressure on the balance sheets of all companies. Without immediate relief from the government, a large number of companies could become NPAs. Nearly 55% of electronics imported by India originate from China. These imports have already slid down to 40% in light of the coronavirus outbreak and subsequent lockdown. As a countermeasure, India is considering the promotion of indigenous production in a bid to reduce dependency on a single market. Additionally, China is India's third largest export partner for export of raw materials like organic chemicals, mineral fuels, cotton, etc.; and a lockdown of the countries is likely to lead to a substantial trade deficit for India. The toll on the pharmaceutical industry is of significant concern for India, mainly as 70% of active pharmaceutical ingredients (API) are imported from China. These active pharmaceutical ingredients are essential to a large number of pharmaceutical manufacturing companies in the country. As COVID-19 is rapidly making its way through India, medication is going to be the number one consumer demand, and because there aren't nearly enough APIs to manufacture drugs, the subsequent traders and the market are witnessing skyrocketing prices. The prices of vitamins and penicillin alone already see a 50% surge.

The manufacturing sector is a major part of the economy as it accounts for nearly 16% of the global GDP in 2018. As a result, the government across the countries primarily focuses on encouraging the manufacturing sector. Certain initiatives in emerging economies to promote the manufacturing sector include Make in India and Made in China (MIC) 2025. MIC 2025 is the first stage of a larger three-step strategy to transform China into a leading manufacturing power. In addition, make in India is an initiative was launched in 2015 to encourage the production of goods in India. This aims to reduce India's dependency on exporting nations by producing goods in their own country. Since the launch of Make in India, FDI in the country has followed an optimal trend. During the period, April 2014 to March 2019, FDI inflow in India was \$286 billion, which is nearly 46.9% of the overall FDI received in the country since April 2000 (\$592 billion). This resulted in owing to the investment-friendly policies and opening of FDI allowance in several sectors.

Conclusion: -

The stimulus measures so far are around 10 per cent of GDP which is a welcome step when the economy has come to a standstill. Given the estimated fall out of COVID-19 on Indian economy, the government should not worry about the fiscal rule and go all out in adopting counter cyclical fiscal measures to stop things from going bad to worse. It is time for big initiatives to help firms which not only depend on the domestic economy but also on international trade. Government also needs to ensure that the stimulus measures are well directed at some of the worst affected sectors like manufacturing, construction, travel, transportation, tourism, hotel, etc.

Mahatma Jyotiba Phule: Maker of Modern India

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Abstract:

Jyotiba Phule (1827-1890) initiated social change in nineteenth century India especially in Maharashtra through his philosophy. The nineteenth century was an era of social criticism and transformation that focused on nationalism, caste and gender. All major questions taken up by the reformers were connected with women's issues such as female infanticide, child marriage, ban on women's education, Sati, tonsuring of widows, ban on widow remarriage etc. At the same time, reformers concentrated more on reforming the social institutions of family & marriage with special emphasis on the status & rights of women. Jyotiba took up the issue of gender and caste. He revolted against the unjust caste-system under which millions of people had suffered for centuries. His revolt against the caste system integrated social and religious reform with equality. He emerged as the unchanged leader of the depressed classes in Maharashtra and was recognized as a leader of downtrodden class in all over India. He was influenced by American thinker Thomas Paine's ideas of Rights of Man.

This paper is an attempt to discuss Jyotiba Phule as global philosopher in 19th century. He raised the problem of women's oppression and his thoughts on resolving women's oppression through their own efforts and autonomy makes him join the company of other nineteenth century Western Philosophers and male feminists like J.S. Mill and F. Engels. In this small work I would like to focus on philosophical aspect of his thought will conclude with remark on contemporary relevance of Jyotiba Phule's philosophy.

Jyotiba Phule (1827-1890) one of the "Mahatmas" (Great Soul) of India, occupies a unique position among social reformers of Maharashtra in the nineteenth century India. He was first teacher of oppressed, critic of orthodoxy in the social system after Buddha and a revolutionary. The task of bringing concerning socio-religious reform in nineteenth century was not so simple. Social reformers had made tremendous effort for social and religious change in Indian society during this period. Phule played a remarkable role in this area. In order to remedy the problems of gender and caste oppression, he contributed with a constructive suggestion. This was by way of a new image of religion which was known as universal religion. He started reflecting critically about the ground realities of the huge majority of rural masses. He read broadly on American Democracy, the French revolution and was stuck by the logical way of thinking in Thomas Paine's "Rights of Man". Influenced by Thomas Paine's book on "Rights of Man", (1791), Phule developed a keen sense of social justice, becoming passionately critical of handicap caste system. Besides being a leader and organizer of the underprivileged class movement, Phule was a philosopher in his own right with several books and articles to his credit. Throughout his life, Jyotiba Phule fought for the emancipation of the downtrodden people and the struggle which he launched at a young age ended only when he died on 28th November 1890. He was a pioneer in many fields and among his contemporaries he stands out as one who never hesitated in his mission for truth and Justice. Exploitation of women and underprivileged class and protection of human rights all these issues and their rational humanist treatment was the agenda of the philosophy of Phule.

Jyotiba Phule: A Contemporary Indian Philosopher

Jyotiba Phule was one of the makers of modern India. He was the philosopher, leader and organizer of the oppressed castes. He always practiced what he preached. He fought for the rights of the untouchables and women and work for their emancipation. He identified and theorized the most important questions of his time. These include religion, the *Varna* system, ritualism, British rule, mythology, and the gender question, the condition of production in agriculture and the lot of the peasantry. In 1848 Jyotiba began his work as a social reformer interested in education of lower caste boys and girls. He encouraged his young wife Savitribai to read and write. At home he began educating his wife Savitribai and opened a first girl's school on 15th May, 1848 in Pune. No female teacher was available to teach in the school. As not teacher dared to work in school in which untouchables were admitted as students Jyotiba asked his wife to teach in the school. The orthodox opponents of Jyotiba were furious and they started a vicious campaign against him. They refused to give up their noble endeavor and choose the interest of the larger society over their personal comfort. He also took keen interest in establishing a network of institution through which it would be possible to educate the masses. He opened two more schools for girls in 1851,

he was honored by the Board of Education for the work he did for girl's education in 1852. By 1858, he gradually retired from the management of these schools and entered into a broader field of social reform. He turned his attention to other social evils.

Jyotiba's activities were extended beyond the field of education. The drinking water tank in his house was thrown open to untouchables. This would be considered a brave act even today. In 1868, it was revolutionary. He believed that revolutionary thought has to be backed by revolutionary praxis. He analyzed the structure of Indian society and identified the *Sudra-atishudra* as the leading agency of social revolution. According to him, the *Sudra-atishudra* will lead the revolution on behalf of the whole society, to liberate the entire people from restricts of Hindu tradition. Thus, Phule's ideas and work had relevance for all Indians. As cognition of his great work for the lower castes, he was felicitated with title "*Mahatma*" (Great Soul) by the people of the erstwhile Bombay in 1888. He belongs to the first generation of social reformers in the 19th century. Dhananjay Keer, his biographer, rightly described him as 'the father of Indian socialrevolution.'

Phule's Social Reform Movement

The history of nineteenth century is the story of the impetus for social reform in which the introduction and spread of modern education was an important element. Schools which taught English language were opened not so much to educate the masses but to groom Indian people to run the British government. Christian missionaries opened a Marathi school in Pune for the public. During this transitional phase, even though education was open to masses, the common person was not aware of its importance. Jyotiba has worked for the masses and made them aware of education as a vehicle for socialchange. 19th Century was a period of social problems like *Varnasystem*, mythology, caste-system, ignorance about human rights etc. In oppressed castes great- grandparents and grand-parents did their community work which involved hard menial labour. They were not permitted social mobility other permissible for them. They were not even aware of their rights; illiteracy was very high in the society. Jyotiba shows the light of hope, to free from these problems of society. He revolted against the unjust caste-system and upheld the cause of education of women and lower castes. He started primary education and higher education and fought for their rights. Thus, he ushered in primary education as a tool in perceiving the work of the oppressed castes as dignified labour that was exploited by society.

In 20th Century people belongs to oppressed castes their parents had opportunity to get undergraduate education which they could also impart to their children. This was a period when oppressed castes struggled to enter institutions and make their presence visible in the context of nation-building. It was also a period when they had an understanding of their rights and responsibilities. In the late 20th century and the beginning of 21st Century oppressed castes to an extent have entered into institutions of higher learning and have started producing knowledge that questions inequality and reconstructs identity from the theoretical point of view. They are ready to face the challenges of their time. We can see the growth of education from 19th to 21st century India. 19th century the focus on primary to higher education, then in 20th century system focused on Undergraduate level education, and now in 21st century high level research on social sciences is available for the generation. The present position is better because of education which has given them self-respect, made them aware of their rights, organizations to voice theirfeelings.

III) Savitribai's Role

Savitribai was the first biographer of Jyotiba Phule Savitribai internalized the vision and philosophy of Jyotiba and a devoted supporter of his work. In her literature she has repeated the distress, aspirations, and feelings of modern, liberated woman of India. Her composition also reflected to anger of the new emerging woman of India who wanted to be treated as a human being and not just as an object of male-lust. One of her compositions she described the good man. According to her, "one who looks after his family with care and responsibility, one who is always industrious and inquisitive, who has quest for knowledge, one who is worship of freedom, one who is compassionate towards family, one who is caring, sacrificing and dedicated is truly a good man". In Savitribai's thought Jyotiba was good human and husband and he precisely passed the mission of humanism. Jyotiba Phule's social thoughts are based on humanism. It is based on the values like equality, Justice and tranquility. He spread value-based system through his work and thought. Our country is independent still independent values are not there in our society. Reason is Varna and caste system is still followed in some part of our country. Jyotiba's humanism is true and modern. In modern civilization every individual should follow his humanism.

Today education has been reduced to transmitting information. There is a fear of examination because of bookish education. Little bit we have to be practical in system, we have to brought life-oriented education. In this context, Phule's education system is still very relevant. For him knowledge was not just

information. It involves questioning, understanding critiquing knowledge. Interpretation, critique and values all three are central to Phule who way back in the 19th century gave an alternative to the information approach to knowledge. For him, "Education is the power to think clearly, the power to act well in the world's work, and the power to appreciate life". For Phule knowledge matters because it can question, change and transform the individual and society. Thus, for Phule, like John Dewey education can empower and make society more democratic. It can help in reconstructing, rethinking, interpreting tradition. This aspect of Phule is extremely relevant in the paradoxical context of caste in contemporary India- where despite constitutional provisions, caste discrimination iswidespread.

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Contribution of Joythiba Phule as a Social Reformer and Educationist

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Abstract

Jyotiba Phule (1827-1890), message to the people was simple. He belongs to a Mali by caste was a leading social reformer, educationist, peasant and Dalit Leader of the 19th century. Being a Shudra, he was a victim of Hindu orthodoxy, untouchability and caste barriers, in his youth at Pune. A Pioneer of anti-caste movement, he started the non-Brahmin movement in Maharashtra, which awakened the dehumanized and socially abused classes. He founded the SatyaShodhakSamaj and carried out the movement of social transformation of society. He was the first Dalit who started a chain of Girls Schools at Pune in 1850 for untouchables education. In 1863 he founded a fondling home to care for the unwanted children of Brahmin widows, a shelter home for neglected widows and orphanage for the poor women. He also condemned child marriage, sati tradition and favoured widow-remarriage. His educational efforts, movement of social transformation and writings were highly appreciated among the leading social reformers, educationists and social thinkers of the day. The present study is all about his entire social and educational contribution. He became a legend and pioneer of social transformation and dalit liberation in his lifetime.

Key word: Social Reformer, education, Women, dalit, social transformation

Introduction:

Jyotirao Govindarao Phule, also known as Mahatma Jyotiba Phule (1827-1890) was an activist, thinker Social reformer and revolutionary from Maharashtra in the 19th century. His remarkable influence was an apparent in fields like Education, Agriculture, Caste system, Women and Widow upliftment and removal of untouchability. He is most known for his efforts to educate women and the lower castes. He, after educating his wife, opened the first school for girls in India in August 1848. In September 1873, Jyotirao, along with his followers formed the SathyaShodhakSamaj (Society of seekers of truth) with Jyotirao as its first president and treasurer. The main objective of the organization was to liberate the Shudras and Anti-Shudras and to prevent their exploitation by the Brahmins. For his fight to attain equal rights for peasants and the lower caste and his contribution to the field of education he is regarded as one of the most important figures in Social reform movement in Maharashtra.

Phule Early Life:

Jyothirao Govindarao Phule was born in Pune in 1827 to a family that belonged to the Mali caste. The Malis traditionally worked as fruit and vegetable growers: in the four fold varna system of caste hierarchy, they were placed within the shudras or the lowest-ranking group. Phule's family previously named Gorhe had its origin in the village of Katgun near the town of Satara. Phule's great-grandfather who had worked there as a chaughula or low ranking village, moved to Khanwadi in Pune district. There his only son Shetiba brought the family into poverty. The family including three sons moved to Poona seeking employment. The boys were taken under the wing of a florist who taught them the secrets of the trade. Their proficiency in growing and arranging became well known and they adopted the name Phule (flower man) in place of Gorhe. Their fulfillment of commission from the Peshwa Bajirao II, for flower mattresses and other goods for the rituals and ceremonies of the royal court so impressed him that he granted them 35 acres of land on the basis of the Inam system, where by no tax would be payable upon it. The oldest brother machinated to take sole control of the property, leaving the younger two siblings, Jyotirao Phule's father, Govindarao to continue farming and also flower selling. Govindarao married Chinnabai and had two sons of whom Jyotirao was the youngest. Chinnabai died before he was aged one. The Mali community did not make room for much by education and after attending primary school to learn the basics of reading writing and arithmetic, Jyotirao was withdrawn from school. He joined the menfolk of his family at work, both in the shop and farm. However from the same Mali caste as Phule recognized his intelligence and persuaded Phule's father to allow Phule to attend the local Scottish mission high school. Phule completed his English schooling in 1847. As he was customary, he was married young at the age of 13, to a girl of own community chosen by his father. The turning point in his life was in 1848 when he attended the wedding of Brahmin friend. Phule participated in the customary marriage procession, but was later rebuked and insulted by his friends parents for doing that. They told him that he being from a shudra caste should have had the sense to keep away from that ceremony. This incident profoundly affected Phule on the injustice of the caste system.

Contribution to Education field:

Lack of education lead to lack of wisdom,which leads to lack of morals,Thus,it leads to lack of progress,Then it leads to lack of money,and again it leads to the oppression of the lower classes,see what state of the society one lack of education can cause-Jyotiba Phule Contribution of JyotiraoPhule on education led to development of the society as a whole. Like Syed Ahmad Khan and Raja ram mohanroy , he saw access to modern education as crucial to the advancement of his people, who were the peasant masses of western India. JyotiraoPhule had the feeling rather a strong feeling that the society could not progress and prosper without the proper spread of education,especially among women.In 1848 aged 21 Phule visited a girls school in Ahmadnagar run by chistianmissionaries.It was also in 1848 that he read Thomas Paines book Rights of Man and developed a keen sense of social justice. He realized that exploited castes and women were at a disadvantages in indian society and also that education of these sections was vital to their emancipation.To this end and in the same year Phule first taught reading and writing to his wife,Savitribai and then the couple started the first indigenously run school for girls in Pune.The conservative upper caste society of Pune did not approve of his work.But many Indians and Europeans helped him generously.Conservatives in Pune also forced his own family and community to ostracize them.During this period ther friend helped to start the school on their premises .

Later the Phules started schools for children from the untouchables castes such as Mahar and Mang.In 1852 there three Phule schools in operation 273 girls were pursuing education in these school but by 1858 they had all closed.EleanorZelloir blames of government support and Jyotirao resigning from the school management committee because of disagreement regarding curriuculam Phule suggested compulsory universal and creative education.Education of women and lower caste he belived deserved priority.Hence at home he began education his wife and open girls first school in India 1848.Only Eight girls admitted on the first day.Steadily the number of students increased..JyotiraoPhule opened two more girls schools during 1851-1852.He started a school for the lower classes especially the Mahars and Mangs.Thus the pioneering works done by phule in the field of female and lower castes education was unparalleled in the hisrory of education in india. Phule was the first Indian social reformer who repeatedly urged the alien government to pay attention to primary education which was neglected.All the time he was making people aware about the education and compelling the British govt to make arrangement for education of all people of india.He fought for the right of education equally for all the people regardless of the caste and class.He knew once the people are educated they would fight themselves for their rights without any outside help and support.He said that Progress of individuals was possible ony with education .Jyothirao says in the introduction to the book “ShetkaryachaAsood”

Without education wisdom was lost;Without wisdom morals were lost;

Without morals development wealth was lost;Without wealth the shudras were ruined;

So much has happened through lack of education He gave new meanings to education. He said “ The education which does not help the common mass of people to wquip themselves for the struggle for life,which does not bring out strength of character,a spirit of philanthropy,and the courage of a lion....real education is that which enables int to stand on ones legs.In the curriculam of primary education ,preliminary knowledge about agriculture and health should be included.Thecurriculum of primary education should be reoriented to provide the demands of rural areas.There should be clear demarcation between the curriculum of rural and urban area.Education should be utilitarian and practical so as to cover the needs of the society.

Phule’s Social Reform Movement

The history of 19th century is the story of the impetus for social reform in which the introduction and spread of modern educaton was an important element.Schools which taught English language were opened not so much to educate the masses but to groom Indian people to run the British Government.Chrsitian missionaries opened a Marathi school in Pune for the public.During this transitional phase,even though education was open to masses,the common person was not aware of its importance.Jyotiba has worked for masses and made them aware of education as a vehicle for Social change. Jyotirao turned his attention to social reforms by striking at age-old social traditions.Earlier,Rajarammohan Roy had faught against the practice of *Sati* in Bengal which was subsequently abolished in 1829.The issue of widow remarriage was extremely sensitive and Jotibarao was deeply moved by the plight of Hindu widows centre where could deliver their babies and have them cared for.This was the first institution of its kind.It saved the widows from loneliness and from the killing of their infants.

The first man to revolt against social slavery in india was JotibaPhule.with British rule in india began the introduction of Western Culture and Western reforms in the country.Westerns had come into contact with India on account of trade several centuries before the British rule began.But this confluence

did not take place then Commercial and Political relations with Portuguese, the Dutch, the French and British had been established around the same time. The Portuguese had held their way over Western coast of India for three hundred years. However, Indians had not yet been awakened by the subline light of western culture and reforms as happened with the advent of British rule 19th century was a period of Social problems like *varnasystem*, mythology, castesystem, ignorance about human rights etc. In oppressed Castes great-grandparents and grand parents did their community work which involved hard menial labour. They were not permitted social mobility other permissible for them. They were not even aware of their rights; illiteracy was very high in the society. Jyotiba shows the light of hope, to free from these problems of society. He revolted against the unjust Cast-System and upheld the cause of education and fought for their rights. Thus, he ushered in Primary education as a tool in perceiving the work of the oppressed castes as dignified labour that was exploited by Society. In 20th century people belongs to oppressed castes their parents had opportunity to get undergraduate education which they could also impart to their children. This was a period when oppressed castes struggled to enter institutions and make their presence visible in the context of Nation-building. It was also a period, when they had an understanding of their rights and responsibilities. In the late 20th century and beginning of 21st century oppressed castes to an extent have entered into institutions of higher learning and have started producing knowledge that question inequality and reconstructs identity from the theoretical point of view. They are ready to face the challenges of their time. We can see the growth of education from 19th to 21st century India. 19th century the focus on primary to higher education, Then in 20th century system focused on social sciences is available for the generation. Present position is better because of education which as given them self respect, made them aware of their rights, organization to voice their feelings.

Conclusion:

Mahatma Phule died on 28th Nov 1890. He was a pioneer in many field and among his Contemporaries He stands out as one who never hesitated in his mission for truth and justice. Due to the efforts of Phule, education of girls is emphasized. Further, orthodox practices of such as child marriage were controlled, widows remarriage were allowed, hindu law was amended to protect the interest of women, by the efforts of Mahatma Phule. In the end it is also added that various great personalities were inspired by the personality of Mahatma Jyotirao Phule who brought great changes in social and economic fields of India. Dr Babasaheb Bhimrao Ambedkar was inspired by his noble work towards humanity and he followed the philosophy of Mahatma Phule based upon justice, liberty and fraternity. He followed all the suggestions given by Phule as right to education to all, special provisions for women, minorities, down trodden etc. It is also important to note that Mahatma Phule has left grappling with issues that we have still not resolved more than 125 years after his death in 1890, he could have deserved better recognition in the society. Hence, it can be concluded that the Contribution of Socio-Political thinkers including Phule is memorable for the emancipation of Indian society.

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Dr.Babasaheb Ambedkar's Views on Indian Agriculture.

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Introduction,

Dr.Babasaheb Ambedkar was one of the great personalities, who made dynamic changes in the society. He had fully devoted his life for improvement in the condition of downtrodden people in India. He was a great politician, constitutor and economist. His views deals with agriculture and are landmark in the field of economics. His views on land holding, collective farming and land revenue are most useful in the present time.

Objectives of the Paper:

1. To study the B.R. Ambedkar's views on Indian agriculture.
2. To compare B.R. Ambedkar's thoughts with current Indian agricultural sector.

Dr. Babasaheb Ambedkar had made in-depth study of Indian Agriculture, wrote research articles, organised seminars and conferences in order to solve the problems of agriculture and farmers, also led farmer's movement. His thoughts on agriculture are found in his article "Small Holdings in Indian and Their Remedies"(1917) and also in "Status and Minorities"(1947). He mentioned that holdings of lands by few people is an acute problem of Indian agriculture which has various disadvantages, like difficulties in cultivation and utilization and resources, increasing cost, low productivity, inadequate income and low standard of living. According to Ambedkar productivity of agriculture is related to not only with the size of holdings of land but also with other factors such as capital, labour and other inputs. Therefore if capital or labour etc. are not available in adequate quantity and quality, then even a large size land can become unproductive. On the other hand small size land become productive if these resources are available in plenty. With this thought the 'Land Ceiling Act' is passed after Independence. He also mentioned about the slavery and exploitation of labour bounded under caste system is extremely bad for economical development and fought for its abolition. His other suggestion for solving agriculture problem are collective farming, economic holding of land or equal distribution of land, large scale industrialization, provision of credit, water, seeds and fertilizers by the government, cultivation of waste land by allotting waste land to landless labour, minimum wages to labours, control and regulation of private lenders of loan to farmers.He suggested nationalisation of entire agricultural land with collective farming as the solution for the ills of agrarian conditions. It should be the state's obligation to supply the capital necessary for agriculture as well as industry. Ambedkar's scheme suggested that agriculture should be the state industry. Dr.Ambedkar argued, land was only one of the many factors of production and the productivity of one factor of production is dependent upon the proportion in which the other factors of production are combined. In his words: 'the chief object of an efficient production consists in making every factor in the concern contribute its highest; and it can do that only when it can cooperate with its fellow in the required capacity. Thus, there is an ideal of proportions that ought to subsist among the various factors combined, though the ideal will vary with the changes in proportions'. From this, he proceeds to point out that if agriculture 'is to be treated as an economic enterprise, then, by itself, there could be no such thing as a large or small holding'.The problem therefore rests on the inadequacy of other factors of production. The insufficiency of capital needed for acquiring 'agricultural stock and implements' arises from savings. There is almost a prophetic statement made by him long before modern theorists of development systematised notions of disguised unemployment or under-employment: "A large agricultural population with the lowest proportion of land in actual cultivation means that a large part of the agricultural population is superfluous and idle". Even if the lands are consolidated and enlarged and cultivated through capitalistic enterprise, it will not solve the problem as it will only aggravate the evils 'by adding to our stock of idle labour'.

Nationalisation of Land and Collective Farming:-

After observing the unequal holdings and persistence of tenancy with unfair rents and uncertain tenures, by 1947 Ambedkar came out with radical solution of nationalization of land and collective farming. He felt that neither consolidation of holdings nor tenancy legislation contributes for improving agricultural productivity.Moreover, these measures cannot help in solving the persistent problems of landless labourers and small farmers. He suggested nationalization of entire agricultural land with collective farming as the solution for the ills of agrarian conditions. It should be the state's obligation to

supply the capital necessary for agriculture as well as industry. Ambedkar's scheme suggested that agriculture should be the state industry. Agriculture should be organised on the Following Lines:

(1) The state should divide the land acquired into farms of standard size and let out the farms for cultivation to residents of the village as tenants (made up of group of families). These tenants may cultivate the land on the following conditions

- (a) The farm should be cultivated as a collective farm;
- (b) The farm should be cultivated in accordance with rules and directions issued by the government;
- (c) The tenants should share among themselves in the manner prescribed the produce of the farm left after the payment of charges leviable on the farm;

(2) The land should be let out to villages without any distinction of caste or creed and in such a manner that there should be no landlord, no tenant, and no landless labourer.

(3) It should be the obligation of the State to finance the cultivation of the collective farms by way of supply of water, draught animals, manure, seeds, etc. in order to increase the agricultural output.

(4) The State should be entitled;

(a) To levy the following charges on the produce of the farm:

- (i) A portion for land revenue,
- (ii) A portion to pay the debenture holders; from land acquired,
- (iii) A portion to pay for the use of capital goods supplied, and

(b) To prescribe penalties against tenants, who break the conditions of tenancy by willfully neglecting to make the best use of the means of cultivation offered by the State or otherwise work prejudicially to the scheme of the collective farming.

Ambedkar proposed that the scheme should be brought into operation as early as possible but in no case shall the period extend beyond the tenth year from the date of the constitution coming into operation. It is a different matter that the Indian parliament and entrenched landlord class was not ready to take to this path. Apart from socio-economic reforms, the state government is working on the recommendations of Dr B R Ambedkar on the agriculture sector to tackle the problems of small and marginal farmers in Maharashtra. Almost 78 per cent of farmers in the state fall in the category of small and marginal farmers with land holdings of five acres or less. The government is pushing for the concept of "group farming" based on the agriculture model recommended by Ambedkar in his writings on the subject. There are four aspects related to Ambedkar's agriculture reforms which Chief Minister Devendra Fadnavis has incorporated in the state policy for 2016-2019. These are group farming, higher capital investments in the agriculture sector, intense cropping to double production and channelising the production with market linkages to ensure double farm income for farmers. Under the group or community farming module, small and marginal farmers with land holdings between 0.5 acre and 10 acres of land are being encouraged to come together for farming. Dalit Indian Chamber of Commerce and Industries chairman Milind Kamble said, "Ambedkar's writings on agro-economic provides practical solutions to tackle the problems of small and marginal farmers. Unfortunately, it has remained undiscussed for the last six decades." While stressing that schemes like Mudra and BHIM apps would help Dalits, tribals and OBCs by bringing them into mainstream banking, he said, "Of the total 3.48 crore who availed the Mudra scheme, 77 lakh beneficiaries are SCs/STs. Now, Ambedkar's agriculture reforms can be the next step to help backward and small farmers." Explaining Ambedkar's thoughts on agriculture, Kamble said, "Babasaheb (Ambedkar) had long ago predicted that the Indian system of joint family would sooner than later lead to division of agriculture land holding, making it difficult for an individual to make it economically viable. He had suggested community farming." Ambedkar had said the smallness and largeness of land holding is not determined by its physical extent but intensity of cultivation as reflected in the capital investments, including labour. He foresaw the importance of industrialisation to divest the surplus agriculture-dependent labour to other productive occupations. The history of agriculture in India dates back to the [Indus Valley Civilization](#). India [ranks](#) second worldwide in farm outputs. As per 2018, agriculture employed more than 50% of the Indian work force and contributed 17-18% to country's GDP. The total agriculture commodities export was US \$3.50 billion in March - June 2020. India exported \$38 billion worth of agricultural products in 2013, making it the seventh largest agricultural exporter worldwide and the sixth largest net exporter. Most of its agriculture exports serve developing and least developed nations. Indian agricultural/horticultural and processed foods are exported to more than 120 countries, primarily to the Japan, [Southeast Asia](#), [SAARC](#) countries, the [European Union](#) and the [United States](#). India has shown a steady average nationwide annual increase in the mass produced per hectare for some agricultural items, over the last 60 years. These gains have come mainly from India's [green revolution](#), improving road and power generation infrastructure, knowledge of gains and reforms. Despite

these recent accomplishments, agriculture has the potential for major productivity and total output gains, because crop yields in India are still just 30% to 60% of the best sustainable crop yields achievable in the farms of developed and other developing countries. Additionally, post harvest losses due to poor infrastructure and unorganised retail, caused India to experience some of the highest food losses in the world.

Conclusion

Ambedkar was a strong advocate of land reforms and of a prominent role for the state in economic development. He recognized the inequities in an unfettered capitalist economy. His views on land holding and land revenue system are applicable at present days. The government must be adopted co-operative agriculture to increase the size of holding and ultimately increase in productivity.

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A Study of Educational Thoughts of Mahatam Phule, Chh. Shahu Maharaj and Dr. Babasaheb Ambedkar

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Abstract:

Mahatma Jyotiba Phule, Chh. Shahu Maharaj and Dr. Babasaheb Ambedkar were social workers and great social reformers. Chh. Shahu furthered Phule's educational agenda, universalized primary education, and tried to eradicate untouchability, liberate his people from Brahmin priests and break the back of the Brahmin bureaucracy but he couldn't go the whole hog despite having the advantage of royalty. Chh. Shahu was an ardent admirer of Dr. Babasaheb Ambedkar and staunch supporter of his leadership of the depressed classes. Dr. Ambedkar, in turn, revered him and considered him to be benefactor of the masses and a champion of their causes. Dr. Ambedkar was quite impressed by Shahu's policy and practice of positive discrimination. While Shahu was a King, Ambedkar was an "Untouchable" with all that the term implied. Phule, Shahu and Ambedkar were worked for education to lower classes and women.

Key Words: social work, social reform, education, untouchable

Introduction:

Mahatma Jyotiba Phule, Chh. Shahu Maharaj and Dr. Babasaheb Ambedkar are great personalities those were working for lower class society. They worked for education, culture, political rights, human rights and economy. Phule, Shahu and Ambedkar had, intuitively and otherwise, realized that there existed an unholy nexus between the institution of caste and patriarchy – that the two were intricately and intrinsically related, that they upheld and reinforced one another and that it was difficult to say where one ended and the other began. They also observed that brahmanical, patriarchal caste order sought to keep women and "low castes" in a perpetual state of slavery and subordination in order to reproduce itself. So they addressed these very sections. Phule famously called for the unity of Stri, Shudra and Ati-Shudra to overthrow this oppressive order. According to him, they had nothing to lose but their chains! All three reformers tried their utmost to provide relief to these sections and to improve their status within the system while they were simultaneously engaged in its overthrow. Thus while the Phules opened schools for women, started a widows' home, arranged for widow remarriages, Shahu made and enforced powerful laws against the devadasi system and domestic violence, and legalized inter-caste and inter-religious marriages and widow remarriage. He was equally sensitive about the subtle ways in which sexism operates. He issued orders against verbal abuse of women, especially during the Holi festival drunken revelry. He granted "adult" status to women above 18 years of age, the same as for men. Ambedkar granted women Constitutional guarantees of equality, argued for women's control over reproduction and ensured paid maternity leave for women workers. Ambedkar had correctly understood and appreciated women's contribution to social

Mahatma Jyotiba Phule:

Mahatma Jyotiba Phule is prominent figure of the social and education. He is the philosopher of education and society. He is mostly accessed to justice, equity, and growth for lower castes and women.

Thoughts of Phule about education

"Lack of education leads to a lack of wisdom,

Which in turn leads to a lack of justice.

It leads to a lack of progress,

Which leads to a lack of money

And results in the oppression of the lower castes."

According to Mahatma Jyotiba Phule education is importance because it is the tool of social justice and equality. He says that education is the harbinger of a social revolution. The essence of the philosophy of Jyotiba Phule was that 'Education is a human right'. He was leading the protagonist of the ideas of universalisation of educational opportunities. It is basically means accepting and extending facilities of education to all castes, creed, religion, sex and physical or moral disability. After Independence Article 45 Indian Constitution is the symbol of victory for the philosophy of equality of educational opportunity propounded by Mahatma Jyotiba Phule. In order to educate women he also worked for education of women and virtually laid the foundation for opening up opportunities for women

to seek formal education. It was the opening educational door for marginalized section. For achieving the aims, Jyotirao opened a girl's school in 1848 at Budhwar Peth in the residential building 6 of Tatyah Sahib Bhide. So he opened two more schools by 1851, among which one school was for girls of lower class.

Jyotirao says that since all human beings are equal, access to education must be uniform. He said that universalisation of opportunities and compulsory education must be ensured. In educating individuals, religion, race, caste, and sex should not be considered. He also said education should develop humanistic values. Mahatma Phule suggested that the education of women and other deprived group must be given to priority for establishment of social justice. Education must serve as a binding force in society. He thought that primary schools teachers must be trained persons and sufficient salary should be paid to them. According to Jyotirao Phule curriculum must cover all things such as the needs of society, preliminary knowledge about agriculture and health and differentiate between rural and urban schools. Values that stand the test of time, such as freedom, equality, fraternity, kindness, self-respect, devotion to one's nation, and internationalism, should be developed through education. Mahatma Phule is fully regarded to the profession education. He said that education should be able to develop professional abilities and capabilities so that knowledge may be properly linked. He said practical knowledge is superior to bookish knowledge. Primary education should be covered all fields of education and professions. He said that government must formulate the scheme of scholarships and rewards for deserving students and those in need of support. Jyotirao Phule had been taking efforts to educate women particularly backward class women.

Chh. Shahu Maharaj:

Rajarshri Shahu Maharaj was a social reformer and a visionary who was driven towards the development of his people and the betterment of the socially deprived sectors. He strongly believed in equality amongst all members of the society. In his rule, he initiated many revolutionary schemes in the caste discriminating system to promote equality. Chhatrapati Shahu Maharaj was a leading and great social thinker in Maharashtra, after Mahatma Jyotirao Phule. He suggested many ways to develop educational policies and he also implemented in his princely state. He has given many thoughts according to social and educational condition in Maharashtra. Chh. Shahu Maharaj realized that without education it is highly impossible to bring equality. He thought that education was the weapon, useful in the war of life is increasing and only educated community will survive. He was sure that free and compulsory education will bring about a radical change in the life of depressed class people. Chh. Shahu was aware of activities of education, methods of education, importance of education, future of education and experiments of education. Awareness is a social equality and it is created in others. It is transferred in society, it spread by speeches and activities and works. Chh. Shahu started educational activities to strengthen the non-Brahmin communities because caste system was created by Brahmins and it was impossible to be free from the pressure of castes without knowledge. He opened primary schools in every village. Chh. Shahu was a great leader of non-Brahmin movement. He was the best follower of Mahatma Jotiba Phule and Swami Dayanand of Arya Samaj of their non-Brahmin movement.

Chh. Shahu Maharaj was very aware of women's education. He said that woman is an important part of every family. She must be educated for development of every family. It is rightly said that "If you educate man you educate an individual. If you educate a woman you educate a family. He started special schools for women and also appointed women teachers to teach women. He is much regarded that practical knowledge is more important than bookish knowledge. Women should be learnt driving and horse-riding. He also said that lower class farmers should take education to develop their farm. They should take modern knowledge for farming. It is said that Kolhapur is the mother of Boarding Houses. Chh. Shahu opened castewise hostels supported the education of backward classes. "The overthrow of the supremacy of the Brahmins was the first goal of his life" Chh. Shahu Maharaj started as many schools for the spread of education as he could. Without making difference in private schools and Government schools helped them promptly. There was no provision of grant for private schools, but on request of a founder of school, Chh. Shahu sanctioned grant to that school without hesitation. He also appointed qualified and trained teachers to the schools.

Dr. Babasaheb Ambedkar:

Dr. Ambedkar thought that education was of tremendous importance as a foundation of progress. He thought that because people neglected the material needs of life and grew indifferent to the knowledge that enabled them to secure it, our country remained backward and her progress came to a standstill. He did not visualize education simply as a means for the development of a child's personality or as a source of earning one's livelihood. Rather, he considered education as the most powerful agent for bringing about desired changes in society and a prerequisite for organized effort for launching any social movement in

modern times. For him education was an instrument to liberate the dalits from illiteracy, ignorance and superstitions and thus enable them to fight against all forms of injustice, exploitation and oppression. He felt if the dalits are educated than they could leave their traditional occupation and take up secular occupations thus breaking the age-old caste based structure of divisions of labor in our society. Babasaheb always held that education should be co-related to the social; political and economic needs of a developing nation. It should be an instrument of social change. It should be so devised, as to meet the realities of the times. With this end in view the People's Education Society, which was founded by Dr. Ambedkar started Diploma courses to equip students for responsible positions in various fields of professional activity. He thus instituted the Siddharth College of Mass Communication and Media and the Siddharth Institute of Industry and Administration. He felt that for the betterment of society only education at school would not be enough. Informal education at home along with the education through newspapers and other sources was also necessary.

He severely criticized the examination system, which was closely linked with the standard of education. It is one of the means to reach an end. But educationists in those days believed that the raising of the standard of examinations is equivalent to the raising of the standard of education. Dr. Ambedkar opposed the idea of severe examination system, as he believed that the "University cannot succeed in promoting research or in promoting education, if it makes the examination system the be all and end all of its existence". Primary education occupies a significant place in the educational reconstruction of a developing country. Ever since educational consciousness developed in India, a great deal of thinking has gone into developing adequate programmes of primary education. Babasaheb stressed upon the minds of his people, the importance of self respect and self-elevation. He encouraged them to take higher education for their progress. He thought that the progress of a community always depended upon how its members advanced in education. That is why he laid more stress on higher education than on primary education. In the realism of higher education. He founded the People's Education Society (P.E.S) in 1945, which started a college on June 20, 1946. The institution was founded by him with a view to promoting higher education among the lower middle classes and especially among the scheduled castes. Later on the P.E.S started high-schools, night high schools, hostels, colleges and other institutions. Though he started the People's Education Society, still he held the view that the greater responsibility for providing educational opportunities should be that of the Government.

Dr. Ambedkar worked as a professor and after-wards as a principal of a college. He studied the state of university education in our country as well as abroad. He was of the opinion that colleges should not be separated from the university. Colleges should be partners on terms of equality and participate in promoting together the cultural progress of both undergraduate and postgraduate studies. He wanted that the undergraduate faculty and the postgraduate faculty should work in an integrated fashion. If both the faculties run together in a university, the students at the undergraduate level may get the opportunity to attend the lectures of the senior and distinguished professors. The senior teachers may also get the opportunity to select the best students and train them properly from the very beginning.

Conclusion:

Shahu was a crucial link between Phule and Ambedkar, the two doyens of the non-Brahmin, women's emancipation movement that swept through 19th early 20th-century Maharashtra. He took the mantle from the one and passed it on to the other. Herein lay his historic, revolutionary and gender-sensitive contribution.

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The Reforms of Jyotiba phule

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Abstract:

Jyotiba Phule (1827-1890) initiated social change in nineteenth century India especially in Maharashtra through his philosophy. All major questions taken up by the reformers were connected with women's issues such as female infanticide, child marriage, ban on women's education, Sati, tonsuring of widows, ban on widow remarriage etc. Jyotiba took up the issue of gender and caste. He revolted against the unjust caste-system under which millions of people had suffered for centuries. His revolt against the caste system integrated social and religious reform with equality. He emerged as the unchanged leader of the depressed classes in Maharashtra. He was influenced by American thinker **Thomas Paine's** ideas of Rights of Man.

Introduction

Phule was born in a Mali (Gardner) family of Poona in 1827. The Malis belonged to Shudra Varna and were placed immediately below peasant caste of Maratha-kunbis of Maharashtra. He was educated at a Marathi school with a three year break at a mission school in Poona. He opened two more schools for girls in 1851. He was honoured by the Board of ~dictation for the work he did for girls' education in 1852. Phule established a school for untouchables and a night school in 1852. By 1858, he gradually retired from the management of these schools and entered into a broader field of social reform. It is an attempt to discuss Jyotiba Phule as global philosopher in 19th century. Jyotiba Phule (1827-1890) one of the "Mahatmas" (Great Soul) of India, occupies a unique position among social reformers of Maharashtra in the nineteenth century India. He was first teacher of oppressed, critic of orthodoxy in Democracy, the French revolution and was stuck by the logical way of thinking in Thomas Paine's "Rights of Man". Phule was a philosopher in his own right with several books and articles to his credit. Throughout his life, Jyotiba Phule fought for the emancipation of the downtrodden people and the struggle which he launched at a young age ended only when he died on 28th November 1890. He was a pioneer in many fields and among his contemporaries he stands out as one who never hesitated in his mission for truth and Justice.

Practical Aspect of Jyotiba Phule's Philosophy

Yoga philosophy has a practical emphasis where it believes that mental concentration and control leads to individual transformation of the mind and body. Although Jyotiba's philosophy would not agree with some of the metaphysical assumptions in Yoga such as the satva, rajas and tamas, his philosophy has some similarities with Yoga. For Jyotiba mental concentration is replaced by social concentration on problems that distract society from its democratic ideals. He recommends the practice of values like Samata, Badhutava, and Svatantrya to transform the whole social structure. In yoga philosophy transformation is individual but in Jyotiba philosophy transformation is not for individual but for all. *Vedantic philosophy* makes a distinction between maya and reality. Once again Jyotiba would reject its Brahminical otherworldly roots and outlook. However, there is a way in which he has transformed Vedanta as well. According to him Maya or illusion does not apply to the empirical social world. Rather in social relations there is the maya of caste and superstition that causes avidya or ignorance about social reality should remove from the mind of every individual. Once this avidya is replaced by true knowledge there will be ananda or pleasure of egalitarian social relations.

Phule's Social Reform Movement

19th Century was a period of social problems like Varna system, mythology, caste-system, ignorance about human rights etc. In oppressed castes great grandparents and grand-parents did their community work which involved hard manual labour. They were not permitted social mobility other than permissible for them. They were not even aware of their rights; illiteracy was very high in the society. Jyotiba shows the light of hope, to free from these problems of society. He revolted against the unjust caste-system and upheld the cause of education of women and lower castes. He started primary education and higher education and fought for their rights. Thus, he ushered in primary education as a tool in perceiving the work of the oppressed castes as dignified labour that was exploited by society. In 20th Century people belong to oppressed castes their parents had opportunity to get undergraduate education which they could also impart to their children. This was a period when oppressed castes struggled to enter institutions and

make their presence visible in the context of nation-building. It was also a period when they had an understanding of their rights and responsibilities.

Phule's Feminist Thought

Jyotiba was global philosopher in 19th century; he raised the problem of women's oppression. Jyotiba did not spell out a theory of patriarchy or a fundamental inequality between man-woman like John Stuart Mill (1806-1873) or Friedrich Engels (1820 –1895). Since Friedrich Engels, German social scientist and political philosopher, published his work on women's oppression *The Origin of the Family, Private property and the State* in 1884, it is worthwhile to compare his position with that of Phule.⁷ This work systematically set out to provide a social explanation for the emergence of women's oppression with the development of the social institutions of the patriarchal family and private property at a particular historic period. Such an explanation stood as a direct challenge to the dominant religious view that women's inferior status rested on God-ordained biological, physical, intellectual and moral inferiority. Even as science and scientific methodology gained credibility as the basis for the pursuit of knowledge during the 19th century, the explanation for gender difference and the inequality of women shifted from being based on religious to a very similar explanation that such inequality was based on natural difference. Nature, not God, determined this difference and this provided the rationale for inequality. Engels disputed this type of explanation, arguing that such views determined women's oppression as timeless and unchangeable, something they refuted with their materialist analysis of the rise of exploitation and the development of class society and with it, the emergence of systematic oppression of women.

Contemporary Relevance of Phule's Philosophy

According to William A. Haviland, "Although India's national constitution of 1950 sought to abolish caste discrimination and the practice of untouchability, the caste system remains deeply entrenched in Hindu culture and is still widespread throughout southern Asia, especially in rural India. In what has been called India's "hidden apartheid", entire villages in many Indian states remain completely segregated by caste. Representing about 15 percent of India's population—or some 160 million people—the widely scattered Dalits endure near complete social isolation, humiliation, and discrimination based exclusively on their birth status. Even a Dalit's shadow is believed to pollute the upper classes. They may not cross the line dividing their part of the village from that occupied by higher castes, drink water from public wells, or visit the same temples as the higher castes. Dalit children are still often made to sit in the back of classrooms. Savitribai was the first biographer of Jyotiba Phule. Savitribai internalized the vision and philosophy of Jyotiba and a devoted supporter of his work. In her literature she has repeated the distress, aspirations, and feelings of modern, liberated woman of India. Her composition also reflected to anger of the new emerging woman of India who wanted to be treated as a human being and not just as an object of male-lust. One of her compositions she described the good man. According to her, "one who looks after his family with care and responsibility, one who is always industrious and inquisitive, who has quest for knowledge, one who is worship of freedom, one who is compassionate towards family, one who is caring, sacrificing and dedicated is truly a good man". In Savitribai's thought Jyotiba was good human and husband and he precisely passed the mission of humanism. Today education has been reduced to transmitting information. There is a fear of examination because of bookish education. Little bit we have to be practical in system, we have to brought life-oriented education. In this context, Phule's education system is still very relevant. For him knowledge was not just information. It involves questioning, understanding critiquing knowledge.

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Dr. Babasaheb Ambedkar's Thoughts on Agricultural Policy

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Abstract

Dr. Babasaheb Ramji Ambedkar, the Father of Indian Constitution, economist and social reformer who renounced Hinduism and inspired the Dalit Buddhist movement was born on 14 April 1891 in Mhow in the Central Provinces now in Madhya Pradesh and officially known as Dr. Ambedkar Nagar. In 1990, the Bharat Ratna, India's highest award was conferred to Dr. Babasaheb Ambedkar. He was born into a poor low Mahar caste particularly known as Dalits, who were treated as untouchables and subjected to social and economic discrimination and had a struggle for being untouchable and poor. The opportunity of having higher education in America and England in Economics and various other subjects in social sciences and law provided him to study contemporary social and economic problems. India has a heritage of agriculture from ancient period. The maternal culture of Indus culture doesn't seem to be similar as it progressed in the later years of development of India. The change of Indian Society and the system has changed and it has also affected the agricultural economy of India. This important agricultural economy got secondary status in such a way that agricultural system became the ear of economy of Indian culture

Dr. B. R. Ambedkar studied of Indian Agriculture, wrote research articles, organized seminars and conferences in order to solve the problems of agriculture and farmers, also led farmer's movement. His thoughts on agriculture are found in his article '*Small Holdings in Indian and Their Remedies*' and also in '*Status and Minorities*'. He mentioned that holdings of lands by few people is an acute problem of Indian agriculture which has various disadvantages, like difficulties in cultivation and utilization and resources, increasing cost, low productivity, low income and low standard of living. According to Ambedkar productivity of agriculture is related to not only with the size of holdings of land but also with other factors such as capital, labor and other inputs. Therefore if capital or labor etc. is not available in adequate quantity and quality, then even a large size land can become unproductive. As well as little size land become productive if these resources are available in plenty. Because of this thinking the 'Land Ceiling Act' is passed after Independence of India. He mentioned about the slavery and exploitation of labor suffered under caste system is extremely savior for economical development and struggled for its abolition. His other suggestion for solving agriculture problem are collective farming, economic holding of land or equal distribution of land, large scale industrialization, provision of credit, water, seeds and fertilizers by the government, cultivation of waste land by allotting waste land to landless labor, minimum wages to labors, control and regulation of private lenders of loan to farmers. Indian heritage of agriculture has been inherited from ancient times. In 1823 Mahatma Phule tried to solve the problems of farmers by taking care of the of the exploitation of the farmers, especially in the modern era social reformer who conducted a systematic study of Indian society and caste in which Mahatma Phule and Dr. Babasaheb Ambedkar took care of the exploitation of the farmers. Dr. Ambedkar highlighted two basic strategies of India in the year 1918 and the above solution have highlighted the fundamental issues of India's agriculture issue: Dr. Ambedkar had submitted a bill to abolish the method of India's agriculture in Bombay legislature on 17 September 1936 for exploitation of land holder along with the remedies for agricultural problems. Dr. Ambedkar's important work to improve the land by introducing the bill of Khota on 10 January 1938 at Kokan, Satara and Nashik etc. On the Azad Maiden in Mumbai the farmers started campaigning. Independent Labor Party and other farmer Organization led the really there. Dr. Ambedkar gave a speech in this front and in the Cabinet meeting of Government he presented the basic demands of the farmers.

It is clear that after independence the average size of holding has continuously declining trend. After independence of India the main reason for decline is burden of population on land, defective law of inheritance, the decay of cottage industries etc. India being a second populated country in world facing many problems related with each sector of economy. As in agriculture we are facing low productivity rate and high dependency ratio without any technical improvement, what lies behind this cause are backed by number of factors, one of them is fragmented land with low share of holding, so there is urgent need to introduce corporative and collective farming throughout the country based on Dr. Ambedkar thought who was against this fragmented holding system. Dr. B. R. Ambedkar propagated the concept of state socialism. This concept contains the meaning of the collective farming. Without intermediaries, the state must be the owner of land. The state should distribute these lands to the farmers. Farmer should cultivate

the farm collectively. The state should supply essential capital to the agricultural sector and the income should be distributed among the farmers. It will lead to solve the problem of agriculture labors as well as the dependents on the farms.

Dr. Ambedkar criticized the land revenue of British government. According to him, land revenue system was in against of the interests of poor people of India. Further no justice or equality was there in tax policy. He said that, land revenue was highly oppressive. Dr. Ambedkar stressed the point that it was unjust to assess the land point that it was unjust to assess the land revenue on the income. The rate of assessment did not depend on the capacity to pay the tax. The taxable capacity was enhanced with the growth in the income. After independence the government has continued the existing land revenue system in the country. Some states have adopted agricultural income tax, but yet not covered all other states in the country. Agricultural sector may be one of important tax base of the country. It must be covered unified system of taxation of agriculture and non agriculture sector. It is true that the absolute size of land which was small was not the only decisive factor responsible for efficient production. It can't be the language of economics to say that a large holding is economic while a small holding is uneconomic. It is the right or wrong proportion of other factors of production to a unit of land that renders the latter economic or uneconomic. A small term may be economic or uneconomic because economic or uneconomic does not depend upon the size of land but upon the appropriate proportion among all factors including land. An economic holding consists of land and labor in a proportion such that the prorated contribution of each in conjunction with the rest is the highest to create an economic holding, a farmer must have the other instruments of production required for the efficient alteration of his holding and must maintain a due proportion of all the factors. Therefore, an economic holding is not a matter of the size of land alone but is a matter of the adjustment of a piece of land to the necessary equipment for its efficient cultivation.

In view of Dr. Ambedkar, capital arises from savings and that saving is possible where there is surplus or more than expected. In fact, no surplus is possible in Indian agriculture because in spite of the vastness of land under tillage, a large agricultural population with the lowest proportion of land in actual cultivation meant that a large part of agricultural population remained idle instead of performing any sort of productive labor. The economic effort of this idle labor is that it creates tremendous amount of pressure on land. This enormous pressure is the main reason of the sub-division of land resulting in the increasing rural area of the country. According to Ambedkar, the evils of small holding in India was not fundamental but was derived from the parent evil of the mal-adjustment in her social economy. The remedy for preventing sub-division and fragmentation was consolidation of holdings but under the existing social economy, it will not be expected to bring relief. Apart from socio-economic reforms, the state government is working on the recommendations of Dr. B. R. Ambedkar on the agriculture sector to tackle the problems of small and marginal farmers in Maharashtra. Almost eighty percent of farmers in the state fall in the category of small and marginal farmers with land holdings of five acres or less. The government is pushing for the concept of 'group farming' based on the agriculture model recommended by Ambedkar in his writings on the subject. There are four aspects related to Dr. Ambedkar's agriculture reforms which Chief Minister Devendra Fadnavis has incorporated in the state policy for 2016-2019. These are group farming, higher capital investments in the agriculture sector, intense cropping to double production and channelizing the production with market linkages to ensure double farm income for farmers. Under the group or community farming module, small and marginal farmers with land holdings between 0.5 acre and 10 acres of land are being encouraged to come together for farming. Dr. Ambedkar was a strong advocate of land reforms and of a prominent role for the state in economic development. He recognized the inequities in an unfettered capitalist economy. His views on land holding and land revenue system are applicable at present days. The government must be adopted co-operative agriculture to increase the size of holding and ultimately increase in productivity.

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Online Literature on Dr. Babasaheb Ambedkar

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Abstract

Writing an academic paper always begins with a thorough literature research. This applies to all scientific work, be it a term paper, a seminar paper, bachelor or master thesis or a dissertation. The literature research can be quite a tedious undertaking if, for example, the topic of the thesis has not yet been formulated. However, the literature search enables a roughly formulated given topic to be narrowed down to a specific point of view. Especially in the bachelor and master thesis as well as the dissertation, it is important to present your own solution approaches in the scientific work based on the existing literature Dr. Babasaheb Ambedkar's bibliography and other writings are abundant. His writings include books, dissertations, articles, speeches, dissertations, letters, newspapers, etc. More writing than any other political leader in India. It has been done by Babasaheb Ambedkar. The purpose of this dissertation is to search for information on the material they have and the available online material.

Key world- Online, Literature, Research

Literature Research

Often the supervisor gives a literature recommendation. However, this is only intended as an introduction to further literature. The recommended literature also often reflects the supervisor's opinion on a specific topic. It goes without saying that the recommended reading must be read. In the wake of the advancing digitization worldwide, literature research is increasingly taking place online. The advantage of this type of research is to be seen in the fact that it can be carried out easily from anywhere on earth. Furthermore, a large number of sources are listed within fractions of a second, the search of which in the university libraries takes a significantly longer time. As with the conventional literature search, you always go from general aspects to specific aspects when doing a literature search online. An example: Your topic is "Digitization in Nursing".

To do this, it is first of all necessary to get an overview of the digitization measures in nursing. Your key words when researching the literature online are:

1. Digitalization,
2. Maintenance and digitization,
3. Digitization industry.
4. In-depth keywords for further online literature research can be the following:
5. Electronic documentation and maintenance
6. Care and technical assistance systems
7. Telemedicine, Telecare
8. Robotics in Nursing.
9. For each individual point, you can expand the literature search online to other aspects. If you are interested in the future of robotics in nursing, it makes sense to expand your literature research to:
10. Robotics and industry
11. Robotics and automobile traffic
12. Concepts of robotics for driving a car
13. Future models of robotics.

By researching the literature online, you have created the opportunity for yourself to get an outline of your work that you can use to develop a coherent and coherent concept. The topic of your work will also become clear to you. From the initially general topic of "digitization in nursing" you can now formulate: "Effects of digitization in nursing with special consideration of robotics - changes in the requirements profile of a nurse." You can also limit your search to German-language literature only. However, it always makes sense to include international literature when searching. Especially when it comes to the "discussion" point, which is part of any scientific work, you should always look beyond Germany's borders.

Web Searching

The most productive way to conduct a search on the internet is through a search engine. A web search engine is a software system designed to search for information on the World Wide Web. The search results

are generally presented in a line of results often referred to as search engine results pages (SEROs). The information may be a mix of web pages, images, and other types of files. Some search engines also mine data available in databases or open directories. There are a number of various search engines available and some of them may seem familiar to you. The top web search engines are Google, Bing, Yahoo, Ask.com, and AOL.com. For the purpose of this course, we will be searching using the Google Chrome web browser, and search first with the Google search engine and then Microsoft's Bing search engine.

Online Literature on Dr. Babasaheb Ambedkar

A. Ph.D Theses in Shodhganga related to Dr. Babasaheb Ambedkar

Marathi Language			
Sr. No.	Title	Researcher	Year
1	Dr babasheb ambedkar yanche marathi vartupatriya lekhan ek chikitsakh abhyas	Hatode Ramesh Rama	2010
2	Dr babasaheb ambedkaranchi rajya samajvadachi sankalpana	Khadasey, Yeshwant Undruji	2007
3	Dr B R Ambedkar samajik rajkiya parivartan	Gaikwad Balkrishan Laxman	2012
4	Gandhi ambedkar yanchi satyagrah chalwal ek chikitsakh abhyas	Dhaye, Rajendra sahebrao	2007
5	Marathi gadyatmak lalit lekhanatun vvyakat honare dr babasaheb ambedkar	Patil Bhaskar Subham	2007
6	Fule Ambedkar vicharpranali aani marathitil dalit kadambari	Kamble vilas G	1999
7	Dr Babasaheb Ambedkar yanche vaicharik lekhan	D, Dixit Yuvraj	2002
8	Dr babasaheb ambedkar lekhan aani bhashne Khand 18 va bhag 1 2 3cha chikitsakh abhyas	Shirsath, manohar bhikaji	2008
9	Adhunik bhartatil muslimanche rajkaran gandhiji ani ambedkar	Gitte,Sunita Hanumantrao	2016
10	Dr Babasaheb Ambedkar yanchya shaishanik vicharancha sadyakalin shaishanik drustikonatun abhyas	Kamble,Bhausahab Kerba	2016
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Conclusion

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A Three Dimensional View Of Human Rights Through The Lens Of Dr. B.R. Ambedkar

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“Ours is a battle; not for the wealth, nor for Power; ours is battle; for freedom; For reclamation of human personality.” – Dr. B.R. Ambedkar.³

India, striving for freedom, and after a long fight for independence with lots of hardships, and enormous contributions and sacrifices by the freedom fighters, attained the status of a Free Nation. After attaining independence, the rising issue of governance emerged, and India desperately needed legislation that will govern and protect the rights, integrity, and interests of the People of India. This legislation was the Indian Constitution which will ensure sovereignty, and function as a prime source of governance.

In 1946, a plan to form a Constituent Assembly was made, and Mahatma Gandhi, suggested the name of a Man with Integrity, A true visionary, A great scholar, and Historian Dr. BabasahebBhimraoAmbedkar. He was made the Chairperson of the Drafting Committee and surely no one else except Dr. Ambedkar could make this happen. He is the father of the Indian constitution which is the largest written constitution in the world. He became the architect of the constitution and had broad visions and plans for Free India, which can be seen in the Indian Constitution. Though the Indian constitution is a bag of borrowings, having borrowed different aspects from different nations at the time of independence, is unique in the way of adoption. Dr. Ambedkar, being a progressive thinker, during that era, mentioned that One should only focus on the good and must leave the evil, hence making no straight implications in the constitution. He studied and analyzed various constitutions of different nations and beautifully molded the useful and relevant aspects of the Indian constitution. The concept of fundamental rights taken from the US Bill of rights, being framed in Part 3 of the Indian Constitution⁴ are modified as per the suitability and practices of India and its people, because ultimately a nation is made by its citizens and they need to be protected, hence all the Articles framed are Human-Centric. Dr. Ambedkar made high emphasis on learnings and He mentioned that one should learn from Experiences of oneself as well as others. Gandhiji once said, that If you make legislations, try to make them keeping in mind its causes and benefits to the least privileged sects of the society, and you will never make mistake. Likewise, Dr. Ambedkar, keeping in mind the interests of the underprivileged and weaker sections of society, made the reservation system.

Dr. Ambedkar’s Three Dimensional Views On Human Rights :

Dr. Ambedkar viewed the concept of Human rights based on three perspectives which can be clearly highlighted in many articles of the Indian Constitution.

Mutual Co-existence of Human Rights :

As per the UDHR convention, no person should be deprived of basic Human rights, and in India, the same is provided in Part 3 of the Indian constitution. Human rights are in coexistence with fundamental rights. Dr. Ambedkar had ratified the UDHR convention⁵ to which India was a signatory and inserted the concept of Human rights such as the right to freedom, right to life and personal liberty, right to equality, cultural rights, religious rights, and so on. Sovereignty, Secularism, Democracy, Socialist and Republic Nation are the essence of the constitution. These are the powers conferred by a state upon its citizens and with power comes responsibilities which are seen as Fundamental duties that the citizens should follow. A system of checks and balances is adopted to eliminate the arbitrary use of powers.

Women Centric Society :

Dr. Ambedkar said that, in order to check the progress of a nation, the status and condition of women residing in that nation should be seen.⁶ These views were clearly focused on one of the vulnerable groups of society, known as women. The status of women at the time of independence was not as such which it

³<https://velivada.com/2017/07/25/analyzing-famous-quote-babasaheb-ambedkar-battle-not-wealth/>

⁴<https://legislative.gov.in/sites/default/files/COI.pdf>

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seems today, ill-treatment prevailed as the society was male dominating and very few rights in terms of freedom, occupation, education, etc. were given to women. Dr. Ambedkar made special provisions for bringing the equal status of women in the society. Article 14 guarantees equality before the law to all the citizens without any type of discrimination based on their gender, religion, caste, creed, or color.⁷ Equality in terms of occupation opportunities, educational rights, and all the other areas connected, will be given to women. Efforts made by Dr. Ambedkar were very fruitful for the development of Women. He knew that women are the foundation of any human society and they need special protection.

Rights of Minorities :

Dr. Ambedkar himself belongs to a Scheduled class where they were deprived of basic human rights. These classes were called and Untouchables and there was a belief that they are not pure. If one touches them they will become impure, hence they use to live with many restrictions. They were not allowed to access public places; they were not a part of the society or township; they use to reside in the outskirts of the village and had no dignified life. Exploitation, Ill-treatment, were rampant. Thus to prevent the rights of these weaker sections of the society, Articles 15(3)⁸ and 16(4)⁹ were inserted that gave advantage to these sections for their equal representation. The rationale behind it was very simple, if you are not starting from the same line you cannot finish at the same line. The condition of these untouchables was brutal and they were constantly suppressed by the persons rich in caste. There was a huge gap in terms of education, wealth, and other privileges between classes.

In America, Formal Equality prevails which means all the equal and all have equal opportunities. While in India substantive equality was adopted by Dr. Ambedkar by giving some special privileges and opportunities of recognition, in the form of reservation, to these group who was deprived of many rights as the question of their overall upliftment was concerned. If they were deprived of these reservations, then they will end up being in the same state and their exploitation will be continued. Hence, article 17, for the abolishment of untouchability¹⁰, article 18 for abolition of titles¹¹, article 46 which clearly states that the state shall promote with special care the educational and economic interests of weaker sections¹², article 30 which provides rights to minorities to establish and administer educational institutions¹³, along with article 15(4)¹⁴ which emphasizes making of special laws for these underprivileged sections.

The “True” Concept of Minority :

Dr. Ambedkar referred people under two classifications, such as privileged and underprivileged. Privileged are those who have sufficient means and can fulfill their necessities with ease. Underprivileged were those who were economically, socially, and educationally backward sections who if left untouched, will continue to remain the same, their exploitation will continue and they will be deprived of the dignified life. Here, Dr. Ambedkar classified minorities based on two types as Religious minority and Linguistic minority. Religious minorities mean the followers of a particular religion who were very few in number. Linguistic Minority means the people of different languages. A person having no knowledge of the language spoken in a particular state will surely face many difficulties to survive. India, a diversified state with different languages and religions, is required to recognize the minorities to render them equal status.

Dr. B.R. Ambedkar’s Ideology of Representation :

⁷ Article 14 in The Constitution Of India 1949, **Equality before law** : <https://indiankanoon.org/doc/367586/>

⁸ Article 15 (3) in The Constitution Of India 1949 : Nothing in this article shall prevent the State from making any special provision for women and children. <https://indiankanoon.org/doc/609295/>

⁹ Article 16 (4) in The Constitution Of India 1949 : Nothing in this article shall prevent the State from making any provision for the reservation of appointments or posts in favor of any backward class of citizens which, in the opinion of the State, is not adequately represented in the services under the State. <https://indiankanoon.org/doc/211089/>

¹⁰ Article 17 in The Constitution Of India 1949, Abolition of Untouchability : <https://indiankanoon.org/doc/1987997/>

¹¹ Article 18 in The Constitution Of India 1949, Abolition of titles : <https://indiankanoon.org/doc/1163710/>

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¹³ Article 30 in The Constitution Of India 1949, Right of minorities to establish and administer educational institutions <https://indiankanoon.org/doc/1983234/>

¹⁴ Article 15 (4) in The Constitution Of India 1949, 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. <https://indiankanoon.org/doc/609295/>

Aristotle said: “It is an injustice to treat unequals as equals just as it is an injustice to treat equals as unequals”.¹⁵

Dr. Ambedkar in his writings, used the term “Rights to representation”, instead of reservation, enabling the representation of backward classes instead of reserving them. In Public Administration, He never favored the representation of candidates from scheduled castes who fails to fulfill the minimum required educational qualification, so he never wanted to compromise the quality of administration in public services. Representation was strictly based on the quantum of a population of scheduled castes corresponding to their proportion in the total population. Most importantly, he did not bat for reservations in education, rather he merely states that the state should take care of financial assistance in education at every stage for the betterment of Scheduled Castes. This is a striking feature of Dr.Ambedkar’s line of thinking.

Conclusion :

Dr. Ambedkar always wanted a casteless and classless society. Reservation was allowed by the Constituent Assembly on the condition that It will not extend to any other group of people.

Actually, Reservations were only given to backward classes, and that too for a period of 10 years after that its position needs to be reconsidered by the Parliament. Today all the classes are demanding reservations, as this clause is not yet repealed. It Is true that Hindu society oppressed Adivasis and Dalits, it excluded them and exploited them. Reparations for historical injustices are just, but it cannot be endless and limitless.¹⁶Dr. Ambedkar was very clear against offering majority seats to minorities. According to him, any such attempt would grossly commit an injustice to the majority. Racism is breaking the country only through the politics of vote bank, the craving of some people. The day people of every caste will forget caste and go forward on the strength of merit and based on merit, will ensure the future of the country, the country will move on its own path of progress. Dr. Ambedkar too became the creator of the constitution by his own merit and deeds and not from the reserved quota.¹⁷ Fondly remembering Dr. B.R. Ambedkar, SubhashKashyap, former secretary-general of three LokSabha said, “Dr. Ambedkar did not spell out too many things but on the point of reservation for SC and ST, he had said that 10 years is too short a period and it should be 40 years, but thereafter the Parliament should have no power to extend reservation by law. He was against reservation in perpetuity. He had said ‘I would not want that symbol to continue in Indian society forever.’”¹⁸

Over the years, Dr. Ambedkar’s idea of the nation, equality, democracy, constitutional values, and ideology his unrelenting support for women’s rights have found resonance in the entire country. The same needs to be preserved for a sustainable future.

¹⁵<https://www.deccanchronicle.com/opinion/columnists/290917/time-to-replace-or-end-reservations.html/>

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