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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

Editor

Mr. Shashikant Jadhwar

I/C, Principal,
Chhatrapati Shivaji Mahavidyalaya,
Kalamb, Dist. Osmanabad (MS) India

Executive Editor

**Dr. Anant Narwade
Dr. Raghunath Ghadge
Mr. Anil Jagtap**



Address

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Dalit Autobiography: A Hope for Freedom

Mr. Pandit Mahadevrao Shinde

Asst.Professor in English Chhatrapati Shivaji Mahavidyalaya, Kalam Dist. Osmanabad(M.S.)

Introduction

Literature as a reflection of life gives enough proofs of changing society and the status of 'Untouchable', downtrodden people in the age old caste-ridden Hindu society. Dr. Babasaheb Ambedkar's message 'Educate, organize, and agitate' and the principles of democracy- liberty, equality, fraternity, and justice gave a boost to the people who have been forced to live the life of deprivation in the age old caste-ridden Hindu society. Dalit writers depicted the journey of their lives and still they have been depicting it in words through the diverse forms of literature. That is through poetry, short stories, novels, dramas and autobiographies. Though Indian Constitution abolished caste, class and gender discrimination, yet Dalit and Women have still been discriminated. Dalit, in India are the people who hail from low castes. As they hail from low castes, they have been oppressed, marginalized and have still been discriminated due to caste-ridden Hindu society. The caste-ridden Hindu society hinders their way to have basic equal rights and justice. The present paper is an attempt to give the analysis of Omprakash Valmiki's autobiography as a Dalit text.

Keywords: Dalit, Caste, Marginalization, Discrimination, Oppression, Autobiography.

Dalit Literature

The word 'Dalit' is derived from the Sanskrit root 'dal', meaning broken into pieces, crushed, suppressed and downtrodden. It was first used by Mahatma Jyotiba Phule referring the oppression and exploitation faced by the 'Untouchable'. Generally Dalit literature is considered as the literature on the life of Dalit people either written by Dalit or the others. But the manner to write on Dalit life is different. The works written by others, that is by non Dalit concern the issues of Dalit life, but their writing is not as sensitive and realistic as Dalit writers wrote about Dalits life. Dalit literature is an argumentative outcome of Dalit consciousness. Dalit consciousness is the rational power that makes people to realize that they have been oppressed, exploited, and discriminated in the caste-ridden Hindu society. Dalit communities have low status in the caste-ridden Hindu society. It is based on the sayings of religious scripture Manusmriti. Before Manusmriti, that is in the pre- Vedic period from 1500 to 1000B.C. there were only three Varnas Brahmin, Kshatriya and Vaishya. Concerning the forth Varna that is Shudra-Varna, Dr. Babasaheb Ambedkar in his book, 'Who were Shudras' interprets the term Shudra-Varna as follows:

"The Shudras were one of the Aryan Communities of the solar race; there was a time when the Aryan society recognized only three Varnas, namely Brahmin, Kshatriya, Vaishya. The Shudras did not form a separate Varna. They ranked as a part of the Kshatriya Varna in the Indo-Aryan society. There was a continuous feud between the Shudra kings and Brahmins in which the Brahmins were subjected to many tyrannies and indignities. As a result of the hatred towards the Shudras generated by their tyrannies and oppressions, the Brahmin refused to perform the Upnayan of the Shudras, who were actually Kshetriyas, became social degraded and fell below the rank of the Vaishyas and thus came to turn the fourth Varna-class."1

The Shudras as per the religious texts and scriptures were compelled to perform only untrained jobs of low status. They had to become the labourers, farmers, craftsmen servants etc.

Dalit Autobiography

Autobiography is the narrative in which the author narrates the story of his or her own life. Through autobiographies Dalit writers raised their voice against their exploitations, oppressions, marginalization and discrimination they faced in the caste-ridden Hindu society. Dalit autobiographies elaborately depict the life of low caste people in their own dialects. Several Dalit men and women writers found the autobiography as the suitable genre of literature to portray their life struggle in the caste system in India. Dalit autobiography as the genre helps Dalit writers to record the authentic picture of their oppression, exploitation in the domineering caste system in detail and elaborate manner. Dalit autobiography is not only the acts of revolt, the acts of self assertion, the acts of their resistance against the exploitation, and oppression they faced throughout their life, but the hopes for freedom of the communities from the age old shackles of traditions and religious practices. Omprakash Valmiki is one of the prominent Dalit writers, from Utter Pradech in India who wrote his autobiography 'Joothan' in Hindi published in

1997. 'Joothan' was translated by Arun Prabha Mukherjee. Professor of English, York University, Toronto, Published in 2003. English translation of the present autobiography brings the voice of Dalit people on Global platform. Their voice was silenced and ignored by the main stream literature. "Joothan: A Dalit's Life", represents an account of Valmiki's bitter experiences as a Dalit in the society. Valmiki the narrator of the story narrates his self glorification, self assertion, hope for the freedom and predicament of his community to which he belongs, that is Chuhra or Bhangi one of the Dalit communities. Chuhras or Bhangi is one of the most oppressed classes of Dalit in caste-ridden Hindu society. Manusmriti defines and discribs the Bhangi as: "descended from Chandala, said to be the offspring of the union between Shudra male and a Brahmin woman".²

The Chuhras or Bhangis traditionally are destined to work in the society from which they don't have easy route for escape. They are cursed to sweep the roads, clean the bathrooms, to get shit off the flower and to work in the field for the upper caste people. Their work is their identity. They are not treated as human beings by the upper caste people. 'Bhangi' as one of the Dalit communities has been facing discrimination and injustice "Joothan: A Dalit's Life", the Hindi word 'Joothan' as the title of the autobiography is apt and suggestive enough to give the sense of Chuhra's dependency on the food that is left over in the plate by the upper caste people and the sense of Chuhara's day-to-day experience and low status as a Dalit community. Mukherjee explains the word 'food left on eater's plate, usually destine for the garbage pail in a middle class, urban home'.³ The English word 'leftover' does not convey the sense of the dearth, ache and the low status associated with the Hindi word 'Joothan'. In the beginning, Valmiki portrays the real picture of rural life in India. The portrayal of the picture of his village and the structure of it is suggestive enough to show divisions in the society. Chuhara or Bhangi's Basti, the area where narrator's community have their huts is located at outside of the village, near the pond that makes a division between his 'Basti' and upper caste people's area. The edge of the pond was used as an open air lavatory by upper caste people. The pigs and dogs were wandering in narrow lanes, children were naked. So the area is full of filth, dirt and shit. Valmiki describes the 'Basti' where his community had to live as:

"There was muck strewn everywhere, the stench was so overpowering that one could choke within a minute. The pigs wandering in narrow lanes, naked children, dogs, daily fights, this was the environment of my childhood".⁴

"Joothan': A Dalit's Life", is not only an account of Omprakash Valmiki's pain, humiliation, oppression and discrimination, but also of his community as a whole. That is Chuharas did not have the access to public water and land. They did not have concrete homes or houses. There was no option left to earn their living. They were not paid the wages of their labour. They had to live in utter poverty. It is a real narration of Valmiki's life from childhood to adult and the record of insults, humiliation he faced and experienced in the every sphere of life in school, in college, at offices where he worked by his colleagues and even in travelling when his caste was disclosed. It is act of his constant struggle against the religious traditions, rituals, crave for education, and crave for freedom, self assertion, and resistance against the injustice and inequality. Valmiki received his primary education from Govt. school where he was admitted because of his fahter's constant efforts. His father begged the 'headmaster that, "I will be forever in your debt if you teach this child of mine a letter or two".⁵

Despite the facts that Valmiki during his primary education was insulted, beaten by the upper caste children without reason and humiliation he experienced by teachers from the upper caste, they hated and punished him played many dirty tricks to make him feel run away from school, it was his father's words "You have to improve the caste by studying" ⁶ were always stirring in his mind and that kept the flame of education alive in him. That made him strong and helped him to have interest in studies. Omprakash Valmiki ends his autobiography with the incident occurred with him when he along with his wife Chanda returning to Chandrapur via Delhi, after a tour to Rajasthan by the train. They happened to meet a good looking and prosperous family, husband, wife and two small children. They were in conversation and the atmosphere was at ease and full of gaiety. Suddenly the subject of conversation changed when "the officer's wife asked Valmiki's wife ' what caste they belong to?' Before Valmiki's wife replied, he replied as 'Bhangi' and that was the end; there was no communication between the two families during the rest of the journey". ⁷

Conclusion

"Joothan: A Dalit's Life", is portrayal of incidents indicates that the untouchability and caste discrimination is still practiced in Indian society even by educated people also. It is an account of oppressed class person's struggle to survive with dignity and equality. It is an act of emancipation from the oppression, discrimination, and the search of identity. It is the record of the inspiration from Dr. Babasaheb Ambedkar and other social reformers after the independence of India.

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Dr. Babasaheb Ambedkar's Thoughts on Education and Today's Education

Prof. Nagnath S. Navgire

Chh.Shivaji Night College of Arts and Commerce, Solapur 101-B Murarji Peth Solapur.-413001

Maharashtra State

abanavgire90@gmail.com

Abstracts:

This article discusses Ambedkar's views on education and today's education. Education is one of the necessities of human life. Education is an important means of taking a person from darkness to light, from ignorance to knowledge. Education is a weapon that strengthens the human mind, wrist and brain. Education serves as an important tool in the formation of society. Education is a panacea for the undesirable customs and traditions of the society. Dr. Ambedkar saw education as an important tool for the upliftment of Dalits and for the progress of the society and the country as a whole. Ambedkar was a firm believer that education brings about change in one's personal life and society. So he started schools, colleges, hostels through the People's Education Society to provide education to the backward community. The ideas put forward by Ambedkar at that time are also a guideline for today's education system.

Keywords: Education, Deprived, Compulsory Education, dissemination, drop out etc.

Introduction:

Dr. Ambedkar's emphasis was on universal dissemination of primary education. The British government provided free primary, secondary and higher education in England. The same British government provides tuition fees to students in India and spends a small amount on education. Ambedkar harshly condemned the British government's policy of commercialization and privatization of education. Deprived, Dalit, hard working, Muslim etc. in the society. He repeatedly said that it was important to educate the class. He called upon the government to provide equal, compulsory, quality and free education to all. The dropout rate in primary education at that time was very worrying. While 100 students were admitted in the first class, only 18 students remained in the fourth class. What about the education of the remaining 82 students? He had raised such a question. Even today, the dropout rate in primary education has not decreased that much. In 1923, Dr. Ambedkar vehemently opposed the central government's decision to transfer primary education to local bodies. He said that education was the basic responsibility of the Center and it was wrong to impose our responsibility on others. Local self-governing bodies cannot afford to spend on education from their low income. As a result, it will be difficult for the backward class to get education. Therefore, Ambedkar took a stand that the government should spend more on education besides making education cheaper. The provincial government had also suggested spending some of their annual income for the growth of primary education for Scheduled Caste children and some for the education of advanced children. Ambedkar was concerned about the poor state of education. Speaking on the 'budget' in the legislature on February 21, 1939, he presented the dire state of education with statistics. Only 14.3 per cent men and 2.4 per cent women are educated. That means 80 per cent men and 98 per cent women are out of education. Backward elements are far away from this. He also pointed out that there are no schools available in the village as compared to the total population. He had demanded that the central and provincial governments should set aside adequate funds in their annual budgets for the education of untouchable students.

Ambedkar placed more emphasis on higher education. He had said that education was an important tool for the backward classes to realize their rights. He had appealed for higher education to get opportunities in government jobs. So he had taken a stand that university should offer undergraduate and postgraduate education. He said universities and colleges should work together as partners to promote undergraduate and postgraduate education. He said that the aim of the university was not only to conduct examinations and distribute degrees but also to provide high quality education to the last strata of the society along with knowledge generation and research. Multidisciplinary courses should be taught in the university. Therefore, he said, students would get knowledge of different disciplines in one place. The draft of the new education policy places more emphasis on such knowledge branch. Ambedkar was of the view that the administration of the universities should not be controlled by the government. He was of the view that the university was an autonomous body and should be run without government interference. Even today, the government has become heavily involved in university affairs. Ambedkar's thoughts are still relevant today.

Dr. Ambedkar had advocated for women's education. Knowledge and education is necessary not only for boys but also for girls, Ambedkar had clearly said while speaking at Mahad. Educating women is important for the progress of the family, society and the nation and she placed special emphasis on bringing them into the mainstream of education. Speaking at a seminar in Mangaon, Ambedkar had said, "Boys and girls should be given compulsory and free primary education without any discrimination". Also, maximum number of teacher posts in primary school should be reserved for girls. To make girls more proficient in the field of astronomy The ideas of Ambedkar were still very much relevant today and none can ignore his contributions to the socio-economic development of Indian society. Ambedkar worked for ensuring a classless, casteless and divisionless society and fostering unity amidst diversity. In order to attain the change among the Scheduled Castes, new norms are being evolved and new processes are being initiated for enabling to reach these norms. The Scheduled Castes as a group has not only to shed their inferiority but also to gear up themselves to adapt to the new order. They have to give up their old traditional occupations and life styles, come out of their shell and learn new skills and ways of life. This requires a great deal of change, both in their personal life, family ethos and group life. The problems of adjustment are thus entirely new and intricate.

In spite of the earnest efforts made by Dr. B.R. Ambedkar and the consequent efforts of the Central and State Governments to uplift the Scheduled Castes, the status of the Scheduled Castes remained as it was. Yet, there are certain views of Dr. B.R. Ambedkar to be implemented for the emancipation of the Scheduled Castes in particular and the amelioration of the weaker sections in general. Thus the dreams of Dr. B.R. Ambedkar are still far from being realized. Despite including several provisions in the Constitution to protect the rights of the Scheduled Castes and the Scheduled Tribes, the dream of Dr. Ambedkar to convert India into an egalitarian society as was thought by Buddha, who believed in the three principles, namely, liberty, equality and brotherhood, is yet to be anticipated.

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Rajarshi Shahu Maharaj: A Great Social Reformer

Prof Devendra Vitthal Madane

Associate Professor & Head, Department of Sociology, Chh. Shivaji Night College of Arts and
Commerce, Solapur-413001

Abstract:

Rajarshi Shahu Maharaj introduced a policy to grant backward classes in 1902 that kept them at 50 percent jobs in government offices. Shahu Maharaj was given the title 'Rajarshi' by Kurmi Samaj at their annual session in Kanpur in 1920. He introduced many good community rehabilitation programs such as compulsory primary education for all, opening the door for children of the masses. He strongly opposed child marriage and worked for the masses. His life is a living drama for the poor and oppressed.

Keywords: Rajarshi, social change, booking, education, boarding schools, establishing community rehabilitation activities.

His Early Life

Chh. Shahu Maharaj was born as Yeshwantrao in the Ghatge Maratha family, in the Kagal district of Kolhapur district as Yeshwantrao Ghatge to Jaisingrao and Radhabai on June 26, 1874. Jaisingrao Ghatge was the district head, while his mother Radhabai came out. in the Mudhol royal family. Young Yeshwantrao lost his mother when he was only three years old. His education was monitored by his father until he was 10 years old. That same year, she was adopted by Queen Anandibai, the widow of King Shivaji IV, of the imperial court of Kolhapur. Although the adoption rules at the time required that a child be born with the genetic material of Boscas, the background of the Yeshwantrao family presented a unique story. He completed his formal education at Rajkumar College, Rajkot and took management courses in Sir Stuart Fraser, a representative of Indian Civil Services. He ascended the throne in 1894 after growing up, before which the regency council appointed by the British Government took care of state affairs. During his reign Yeshwantrao was renamed Shahuji Maharaj. Shahu was over five and a half feet five feet [5 m] tall and showed off a dominant and magnificent appearance. He encouraged the protesters to promote sports events.

She was married to Lakshmbai Khanvilkar, the daughter of a Baroda nobleman in 1891. The couple had four children - two sons and two daughters. [1]

Addressing the Vedokta community

When Brahmin priests of the royal family refused to perform non-Brahmin rites in line with Vedic hymns, this led Shahu to support Arya Samaj and to campaign for the rights of the Maratha community.[6] [7] Kshatra Jagadguru (world teacher of the Kshatriyas). This is known as the Vedokta controversy. It brought a wasp's nest to his ears, but he was not the kind of person who could turn back when faced with opposition. He soon became the leader of a non-Brahmin organization and united the Maratha under his banner. [8] [9] It was nothing but power politics of the upper class society. Social transformation Chhatrapati Shahu ascended the throne of Kolhapur for 28 years, from 1894 to 1922; during this time he began many social changes in his kingdom. He was commended for doing much to improve the conditions of the lower castes. He also ensured proper recruitment of educated students in that way, thus making it one of the first steps to verify (booking 50% in the weakest categories) in history. Many of these measures came into effect in 1902. [10] He started Shahu Chhatrapati Weaving and Spinning Mill in 1906 to provide work. Rajaram College was built by Shahu Maharaj, and was later named after him. He emphasized education, and his goal was to make learning more accessible to more people. He introduced a number of educational programs to promote education within his subjects. He established hostels of different nationalities and religions, including the communities of the Panchals, Devadnya, Nabiks, Shimpi, Dhor-Chambhar as well as Muslims, Jains and Christians. He also started a compulsory free education for all in his province. He founded Vedic schools that helped students of all walks of life and classes to read texts, thus spreading Sanskrit education to all. He also established special schools for district heads or 'patil' to make them better managers.

Sahu was a staunch advocate for equality among all sections of society and refused to give Brahmins any special status. He removed the Brahmins from the position of royal advisers when they refused to perform any religious rites for the non-Brahmins. He founded the Deccan Rayat Association in Nipani in 1916. He strongly opposed child marriage. This great king introduced a number of programs that enabled his subjects to earn a living from their chosen occupations. Shahu Chhatrapati Spinning and Weaving Mill, dedicated markets and cooperative farmers' associations were established to free his

subjects from dangerous commercial traders. He made loans to farmers who wanted to buy equipment to modernize agriculture, and even set up the King Edward Agricultural Institute to educate farmers on increasing yields and related strategies. He started the Radhanagari Dam on 18 February 1907; The project was completed in 1935 and made Kolhapur self-sufficient in water. He was a great defender of arts and culture, promoting good music and art. He supported the writers and researchers in their efforts. He has set up gymnasiums and battlefields and highlighted the importance of health awareness for young people. His significant contribution to the social, political, educational, agricultural and cultural spheres won him the Rajarshi title, which was given to him by the Kurmi elite community in Kanpur. [1]

Rajarshi Shahu Maharaj and Dr B R Ambedkar:

Shahu Maharaj was introduced to Drs. Ambedkar by artist Datto Pawar and Dittoba Dalvi. Maharaja was an old man. Chhatrapati Shahu Maharaj was greatly impressed by the personality, ideas, thoughts of Dr Ambedkar. His novel thoughts on untouchability and poverty were appreciated by the great king. They met from time to time, especially, during 1917 to 1921. They together discussed the best possible strategy to eradicate poverty and untouchability. He donated a large fund to the regular publication of 'Mooknayak' started by the latter. It was a great work for the poor.

Awards and Titles

During his life he was awarded with the following titles and honorific names:

1. 1874–1884: Meherban Shrimant Yeshwantrao Sarjerao Ghatge
2. 1884–1895: His Highness Kshatriya-Kulaawatans Sinhasanaadheeshwar, Shreemant Rajarshi Shahu Chhatrapati Maharaj Sahib Bahadur, [Raja of Kolhapur](#)
3. 1895–1900: His Highness Kshatriya-Kulaawatans Sinhasanaadheeshwar, Shreemant Rajarshi [Sir](#) Shahu Chhatrapati Maharaj Sahib Bahadur, Raja of Kolhapur, [GCSI](#)
4. 1900–1903: His Highness Kshatriya-Kulaawatans Sinhasanaadheeshwar, Shreemant Rajarshi [Sir](#) Shahu Chhatrapati Maharaj Sahib Bahadur, [Maharaja](#) of Kolhapur, [GCSI](#)

Honors:

1. Knight Grand Commander of the Order of the Star of India(GCSI), 1895
2. King Edward VII Coronation Medal, 1902
3. Knight Grand Cross of the Royal Victorian Order(GCVO), 1903
4. Hon. LLD(Cantabrigian), 1903

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Dr. B. R. Ambedkar ,Mahatma Phule and Rajashri Shahu thoughts on women empowerment.

Dr.Chandrajit Bhalchandra Jadhav

Head, Dept.of Physical Education and Sports Terna Mahavidyalaya (Arts,Sciences and Commerce)
Osmanabad 413501,Maharashtra

Abstract

Bhimrao Ramji Ambedkar (14 April 1891 – 6 December 1956), popularly known as Babasaheb Ambedkar, was an Indian jurist, economist, politician and social reformer who inspired the Dalit Buddhist movement and campaigned against social discrimination towards the untouchables (Dalits), while also supporting the rights of women Babasaheb Bhimrao Ramji Ambedkar.Shahu (also known as Chhatrapati Rajarshi Shahu) (26 June 1874 – 6 May 1922) of the Bhonsle dynasty of Maratha was a raja (reign. 1894 – 1900) and the first Maharaja (1900–1922) of the Indian princely state of Rajarshi Shahu was considered a true democrat and social reformer. Shahu Maharaj was an able ruler who was associated with many progressive policies during his rule. From his coronation in 1894 till his demise in 1922, he worked for the cause of the lower caste subjects in his state. Primary education to all regardless of caste and creed was one of his most significant priorities. Phule believed that radical ideology must be complemented by radical practices, which was in striking contrast to the upper caste elite thinkers and social reformers of his time. He criticized the literature of Vedas and Puranas and Hindu mythological stories woven around deities that facilitated special privileges to Brahmins in every sphere of life. Brahmins always had the upper hand and authoritative power of decision-making, particularly in religious affairs.

Keywords:Thoughts of Dr.Ambedkar,Mahatma phule and rajashri shahu.

Introduction:

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

Research Methodology:

Historical Research

Dr. B.R. Ambedkar The Champion Of Women's Rights.

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

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

Dr. Ambedkar idea of equality: He incorporated the values of liberty, equality and fraternity in the Indian Constitution. Based on the belief that any scheme of franchise and constituency that fails to bring about representation of opinions as well representation of persons falls short of creating a popular government, he submitted the Constitution with a warning. He said in his speech delivered in the

Constituent Assembly on 25th November 1949, “Political democracy cannot last unless there lies at the base of it social democracy.” By social he means a way of life, which recognizes liberty, equality and fraternity as principal of life. He further said: “On 26th January 1950, we are going to enter into a life of contradictions.

Constitutional Provisions. The Constitution of India contains various provisions, which provide for equal rights and opportunities for both men and women. The salient features are:-

1. Article 14 guarantees that the State shall not deny equality before the law and equal protection of the laws.
2. Article 15 prohibits discrimination against any citizen on the ground of sex.
3. Article 15 (3) empowers the State to make positive discrimination in favour of women and children.
4. Article 16 provides for Equality of Opportunity in matters of public employment.
5. Article 23 prohibits trafficking in human beings and forced labour.
6. Article 39 (a) and (d) enjoins the State to provide equal means of livelihood and equal pay for equal work.
7. Article 42 enjoins upon the State to make provisions for securing just and humane conditions of work, and for maternity relief.
8. Article 51A(e) imposes a Fundamental Duty on every citizen to renounce the practices derogatory to the dignity of women.

Women & Child Development Women’s empowerment is an important agenda in the development efforts. There has been a significant shift in approach of the district administration towards the development of women, especially the poor & the illiterate. Shahu arranged separate scholarships and freeships for them in schools. He liberally helped Backward class hostels even outside the State, at Nasik and Nagpur. He issued an order in 1911 that the Backward class students in the Rajaram High School and Rajaram College, be given freeship. Shahu (also known as chhatrapati Rajarshi Shahu) (26 June 1874 – 6 May 1922) of the bhonsle dynasty of maratha was a raja (reign. 1894 – 1900) and the first maharaja (1900–1922) of the Indian princely state of Rajarshi Shahu was considered a true democrat and social reformer. Shahu Maharaj was an able ruler who was associated with many progressive policies during his rule. From his coronation in 1894 till his demise in 1922, he worked for the cause of the lower caste subjects in his state. Primary education to all regardless of caste and creed was one of his most significant priorities. He was born as Yeshwantrao in the Ghatge Maratha family, of Kagal village of the Kolhapur district as Yeshwantrao Ghatge to Jaisingrao and Radhabai on 26 June 1874. Jaisingrao Ghatge was the village chief, while his mother Radhabhai hailed from the royal family of madhol. Sahu was a strong advocate of equality among all strata of society and refused to give the Brahmins any special status. He removed Brahmins from the post of Royal Religious advisers when they refused to perform religious rites for non-Brahmins. He appointed a young Maratha scholar in the post and bestowed him the title of 'Kshatra Jagadguru' (the world teacher of the Kshatriyas). This incident together with Shahu’s encouragement of the non-Brahmins to read and recite the Vedas led to the Vedokta controversy in Maharashtra. This dispute brought a storm of protest from the elite strata of society and vicious opposition to his rule. He established the Deccan Rayat Association in Nipani during 1916. The association sought to secure political rights for non-Brahmins and invite their equal participation in politics.

1. Reservation to backward castes.
2. Reserve forest area.
3. Compilation and free private education.
4. Promote education.
5. Promote Riesling.
6. Development in industry.
7. Support to backward cast people. provide money start hotel to Mr. Gangaram Kambale and every day go to tea.
8. Start a new education school.
9. Promote juggry business (gul).
10. Holy puja path by Maratha man not Brahman.
11. Develop a new city like Jaysingpur.
12. Develop kolhapur city i.e. Rajarampuri
13. Focus on increasing farmers income
14. Help to poor families
15. New hostel to rural students.
16. Maximum Social work.

17. Small dam on river for irrigation. This pattern is called in Maharashtra Kolhapuri Bandhara .
18. Help to freedom fighters.

Rajshri Shahu Maharaj Thoughts About Life:

“Inheritance did not come from the father, but inheritance has to be achieved by self capability.” The well-being of the society means the welfare of myself.” Education for all, Equality to all, dams, reservoirs, weirs, railway, film studios, supported and uplifted Wrestling (kushti) and other sports..he has done great work almost in every aspect of social and economical development of kolhapur.. Rajarshree Shahu Maharaj opened the door of education for the backward and the dalit class and showed him the path of liberation. He established many new hostels to educate children of shudras and dalit. Shivaji Maharaj was a great warrior. He is one of the bravest warriors we ever had. He's considered as the greatest Maratha warrior. This is all because of his own traits. He was extremely caring towards the common people and never allowed raids on households or religious places. He was extremely merciful to those who surrendered and would welcome them into his own army. He stood for the honour of women and made sure none were taken prisoners And naturally rape or molestation was severely punished.

1. Jyotirao Govindrao Phule was born in 11th April 1827 into a family that belonged to the agricultural Mali caste in Pune
2. In 1841, he got admission in the Scottish Mission's High School at Poona.
3. Phule completed his English schooling in 1847.
4. He was married in 1840, at the age of 13 with Savitribai Phule.
5. In 1848 he started the first Girl School, Budhawar Peth in Pune.
6. In 1851 he started the first Untouchable's School in Pune.
7. In 1852 he started the Library in Pune.
8. On 24th September 1873, Phule formed Satyashodhak Samaj to focus on rights of depressed groups such women, the Shudra, and the Dalit.
9. He was a founder of many movements.

Movements of mahatma phule....

1. Movement against discrimination
2. Movement of Dalit
3. Movement of women's education.
4. Peasant's movement
5. Movement against blind faith.

It is a well-known fact that at the time of India's national movement, there was another movement known as the movement of social engineering or social revolution, led by Mahatma Phule, who had pioneered the foundation of a social revolution in India. Phule believed that radical ideology must be complemented by radical practices, which was in striking contrast to the upper caste elite thinkers and social reformers of his time. He criticized the literature of Vedas and Puranas and Hindu mythological stories woven around deities that facilitated special privileges to Brahmins in every sphere of life. Brahmins always had the upper hand and authoritative power of decision-making, particularly in religious affairs. The significance of his movement was that it not only aimed to eradicate caste-hierarchy from the society but also protested against gender inequity. He advocated the progress of backward caste communities while emphasizing the importance of imparting education to women in the family. In other words, he insisted on gender equality in the field of education, property, jobs, and of course, in the family.

Conclusion: He also put forward an alternative framework of gender equality based on social, cultural and religious structures. While doing so, Mahatma Phule dr. ambedkar and rajshri shahu ji gave special attention to the fact that all religious scriptures were written by men, and none were written by women. According to them, this showed that women were more peace-abiding and creative. Therefore, Phule in his Sarvajanic Satyadharma rejects the concepts of god, soul, re-birth, and theories of karma and rituals based on caste, class and gender. He accepted instead the philosophies of secular and humanistic religions, inspired by Buddhism, Jainism, Lokayata and Sant Kabir.

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Dr. Babasaheb Ambedkar's thoughts and work on Women Empowerment

Dr. Ahilya Bharatrao Barure.

Dept. Of English, Yashwantrao Chavan College, Ambajogai.

"I measure the progress of the community by the degree of progress which women had achieved..."

Dr. Babasaheb Ambedkar.

On 18th July 1927 Dr. Babasaheb Ambedkar addressed in a meeting near about three hundred women. Dr Babasaheb Ambedkar United the downtrodden and make them aware about their existence and human rights. Dr. Ambedkar paved the way for Dalits particularly Indian women to vote and own property. Some ancient scripts show the role allotted to women put them in a miserable position, Manu Smriti plays a vital role in discriminating the lives of Shudra and women. Particularly women had cost heavily to get self-respect and life to live as a human being.

History shows that long ago status of human being was depended on gender, caste, age but in the world of modernization, globalisation and privatisation importance is given to the skills of the particular person. Previous criteria are blurred now but in India still centre of the issues related to the women are not handle systematically. Year 1975 was celebrated as the International Women's year to emphasize the importance of the half world. There are many responsibilities on the shoulder of earning or working women as she is playing role of a housewife, role of a mother in a family and also as a working woman. To bring the equality there is a need of reducing this burden of women by shouldering some of the responsibilities of the family by man. In the last two hundred years some changes have been happened in the life of women from lower Strata. They have become working women, earning women because of industrialisation but women's movement has become more active for women's freedom from the last two hundred years throughout the world. Present paper aims to focus on the Rd. Babasaheb Ambedkar's thoughts and work on women empowerment. Dr. Babasaheb Ambedkar played instrumental role in defining Indian Constitution. He fought for the rights of the Dalit. Dalit literature is a talkative literary representation of postcolonial writings in India. It also mainly focuses on the lives of the women in Indian society under the influence of Indian culture, religious things, superstitions and patriarchal system.

Right to property is proposed in The Hindu Code Bill, these laws were passed in 1950s. Pandit Nehru with the help of Dr. Ambedkar started the process of abolishing religious law to form a common law code. After passing law it had become controversial. Some conservative politicians and religious people opposed for that but Dr. Babasaheb Ambedkar put forth to demolish inequality and unjust about women in Indian society. 19th century had witnessed the controversial issues about women. It is a period when "rights" and "wrongs" of women become major issues. Ambedkar tried tirelessly for women empowerment.

Dr. Babasaheb Ambedkar said, " You will ask me how to make your living. I am not going to tell you that. There are hundreds of ways of doing it, but I insist that you give up this degraded life and do not leave under condition which inevitably drag you into prostitution." Over the centuries women have innumerable issues to be discussed. Minds which are deprived of freedom know the real value of freedom. Women are mostly oppressed in different walks of life. Dr. Babasaheb Ambedkar was a feminist and vocal about the women's issues. Voice of Dr. Babasaheb Ambedkar was a path towards the women empowerment. Dr. Ambedkar says in his "Castes in India "that "A Brahmin women after childbirth is up to reclaiming her day job where as a Shudra woman has no place to go " and it is true to date. Women are considered as inferior across all religions. Dr. Ambedkar in his book "Waiting for a Visa "says about the women's miserable condition. He predominantly focuses on the issues related to women and their empowerment. Once he wrote in a letter, " we shall see better days Sun and our progress will be greatly accelerated if Male education is persuaded side by side with female education." Dr. Ambedkar said that women should learn to be clean and keep themselves away from vices, they should educate their children and remove inferiority complexes from them.

Dr. Babasaheb Ambedkar considered education as a means to change women's and everyone's life. According to Dr. Babasaheb knowledge is important for betterment of others and also for the betterment of one's own life. He knows that education will make women free from sufferings and economic dependency. Women empowerment is nothing but the spiritual, social, political and economic strength of an individual. Indian culture and Society were much more unequitable and unjust to women. Dr. Ambedkar observed the Sati pratha, forced widowhood and girl marriages are prevalent in Indian society. Dr Babasaheb emphasized women's education to eradicate the Evil practices prevalent in those days.

Prime Minister Jawaharlal Nehru expressed in the condolence message," Dr Babasaheb Ambedkar was a symbol of Revolt against all oppressive features of Hindu society." As we are celebrating 75th year of Independence there is a need to rethink about women's independence in the 21st century in a true manner. In the present era also, there is an unparalleled attention to women's wellbeing. There is a need to help women irrespective of her social, cultural religious and economic status to acquire rights to education and property. Dr. Ambedkar always believed in movements led by women. In 1928, Women's Association was founded and Hon. Ramabai Ambedkar was the president of that foundation, in a meeting Radha Vadale very courageously address in a Press Conference,"... it is better to die hundred times than live a life full of humiliation. we will sacrifice our lives but we will win our rights." Women can reform society if she is educated, aware about rights and if raise voice.

Ambedkar and women Rights:

women status has been subject to many issues throughout the world. Today, working women are taking Maternity leaves. It has become possible only because of the Maternity bill which was introduced by Dr. Babasaheb Ambedkar in 1942. Dr. Ambedkar did many provisions for the Welfare of women. In Indian constitution Article- 14 and article -16, are related to the equal status of women. It also restricted to sale and purchase of women which was prevailing in India. Article -15 prohibits gender discrimination and article- 15 (3) is related to again gender discrimination but which is in favour of women. All these articles ensure women status. Dr. Ambedkar introduced Hindu code Bill to abolish prevalent marriage system in Hindu religion. The bill was not introduced in its original but enacted in a diluted form as Hindu Marriage Act -1955, Hindu Succession Act- 1956, Hindu adoption and maintenance act- 1956, Hindu minority and guardianship Act- 1956. Now to act on Dr. Babasaheb's principle is the need of time he has given a lot to the society and humanity. Dr Ambedkar speeches and writings remain as a soul inspiration behind the Dalit literature. Dr Ambedkar fought for Liberation of downtrodden, human rights of marginalized people of India. One of the Indian writers says: "The immense potential of Ambedkar and his philosophy was not restricted to himself or anyone particular individual. He handed over to them the flares of his philosophy for development. His thoughts contained a graph of the progress of the people at the grass roots of the society. For these Dr. Ambedkar's life itself has become a revolution. This Revolution had changed the consciousness of the Dalits. That is why Ambedkar and his philosophy is the source of Dalit Literature." Dalit literature and rebellion are interlinked inseparably. Dr. Babasaheb Ambedkar has first used the rebellion word for expressing anger, voice uprising against the exploitation of dalits particularly women. He tried to wake up society through 'Mooknayak', 'Bahishkrit Bharat', 'Janata', Dr. Ambedkar gave voice to the voiceless of the society that means to women suffocation.

Women denied in many walks of life but Dr. Babasaheb Ambedkar give right to women to live life as a human being. Ambedkar raised voice ' educate, agitate and organise' with these words he brought a great change in women's life, downtrodden life. Dr. Babasaheb Ambedkar wanted to change societal Framework which was the main cause of women subordination and subjugated position. Modern women of India are trapped in invisible male domination, lack of awareness, feeling of insecurity and she is on threshold of transformation and trying to erase dilemma about own existence. Dr Ambedkar emphasize to protect dignity and modesty of woman through the writing and through the constitution of India for which the whole society will remain in debt of Ambedkar's work.

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Dr. Babasaheb Ambedkar's views on agriculture and social justice

Mr.Yogesh Maruti Kharat

Assistant Professor, Department of Commerce, Vishwasrao Ransing College, Kalamb-Walchandnagar Tal-
Indapur Dist-Pune 413114
Email-kharaty@gmail.com.

Abstract:

In the 20th century, Dr. Babasaheb Ambedkar's thoughts were effective and invaluable and even today those thoughts are important. Babasaheb Ambedkar was not only a Dalit leader but he also wrote and enlightened on various economic issues. Among them Dr. Babasaheb Ambedkar's views on agriculture are important. Because it brings social justice. Therefore, I have included Dr. Babasaheb Ambedkar's views on agriculture in this research. While presenting Babasaheb Ambedkar's views on agriculture, his views on agriculture are divided into six sections. (Smallholder area and its solution, Khoti system, break up of Mahar vatandari system, co-operative farming, community farming and abolition of lending system)

Introduction:

Bharat Ratna Dr. Babasaheb Ambedkar. Dr. Babasaheb Ambedkar was a great economist and also an eminent agriculturist. So in my research I have tried to present Dr. Babasaheb Ambedkar's views on agriculture and the resulting social justice.

Objectives of the research paper

- 1) To understand What was Dr. Babasaheb Ambedkar's thoughts on agriculture?
- 2) Understand the problems of agriculture in India in the pre-independence and post-independence period.
- 4) To understand what Dr. Babasaheb Ambedkar thought in the field of small land holders in India.
- (6) To Know the Mahar Vatandari system in India, and opinion of Dr. Babasaheb Ambedkar?
- (9) To understand Dr. Babasaheb Ambedkar's thoughts on co-operative farming in India.
- (8) To Know the opinion of Babasaheb Ambedkar on collective agriculture in India.
- (9) To Understand the lending business in India, and Dr. Babasaheb Ambedkar's thoughts .

Hypothesis

- 1) There are various problems in agribusiness in India.
- (2) Various methods are working in Indian agribusiness. E.g. Zamindari Khot system, Mahar Vatandari etc.
- 3) The agricultural holding area in India is very small.
- 4) Khoti system is working in agribusiness in Maharashtra.
- (5) Maharavatandari system is working in agribusiness in India.
- 6) There is a unorganized lending system in India to provide loans to farmers.

Research Methodology

Descriptive and observational methods are used for research. While presenting Dr. Babasaheb Ambedkar's views on agriculture, divided it into six main sections

- 1) Smallholder area in India and its solutions
- 2) Closure of Khoti system in India.
- 3) Maharavatandari system .
- 4) Co-operative farming.
- (5) Community farming
- (6) Elimination of lending business

Smallholder area in India and its solutions

Dr. Babasaheb Ambedkar's dissertation on smallholder areas in India and its various measures was written in 1998. This research paper was published in The Journal of Indian Economic "Society". This article was very much a guide in the post-independence period. So in India, the land reform law was introduced in the 1950s. Considering the freshness of Dr. Babasaheb Ambedkar's writings, the method of analysis and its depth, the research essay of 80 years ago is becoming as much a guide today as it is or even more. I don't think it would be wrong to say that. Vancharankshetra was and is a serious problem facing Indian agriculture. Apart from this, the holding area was and still is all because of the cosmos. However, due to inheritance, the land has been divided and small areas have been created. Babasaheb Ambedkar did not agree because according to him, inheritance did not create division of land and create small holdings, but in the real sense, the burden of growing population was falling on the land. This has created a small area. He gives the example of the size and dispersion of the catchment area, that Pimple

Saudagar (Pune) had a load area of one to two acres and it was divided into smaller pieces. In Ratnagiri district, the holding area of only 20 guthas was divided into three parts. In Thane district, the dam area of one acre and nine guthas was divided into six pieces. In Surat, one acre holding area was divided into fourteen pieces. There were and are many kinds of problems in such a small area

Problems:

- 1) This type of land should not be able to use this resource efficiently and fully
- 2) Production cost was increasing in this type of land and production was low.
- 3) Various types of work on such land could not be done mechanically.
- 4) In this type of land animals could not be used properly.
- 5) Sipon or water supply could not be arranged in such land.
- 6) It was difficult to maintain this type of land.
- 7) Due to such land, various kinds of disputes, quarrels and quarrels were taking place.

To solve the above various problems and to get social justice, Dr. Babasaheb Ambedkar has suggested the following types of measures.

Solutions:

Affordable holding area: - A land of sufficient size for a family of suitable size to earn a decent living is a lucrative holding area. Dr. Babasaheb Ambedkar did not agree with the consumer criteria. So they were setting production criteria. Because agriculture is a productive activity. For that, Dr. Babasaheb Ambedkar were asking to consider the necessary factors for production. Those production factors are land, capital labor water facility, market distance etc. Yes, in order to determine the advantageous holding area, it is necessary to consider whether all these factors are available or not. According to Dr. Babasaheb Ambedkar, profitable holding area means availability of land, capital, labor and songs. The problem with agriculture in India is that the facilities are available in adequate quantities. ' The solution is not to increase the size of the land, but to increase the availability of capital and other resources to solve the problem, I think.

Industrialization: - There are various benefits of industrialization. Dr. Babasaheb Ambedkar suggests a solution to the problem of small load-bearing areas, which will include additional unemployed labor in agriculture in the industrial sector. So they will not have time to live on someone else's income while reducing the burden of additional population on the land Will come. As a result, division and fragmentation of agricultural land will be curtailed.

Closing of Khoti system:

On 17th September 1937, Dr. Babasaheb Ambedkar had tabled a bill in the Mumbai Legislative Council to stop the khoti system. Khoti system was in operation in Ratnagiri, Thane and Raigad (Colaba) districts of Mumbai district. Khot was a small sultan in the village. Khotas were appointed by the government to collect farm produce. Khot used to collect farm produce from the government. And the city used to collect from the farmers or clans as it pleased. He was exploiting the clans financially, physically and mentally. The clan was annoyed with the tyrannical and oppressive Khot system. Out of that, 3 donkeys were killed. The clans were being exploited in various ways by the Khot class. Its appearance is as follows

- 1) It can be said; More than 1150 per cent of agricultural land was recovered.
- 2) Receipt of payment was not given
- 3) If Maratha Kia was a Muslim, he would take away the riddles in the cage without asking.
- 4) If the farmers protested for the above, on the contrary, he was beaten
- 5) Different types of cattle of farmers are kept in Kondwada.
- 6) Forced work was done in agriculture. And the work was paid very little.
- 7) Every effort was made to ensure that the children of the farmers do not get education easily.
- 8) Farmers or clans were forced to leave the dhoti and carry nappy.
- 9) The wives of the peasant Kia clan were forced to carry lugad in a special way.
- 10) It was used by keeping a watchful eye on the wives of the clans.

In order to free the farmers or clans from the above various exploitations, Dr. Babasaheb Ambedkar had brought a bill to stop the khoti system and the purpose of this bill was also good. E.g. To stop the exploitation of the farmers, to establish a direct relationship between the government and the farmers, and to ensure that the farmers get fair compensation.

Mahar vatandari system

According to the vatan law of 1974, in the vatana, the lineage and land etc. The matter was included. In earlier times, the number of traditional milkmaids in the village was 24. Out of them 22 were Balutedars and 12 were Alutedars. During the Peshwa period, 12 murders were added to it. So in English times, there was a resolution to cut the inheritance system. According to this, Balutedar and Alutedar was

not necessary for the government and the people to get rid of the unnecessary Watani village. The work of the vatandars was not certain. Mahar's works were not specifically related to Mahatvatana. Because like Mahar, Sangkame and Har Kame wanted servants, Mahar Vatan was a big obstacle in the efforts of Mahar community for their own progress. Batandar Maharana was being hired for work. E.g. Pulling dead animals and carrying them on various tasks, cleaning gutters, sweeping gutters, chopping wood, doing various tasks Land was being rewarded for the work done. But it was so low and inferior that it was difficult to make a living. Maharvatan is responsible for the helpless and degraded condition of the Mahar community.

Co-operative Agriculture

To solve the problem of agriculture in India, Dr. Babasaheb Ambedkar suggests way of co-operative farming. The provisions of the Small Holders Relief Bill, introduced by Anderson in the Mumbai Legislative Council in October 1937. According to the inheritance rights, care should be taken not to tear down the land beyond a single on the bill. Dr. Babasaheb Ambedkar criticizes because he says, "Stopping the division of agricultural land will make many people landless and will feel the effects, but Dr. Babasaheb Ambedkar suggests a solution to the problem of scattered causes is to cultivate cooperatively." If agriculture came into existence through co-operative system, then Hon. Various aspects of Anderson's bill will be achieved.

Community Farming

Dr. Babasaheb Ambedkar suggests that the model of community farming. Farmers' ownership of land will be protected and farmers will not be allowed to cultivate land without annexation. Due to such provision of land size, measures like collective farming laws, consolidation of holding area, closure of ditch system etc. Dr. Babasaheb Ambedkar was well aware of this. Therefore, he suggested the path of community farming based on democracy for social justice. In the draft State and Minorities, Dr. Babasaheb Ambedkar appears to be saying that 'agriculture is government business'. All land should be taken over by the government. Giving to tighten on the next condition. Agriculture should be done according to the rules and guidelines made by the government. To cultivate collective agriculture without any discrimination on the basis of caste, religion, creed or ethnicity, so that no one will be a trustee and no one will be a clan and no one will be an agricultural laborer. Pay the share of the production to the government and the remaining production should be played among the villagers. Babasaheb Ambedkar calls this scheme as Government Socialism.

Lending system

The lending system is causing misery to Indian farmers. Aware of this, Dr. Babasaheb Ambedkar had. So Dr. Babasaheb Ambedkar had recommended that the Lending Business Act should be discontinued. Dr. Babasaheb Ambedkar was recognized as a law-abiding sociologist and constitutionalist as much as an economist. Although this is true, Dr. Babasaheb Ambedkar was a great economist. This is evident from the various considerations above.

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Rajshri Shahu thoughts and work on sports.

Dr.Archana M.Falke

(H.O.D)Department of physical education and sports. Yashwant Mahavidyalaya Seloo.Dist Wardha.

archanafalke75@gmail.com

Abstract

We look at the period of Mahatma Phule, Chhatrapati Shahu Maharaj and Babasaheb Ambedkar as the period of enlightenment of modern Maharashtra. Modern Maharashtra has inherited progress from reformers like him and followers of his ideas. This created an awareness of social reformers in Maharashtra, India..Shahu Maharaja made dam (laxmi Talav) on Bhogavati River .Hole Hindustan (before independent)He had also introduced a reservation policy for backward classes in 1902 reserving 50 per cent of jobs in government offices for them. Shahu Maharaj was conferred upon the title of 'Rajarshi' by the Kurmi Samaj at their annual session at Kanpur in 1920.Shahu Maharaj's work that he uses to uplift his society, his Chhatrapati position, his authority, his uniqueness and his revolutionary ideas.Shahu Maharaj's concept of transformational thought was full of awareness of broad social equality.He always worked for equality.He was spending one lakh rupees every year from the income of the institute on this primary education.He did not wait for the caste system to be loosened to educate the girls, but opened separate schools for the girls only. In order to make the teacher more interested in the education of girls.Maharaj not only imparted book knowledge to Indumati, but also taught her many things like riding, hunting, horse riding, and motor driving so that she could face endless challenges in life.Indumati's life was a perfect laboratory for Shahu Maharaj's ideas on women's education. Maharaj wanted to make Indumati a doctor.He was extremely caring towards the common people and never allowed raids on households or religious place

Keywords: Rajshri Shahu thoughts and work.

Introduction:

A Great Social Reformer

Among all these social reformers, Rajshri Shahu Maharaj's uniqueness is felt with intensity. He was a king of Kolhapur.Despite being a Chhatrapati, he became a social revolutionary and used his power for the social and economic upliftment of the people. There are many aspects of Shahu Maharaj's work that he uses to uplift his society, his Chhatrapati position, his authority, his uniqueness and his revolutionary ideas. From every aspect of them, there seemed to be a longing for the poor and the exploited. So whether the component of the society is backward class, nomadic destitute or feminist. Rajarshi Shahu Maharaj's concept of transformational thought was full of awareness of broad social equality. With this in mind, he undertook the task of women's liberation.he was supportive of women's rights also. Shahu Maharaj, like Mahatma Phule, was aware that if the chain of female slaves was to be broken, the female class must first be educated. After that, women's education became a part of his reformist administration. As soon as he took charge of Kolhapur Court, he took a vow to spread education and made primary education compulsory for all. He always worked for equality.He was spending one lakh rupees every year from the income of the institute on this primary education. Later, the cost went up to Rs. 3 lakh. For this, he asked Shri. Paranjape was appointed Minister of Education. All these activities of Rajarshi Shahu's education spread included women's education. Chhatrapati Shahu occupied the throne of Kolhapur for 28 years, from 1894 to 1922; during this period he initiated numerous social reforms in his empire. He is credited with doing much to improve conditions for the lower caste. He also ensured suitable employment for students thus educated, thereby creating one of the earliest affirmative action (50% reservation to weaker sections) programs in history.

Research methodology:

Historical research methodology has been used for the present research and available literature has been scientifically examined and evaluated in the light of concerned topics.

His Great Work For Women.

Shahu Maharaj started schools for girls in hilly, rural and backward areas. In the first 4 to 5 years of her career, he established girls' schools in backward areas like Bhudargad near Sahyadri. In places where there are no separate schools for girls, he encouraged and motivated girls to come to school and study together with boys.

He did not wait for the caste system to be loosened to educate the girls, but opened separate schools for the

girls only. In order to make the teacher more interested in the education of girls, Shahu Maharaj implemented an innovative idea of rewarding the teachers for the number of girls who pass the school.

His Thoughts On Women's Education.

The scope of Shahu Maharaj's female education cannot be complete without the mention of his *Snusha* Indumati Devi. Indumati became a widow in the year 11. Then, outraged by the whole family, Shahu Maharaj decided to educate her. Like Shahu Maharaj, a Social Reformer and steel-minded father-in-law stood behind Indumati Devi. He facilitated Indumati's education at Sontali (village). Along with her, education was also provided to girls of four different castes. Interestingly, there was also a Christian girl in it. Maharaj not only imparted book knowledge to Indumati, but also taught her many things like riding, hunting, horse riding, and motor driving so that she could face endless challenges in life. Indumati's life was a perfect laboratory for Shahu Maharaj's ideas on women's education. Maharaj wanted to make Indumati a doctor. For this, he had also admitted Indumati in Lady Hardinge Znanana Medical College, Delhi. Unfortunately, the Maharaja died before this resolution could be fulfilled. Shahu Maharaj knew that the wheel of transformation of a woman's life would not turn without lubricating education in this way. But he also realized that radical social change is needed to revolutionize women's lives. If we want to give women the right to live as human beings, we must not only educate women, but also use our power to legislate for the emancipation of women. Shivaji Maharaj was a great warrior. He is one of the bravest warriors we ever had. He's considered as the greatest Maratha warrior.

This is all because of his own traits:

He was extremely caring towards the common people and never allowed raids on households or religious places. He was extremely merciful to those who surrendered and would welcome them into his own army. He stood for the honour of women and made sure none were taken prisoners. And naturally rape or molestation was severely punished.

Ideological Awareness:

Shahu Maharaja endeavoured to provide equal opportunities of education and employment to untouchables in his province. Whole untouchable community was indebted forever for this historical work. The best example of this work was when the Mahar barons of Karveer of Bastwadpeta Raibag area had submitted an application regarding Maharheirdom on 27 th July 1921. While mentioning the works of Shahu Maharaj regarding the upliftment of untouchables, they stated, "The generous King has tried many ways for our upliftment and reformation. You opened boarding, schools, provided employment to many people, some entered in the profession of lawyer, and the King treat us like his own children with equal affection sidelining any type of discrimination. So, our community worships you like the God and will be indebted forever for this remarkable work" Reservation to backward castes.

1. Reserve forest area.
2. Compilation and free private education.
3. Promote education.
4. Promote Riesling.
5. Development in industry.
6. Support to backward caste people. provide money, start hotel to Mr. Gangaram Kambale and every day go to tea.
7. Start a new education school.
8. Holy puja path by Maratha man not Brahman.
9. Develop a new city like Jaysingpur.
10. Develop kolhapur city i.e. Rajarampuri
11. Focus on increasing farmers income
12. Help to poor families
13. New hostel to rural students.
14. Maximum Social work.
15. Small dam on river for irrigation. This pattern is called in Maharashtra Kolhapuri Bandhara .
16. Help to freedom fighters.

Work for sports:

Rajarshi Shahu Football Stadium is a historic FOOTBALL stadium in kolhapur maharashtra India. Football is a popular sport in Kolhapur city. 16 football clubs of KSA League Division A use the stadium. The leagues are conducted by the Kolhapur sports association Football Mahasangram is an annual, summertime championship. It is the home stadium for FC Kolhapur city.

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Dr. Babasaheb Ambedkar's Thoughts and Works of Women's freedom

Mr. Sachin Namdev Chavan

Head and Assistant Professor, Department of English, Rayat Shikshan Sanstha's, Prof. Dr. N. D. Patil
Mahavidyalaya ,Malkapur-Perid, Tal.-Shahuwadi,Dist.-Kolhapur (M.S.) India
Email : sachinchavan687@gmail.com

Introduction:

Dr. Babasaheb Ambedkar was a multi-dimensional personality such as an architect of the Constitution of India, popularly known as symbol of knowledge, an Indian jurist, economist, and social reformer who fought economic and social discrimination against the untouchables in India's Hindu society. He also served as Minister of Law and Justice in the first cabinet of Jawaharlal Nehru from 1947 to 1951.

Dr. Babasaheb Ambedkar devoted his entire life for upliftment of untouchables as well as women in India. He worked very hard to give the justice and freedom to the downtrodden class specially women. His works for women's freedom and their equal status in society have been remained a great source of inspiration for the thousands of social reformers and thinkers after the father of Nation, Mahatma Jyotiba Phule. Therefore, the present research paper aims at presenting **Dr. Babasaheb Ambedkar's thoughts and works of women's freedom**. Dr. Babasaheb Ambedkar had great longing for Dalit community especially for women to be educated as he strongly believed in education which can change the lives of lacks of untouchables. He thought that untouchables will realize their rights and freedom in the society because of education. Once, Dr. Babasaheb Ambedkar wrote a letter to his wife Ramabai, saying that, 'He is working assoldier and fightingfor women's freedom and their rights in the society. He will do whatever he can for the upliftment of women .'It suggests that Dr. Babasaheb Ambedkar was always thinking of women's education. He organized meetings and conferences for women in 1920 and 1934 in Nagpur and Buldhana. From this it is made clear that women's conferences were being held by Dr. Babasaheb Ambedkar for their education, freedom and rights. Dr. Babasaheb Ambedkar's emphasis was on reformation of the family system. Dalit men were always advising women on family improvement. The prevailing family system was based on inequality. He constantly emphasized on family planning. Dr. Babasaheb Ambedkar says that as our parents harm us by marrying our children at an early age.

Dr. Babasaheb Ambedkar observed and stated that more than that the girls were left in the lurch by their parents. The miraculous practice of carrying little girls to Hindu gods has been going on in this country since ancient times. The practice of abandoning one's relatives is so deep-rooted that the victims are not only against the law but also against the interests of their daughters, but they are also enemies of the society as the real source of their actions is the family system. The family system is a society established by society to protect and nurture its subjects. Dr. Babasaheb Ambedkar wanted to change the society therefore he felt the strengths of women for this cause. Dr. Babasaheb Ambedkar thinks that if men take on this task, it will take a long time to accomplish it. But even if they can't do it alone, the male class is doing it. Dr. Babasaheb Ambedkar would say that women should always be present at the conference so that they do not have to cooperate with them. They don't even take it. Dr. Babasaheb Ambedkar considered that women are the real care taker of their houses. They should be careful not to let anything happen in their houses. Dr. Babasaheb Ambedkar's insistence that the husband should not bring the meat of the dead animal in the house and women should oppose this type of practice in the family . Further, he motivated the women to stop evil practices and customs and also advised the women to educate their children as he had the belief in education that is important for our upliftment and progress of downtrodden class. If women learn, they will go ahead. Dr. Babasaheb Ambedkar was a great personality who believed in women's organization. He would always say that if we want to measure the progress of the society; then women should be educated and treated equally in the society. He used to tell women in many conferences, 'Set a goal , impress yourself and tell that you are going to be great person, remove the inferiority complex in your minds, do not rush to get married. Marriage is a responsibility.' He also said that it is the ultimate duty of parents to give each and every child a better education and treatment than they could have had in their childhood.

Dr. Babasaheb Ambedkar wanted the women to insist for the education and reject the bad traditions of the society. He appealed all the women to raise your voice against the injustice and inequality in the society, work hard to get honour and fame.

Provisions were in Hindu Code Bill by Dr. Babasaheb Ambedkar

Dr .Babasaheb Ambedkar inspired women by burning *Manusmriti*. He felt that this day should be celebrated as *Women's Liberation Day*. Trying to create awareness among women, Dr. Babasaheb Ambedkar has made legal provisions for the equality of women and not just in meetings and women conferences. When he was the [Minister of Law and Justice](#), he worked hard to get the Hindu Code Bill passed. He suffered mental anguish but did not succeed in his mission. Finally, he resigned from the ministry.

Provisions were made in Hindu Code Bill by Dr. Babasaheb Ambedkar

1. The right of women to divorce and the right to claim alimony
2. The right to adopt
3. The right of women to inherit ancestral property
4. Women's right to their own property
5. The right to allow inter-caste marriage
6. The right to determine one's own inheritance.

Dr .Babasaheb Ambedkar might be the last leader who stood firm for the rights of Hindu women. Today all the women are enjoying their freedom and equal status in the society because of Dr .Babasaheb Ambedkar's dedicated works and sacrifice for the women's freedom.

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Dr. Babasaheb Ambedkar's Efforts For the Welfare Of Women Workers

Dr. Chandrakant Sandipan Chavan

Professor, Walchand College of Arts and Science, Solapur
Email-chandrakant678@gmail.com

Abstract

Dr. Babasaheb Ambedkar seems to have thought carefully about the problems of Indian workers. From the point of view of Dr. Ambedkar, he was not only looking at the workers as workers but also as a person. The value of one's life, individual freedom, equality of opportunity and participation in power, Dr. Babasaheb also applies these to this class too. In the pre-Ambedkar era, the condition of women was very poor. Because in Post-vedic era women had many limitations. Manu imposed a number of independent restrictions and Indian women followed them for centuries. Lack of literacy among Indian women, practice of polygamy, child marriage, etc were some of them. The condition of the untouchables was very poor, so Jyotirao decided on taking action. He realized that both women and untouchables in the Hindu community should acquire education and modern knowledge. Dr. Babasaheb Ambedkar did the same and tried to raise the standard of living of women. Dr. Babasaheb was aware of the problems of the laborers because he was related with the Labour movement from the beginning. He consciously tried to solve the various problems of the women laborers.

In 1926, Dr. Babasaheb Ambedkar was appointed a member of the Mumbai Legislative Council. He was sworn in on 18 February 1927. He addressed the Mumbai Legislative Council on February 24, 1927, giving various examples of the government's policy. During the discussion in council on 21st Feb 1928, Dr. Babasaheb Ambedkar raised the issue that the reserved department spent less than the transferred department, Dr. Babasaheb Ambedkar presented the expenditure incurred on the reserve department of different provinces and the transferred department to the member of the Expenditure Department.¹

While Dr. Babasaheb Ambedkar was working in the legislature, he tried to work for the benefit of the poor. If the workers have an accident while working, they get compensation for a few days as per the rules. But this is not something to give women rest before and after childbirth. On this question, Dr. Babasaheb Ambedkar, speaking on behalf of the workers, said that it was in the interest of the nation to have a fixed number of days before and after childbirth.²

On December 27, 1927, Dr. Babasaheb Ambedkar held a Chambhara Sabha at Mahad in the evening. After that, the meeting was convened to preach women present at the meeting by Dr. Babasaheb Ambedkar. While living without that, Dr. Babasaheb Ambedkar said that just as the problems of household are solved, the problems of the society should be solved by women and men together.³ Keep your clothes clean in the same way that higher caste Hindu women keep at home. The old man should break the dirty habits. A heavy necklace and a silver bangles in your hand is a sign of your identity. If you want to wear, wear gold. Don't let anything bad happen at home, let girls have education, women also need education and learning. Babasaheb's speech made instant effect on the women in the assembly. Before returning to their village in the morning, they were seen in changed attire. In 1938, Dr. Prabhakar Janardan Roham, Ahmednagar MLA of the Independent Labor Party, tabled the family planning bill in the Legislative Council and Dr. Babasaheb Ambedkar supported it. Family planning was presented in the Legislative Council. In the context of family planning, Dr. Babasaheb Ambedkar says that pregnancy should be avoided at any time when one does not want to have a child, and that having children should depend entirely on one's will. The decision of when and how much to have a child should be the same. The responsibility of family planning lies with both men and women. He emphasized that the family should be limited to Babasaheb Ambedkar, and he also tried to ensure that working women get proper treatment and protection.

Dr. Babasaheb Ambedkar was appointed Labor Minister by the Government of India in 1942. As Labor Minister, Dr. Babasaheb Ambedkar did a lot for women workers. Dr. Babasaheb Ambedkar introduced a bill in the House on July 21, 1943 to amend the Maternity Allowance Act for women workers in the mines. The important reason for bringing this bill is, Dr. Babasaheb Ambedkar said that the Swiss workers working in mines get maternity allowance for eight weeks at the rate of 8 annas per day. This eight-week contribution is divided into two parts. Four weeks, prenatal period and four weeks postpartum period, four weeks before delivery, miners should work in the mine and get full wages or take maternity

allowance for absenteeism during this period. A woman miner should not come to work during the four weeks after delivery. Those women workers should be forced to rest. It is illegal for her to come to work during this period and be satisfied only with maternity allowance. Section no.5 which provides for this. The words used in it were absent from work. Babasaheb Ambedkar gave a home explanation. If the mine is closed one day, can such workers get maternity allowance on that day? The answer is that the woman worker has no right to claim maternity allowance on such a day. Because the mine is closed on this day, there is no work on that day and so there was no question of absenteeism from work. There was such ambiguity in the word absent. Comparison of the provisions of the five Acts in the various provisions which were made regarding maternity allowance with the provisions of the current section no.5. In order to remove this ambiguity, Dr. Babasaheb Ambedkar introduced the bill in the House⁴.

Women Miners Worker related Work

Dr. Babasaheb Ambedkar went to Dhanbad on December 9, 1943 to inspect the coal mines and the workers working in the coal mines. There, Dr. Babasaheb Ambedkar inspected the Bhulan Barari mines. Seeing that a pregnant woman was working in that mine, Dr. Babasaheb Ambedkar was shocked. They immediately called a coal contractor and asked for the explanation for giving such pregnant women a job in such a deep mine and asked who was responsible if his life was in danger. The pregnant woman-miner immediately asked her to take a trench from the mine and questioned her. Babasaheb Ambedkar saw many women miners working in coal mines. Mr. Nimbker and his entourage discussed a variety of topics with the workers. They got to know about the salary they got, the difficulties they had. After that, Dr. Babasaheb Ambedkar visited this place to inspect the coal mines. He women workers at the top of the mine at that place⁵.

On 10 December 1943, he visited the Raniganj Coal Mines in Bihar. Babasaheb Ambedkar inspected the safety of the mine workers, toilet facilities, health facilities etc. as well as the labor colonies.

Workers Welfare Fund:

On January 31, 1944, an order was issued by the Ministry of Labor under the name of Coal Mine Workers Welfare. The order suggested that a special fund be set up for the welfare of miners and the funds be utilized for construction of houses, water supply, educational facilities and quality of life, nutrition and supply, social reform and transportation, as well as the welfare of the people. He suggested that special funds should be provided for the prevention of diseases, supply of medicines, provision of sewage and sewerage etc. It was suggested that a committee should be appointed for this purpose and in addition to the government, a representative of the mine owners and mine workers should also be included in it.⁶ It was decided to appoint a woman representative on the advisory board for the first time. Prior to 1944, women workers were not allowed to work in the mines. The ban was imposed by the government in 1939. The first discussion on this subject was in 1923 during the Coal Mining Act. Dr. On February 8, 1944, Babasaheb Ambedkar introduced a bill to lift the ban on women workers in underground coal mines. It was discussed that women workers should be banned from mining during these discussions. Some members alleged that the central government was not taking the issue seriously. He was appointed as the Minister of Labor. Babasaheb Ambedkar replied. In 1939, women were banned from working in the mines. But the ban was lifted within four years. This was discussed in 1923. But at the time, the purpose of that law was very limited. The purpose of the coal mine was limited to what should be done in terms of protection. After the bill went to the select committee, the government decided to take steps to ban women workers from working in the mines and to reserve the right to do so. After that, a definite program was drawn up by the Government of India on how to gradually reduce the number of miners working in the mines. The government had agreed to the principle even before the council convened to oppose the work of women workers in coal mines. At the same time, they seem to have been implemented. In the hall, Dr. Babasaheb Ambedkar gave reasons for lifting the ban on women workers in the mines. The main reason for lifting the ban was the supply of coal. It was during this time that war broke out. Along with the coal war, factories are also needed in daily life, and his father has no choice at the moment. The second reason was that the situation at the time was an emergency in the war. According to the prevailing method, it would not be enough to produce coal from male workers alone. Therefore, this decision of the government was not unreasonable and irresponsible but was realistic. At that time, the main reason was the shortage of workers in the coal mines.

In addition, Labor Minister Dr. Babasaheb Ambedkar also announced the notification of equal pay for men and women. Accordingly, the rate of wages paid to male workers. The government was going to ensure that the same rate would be given to women workers. The great principle of equal pay for men and women was first adopted. This principle of equal wages was not accepted in any industry at that time. But the notification was only for Madhya Pradesh. This did not apply to all industries in India. At the same

time, considering the health of the Russians, women workers should not work in coal mines in galleries less than five and a half feet high. This is also the vigilance of Dr. It was taken by Babasaheb Ambedkar. The policy of allowing women to work in the mines was only for wartime. This policy was adopted even in a temporary and emergency situation.⁷

On March 13, 1945, a resolution was tabled in the Central Legislature to discuss the issue of women workers. In that discussion, Dr. Babasaheb Ambedkar joined as Labor Minister. Women were not allowed to work in the mining industry in England. Miners in England have higher salaries. Men were forced to work in coal mines in England. The situation in India was different than in England. Women in India work in these coal mines. This information is provided by Dr. Babasaheb Ambedkar in the Union Cabinet. The All India women's Conference was held on December 26, 1934. The convention considered the issue of women working in the mines and appointed a committee, Information on the role adopted by the All India Women's Conference on this action taken by the Government of India is provided on page no. 53. The report mentioned first the gain and then the loss. As it turns out, our reaction to the consequences of removing women from underground work is that the action is not consistent with the overall situation in which miners live. (Ban on women in mines) And at the end of the report, it was said that if these women were removed from underground work in the face of declining conditions, the miners would suffer so much that they would have to face difficulties while working in the mines⁸. It has to be said that Siva was supported. The number of coal miners was only 15,000. She was much smaller than the male workers. There were three important reasons locally for allowing women to work in the mines.

- 1) If these workers are removed from the coal mine, the miners who cut the coal in the mine will also leave the mine.
- 2) Absence rate of mine workers
- 3) At present, the work of loading the goods has to be done by the coal cutters. This will further reduce the number of coal miners.⁹

Maternity Benefit to women Workers:

The first benefit to women workers in coal mines was in 1949 under the name of women's Maternity Benefit Bill. This law has been amended from time to time. While taking advantage of 1949, the limited purpose was to get the maternity benefits of this working tea. The 1942 Act did not consider women workers in coal mines. Therefore, Labor Minister Dr. Babasaheb Ambedkar introduced this amendment bill in the House on March 29, 1945 with the intention of benefiting the miners working in the mines as well. The bill had two main provisions. The first provision was a ban on working four weeks after delivery, as well as a ban on working in a mine before delivery. That time was kept this week. This meant that Kaya would not be allowed to work for any Sita for ten weeks before her delivery. During this period, he would get the benefit for a total of fourteen weeks, twelve days ahead of that limit day. But there was a condition. The condition was that the woman should have worked underground for 10 days in six months.¹⁰

A select committee was set up to suggest. The committee had suggested a fundamental change in the maternity benefits benefit bill researched by Gill. Labor Minister Dr. Babasaheb Ambedkar presented the new amendments in the Finance House considering the amendments made by the Select Committee. The select committee had spread a lot of changes. Labor Minister Dr. informed about that important change. Given by Babasaheb Ambedkar. The first important change, according to the select committee, was regarding the period of banning pregnant women working in the interior of the mine. The original bill should have banned ten weeks before delivery and four weeks after delivery. Provision was made. The Select Committee did not make any changes in the pre-delivery period. But during the postpartum period, the select committee had made a big change. The ban was extended from four weeks to 36 weeks. The 36-week period was divided into two sections. Earlier, the ban was lifted, but the ban was extended by the select committee from four weeks to twenty-seven weeks. The partial detention period was ten weeks. Two conditions were again imposed on the partial ban period. That period would depend on the existence or absence of a public infant care home. If there is no public childcare facility during the partial detention, worker will not stay underground for more than four hours¹¹. Secondly, even though there is a babysitting facility, it should last for more than four hours.

In the case of a ban on underground work, significant changes were made to the bill. Regarding the maternity benefits to be given to women working under ground, the Select Committee has made the following changes. The select committee first removed the six-month working condition of the mine. In the six-month prenatal period, women had to complete the condition of working underground in this new amendment bill. So she was going to have the benefit of childbirth. The amendment bill also made some amendments as suggested by the select committee in terms of benefit period. In the original bill, this period

was ten weeks before delivery and four weeks after delivery. The post-natal law made the amendment bill six weeks instead of four weeks. The same was done in the amount of benefit. The amount of benefit was previously eight annas per day. That amount was increased to six rupees a week, which is fourteen days a day. This means that the entire benefit period was now declared an official holiday. The most important amendment was that the employer did not have the right to reduce the relevant worker during this period. Another important provision was newly added in the amendment bill keeping in view the special care of women's health. That is to say, in order to get the benefit, Khine should get her medical examination done by a female doctor and if she asks for it, she should be examined by a Khine doctor. Forbidden to work underground During the period of thirty-six hours, female workers were free to work for thirty-two weeks in addition to working underground. The original bill did not have this provision. She would not be free to work for only four weeks after delivery. This means that according to the amendment bill, not only did the woman worker get the amount of maternity benefit, but she was also free to add thirty-two weeks of work other than underground work to increase her income. Labor Minister Dr. Babasaheb Ambedkar, considering the interest of women workers, accepted the proposed amendments and prepared such amendment bill in the House and got it approved.

Since February 11, 1946, women have been banned from working underground in all coal mines. Dr. Babasaheb Ambedkar gave it to the House on February 25, 1946. He also said that in order to provide alternative employment to the workers who were working in the mines, vegetables would be planted in the mining sector and the responsibility would be given to the women workers. At the same time, the unemployed women miners were given land jobs in the coal mining sector. Considering the health of women, they were banned from working underground mines.¹² Therefore, considering the unemployed women workers, the laborer Dr. Babasaheb Ambedkar provided them employment on the land. Those women miners were employed. Every day 10 to 12 jobs were being provided. In this case, whether all the women workers who have been removed from the mines are allowed to get employment or not? This question was raised in the meeting on March 21, 1946. He was received by Labor Minister Dr. Babasaheb Ambedkar replied that about 50 per cent of the women workers who have been barred from working in the mines have been provided work on the land. Out of the remaining 50 per cent women workers, only a few have left for their respective villages. All the women workers who have been removed from the provincial coal mines have been provided full-time work on the ground. The women have been provided with six days of work in a row. Labor Minister Dr. Babasaheb Ambedkar replied that for the 1060 women miners who had not yet found work, a site was selected in the Zheria and Raniganj coalfields for fresh cultivation of sago and vegetables, and soon the women workers would be given jobs as gardeners there¹³.

Labor Minister Dr. In February 1946, Babasaheb Ambedkar agreed to make the ten-hour day eight hours. Thus Dr. As Labor Minister, Babasaheb Ambedkar implemented a number of reforms that radically changed all the departments with regard to women.

Factory Act 1948:

The Factories Act was passed in 1948. It was a comprehensive law. There were twelve major cases and 141 subdivisions. The important provisions regarding women workers in this Act are as follows.

1) To provide crèche facilities in places where thirty or more women are working ,

Cradles should be well lit and well ventilated. Hygiene and all that is required for health

This type of cleaning should be done under the supervision of a trained woman to take care of small children. There should be a washing room attached to the nursery. Milk and snacks should be provided to the children. According to the rules made by the state government, infants should be allowed by their mothers to breastfeed at certain times

2) Women workers will not be allowed to work at night. From seven in the evening to six in the morning they should not accept work.¹⁴

Summary:

Bharat Ratna Dr. Babasaheb Ambedkar spent his entire life to solve the problems of the working, hardworking, poor, deprived, untouchable and untouchable society in the country and to liberate them from exploitation. He worked consciously, especially for women workers. The task of providing maternity allowance to women workers was first done by Dr. Babasaheb Ambedkar . Women workers in coal mines were banned from working in galleries less than five and a half feet away. The question of women workers working in the tea garden was solved by Dr. Babasaheb Ambedkar. In the past, even though the nature of work was the same in the country by distinguishing between male and female workers, there was a difference in the consciousness goals given to them. Dr. Babasaheb Ambedkar eliminated the pay gap between the two and fixed the principle of Equal Pay for Equal Work. Dr. Babasaheb Ambedkar formed

the Standing Advisory Committee and the Labor Council to discuss the problems of the workers. He established the Mines Maternity Benefit Act for women workers in the mines. It was amended from time to time and efforts were made to provide maximum facilities to women workers. Dr. Babasaheb Ambedkar enacted the Women Workers Welfare Act and also enacted the Protection of Women and Child Workers Act. On February 1, 1946, women were banned from working underground in the coal mine because of the concern for their health and life. Unemployed women workers were provided with land on the mining site. Thus, in relation to labor, Dr. Babasaheb Ambedkar enacted various laws and made many reforms.

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Educational Thoughts & Contribution of Mahatma Jyotiba Phule, Rajarshi Shahu Maharaj & Dr. Babasaheb Ambedkar

Dr. Ayodhya Pawal

Assist. Professor, Department of Home Science, Arts & Science College, Shivajinagar, Gadhi.
Email Id: ayodhyapawal@gmail.com

Introduction:

Mahatma Jyotiba Phule, Rajarshi Shahu Maharaj and Dr. Babasaheb Ambedkar were given contributions as well as thoughts on education for the society. Education is the process of facilitating learning, the acquisition of knowledge, skills, values, morals, beliefs, habits, and personal development. Educational methods include teaching, training, discussion and directed research. Education helps a person to get knowledge and improve their confidence level all through their life. It plays a great role in our career growth as well as in our personal growth. It has no limitation people of any age group can get education anytime. It helps us to determine good and bad things. Education is so expanded that to state its meaning in short is very difficult. Education has got broader meaning as whatever we learn throughout life either in formal or informal ways, either in the house or outside the house, either in the society or in the school is called education. Education means change in behavior. The change which is desirable is called education. Education provides stability in life. Taking a college degree, you increase your chances for better career opportunities and open up new doors for yourself. Lack of education creates problems like superstition, domestic violence, poor health, and poor living standards. Role of education is a means of socializing individuals and to keep society smoothing and remain stable.

Objectives:

1. To study educational thoughts & contribution of Mahatma Jyotiba Phule.
2. To study educational thoughts & contribution of Rajarshi Shahu Maharaj.
3. To study educational thoughts & contribution of Dr. Babasaheb Ambedkar.

Educational Thoughts & Contribution of Mahatma Jyotiba Phule

Jyotirao Govindrao Phule (April 11, 1827 November 28, 1890), also known as Mahatma Jyotiba Phule was an activist, thinker, teacher, educationist and social revolutionary from Poona. He lived and worked in Maharashtra. Jyotirao Phule is remembered as the champion of women's education in India. He, along with his wife Savitribai Phule, opened the first school for girls in 1848. He dedicated his entire life for the upliftment of down-trodden, eradication of untouchability and strived for equal rights for all. Mahatma Phule was fully conscious about the importance of education as a tool of social justice and equality. The essence of the educational philosophy of Mahatma Phule was that 'education is a human right'. Jyotiba related education with access to justice, equity and growth for lower castes and women. Mahatma Phule's thoughts on education can be that lack of education leads to lack of wisdom, which in turn leads to lack of justice. This leads to lack of progress, which leads to lack of money and results in oppression of the lower castes. He fought all his life for women and educating them, his aim was that all lives should be treated equally. Jyotiba Phule was a visionary who was also interested in educational policies. Therefore, in a 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 hundred fold all taking themselves to useful and remunerative occupation not looking after service (Hunter Commission 1882). 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. Jyotiba Phule concentrated on the fact that the two important needs of an effective system of primary education were quality teachers and a good curriculum.

Educational Thoughts & Contribution of Rajarshi Shahu Maharaj

Rajarshi Shahu Maharaj was the great king (1894–1922) of the princely state of Kolhapur of Maharashtra. Rajarshi Shahu Maharaj thought on education is a weapon that is very useful in the war of life. He also mentioned that in this age the struggle to survive was increasing and only the educated will

survive. In his opinion without proper nutrition man becomes weak and without knowledge man becomes backward. Shahu Maharaj wanted to promote the depressed classes in the education sector and the administrative process of his state. Shahu Maharaj instituted scholarship programs for students from the backward sections of society in 1911. He identified the importance of education to the masses and the need to make it free and compulsory. Therefore to compel parents to send their children to school. Chh. Shahu Maharaj issued a declaration that it is the responsibility of all parents to send their children to school. Chh. Shahu Maharaj made significant endeavors for providing education to women especially to those from backward communities. Chh. Shahu Maharaj also made efforts to provide English language education to girl students. The Maharaja was also aware of the various types of education and training. He focused his efforts on not only conventional education but also undertook efforts for skill oriented education in the service sectors, technical education, trade education, industrial education, medical education, agricultural education. Most importantly he realized the concept of free and compulsory education for all in that era & also worked on a comprehensive program of promoting free and compulsory education for social change. If we adopt the spirit of the Rajarshi Shahu Maharaja vision it will definitely lead to change in Indian society through inclusive education.

Educational Thoughts & Contribution of Dr. Babasaheb Ambedkar

Dr Ambedkar said, “Education is what makes a person fearless, teaches the lesson of unity, makes aware of his rights and inspires to struggle for his rights.” His slogan was Educate, Unite, and Agitate. Education literally means the things a person learns by being taught. So the definition of a good education would be the things a person learns by being taught well. If the person is well educated in history, they should know major events that have happened in the US as well as other parts of the world. Dr. Ambedkar identified two purposes of knowledge first to acquire it for betterment of others and secondly to use it for one's own betterment. He emphasized secular education for social emancipation and freedom. Dr. Ambedkar says that it is important to have the strong attitude of accepting the changes in the society for giving speed to the process of change.

Education is that which transforms a person to live a better life and even in a social well-being. Education plays a vital role in success in personal growth. Dr. Ambedkar believed in liberal education and based on religious inspiration of non theistic nature. Education according to Dr. Ambedkar was a blend of pragmatism of Dewey and dhamma of Buddha. He thought that education would enlighten his people and bridge the gap between the higher classes and untouchables. Dr. Babasaheb Ambedkar wanted the people to cultivate the values of freedom and equality among themselves through education. He regarded education as a means to reach the doors of light and perception to remove the regions of darkness. Education helps to build character as you learn about different cultures, languages and how other people think as well as live. When you have an education you are able to fulfill the basic needs in life. You are taught to get dressed, learn self-care and practical life skills. It improves your emotional intelligence. You become a better person, more understanding, kind, self-sufficient, and love yourself before anyone else. So this is how education makes life better.

Conclusion: Mahatma Jyotiba Phule, Rajarshi Shahu Maharaj and Dr. Babasaheb Ambedkar were given contributions as well as thoughts on education for the society. At present the Government of India gives all types of scholarships & facilities regarding education. The main purpose of education is to educate individuals within society, to prepare and qualify them for economic development as well as to integrate people into society.

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Pune Municipality Corporation & Mahatma Jotirao Phule

Prof. Mallikarjun Pandurang Kasabe

Asso. Professor & Head of History Department, S. B. P. College of Arts, Commerce & Science, Mandrup,
South Solapur.

Email : mkasabe137976@gmail.com

Preface :

Due to the charter of 1793, municipalities were established in Mumbai and Calcutta for the first time in India.¹ Later, during the reign of Lord Mayo, emphasis was placed on economic decentralization in India and the introduction of autonomy in local areas under a single proposal.² Lord Ripan played a key role in the development of local bodies. According to him, local bodies should have more elected members and these bodies should be free from government control. Naturally, there was harmony in the local bodies of Pune, Mumbai, Calcutta etc.

Lord Dalhousy, the Governor General of British India, introduced a number of reforms in India. Among those reforms was the law of 1850. The members of the municipality were selected from the people within the boundaries of the municipality, and the departments of were divided into castes, water supply, road construction, power supply, sanitation, etc.³ According to this law, Pune and Mumbai Municipalities were established.⁴ The port of Mumbai was an important economic center among the British colonies. Pune was also considered important by the British. Of course, the importance of Pune was recognized by the British. That is why the British paid special attention to the Pune Municipality.

Pune Municipality and Jotirao Phule :

Although the Municipalities were established by the Act of 1850, the order for the establishment of Pune Municipalities was issued on 20th May, 1857. However, the actual work started in 1858. Because the wind of the War of Independence of 1857 had spread to the city of Pune.⁵ 'All the members of the municipality were appointed by the government, but the members appointed by this government included the rich and the upper castes. Junior class representatives were not appointed due to their dominance. So no one pays attention to the various issues, problems, health, water system of the lower classes Was not giving⁶. Therefore, Jotirao Phule demanded that the government should get representation to take note of all these and to raise the issues of the lower class people in the municipality itself.⁷ Considering this demand, the government gave the membership of Phule Pune Municipality. Phule became the first member of the junior class in the municipality.

The members of Pune Municipality were called 'Commissioners'.⁸ The post of then Commissioner was vested in both the present corporator and the administrative officer. Jotirao Phule was the Commissioner (Member) of Pune Municipality from 1876 to 1882. As a member of the municipality,⁹ during the drought in Maharashtra in 1876-77, through the joint efforts of the municipality and Satyashodhak Samaj, he accommodated about 2000 children in the Dhankawadi camp. Meals were served to children between the ages of two and twelve. For this, especially Shri. Urvane and Shri. Hari Raoji Chiplunkar, a member of the municipality and Chief Sinappa assisted.¹⁰ Jotirao Phule used to work very consciously and diligently. In 1878, while discussing the budget of the municipality for 1879-80, Phule suggested that two clerks should be appointed on a monthly salary of Rs. 30 and Rs. 20 instead of one. Jotirao was selected by the municipality in 1879 to decide which landfill site to choose in the city of Pune.¹¹ "While enthusiastically participating in the work of the municipality, his Pune Commercial and Contracting Company did many important things for the municipality. These include Katraj tunnel, Khadakwasla dam canal and supply of stone to the dam, supply of lime for the construction of the bridge at Yerawada etc. done Works.¹² Attempts were made to open water for agriculture after completion of canal work at Khadakwasla for the farmers. But farmers are eager to use water. They started demanding fertilizer seeds for agriculture. In 1880, Shri. Hari Raoji Chipalunkar moved a resolution that the election of the executive board of the municipality should be held by the vote of all the members before the commencement of the working year. He was of the view that it was his duty to protect the interests of the poor and to bring resolutions in their interest.

The government was planning to increase the number of liquor shops in Pune. Phule vehemently opposed the idea. Flowers made liquor in Pune city On July 18, 1880, he wrote a stern letter to Plunkett, the chairman of the Pune municipality, against the issuance of the permit. He says, "The municipality has spent a lot of money to maintain the health of the people. However, the city of Pune was not familiar with liquor. Now the liquor cans opened. Therefore, the purpose of the municipality is to take care of the health

of the city. Alcoholism is detrimental to the moral conduct of citizens and is also very detrimental to health. He also instructed the municipality to curb the spread of the drug addiction to some extent. I would be grateful if this resolution was put before the General Body Meeting.¹³ Considering the letter, the municipality informed that no tax can be levied on liquor but no new liquor licenses will be issued. According to the newspaper, it is important that Jotirao draws the attention of the municipality for the first time. The flowers are to be congratulated for this act.¹⁴

As it is in the public interest, taking care that power does not fall into the hands of any company. He was fearless and apathetic. On November 30, 1880, Viceroy Lord Lytton was to visit Pune. On this occasion, the municipality proposed that one thousand rupees should be spent for the felicitation ceremony of Mr. Lytton.¹⁵ 31 out of 32 members said yes. Only Flowers opposed the resolution. Instead, he said, the money should be spent on poor citizens. In 1882, the government appointed a board under the chairmanship of Sir William Hunter to inquire into and reform the education system in India. It is known as 'Hunter Commission'. Jotirao Phule goes before the Hunter Commission as a farmer and a general worker when he is a government commissioner. This incident is a model for today's cooperators, administrators and A social worker is no different. In front of this commission, he says, what did the upper class youth who graduated from the university do? The monopoly of the Brahmin class is seen in government jobs. In order to stop this, people of other castes should be employed in government jobs. The government needs to pay less attention to higher education and more attention to primary education. Elementary education should be compulsory up to the age of twelve years. Due to lack of interest in Marathi and English, Muslims have stayed away from education. Mahar, Mang, Shudra and Atishudra have been almost excluded from schools due to caste prejudice. But the government should start another school for them.¹⁶ He further said that teachers should have passed the examination of teachers. Their salary should not be less than 10 rupees. They should also have basic education in agriculture and health.¹⁷

Tukaram Nathu Naik retired from the Pune Municipal Corporation on 19 July 1882. The Government will publish in the Government Gazette in Madras and Bengal just as the subjects for Matriculation are published in the Government Gazette. At that time, a commissioner by the name of Mr. Sane said that the municipality should show appreciation for the loyal work done by Naik. Push before the committee A resolution was passed to set up a medical college, Phule said, adding that such a college is run by the Madras Municipality. They should inquire how much it costs for such a college. The resolution was passed.¹⁸ While working as a member of the municipality, Jotirao Phule did not have any respect for anyone. It was not the people who covered up the mistakes made in the development work, but it was the transparent administrators and social workers who openly laid bare these bucks. Phule was a conscientious objector and a true trustee of the government's public money.

Conclusion:

The law of 1850 decided to create local bodies in India and in 1857 the establishment of Pune Municipality was ordered. Of course, in 1858, the actual work of Pune Municipality started. Jotirao Phule was a member of the Pune Municipality from 1876 to 1882. He worked in construction, education, health, etc. Excellent work done in the department. From time to time Phule also gave valuable advice in other functions of the municipality. Under his account, Jotirao made special efforts for the upliftment of the poor in the society. At the same time, he did his best to do justice to his position. Whether it was supplying stones to Khadakwasla dam and canal or taking a stand against alcoholism, Phule always took the side of the people in public issues. At the same time, Phule played an important role in important fields like education. Testimony given before the Hunter Commission, there should be a paid trained teacher to teach the students etc. Babi shows his love and passion for education. In short, Jotirao Phule did a remarkable job in the Pune Municipality from 1876 to 1882. You will not find such a good social welfare administrator.

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Impact of Dr. Babasaheb Ambedkar's Conversion: Special Reference to Beed and Osmanabad districts

Dr. Raghunath Venkati Ghadge

Head of History Department, Chhatrapati Shivaji College, Kalamb

Introduction:

Dr. Babasaheb Ambedkar accepted Buddhism on 14th October 1956 after realizing that freedom, equality and brotherhood could not be established in Hinduism despite all efforts. The conversion to Buddhism led to a great ideological revolution in the minds of the newly converted Buddhists. They underwent a major mental change. This change has a solid foundation of thought, a foundation of faith as well as unwavering faith in their leader. This has affected the entire country, as well as Beed and Osmanabad districts. Dr. Babasaheb Ambedkar's followers have been affected as a whole.

Research Objectives: -

- 1) To study the impact of Dr. Babasaheb Ambedkar's the religious thoughts.
- 2) To study the effects of Dr. Babasaheb Ambedkar's conversion on the people in Beed and Osmanabad district.

Research Hypothesis: -

- 1) Dr. Babasaheb Ambedkar's religious views are revolutionary.
- 2) Dr. Babasaheb Ambedkar's conversion has had a profound effect on the people in Beed and Osmanabad districts.

Research Methods: -

A large number of primary tools for this research are direct surveys, Adopted an analytical research approach using direct interviews has arrived in the research paper.

Mental changes: -

The conversion to Buddhism had a profound and profound effect on the newly converted Buddhists. There was a big change in their minds, this is a mental change. "I have accepted the Buddhist Dhamma, I am now a Buddhist, not an untouchable, I have become a real human being. I have now become a man equal to the senior Hindu. I am no longer inferior, not inferior. With my acceptance of Buddhism, my untouchability disappeared. The chains of untouchability on my feet broke. Now that I am a human being, I have come to a world of equality, freedom, brotherhood, justice, and friendship. I am no longer a slave of a senior Hindu; I am no longer a permanent servant carrying the burden of slavery. I am free now; I am free citizen of the independent India.1

Buddhists renounced Hindu deities: -

After conversion, Buddhists completely abandoned Hindu deities. Prior to Dhammadiksha, the untouchable community believed in Hindu deities. But after conversion, they threw away idols, photos and myths of Hindu deities. Making vows to the deities like Marimaya, Mhasoba, Khandoba etc. was completely abandoned and visiting pilgrimage places was also stopped. Abhangas, hymns and ovyas of Hindu deities were given up. Instead of photos of Hindu deities in Buddhist homes, Gautam Buddha and Dr. Ambedkar's photos were appeared. I stopped going to astrologers and looking at time and moments. In the morning and evening in the Buddhist monasteries, people started offering mass worship with candles and incense. People stoped visiting Hindu places of pilgrimage and visit Dikshabhoomi of Nagpur, Chaityabhoomi of Mumbai, Babasaheb's birthplace Mhahu, Sarnath, Buddhagaya, Lumbini, Sanchi, Buddhist caves, Dragon Palace of Kamati etc. 2.

Changes in marriage law: -

Based on the actual survey, it was found that the biggest and most visible change after conversion is the Buddhist marriage ceremony. The neo-Buddhist marriage ritual has been followed, abandoning the oldest and most complicated customs of previous marriages. Buddhist marriage rites are considered an ideal marriage rite. The bride and groom are sworn in to fulfill their duties for a successful family life. The horoscope of the bride and groom is not considered in deciding the marriage. Also, the date and time of marriage is not decided by looking at the almanac. Another aspect of conversion is that the former caste is not taken into consideration when deciding on marriage. This will soon unite the Buddhist community. 3

Superstitions and conversions in Buddhism: -

It is seen that many superstitions in the Buddhist community have decreased after conversion. In the past, sorcerers used to carry ropes around the neck or rod of a sick person, vows were made to the

goddess to cut cocks, goats, embers, incense, auspicious, inauspicious, deeds, ghost farms, pind-dana etc. At present, superstition in the Buddhist community has greatly diminished. Now he does not believe in God. Their belief in God and demons has diminished. Buddhists no longer believe in reincarnation. The marriage of a boy and a girl is decided from the village, from the city, according to the convenience of both the parties. 4

Effects on Addiction: -

Before conversion, the untouchables used to drink palm, alcohol, opium and marijuana. Alcohol consumption has decreased after conversion. It has been found that many educated and uneducated people also drink alcohol. But even non-drinkers make up 30 to 40 percent of the population. Converts call it Buddha Vandana on the day of marriage, naming ceremony, every Purnima. Sikka Padam Samadhiyami |, which means, I take the teaching of abstaining from the use of honey as well as tempting intoxicants. These lines put a little bit of moral pressure on them. So there is definitely a bit of a preventative effect on their drinking. Also Dr. Ambedkar was against alcohol. Due to the habit of drinking alcohol, the untouchables have degraded themselves and the society. They tell women, "Don't feed drunken husbands, brothers, children, educate children, women need both knowledge and learning. Without it, a just society will not happen." 5

There was an educational revolution: -

Dr. Babasaheb Ambedkar says about education, "Education is the highway to eliminate all forms of inequality and achieve social democracy". The conversion at Diksha Bhoomi Nagpur in 1956 brought Buddhists to understand the thoughts of Dr. Babasaheb Ambedkar and Gautam Buddha, because the Buddha is called as knowledge light. The Buddhists have understood this. So he gave importance to education. Dr. Babasaheb Ambedkar had said, "Learn, unite and struggle." This had a huge impact. The level of Buddhist education after conversion is significant. The numbers of graduates are increasing day by day. People of this religion are working in various positions like Vice Chancellor, Registrar, Principal, Member of Planning Commission, Director of Government Department, and Judge. The quality of Buddhism is being realized. 6

An International relation developed: -

Before the conversion, the people from Beed and Osmanabad districts were unknown about the Buddha countries. As the conversion happened the people from the district went to the countries like Japan, China, Shilon, Bhutan, Thailand, Vietnam, Cambodia, Laos, and Nepal, to see the Buddha culture and to learn Buddha philosophy. They are now the residents of that country and established the new relations there. The people from other country are coming to India to see the Buddha caves, Stupas, Chaityas, Viharas. This is the place of Buddha and it has too much importance for the foreigner. 7

Conclusion: -

- 1) An important effect on the converts in Beed and Osmanabad districts is that they have undergone a mental transformation.
- 2) Buddhists reduced their belief in deities.
- 3) The change in marriage system is started as, Buddhism started.
- 4) Converted Buddhists gave importance to Scientifics.
- 5) Staying away from addiction As Buddhist philosophy says, addiction seems to be decreasing.
- 6) A society that used to live in ignorance is advancing in education.
- 7) Behavior is turning towards Buddhist way, leaving the previous behavior. The number of Buddhist monasteries is increasing; all the important events are being held in a Buddhist manner. Changes are seen in the design of houses.

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Dr. B.R. Ambedkar And Temple Entry Issue- Religion In Question

Dr. A. Faridagani

Assistant Professor of History Justice Basheer Ahmed Sayeed College for Women (Autonomous)
Teynampet, Chennai-600 018

Twentieth century witnessed a number of protest movements. The year 1930 was a year of action and reaction in the history of India. It was the age Satyagraha. It was in this year that Mahatma Gandhi inaugurated his great movement for the liberation of the country on March 12, 1930 and transformed the whole country into a theater of passive resistance. In the same year ten days before the Dandi March of Gandhiji, B.R. Ambedkar, the healer of the untouchables, launched his temple entry movement at Nasik.¹

Philosophy of Dr.B.R. Ambedkar'

The life of Bhima Rao Ambedkar was marked by struggles but he proved that every hurdle in life can be surmounted with talent and firm determination. The biggest barrier in his life was the caste system adopted by the Hindu society according to which the family he was born in determined one as untouchable. An untouchable himself, Ambedkar championed the cause of the broken men as he terms the Indian untouchables and fought relentlessly throughout his life to ensure equality, social justice, self-respect and freedom for them. The three words of Rousseau i.e., Equality, Liberty and Fraternity had revolutionized France in 1789. Ambedkar was very much influenced by Rousseau's three words and he decided to bring justice based on equality.² Gandhi described him as "fierce and fearless" and Nehru acclaimed him as a symbol of revolt against all the oppressive features of Hindu society.³ He became convinced that Hinduism and caste systems were mutually inter-dependent. Abolishing the caste system amounted to demolishing the very foundation of Hinduism which could not be acceptable to any Hindu. Thus the eradication of the caste system necessitated the renunciation of Hinduism itself which was a menace to basic human rights like the right of social equality.⁴ He wanted to bring a great change in Hindu society. He was a great personality of benevolent movements. His concept freedom was the freedom concept of Dalits to demand to drink water from a public well just as the Dalits earlier had fought for simple rights of using public roads, transport and schools.⁵

To Ambedkar, social stability depended upon the attitude of men who constituted society. The achievement of social stability meant negation of the caste system in Indian society. So long as there was caste system, the idea of social solidarity and unity was remote. The Mahad Tank Satyagraha, burning of Manu Smriti, Kala Ram Mandir satyagraha for temple entry were some of the movements launched by Ambedkar.⁶

Sufferings of the Untouchables

Ambedkar was dead against that society in which not only man hates man but keeps himself away from the shadows of Harijans and down-trodden. Their paths, residences, wells and temples were separate. The down-trodden had not the courage to come before or raising their eyes up or standing beside to talk with people of higher classes. The doors of the temples like the doors of schools were not opened for them. All these above bad traditions indicate the fearfulness of the then society. They are the impact of caste system on Indian society.⁷

Kalaram Temple Entry Movement

The largest and simplest of the temples is Kalaram temple, built in 1790 by Sardar Odikar of Peshwa. The idol of Lord Rama is in black colour and so it is called Kalaram Mandir. The temple structure is built up of black stones. Ramrath Yatra is being held every year. This temple is located at Nasik which is an important religious centre and attracts thousands of pilgrims annually because of the sanctity of the Godavari River and because of the legend that Rama the hero of the Ramayana epic, lived here for a time with his wife Sita and his brother Lakshmanan. Nasik lies at a distance of 180 kilometres from Mumbai and located at a height of 565 metres above mean sea level. As the Kalaram temple was one of the most orthodox Hindu shrines in Maharashtra, the entry of the scheduled castes was forbidden.⁸ Ambedkar launched a temple entry movement in 1930 at Nasik for the sake of the untouchables. It was a landmark in the struggle for human rights and social justice.⁹

Preparations for this movement had been going on for over three months. Ambedkar was guiding, inspiring and organizing it from Bombay through his letters. The depressed classes at Nasik had formed a Satyagraha Committee and through its secretary, Bhaurao Gaikwad, informed the trustees of the famous Kalaram Temple that they would launch a satyagraha if the trustees did not throw open the temple to the

untouchable Hindus before a particular date. Simultaneously a clarion call was issued to the depressed classes to come to Nasik to assert their right of worshipping shri Rama in the said temple. In response to this call of the satyagraha committee, about 15,000 volunteers and representatives assembled in a specially erected pandal for the depressed classes locality at Nasik. Notable among those present were Deorao Naik, Rajbhoj, Pradan, Shitarkar, Phatit Pavandas and B.G. Kher.¹⁰

Commencement of the Movement

It was Sunday, March 2nd, 1930. In the morning at ten, a conference was held under the presidentship of Ambedkar in the pandal to consider the situation and adopt ways and means for launching the Satyagraha. At noon the conference was adjourned and it again met at half past one. At three in the afternoon, the congregation divided itself into batches of four extending itself over a mile-long procession. It was the biggest procession in the history of Nasik. At the head, the depressed class leaders proceeded in military style. Then followed a batch of scouts. Behind them walked about 500 women satya grahis showing a revolutionary change in their outlook and they were followed by a multitude of processionists enthused with an exalted spirit, but walking with a full sense of discipline, order and determination. As soon as the procession came to the eastern gate of the temple, the District Magistrate, the Police Superintendent and the City Magistrate moved towards the gate of the temple. As all the gates of the temples were closed, the processionists proceeded to the Godawari Ghat. There the procession transformed itself into a meeting. At eleven O' clock that night, the leaders again discussed the issue in all its aspects and decided to launch a non-violent struggle before the gates of the temple.

Valiant Struggle

On March 3rd, 1930, the first batch of 125 men and 25 women was posted at the four gates of the temple and over 8,000 enlisted satyagrahis were awaiting their turn. But the gates of the temple were closed and barricaded, while the satyagrahis squatted at the entrance, chanting hymns and singing bhajans. Nearly 3000 untouchables gathered in their vicinity but the police was alert and kept them at bay. A strong force of armed police was posted at each gate. Two first class magistrates were on duty at the place since early morning to meet any emergency, Reynolds, the Police Superintendent, had shifted his office to a tent pitched right in front of the temple. The touchables too were prevented from entering the temple as the gates remained closed, and their leaders were deliberating behind closed doors to find a way out of the stalemate.¹¹

At night a public meeting of the people of Nasik was held under the presidentship of Dr. Kurtakoti, the Shankaracharya, but it ended in pandemonium due to the predominance of the orthodox people. The *sanatanists* by now had become panicky. They pelted stones and shoes at the meeting. It was felt that even Rama himself would be thrown aside, if he was to tell the orthodox Hindus to throw open the temple to the untouchables.

Rath Yatra of Rama

The Satyagraha struggle continued for about a month. On April 9th, the chariot procession of the image of Rama was arranged. A compromise was patched up between the caste Hindus and the untouchables. It was decided that strong men from both sides should draw the chariot. Thousands of people assembled at noon near the main gate of the temple to witness the spectacle. Ambedkar with his men stood near the gate. But before they could touch the chariot, they were engaged in broils by the riotous elements of the Caste- Hindus. The caste Hindus ran away with the chariot, as secretly planned through a street, narrow, thorny and inconvenient on either side and guarded by the police. A daring Bhandari youth by name Kadrekar broke the barrier of the police and in a moment, crowds of untouchables pursued the chariot amidst showers of stones and captured it. Kadrekar was dangerously wounded and fell down in a pool of blood. Ambedkar was protected by his men, There was violent fighting between groups of untouchables and caste- Hindus all over the Nasik City.

Impact of the Satyagraha

The Satyagraha provoked considerable ill-feeling in the minds of the orthodox Hindus throughout the district of Nasik. As a result of this tension, children of the untouchables were thrown out of schools, roads were closed to them, and necessities of life were denied to them in the markets because they claimed equal rights with all other Hindus. Untouchables in several villages were ill-treated. Despite these sufferings, the struggle at Nasik was carried on. Attempts were being made to persuade both the parties to reach a compromise but so firm was the resolve of the depressed classes that orthodox Hindus had to keep the famous temple closed for a whole year, and the agitation continued right upto the end of October 1935.¹² At last the downtrodden got the facility of entering the temple since October 1935 on account of the continuous struggle and successful leadership of B.R. Ambedkar. Through this historic Satyagraha, Ambedkar wrested the civil rights of the untouchables. This movement resulted in getting representation

for the scheduled castes and tribes in the legislative, executive and the judiciary.¹³ Regarding the temple entry movement, Ambedkar remarked thus : "To accept temple entry and to be-content with it is to temporize with evil and barter away the sacredness of human personality that dwells in them". He regarded removal of untouchability more important than erection of temples. In the same year on 8th August 1930, as the president of the first session of the All-India Depressed Classes Association, Ambedkar expressed great concern at the probability of caste-ridden Hindu oligarchy being granted unrestricted power. He demanded adequate safeguards for the downtrodden untouchables in the constitution and pleaded for direct representation in the councils commensurate with the strength of the depressed community.¹⁴

Ambedkar Versus Gandhi

Temple entry movement was a corollary to the movement for the removal of untouchability and the Poona Pact.¹⁵ Ambedkar opposed Gandhian Satyagraha because he thought that Gandhi had never used the weapon of Satyagraha against the Hindus to get them throw open wells and temples to the untouchables. He said that there was not a single fast undertaken by Gandhiji for the removal of untouchability. When Ambedkar was asked to join Gandhiji's camp, he frankly replied that he vitally differed from Gandhi on many points and said that he would not sacrifice his conscience for his success. He remarked that Gandhi had always discriminated between the constitutional safeguards of untouchables and other communities. According to Ambedkar, Gandhiji wished to retain caste and untouchability.¹⁶ He said that such a man can not be a friend of the untouchables. When the untouchables were launching satyagraha campaigns, Gandhi surprised the untouchables by issuing a statement condemning their campaign of satyagraha against the Hindus. He stated that satyagraha was to be used only against foreigners. Ambedkar believed that Gandhi did not want the untouchables to organize and be strong.¹⁷

Ambedkar regarded the waging of a battle against social evils as his religion. His attitude to the Kalaram Temple entry movement was justified. But he thought that the way to lift the untouchables lay in their social elevation and not in temple entry. His social thought was dominated by his urge to lift the untouchable community and break the shackles of casteism and Brahminism. Thus the Kalaram Temple Entry Movement proved a great battle for regaining the lost rights of the depressed classes from the caste Hindus.

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Dr. Babasaheb Ambedkar's Thoughts on Education

Dr. V. B. Dode

New Arts Commerce & Science College, Ahmednagar

Dr. Ambedkar was one of the great leaders, who made dynamic changes in society. He was not only a social reformer but also a well-known educationalist. He had fully devoted his life for improvement in the condition of downtrodden people in India. He was a great social reformer, educationalist, politician, constitutor and economist. He was keenly interested in education but his interest was not merely limited to academics, he was deeply involved in the ideas of realities. He has his own philosophy on education

Dr. Ambedkar had his own thoughts and views on education, according to him there would be more chances for progress and better opportunities for better life of people. While emphasizing the need of education he puts the forth demand of law of compulsory education. His three principles - be educated, be organized and agitate, occupied not only the first place in the process of education by chance but it generates reason by education only men can be self-enlightened. According to Ambedkar true education safeguards the interest of the humanity and provides bread, knowledge and feeling of equality in the society.

The very objective of education is to bring social, economic and political transformation of individual. Dr Ambedkar was a staunch opponent of casteism, untouchability, social discrimination, social inequality, women inequality, etc. Through education Ambedkar wanted to develop the qualities of justice, equality, brotherhood, freedom and fearlessness for establishing a moral order in society, morality as a goal of education, it should be given due importance. He considered education is very important to eliminate existing social inequality and social injustice in Indian society and to establish equality, brotherhood, co-existence and mutual acceptance in society. Education brings stability in society, good behaviour and character depend upon reason, and reason get its place due to education, experience and interview. So the goal of education are marked by outlook on life and social, economic and political ideas. The development of morality is an important goal of education. He wanted to develop purity of mind in human being. He suggests there should be the rights to each human being about education and learning. Learning should be open to all, and it must be implemented as right for each human being.

Literacy:

A large section of the people in India remained deprived of the right to education for a long time due to the prevailing social inequality in India. Ambedkar advocated literacy as one of the important aims of education. He was the view that one should be literate throughout his life without literacy knowledge cannot spread, without formal education all the achievements and resources of generation cannot be transmitted to the coming generation. Dr. Ambedkar was of the view that education is the birthright of every person and nobody can be denied to attain this right. Realizing the role of education in self-preservation, he said that everyone must have educate and therefore, a democratic country should give the right to education to all in its society without any discrimination.

Emphasis on moral education:

Dr. Ambedkar regarded that education without moral values cannot be called education in real sense. He firmly believed that if due importance to moral values and character building is not given in educating the people, then such an educated person will not be of any use to society. The modern world's knowledge is exploding beyond our imagination. Ambedkar realized the curiosity is the basis of intelligence. It promotes knowledge as well as interest in creating knowledge if a man possesses scientific mind. he can find out effective remedies for solving present day problems. He also believed that training of mind, knowledge and courage are the virtues that education can produce.

Ambedkar was aware of the fact that an unstable and weak body affects mind in several ways and cannot produce rational and humanistic views about life. According to him an educated man without character is more dangerous than a beast, he is a curse to his society, so our character is more important than education. Vitality is necessary for hard work, good habits produce self-confidence. It has always been given an important place in education. In its absence goodness becomes ineffective and man lives a passive life. Knowledge alone can remove ignorance. Therefore, for gaining knowledge, education is necessary and one of the aims of education should be to remove fear for the success of democracy courage is necessary. For establishing quality in society, courage and self-respect is required among depressed classes. Education plays an important role in dissolving fear from one's personality. Courage

without knowledge may do great harm. So, Dr. Ambedkar recommended proper education for the development of courage.

Development of Sense :-

Education is a means through which such a sense of responsibility towards duty may be developed among students. Therefore, one of the many goals of education, it should be essential or pertinent to develop a sense of responsibility towards duty among young generation. This virtue is not important from the point of view of one's own self but from the point of view of the society itself. Our society lacks these virtues. Therefore, these virtues should be developed through education. He believed that education is not only the birth right of every human being but also a weapon of social change.

Women Education:-

Dr. Ambedkar was clear that if half of the country's population remains uneducated in any nation, no country in the world can progress. As a social reformer, he was a strong supporter of women's education. Regarding his idea about the women's education and personality development, it is a remarkable and similar to those voiced by the women liberation movement all over the world. He was in favour of giving compulsory education to women. He advocates general education may be given to them up to matriculation standard and after their needs and abilities should be considered while imparting education to them. He was aware of the special needs of women in education which were not equally considered by other educational philosophers of his time. As a chairman of the drafting Committee of Indian constitution he made the certain provisions for self-dependence of women. Ambedkar's views on education are applicable in modern era regarding the goals, education of Dalit people and empowerment of women. He was a visionary artist whose perspective proved to be successful. He was clear that if half of the country's population remains uneducated, then no country in the world can progress. Being a true patriot and social reformer, Dr. Ambedkar was a strong supporter of women's education. He was well aware that for the progress of the society and the development of the country, it is very important for women to be educated. Dr. Ambedkar, who was a great educationalist and associated with education for lifetime. The study of his ideas towards education is very essential to understand the nature and the progress of education in our society.

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Mahatma Phule : Life and Work

Dr. Milind Mane

Asst. Professor Dept. of English Venkatesh Mahajan Sr. College Osmanabad.

“Without Knowledge, wisdom was lost: without wisdom morals were lost: without morals development was lost; with development wealth was lost; without wealth shudras are ruined; all these disasters are due to lack of knowledge”

(vidyevina mati geli, mativina gati geli, gativina vitta geli, vitta vina shudra khchle, evde anarth eka avidyene kele.)

Mahatma Phule
(Shekaryancha Aasud-1881)

Indian society gained knowledge of new ideas, ethics, material progress and western education after the arrival of Britishers in India. In 1818, the British annihilated the Peshwa and established British rule. After the establishment of British rule in India as a whole and alternatively in Maharashtra too, it came in contact with the western culture. As a result of the educational policy pursued by the British, a well- educated and intelligent generation emerged and the well-educated become aware of the ideas of freedom, equality, brotherhood, humanity and liberalism. While living he began to look at social and religious matters. From that began the process of social awakening and modernization. A class of social reformers emerged for social and religious awakening. The railways, post offices and telegram, roads built by the British here helped in bringing about social cohesion. Mahatma Phule began social awareness in Maharashtra in 19th century, in the twentieth century the tradition was carried forward by Lokhitwadi, Jagannath Shankar Sheth, Balshastri Jambekar, Bhau Daji Lad, Rajarshi Shahu Maharaj and Dr. Babasaheb Ambedkar in real sense. It seems to be going on even today. Mahatma Phule is to be considered one of the most important social reformers in Maharashtra. His performance in the social movement is revolutionary. He dedicated his life to fighting for social chance by eradicating ignorance from the society. He succeeded in this struggle. That is why his performance is revolutionary. This paper aim to focus to study life and work of the earliest and great social revolutionary Mahatma Phule.

His Life:-

Mahatma Phule was born on 11th April 1827, his parents Govindrao and Chimnabai was from Katgun a village from Satara district Maharashtra. The family belongs to Mali caste (a low caste in the Brahminical hierarchy of Hindu society) from the flower business came surname 'Phule' from its original 'Gorhe'. Jyotirao had a brother named Rajaram, the unfortunate children lost their mother when Jyotirao was on a year old. His father denied remarrying even when the tradition of polygamy was prevalent. Govindrao's widowed cousin sister Sagunabai had nursed him with utter care. Not only did she take care of his health but she also inculcated humanism in his mind. Working as an *ayah* (care-taker) in the household of an English missionary she had closely witnessed devotion, sacrifice and commitment to the life of service of the missionary's. She inculcated the same in Jyotirao and prepared him to devote himself to the cause of the poor and downtrodden of the society. It was the need of the time to work for them because the atrocities on the lower caste by higher caste were on its height. His early education was disrupted and began once again in 1841 by the collective attempts of his father, a Muslim neighbour Gafar Munshi Beg and Mr. Lijit now he was admitted to the English School of the Scottish missionaries. He came in contact with higher caste children. Among his early friends were some Muslim children who first made him aware of injustice and high values and meanness of Hindu religion. Jyotirao felt the need to impartially examine the values of Dharma Sanstha. The beginning of English education is a very important segment of his life so his whole life got a twist. He was influenced by Christian humanitarianism, the dedicated life and work of Christian preachers as a student. Phule says, “The Scottish Mission in Pune and the Government institution helped me gain a little bit of knowledge and understand the rights of human

beings". His curiosity was aroused by discussions with Christian preachers. He had a close look at the discussions with Christian evangelists. Simultaneously, he came in contact with the autobiographies of great people like Shivaji Maharaj, George Washington whose patriotism, heroism and generous attitude impressed him. He was greatly influenced by the American thinker Thomas Paine, whose books 'Rights of Man' 'Justice of Humanity' 'Common Sense' 'Age of Reason' taught him dignity of the individual, freedom, equality, justice, natural human rights and responsibilities, intelligence etc. His thoughts became sharp and more radical. Jyotirao had also explored the essence of Paine's political and social thoughts so the term 'human rights' frequently appears in Jyotirao's writings. He was married to Savitribi Phule in when he was thirteen years old and she was barely nine. She was an equal partner with Mahatma Phule in the mission of a life committed to the reform movement that took in Maharashtra in 19th century. He had spent a lifetime for the wellbeing of society and took his last breath on 27th Nov. 1890.

At the wedding of Brahmin friend he received abusive treatment. So his life took a turn. Due to the degrading treatment of *Shudras* in the society, the misery of women, undesirable norms, traditions, inequality he become ideological. His was firm on his role that the Brahmin class was mainly responsible for the misery of the *Shudras*. Therefore, emphasis was laid on creating social awareness among the *Shudras* to improve their lives. As long as they do not become wise by learning, ignorance will not disappear, so there will be no awakening, so Phule started awakening from education. He called for the establishment of schools for Shudras and girls against the social norms of his time. On creating social awareness by describing the dire situation of Brahmins through books in Marathi language like 'Barhmananche Kasab' 'Gulamgiri' 'Shetkaryancha Asood' 'Srvajanik Satyadharm' , 'Ishara', etc.. His emphasis was on awakening through actual action, not just preaching. Dr. Shobha Shinde rightly remarks in her book: Phule's vision encompassed all humanity beyond the barriers of caste, creed, religion or gender. He dreamt of the utopian society in which all inequalities would be removed and where there would be a universal brotherhood. He called upon women, the shudras and atishudras to break the shackles of slavery. He inspired all Indians to work towards the building of egalitarian society and march on the road on progress. He not only worked for female education but searched for new answers to fight the tyranny of patriarchy and the double standards practiced by a male dominated society. He had no pretensions towards philosophical premises or doctrines. He was an activist who practiced what he preached. (Shinde:48:2014)

He was the champion of the noble principals of human equality and human freedom. He is considered to be the 'Martin Luther King' of Maharashtra who revolted for social equality and human freedom.

His work:-

1. School for girls:- Phule started a school for girls in Pune city in 1848 which did not last long. After that he had started three schools. He needed a teacher to teach in this school so he taught his wife Savitribai and sent her to school to teach. The upper caste people did not tolerate that a Shudra woman is running school by leaving her footsteps. They tried each and every means to disturb them but his wife Savitribai accompanied him with great courage in his mission. The credit of the beginning of the first school for girls in India goes to Phule couple.
2. Independent School for Untouchables:- Phule came to know the importance of wellbeing of the untouchables when he was in missionary school. He thought education can bring drastic change and can make them aware of their rights as human beings and that finally resulted in the development of the country. So he started school for them in 1851.
3. Social revolution:- Phule set a goal of social revolution against casteism, untouchability and so on in Maharashtra. He organized some young men, but came to know the lacunas that they can't fight against the armed forces and Britisher so he abandoned the path and decided to change the society through social revolution. In his mission many times he was opposed, treated with contempt and abused by the traditionalist, but he did not deviate from the accepted work. He was conferred the title of 'Mahatma' just for his social revolution by the people of Mumbai.
4. Emancipation of women:- The social status of women in Maharashtra was very poor in Phule's time. The notion that existed at that time for women that she is only objects of pleasure and enjoyment. The woman is inferior to man and her work is limited to child and kitchen. Her condition is worrying; she

did not have the right to education. The notion that education would be corrupted if they were educated. Phule took a stand that should change this.

5. **Child Murder Prevention Home:-** The custom of Child marriage was prevalent during his time. In the outbreak of epidemics, thousands people were killed living behind his young widow wife. These young widows were fall prey to the lust of some close relatives and became pregnant. The widow woman used to throw the baby in order to save themselves from the societal disgrace because it was taboo for widows to give birth. Phule witnessed the condition and began this prevention home in his own house. He declared the widows to come and have a safe birth, everything will be kept secret and their children will be taken care of. He was assisted by Lokhitwadi, Bhandarkar and Tukaram Padwal.
6. **Adoption of a widow's son:-** Phule couple was childless. He was advised to remarry for the sake of heir by his relatives whom he denied. He adopted a son by the Brahmin widow from his prevention home. He named the child Yashwant and taken care of him and later Yashwant was married to a Brahmin widow in 1889.
7. **Member of Pune Municipality:-** Phule was a member of Pune Municipality for six years. As a member he looked after the interests of the poor. In the meeting he presented his opinions fearlessly.
8. **Establishment of *Satyashodhak Samaj* :-** In the nineteenth century the lower class people were treated very badly by the upper caste. He established Satyashodhak Samaj in 1873 to lessen to sufferings of lower caste people. He was the president and treasurer and its membership was open to all.

Other than the above works, he opened his water well for the untouchables, he ran orphanage, his opposition to alcohol, he declares clearly that he is enemy of Brahminism and not Brahmins, his attempts for widow remarriage, he launched library, his attempts for the prevention of untouchability, his improvements for farmers, his work for labour movement, his financial help for draught relief, he opposed the custom of Sutti and polygamy. All his works and movements created consciousness in the lower classes. His attitude of tolerating any injustice is exhausting. He strengthened the voice of untouchables and taught them organize resistance. Mahatma Phule's attacked the legacy of the upper caste and the dominance of the priests, his courage and social revolution was unprecedented. He upheld the principles of humanity and equality throughout his life. He started an all-out movement for the liberation of the *Shudras* which were crushed under the guise of evil norms, traditions, superstitions, atrocities and ignorance in the society. He will always be remembers as a pioneer of social revolution.

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Impact Of Swarnajayanti Gram Swarozgar Yojana On Socio-Economic Development Of The Beneficiaries- With Reference To Kalaburagi District.

Dr. Sangappa. S. Rampure¹ Mahadevappa²

¹Associate Professor and HOD, Commerce and Management Government First Grade College, Shorapur.

²Research Scholar Department of Commerce Gulbarga University, Kalaburagi.

¹rampuress@gmail.com ²68myadi@gmail.com

Abstract

In the long run poverty can be reduced only through the accelerated economic growth of the poor, which is employment intensive. The Ministry of Rural Development has launched SGSY. The SGSY is envisaged as a holistic programme for setting up micro enterprises in the rural areas targeting individual and group both the beneficiaries. Therefore, SGSY is an important tool for combating socio-economic co-ordination, formation of groups helping each other through SHGs, self reliance and eradication of unemployment for attacking rural mass poverty with the potent means for achieving the desired goals. The objective of this paper is to analyse the socio-economic profile of the beneficiaries and to study how it impact the beneficiaries from SGSY programme. Perception of the beneficiaries towards the scheme has been collected through structured questionnaire with 5 point Likert scale. Chi-square test has been used to test the effectiveness of the scheme. The study proves that the performance of SGSY Scheme is effective. But, creativity and experimentation is needed and promotional activity is needed to create awareness on effective utilization of SGSY scheme.

Keywords: Poverty alleviation, SGSY, Socio-economic, income generation, Beneficiaries, Unemployment.

Introduction

The progress of our country has not been uniform in achievement objectives of the poor in India. Admittedly the fruits of growth have not reached to the poor strata of society as expected. This situation did not changed significantly even though there had been emergence of number of programmes for implementing Mahatma Gandhi's ideas about rural development. Thus, eradication of poverty has been a major challenge before the nation ever since its independence. Notwithstanding the impressive progress made by the country on different fronts, poverty continues to be matter of serious concern. Though various reports and publications indicate that poverty in India is one of the declines since independence, the growth in population has kept total number of poor people almost constant in the country. In the long run poverty can be reduced only through the accelerated economic growth of the poor, which is employment intensive. The problem of rural poverty was brought into a sharper focus during Sixth Plan period. Significant programmes was introduced by the Government were Integrated Rural Development Programme (IRDP), Training of Rural Youth for Self Employment (TRYSEM), Development of Women Children in Rural Areas (DWCRA) and Jawahar Rozgar Yojana (JRY). During the Ninth Plan period, several anti-poverty programmes were restructured to enhance the efficiency of the programmes in delivering increased benefits to the rural poor. For a multi-pronged and concerted attack on the poverty, Government of India launched an integrated programme for self employment of the rural poor, effective from 01 April 19999 known as Swarnajayanti Gram Swarozgar Yojana (SGSY). The scheme was amalgamated of six earlier programmes, Integrated Rural Development Programme (IRDP), Training of Rural Youth for Self Employment (TRYSEM), Supply of Improved Tools for Rural Artisans (SITRA), Ganga Kalyan Yojana (GKY), Million Welles Scheme (MWS) and Development of Women and Children in Rural Areas (DWCRA).

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Jayasree K and Sai Harigopal k (2017), "Impact of Swarnajayanti Gram Swarozgar Yougana programme on Employment and Income Generation A Study in Telangana Region of Andhra Pradesh", Osmania University, Pp-7-15. Lesson from the findings of various important evaluations of the six programmes have helped in designing the holistic programme. The purpose of the scheme was to push the rural poor families above the poverty line through organising them into self Help Groups (SHG) with the process of social mobilisation, training and capacity building and provision of income generating assets through a mix of bank credit and subsidy component. The SGSY is a credit based self employment

program basically aimed at families with their income below the poverty line (BPL). The assisted families are expected to come out of the poverty through appreciable levels of incremental income over a period of time. The SGSY, a centrally sponsored scheme of the Ministry of Rural Development, is one of the largest credit based poverty alleviation programme introduced by the government. The SGSY, over time, got restructured as the National Rural Livelihood Mission (NRLM) in 2012. The SGSY a central scheme with cost sharing basis of 75:25 by the central and state governments. The scheme involves selection of key activities and planning of activity clusters. It is implemented through the District Rural Development Agencies (DRDAs) with the active involvement of Panchayat Raj Institution, Banks, line department of the state governments and Non-government organisation and there by emphasise on participation of both formal and informal institution.

While individual families are eligible for inclusion in the programme the SGSY laid great stress on the group approach, i.e., member of SHGs for collective active and for ensuring peer group pressure to adhering to work chic and reap the benefits of scale economy. Under Swarnajayanti Gram Swarozgar Yojana the beneficiaries are known as Swarozgaries and they can be either individuals or groups. SGSY lays emphasis on the group approach, under which the rural poor are organised into Self Help Groups. The list of BPL households identified through BPL census duly approved by the Gram Sabha will form the basis for identification of families for assistance under the SGSY are expected to initiate and sustain the process of social mobilisation for poverty eradication by formation, development and strengthening of the Self Help Groups (SHGs).

Review of Literature

Dr. Mahadev murthy and Ms. Shilpa D. (2017). In his article entitled “An analysis of Swarnajayanti Gram Swarozgar Yojana (SGSY): a study with references to T.Narasipur Taluk, Mysore District”. The objectives of this study to theoretical background and financial performance of SGSY scheme and it also examine the socio-economic profile of the Swarozgaries of SGSY programme and also to analysis the knowledge and attitude of beneficiaries of SGSYs programme. The study is collected primary data through questionnaire. The sample size of the study is 75 respondents of SGSY programme. The researcher uses to analyse data applied Chi-square test, one way ANOVA test and T-test. The study found that the majority of the beneficiaries were positively opined and programme also creates to self employment opportunities among the rural population. It improves the standard of living of the respondents in rural areas of Mysore District.

Jeetendra Patel, S.P.Singh and Sheela Raghuwanshi (2016), in their article entitled “ Impact of Income Generating activities on Livelihood of SGSY Beneficiaries”, the study investigation carried out in Tikamgarh block Madya Pradesh because highest number of beneficiaries of SGSY compared to other blocks. The researcher uses simple random sample to selected 10 villages out of that selected 120 SGSY beneficiaries of dairying as income generating activities. The study found that the overall livelihood status was medium after undertaking diary as income generating activity by most of beneficiaries replied by improvement in human capital, physical capital, social capital, financial capital and food security. The overall high percentage of livelihood status category was increased. Dr. Swapan Kumar Barman (2019), in his article “Impact of SGSY Programme on Economic Welfare of the Household in West Bengal”, objective of this study is the impact on economic welfare of the households in West Bengal by including pre and post SHG situation the researcher uses the multistage random sampling technique used. He selected 519 SHGs members out of 2076 members in selected districts. The researcher found that economic welfare by using of Economic Welfare Index Model and Z test is used for data analysis. The study concludes that the economic welfare of the household belongs to SHGs members of SGSY have been significantly increased during post SHG period. Violina Gogoi (2019), in his article “Impact of Evaluation of SGSY on Socio-economic Development of Rural Poor in Assam” the objective of this study is to know the actual implementation of SGSY and to assess the impact of SGSY on increasing income of the rural poor of selected beneficiaries. The researcher found that the government is not successfully implemented SGSY programme in the selected villages of two development blocks as the study covered. He is also found that there is a difference between theoretical provisions and practical provisions. As per the guidelines almost beneficiaries should belongs to BPL, in case necessary 20-30 percent of the beneficiaries taken from APL. But in practical most of the cases APL beneficiaries are more than the APL members. There is a difficulty in getting the loan and subsidy from the Banks. Dr. Satish kumar and Dr. B.P Sahu (2014), in their article entitled “Problems and Prospects in Implementation of Swarnajayanti Gram Swarozgar Yojana in Haryana” the researcher adopted descriptive research design. He selected 300 SHGs beneficiaries from 15 SHGs group samples. The data was collected through the help of structured questionnaire, interview and extensive observation technique. For analyse and interpretation of the data

researcher uses percentage, mean, standard deviation, chi-square and t-test as statistical techniques. The results of the present study demonstrates that majority of the respondents faced more problems in relation to SHGs. The beneficiaries face problems in getting the revolving fund, lack of family support in carrying out the activities, inadequate training, wrong choice of project, procedural delays for providing loans and insufficiency subsidy amount.

Objectives of the Study

1. To study the socio-economic profile of the beneficiaries.
2. To study the impact of economic factors on SGSY beneficiaries.
3. To study the perceptions of social factors on SGSY beneficiaries.

Hypothesis of the study:

H₀: Impact of Swarnajayanti Gram Swarozgar Yojana is not impact on economic development of the beneficiaries.

H₁: Swarnajayanti Gram Swarozgar Yojana is impact on economic development of the beneficiaries.

H₀: Impact of Swarnajayanti Gram Swarozgar Yojana is not impact on social conditions of the beneficiaries.

H₁: Swarnajayanti Gram Swarozgar Yojana is impact on social conditions of the beneficiaries.

Research Methodology

Research Design	An exploratory research
Sampling Techniques	Purposive sampling
Sampling area	10 villages are selected from Jewargy block, Kalaburagi District
Sampling unit	Individual
Sample size	120 individuals who are the beneficiaries of Swarnajayanti Gram Swarozgar Yojana scheme
Data collection	The required information was collected from primary sources through structured questionnaires with 5 point Likert scale and secondary sources such as concerned website and journals
Statistical tools used	Mean and Chi-square Test
Data analysis tools	Simple chart and percentage

Results and Discussion

Socio-economic Profile of the Beneficiaries:

Table No. 1 sows the socio-economic profile of the beneficiaries under the programme of Swarnajayanti Gram Swarozgar Yojana (SGSY). The total respondents were 120 beneficiaries. In the age pattern, majority of the respondents 48 (40 %) and 41(34.17 %) beneficiaries are belongs to the age group of 30 to 40 and 40 to 50 years, this shows younger generations were more benefited under SGSY programme as compared to adult generation. Out of the total respondents, 43 (35.83 %) of the respondents are male category and 77 (64.17 %) beneficiaries belong to female category. It discloses that female beneficiaries are more as compared to male category under SGSY programme. Further, majority educational background of the beneficiaries were numbering 32 (26.67 %) and 36 (30 %) respondents were pertains to primary and higher primary school. In the context of caste pattern, the majority of the respondents were belongs to SC/ST 59 (49.17 %) and OBC 48 (40 %). Size of the family matter, out of the total 47 (39.17 %) and 62 (51.67 %) were belongs to small (below 5 members) and medium (5 to 10 members). In the pattern of attitude towards SGSY programme, out of 120 beneficiary respondents 61 (50.83 %) were pertains to medium. In the context of ration card, 68 (56.67 %) of the respondents were belongs to BPL cardholders. Out of the total, 54 (45 %) of the beneficiaries are have medium knowledge about the SGSY programme.

**Table No. 1
Socio-economic Profile of the Respondents (F = 120)**

Particulars	Category	Frequency	Percentage
Age	20 -30	15	12.5
	30 – 40	48	40
	40 – 50	41	34.17
	50 Above	16	13.33
Total		120	100
Gender	Male	43	35.83

	Female	77	64.17
	Total	120	100
Education	Illiterate	11	9.16
	Primary School	32	26.67
	Higher Primary School	36	30
	High School	27	22.5
	Graduate and Above	14	11.67
	Total	120	100
Caste	SC/ST	59	49.17
	OBC	48	40
	General	13	10.83
	Total	120	100
Family Size	Up to 5	47	39.17
	5 – 10	62	51.67
	Above 10	11	9.16
	Total	120	100
Which type of Ration card you are holding	Antyodhyaya anna	37	30.83
	BPL	68	56.67
	APL	15	12.5
	Total	120	100
Attitude towards SGSY	Low	35	29.17
	Medium	61	50.83
	High	24	20
	Total	120	100
Knowledge about SGSY	Low	37	30.83
	Medium	54	45
	High	29	24.17
	Total	120	100

Source: Field Survey

Table No. 2
Impact of Economic Factors on SGSY Beneficiaries

Statements	SA		A		N		DA		SDA		Mean
	F	%	F	%	F	%	F	%	F	%	
Improved in income level	44	36.7	47	39.2	15	12.5	10	8.33	4	3.3	3.98
Enhanced asset position	41	34.2	45	37.5	16	13.3	13	10.8	5	4.2	3.87
Increased Savings	41	34.2	44	36.7	17	14.2	12	10	6	5	3.85
Increased business expenses on purchase of inputs	39	32.5	42	35	18	15.0	13	10.8	8	6.7	3.76
Increased domestic expenses	26	21.7	40	33.3	25	20.8	17	14.2	12	10	3.43
Increased employment opportunities	34	28.3	39	32.5	23	19.2	14	11.7	10	8.3	3.61
Promotes the banking habits	48	40	39	32.5	15	12.5	11	9.17	7	5.8	3.92
Promotes repayment of loan	33	27.5	44	36.7	19	15.8	15	12.5	9	7.5	3.64
Increase the financial management talents	40	33.3	38	31.7	18	15.0	14	11.7	10	8.3	3.70
Reduced dependence upon informal finance sources	41	34.2	43	35.8	15	12.5	13	10.8	8	6.7	3.80

Sources: field survey

Likert Scale:

SA: Strongly Agree -05,

N: Neutral – 03,

A: Agree – 04,

DA: Disagree – 02 and SDA: Strongly disagree – 01.

F: Frequency/ No, of respondents and %: Percentage of respondents.

Table 02 shows the perception of the Swarozgaries towards economic factors of Swarnajayanti Gram Swarozgar Yojana. The highest mean value (3.98) is given for the variable that is improved in income level of the Swarozgaries. The lowest mean value is (3.43) is for increased domestic expenses.

1. 39.2 % of the respondents agreed and 36.7 % strongly agreed that income level of the beneficiaries increased.
2. Most of the respondents (37.5 %) agreed that enhanced the asset position.
3. 36.7 % of the respondents agreed that increased savings of the respondents.
4. Out of total 35 % of the respondents are opined that business expenses on purchase of inputs.
5. 21.7 % of the respondents are strongly agreed and 33.3 % of the respondents are agreed that increased their domestic expenses.
6. Out of total 39 % of the respondents agreed and 34 % of the respondents are strongly agreed that increased their employment opportunities.
7. 40 % of the respondents are strongly agreed that programme promotes the banking habits of the respondents.
8. From the total, 36.7 % agreed that it promotes the repayment of loan.
9. Out of total, 33.3 % of the beneficiaries are strongly agreed that increase the financial management talent.
10. From the total, 35.8 % of the respondents are agreed that reduce dependence upon informal finance.

Chi-square Test:

Chi-square Test	61.750
Table value at 5% Significant Level	50.999
d.f	36

The Calculated value of chi-square test (61.750) more than the table value (50.999). The null hypothesis is rejected. Hence, the economic factors of Swarnajayanti Gram Swarozgar Yojana is impact on the beneficiaries overall development.

**Table No. 3
Impact of Social Factors on SGSY Beneficiaries**

Statements	SA		A		N		DA		SDA		Mean
	F	%	F	%	F	%	F	%	F	%	
Improvement in financial literacy	53	44.2	25	20.8	19	15.8	14	11.7	9	7.5	3.83
Improvement in market Knowledge for sale of product	47	39.2	28	23.3	21	17.5	14	11.7	10	8.3	3.73
Role in decision making process has increased	45	37.5	29	24.2	21	17.5	16	13.3	9	7.5	3.71
Better utilisation of available resources	29	24.2	47	39.2	20	16.7	14	11.7	10	8.3	3.59
Increase in capacity building through training	48	40	27	22.5	21	17.5	15	12.5	9	7.5	3.75
Increase in involvement of women participation in social activity	35	29.2	51	42.5	14	11.7	12	10	8	6.7	3.79
Improved women participation in local Panchayat	36	30	51	42.5	13	10.8	11	9.17	9	7.5	3.78
Contributed to women family members education	26	21.7	48	40	21	17.5	15	12.5	10	8.3	3.54
Contributed to women family members health awareness	28	23.3	46	38.3	26	21.7	12	10	8	6.7	3.62
Increase the standard of living	45	37.5	29	24.2	21	17.5	16	13.3	9	7.5	3.71

Sources: Field Survey

Table 03 shows the interest of the beneficiaries about social factors on Swarnajayanti Gram Swarozgar Yojana. The highest mean value (3.79) is given for the increase the involvement of women participation in social activity. The lowest level mean value is (3.54) is for the contribution to women family members education.

1. Out of the total, 42.2 % of the respondents strongly agreed that the improvement of financial literacy of the beneficiaries.

2. 39.2 % of the beneficiaries strongly agreed and 23.3 % of the beneficiaries agreed that the improvement of knowledge for sale of product.
3. 37.5 % of the respondents are strongly agreed that role in decision making process has increased.
4. Out of total, 39.2 % of the beneficiaries agreed that better utilisation of available resources.
5. Out of total, 40 % of the respondents strongly agreed and 22.5 % of the respondents are agreed that increase in capacity building through training.
6. 42.5 % of the beneficiaries are agreed that the increase in involvement of women participation in social activity.
7. 30 % of the respondents strongly agreed and 42.5 % of the respondents are agreed that improved women participation in local Panchayat.
8. Out of the total, 40 % of the respondents are agree that the contributed to women family members education.
9. From the total, 37.5 % of the respondents are strongly agreed that increased their standard of living.

Chi-square Test:

Chi-square Test	59.912
Table value at 5% Significant Level	50.999
d.f	36

The table value is (50999) and calculated chi-square test value is (59.912) more than table. So, the null hypothesis is rejected. Hence, the social factors of Swarnajayanti Gram Swarozgar Yojana is more impact on the beneficiaries overall development.

Conclusion:

From the above facts, it is noted that surly Swarnajayanti Gram Swarozgar Yojana is an integrated programme with a mission of eradication poverty in rural India. The above programme is eradication of poverty as well as developmental activity of the socio-economic factors. Also there is a great emphasis on the involvement of the people of the livelihood based programmes. The functioning of SGSY in Karnataka especially in Kalaburagi district is very satisfactory.

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Dr. B. R. Ambedkar's Agricultural Policy

Shivasharanappa

Assistant Professor of Economics Government First Grade College Sulepeth,

Tq: Chincholi, Dist: Kalaburagi-585324

shiva.nimbargi111@gmail.com

Abstract:

Dr Bhimarao Ramji Ambedkar venerated as Babasaheb was an Indian jurist, economist, political and social reformer. He study about lots of economic thoughts like Provincial Finance, State Socialism, Inclusive Growth, Pooling of Resources, Water Resources and Small holdings and Collective Farming in agriculture. He inspired the Dalit Buddhist movement and campaigned against social discrimination towards the untouchables. He was British India's minister of labour in viceroy's executive council. He was Chairman of drafting committee and considered the chief architect of the Constitution of India. He was independent Indies first minister of law and justice. Dr. Ambedkar has given lots of contribution to Economics. Today's Government and economists are using their economics thoughts from Dr. Ambedkars ideas.

Key Words: India, Economist, Finance, Growth, Reformer Discrimination, Labour, Constitution

Objectives:

1. To study about why Indies Agriculture productivity is low.
2. To study about Causes of small holdings
3. To study about solutions to small holdings problems
4. To understand input output relationship

Methodology:

The study depends upon secondary data's. The secondary data will be collected from various Books, articles, journals, and pamphlets.

Introduction:

In 1918 Dr. Ambedkar published a paper "Small Holdings in India and their Remedies" Adam Smith's "Wealth of Nations" he made a fine distinction between "consolidation of holdings and enlargement of holdings". According to Dr. Ambedkar "Consolidation of holdings" was a practical problem whereas "enlargement of holdings" was a theoretical problem. The latter demanded a discussion of the principles which governed the size of a farm.

Definition of Ideal Economic Holding:

Prof. Jevons, view it from the standpoint of consumption rather than production.

According to Ambedkar, 'In this lies their error; for consumption is not the correct standard by which to judge the economic character of a holding. It would be perverse accounting to condemn a farm as not paying because its total output does not support the family of the farmer thought as a pro rate return for each of its investment, it is the highest.'

Explanation of Small Holdings:

In any discussion on the size of land holdings, the concept of economic holding becomes important. He was very critical of the then existing notion of economic holding which equated a large holding with an economic holding. As he put it "it is believed that a large holding is somehow an economic holding. According to Prof. Jevones has fallen a victim to this notion. He criticized the Baroda Committee report also. The Baroda Committee was appointed to make proposals for the consolidation of small and scattered holdings in the Baroda State. In his sharp criticism of the Report, he said that, "the case with the Baroda Committee is much worse.

Dr. Ambedkar's Contribution to Agricultural economics:

Dr. Ambedkar's significant contribution to agricultural economics lies in his suggestion that input-output relationship should be true economic test. He had, in his mind, factor proportions and their ideal combination. He believed that industrialization would have a beneficial effect upon agricultural development He was worried about the rise in the proportion of India's rural population from 64.4 % in 1891 to 67.5% in 1901 and 71.5% in 1911.

Causes of Small Holdings:

Dr. Ambedkar, the evil of small holdings in India was not fundamental, but was derived from the parent evil of the maladjustment in her social economy. Causes of Small holdings are

1. Population Pressure: he observed that population pressure was the cheap cause of subdivision and fragmentation of landholdings.
2. Income Sources: the absence of alternative sources of income is another cause of subdivision of holdings.
3. Lack of Industrialization: more people were working in small land holdings because of the small number of industries.
4. Low Capital Formation: In view of Dr.Ambedkar, capital arises from savings and that saving is possible where there is surplus. But more labour is working in small holdings of land.
5. Land Revenue: Dr. Ambedkar criticized the land revenue of British Government. According to him, land revenue system was in against of the interest of poor people in India.

These things put a premium on small pieces of land.

Remedies to problems of small holdings:

His remedy to the problem is to transfer the idle labour in agriculture sector to non agriculture channels of production. In his own words “this will in one stroke lesson the presser and destroy the premium that at present weighs heavily on land in India”. One can see in these traces of some of the popular remedies suggested to solve the problem of what came to be known as “discussed unemployment” in 1950s. Dr. Ambedkar also believed that “Industrialization must precede consolidation. It should never be forgotten that unless we have constructed an effective barrier against consolidation.

State Socialism and Agriculture:

Dr. Ambedkar Propounds the concepts of state socialism. The concept envisages the collective farming. With abolition of intermediaries, the state must be the owner of land. The state should distribute these lands to the farms. Farmer should cultivate the farm collectively. The state should supply essential capital to the agricultural sector and the obtained income should be distributed among the farmers. It will lead to solve the problem of Agriculture labours.

Conclusion:

Dr. Ambedkar was much study about the small holdings. And its causes, problems and remedies. He find out the problem of small holdings is not natural it created by some peoples. Then India is more populated country and depends upon agriculture for their livelihood. But here arising the problem of disguised unemployment. He suggested solving this problem by transforming agriculture labour to non agriculture sector. So he suggested establish more industries.

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Dr. Ambedkar's Thoughts on Education : An Overview

Dr.Nasreen B.L. Shaikh

Head Dept. of English Vivek Vardhini Mahavidyalaya, Deoni Tq. Deoni Dist.Latur

Introduction

Dr.Ambedkar slogan was 'Educate, Unite, Agitate' He said, education is what makes a person fearless, teaches him the lesson of unity, makes him aware of his rights and inspires him to struggle for his rights.Ambedkar was a beckoning leader of the untouchables, but he was also much more patriot, scholar, thinker and founding father of the Indian Constitution. Ambedkar emphasizes on secular education for social emancipation. Babasaheb Ambedkar's contribution to the advancement of education in the country is multifarious. Educate, organize and agitate was his burning message. The basic theme of his philosophy of education is inculcating the values of liberty, equality, fraternity, justice and moral character among the boys & girls of all shared. His empowerment refers to increase in the spiritual, political, social, radical, educational gender of economic strength of individuals & communities. He regarded education as a means of to reach the doors of light & perception to remove the regions of darkness and ignorance.

Ambedkar wanted the people to cultivate the values of freedom & equality among themselves; it is possible only through education. Ambedkar, the frontier of 'Dalits', emphasizes for their education. He compares education with the milk of tigress and adds that one who will drink it, won't seat calm. He says, If you want to develop the society then you need to spread up the education. Education eradicates the bias of people which results on to minimize the exploitation, domination of those people who try to take the benefit of the so called illiterate people.

Education reforms opinions, it tries to remove the walls built among the people. If the people get knowledge through education then they can face the problems created by the dominators. 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.

In the days of Ambedkar the educational condition of untouchables was very critical. He was of the opining 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. Further 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."

Ambedkar in one of his speeches addressed 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 and desecration. So it is the duty of the existing government to accelerate by providing education."

Ambedkar's educational philosophy stresses on development of persons & their environment. Dr. Amedbkar strongly believed that education should be provided without any discrimination to all the citizens of independent India. "Education is something which ought to be brought within the reach of every one" was the fundamental educational thought of Dr.Amedbkar.

Dr.Amedbkar believed in liberal education and based on religious inspiration of non-theistic nature. Education according to Dr.Amedbkar was a blend of pragmatism of Dewey and 'dhamma' of Buddha. He thought that education would enlighten his people and bridge the gap between the higher classes and untouchables. While emphasizing on the need of education he puts forth the demand of law of compulsory education. He knew that the problem of primary education is the problem of nation.

Conclusion

The power of making the man free from exploitation and slavery comes from education. Education was the main key to open the doors of light, vision and wisdom. Take education, be united and do the struggle is the main message of his to the society and nation. Ambedkar says that education and society have a bounded relationship because the progress and development of society is possible

only through education. He believed that education can act as an change agent to bring equality in the society. He had done plentiful to awake the depressed class, to make them aware of their situation, to raise their voice and showed them education as a path for their political, economical and social upliftment.

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“Rajarshi Shahu Maharaj: A Great Economic Thinker & Social Reformer”

Dr. Muthe P. R.

Associate Professor & Head, P.G. Department of Economics and Research Centre, Yeshwant
Mahavidyalaya, Nanded .
E-Mail : ajaymeco82@gmail.com

Abstract:

This present research paper is focused on the views of the Rajarshi Chhatrapati Shahu Maharaja on social reforms to the masses and his economic thoughts. Who was great king of Kolhapur Presidency of Maharashtra State in India. It covers the idea of the education to the all, strategies adopted for the providing education, efforts taken for the mass education. It also covers the present relevance and comparison of the ideologies regarding reservation policy, ban on bad customs like Devdasi, Murali, Jogtini etc. He strongly opposed caste discrimination and took many steps to abolish untouchability. He legalised inter caste marriages. His irrigation work, work related to economic development, industrialisation, employability was very appreciable. During his supremacy he made sensible efforts to initiate and sustain a process of economic growth coupled with social justice.

Key Words: Social Justice, Economic Development, Welfare, Untouchability, Discrimination, Sustainable Farming.

Introduction :

Rajarshi Chhatrapati Shahu Maharaj of Kolhapur (1894-1922) was a great king and considered to be the economic thinker and true social reformer because of his social welfare oriented policies regarding different sectors of the state economy. His thoughts, policies and welfare programmes covered areas like infrastructure, agriculture, co-operation, industry, trade, finance, labour, services including education and health. His remarkable work regarding social reforms was also very appreciable. Rajarshi Shahu was considered a true democrat and social reformer. Shahu Maharaj was an able ruler who was associated with many progressive policies during his rule. From his coronation in 1894 till his demise in 1922, he worked for the cause of the lower caste subjects in his state. Primary education to all regardless of caste and creed was one of his most significant priorities. His formative contribution in social, political, educational, agricultural and cultural domains earned him the title of Rajarshi, which was bestowed upon him by the Kurmi Warrior Community of Kanpur.

Objectives of the study:

This present study has following Objectives :

1. To take review of Rajarshi Chhatrapati Shahu Maharaj's Life and Work
2. To study the economics thoughts of Rajarshi Shahu Maharaj.
3. To Study about the Rajarshi Shahu Maharaj's contribution in social reforms.

Research Methodology:

This present research paper is basically analytical and descriptive in nature. In this paper an attempt has been made to examine the economic thoughts and social reforms undertaken by Rajarshi Shahu Maharaj under his supremacy. This present research solely based on secondary data only i.e. reference books, research journals, magazines, research papers, websites etc.

Family Background:

Rajarshi Shahu Maharaj was born as Yeshwantrao in the Ghatge Maratha family, of Kagal village of the Kolhapur district as Yeshwantrao Ghatge to Jaisingrao and Radhabai in 26 June 1874. Jaisingrao Ghatge was the village chief, while his mother Radhabai hailed from the royal family of Mudhol. Young Yeshwantrao lost his mother when he was only three. His education was supervised by his father till he was 10-year-old. In that year, he was adopted by Queen Anandibai, widow of King Shivaji IV, of the princely state of Kolhapur. Although the adoption rules of the time dictated that the child must have Bhosale dynasty blood in his veins, Yeshwantrao's family background presented a unique case. He completed his formal education at the Rajkumar College, Rajkot and took lessons of administrative affairs from Sir Stuart Fraser, a representative of the Indian Civil Services. He ascended the throne in 1894 after coming of age, prior to which a regency council appointed by the British Government took care of the state affairs. During his accession Yeshwantrao was renamed as Shahuji Maharaj. Shahu was over five feet nine inches in height and displayed a regal and majestic appearance. Wrestling was one of his favourite sports and he patronised the sport throughout his rule. Wrestlers from all over the country would come to his state

to participate in wrestling competitions. He was married to Lakshmi Bai Khanvilkar, daughter of a nobleman from Baroda in 1891.

Vedokta Controversy:

When Brahmin priests of the royal family refused to perform the rites of non-Brahmins in accordance with the Vedic hymns, this led to Shahu supporting Arya Samaj and Satyashodhak Samaj as well as campaigning for the rights of the Maratha community. He took the daring step of removing the priests and appointing a young Maratha as the religious teacher of the non-Brahmins, with the title of Kshatra Jagadguru (the world teacher of the Kshatriyas). This was known as the Vedokta controversy. It brought a hornet's nest about his ears, but he was not the man to retrace his steps in the face of opposition. He soon became the leader of the non-Brahmin movement and united the Marathas under his banner.

Economic Thoughts of Rajarshi Shahu Maharaj:

Irrigation Work:

Rajarshi Shahu Maharaj recognises the importance of irrigation in a sustainable farming system in our country as dominance of agrarian economy. He thought that economic upliftment of the farmers depends on agricultural development. Agricultural development depends on the availability of sustainable water sources for their agriculture. Permanent irrigation facilities may lead to get more agricultural production and productivity. Therefore, 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. 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 in present days. Probably due to decreased rain fall and dried up surroundings, it has again become visible for the tourists in the modern day.

Work for Economic Development:

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.

Work Regarding Employment Creation:

Chhatrapati Shahu initiated numerous social reforms in his empire. He is credited with doing much to improve conditions for the lower castes. He patronised and encouraged many artists from the fields of music, cinema, fine arts and folk art. He also ensured suitable employment for students thus educated, thereby creating one of the earliest affirmative action (50% reservation to weaker sections) programs in history. He started Shahu Chhatrapati Weaving and Spinning Mill in 1906 to provide employment. 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.

Rajarshi Shahu Maharaj Works Regarding Social Reforms:

Rajarshi Shahu strongly believes in social equality and opposed caste discrimination and took many steps to abolish untouchability. Rajarshi Shahu made great efforts to abolish the concept of caste segregation and untouchability.

Work for Equality:

Rajarshi Shahu was a strong advocate of equality among all divisions of society and refused to give the Brahmins any special status. He removed Brahmins from the post of Royal Religious advisers when they refused to perform religious rites for non-Brahmins. He appointed a young Maratha scholar in the post and bestowed him the title of 'Kshatra Jagadguru' (the world teacher of the Kshatriyas). This incident together with Shahu's encouragement of the non-Brahmins to read and recite the Vedas led to the Vedokta controversy in Maharashtra. This dispute brought a storm of protest from the elite strata of society and vicious opposition to his rule. Rajarshi Shahu was influenced by the works of Jyotiba Phule, and long patronized the Satya Shodhak Samaj, formed by Phule.

Work for Reservation:

The practice of Reservation was first introduced in modern India by Rajarshi Chhatrapati Shahu Maharaj in his own kingdom from 26 July 1902. The idea of reservation came from Mahatma Jyotirao Phule, but the task of implementing this idea was undertaken for the first time by his intellectual heir and

follower Shahu Maharaj. He declared his intention of implementing 50% reservations (excluding four jatis of Brahmins, Parsi, Shenvi, Prabhu) in his kingdom. Out of some 664 princely states that existed at the time in India, only two kingdoms were just and fair to Bahujan Samaj, one was Karvir and another one was Baroda. Both belonged to Marathas. Shahu Maharaj always was against class and caste discrimination and worked for social equality and justice.

Work for Free and Compulsory Education :

At the time of Rajarshi Shahu Maharaj the Brahmin was the most significant community who takes education and take over the charge of the almost administrative positions in British rule in India. And they are enjoying the good status in that period and other community people are excluded at all. Hence, the Rajarshi Shahu Maharaj thought about the circumstances and he realized that without providing the free education to the socially backward community it was not possible to include these people in education and administration and process of economic development also. Hence, he taken the decision about providing free education to the masses.

Rajarshi Shahu not only took Initiatives for free education but also he provided compulsory education the deprived people are not aware about the benefit to them of getting education. He realized the facts about education as merit good. Hence, the Chh. Shahu decided to provide education as compulsory merit good to the all. He advised that free and compulsory primary education is the only invigorating tonic that will enable the lower classes to throw off this incubus of the past and he strongly believed that no country had made progress without education. Chh. Shahu Maharaj was offering scholarships and freeships to the students those belongs to economical backward class. As well as his work for women education, support for higher education, agricultural education, technical and industrial education, education for equality is very adorable.

Work for women's Emancipator:

Rajarshi Shahu Maharaj also known as women's emancipator because he worked about to empower women community through providing free education to them. He introduced very revolutionary laws to elimination of women abashment, exploitation and injustice to them. He even made many changes in Hindu Code Bill in 1920 accordingly. In 1917 he legalised remarriages and widow remarriages in his Princely State. He also introduced a law banning the practice of Devdasis (a tradition where a girl is offered to God) Murali, Jogtini etc. He introduced Remarriage Registration Act in 1917 to inspire widows remarriage in society, really that's decision made revolutionary changes in women's life thereafter. Rajarshi Shahu Maharaj had been strong supporter of inter-caste marriages, in this concern he provided legal support to Hindu and Jain inter-caste marriages, marriages between Marthas and Dhangar caste etc. He announced economic support to such newly intercaste married couples. He was against child marriages so he decided minimum 18 years to be the legal age for marriage of girls. Therefore, Rajarshi Shahu Maharaj known as real women's emancipator.

Conclusion:

Chhatrapati Rajshri Shahu Maharaj was visionary and really democratic in nature and he have to ambition of social change through the education. Rajarshi Chhatrapati Shahu Maharaj was a true visionary social reformer. His remarkable efforts for the welfare of backward classes and his genuine contributions to educational, social and even agricultural reforms like water harvesting will pathway to the new generation as well as politicians to build better nation. Chhatrapati Shahu Maharaj was a reformer in deeds and not just in words. Despite being a king of the Kolhapur Princely State, he was a democratic ruler. Dr. Ambedkar appropriately described him as the 'Pillar of Social Democracy'.

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Political Philosophy of Dr. B. R. Ambedkar and its contemporary relevance

Vijay N. Patil
Research Scholar

Abstract:

Dr. B.R. Ambedkar and his philosophy is very close to the common people of India. As he is chief architect of Indian constitution, he consolidated the values of equality, liberty, fraternity, dignity in the constitution itself. His philosophy, we witnessed in mass movements when there is injustice to poor, depressed and minorities. Vision of the great leader gives a progressive nature of society where man is at its central place. His vision and philosophy creates the path of emancipation for suppressed and oppressed people.

Keywords: Political Philosophy, Ambedkar, Depressed classes, Democracy, Secularism

Introduction:

Dr. Bhimrao Ramji Ambedkar (1891-1956) was born in the untouchable Mahar Caste in Maharashtra on 14 April, 1891. He suffered all kinds of social humiliations in childhood as well as in his subsequent life on account of the stigma of untouchability. He successfully completed his Graduation from Bombay University and went on to do his Masters and Ph.D. from Columbia University in U.S.A. A unique thinker of the world who himself suffered much humiliation, poverty and social stigma, right from his childhood, yet he rose to great educational and philosophical heights. He was a revolutionary social reformer who demonstrated great faith in democracy and the moral basis of a society. He was chairman of drafting committee of the constitution and known as the father of the Indian Constitution. He embraced Buddhism, recasting it to respond to modern and socially emancipatory urges, with hundreds of thousands of his followers and paved the way for its resurgence in Modern India.

Political Philosophy of Dr. B.R. Ambedkar:

Political Philosophy is the study of human ideals and thought which underlines the political systems and institutions. It also deals with moral phenomena of human behaviour in society. It is a system of interrelations between different aspects of problems of human life, activity and thought. Dr. Ambedkar was not a philosopher in the generally accepted sense. Also, his objective was not theory building. He developed his ideas about man, society and their interrelationship. He was having all ingredients of thinker and philosopher. Dr. Ambedkar was not only a thinker but a determined social engineer and a great reformer. His social and political philosophy was not dogmatic and more pragmatic in nature. He fought for depressed classes and down trodden masses. So, he tried to bring ideals of his thought into realities of life. He always tried to strike balance between thought and action. Though not a philosopher in the conventional sense like Plato and Aristotle, his political philosophy is an expression of vital human problems and issues.

His views on Man and Society:

Dr. Ambedkar sees Man is chief subject and object of his study. He had a mission in his life that was 'Man Making'. He expressed that every man should have an opportunity to live dignified life. Individual and individuality is key feature of his philosophy. Therefore, Dr. Ambedkar's political philosophy is based on the recognition of the fact that man and man alone constitute the basis of all social relations. Man should have life of self-respect, liberty, justice and equality. Man is not a means to an end but an end in himself. It is man who gives meaning to society. He aims the society without discrimination, tyranny, oppression, injustice, superstition and all sort of privileges. To get this, he believes in rationality of man who is part of society. He declared that it is duty of man to fight for injustice and all ill traditions in the society so that the harassed and oppressed are released from bondage. He himself followed same mission along his life with great devotion of which we remember him as great fighter for social justice and emancipator. Thus, Man is the most important component of society and focal point of his social and political philosophy. Dr. Ambedkar agreed with Aristotle, "More than political and religious, Man is social animal. He may not have, need not have religion; he may not have, need not have politics. He must have society; he can't do without society". He conceived that a society which is a spiritual whole that does not ignore the essential parts, however small they may be. If they are ignored and ill-treated it will impair the harmony and unity in society. Such discriminatory attitude would promote disharmony and disunity. For harmony in society, there should be common standard and modes of life among all the sections of a society. He criticised the Hindu religion which consists of caste system which has discriminatory attitude

towards untouchables and shudras. He defines the standard of society on the basis of equality, fraternity and dignity of Individual. Thus, Emancipatory nature of man and development of society is at focal point of his social and political philosophy. This views are extremely relevant in Indian society and polity in contemporary times still it have caste inequities and injustices.

His views on State and Government:

Dr. B.R. Ambedkar makes distinction between state and society. State is necessary but he put it at secondary level. He considers society is more important than state. According to him, state is essential organisation in democratic way of life. State is extremely important when society is in disorder and lawlessness. He does not accept the view that state is an end in itself and man as its means. On contrary, state is a means to individual good. He advocated strong and stable state, state has to provide security against external aggression and controls internal disorder. He expects people to obey the laws made by the state organisation that is government for well-being of individual and society. He does not hold the organic view of state as held by Hegel, Green and Rousseau. Dr. Ambedkar supported parliamentary democracy and negated hereditary rule. He considers parliamentary form of government is more democratic than any other form of government. Parliamentary system accommodates diverse interests of all which naturally required for large country like India. It provides for self-government which is representative government. He held that good government can't be substitute for self-government. He envisaged a federal polity in which interests of minorities could be protected. It maintained balance between dependence and independence among different parts of the federal state. Functioning of state in normal times as federal and in emergencies it becomes unitary in nature. Vision of the leader Ambedkar while drafting constitution shows significant relevance today. We are progressing in democratic polity successfully because of foundations made by Ambedkar at that time.

His views on Natural rights and Law:

Dr. Ambedkar was a greatest champion of human rights in 20th century. His foremost idea of philosophy is social justice based on humanism. His theory of rights is based on assumption that every individual has certain inalienable rights. They are natural and inherent. According to him, right to life, liberty and equality are natural and inherent rights of individual. He fully agrees with John Locke when he says the purpose of government is to protect natural rights. Ambedkar recognised natural rights as fundamental rights which is protected by constitution itself. Law is the instrument through which state machinery is formed and maintained. Law determines the relation between Individual and State. It creates and promotes peace and justice in society among different sections of the society. Law regulates the life of whole society. Law keeps everyone in its limits, including governing class. Ambedkar believes that law and state depend upon the wishes of the people. He expressed that law is an obligation which depend upon the social and moral conscience of the people. Law directs the ideas of right and wrong in society and thus affect the morality of the people. He stresses the harmony between law and people for which constitutional morality dominates in people. He expects citizens should obey law and state machinery works on principle of equality before law. These natural rights and conception law consolidated in constitution itself by the father of the constitution. In contemporary times, it directs correctly to the political class and law making legislature and civil society.

Dr. Ambedkar's views on Democracy and Secularism:

Dr. Ambedkar was a liberal democrat, an ardent believer in democracy. His view about democracy is comprehensive and rational. For him, Democratic principle is bed rock of justice. His vision of democratic society is based on equality before law. Democratic society maintains moral order in the society. Ambedkar writes, "Democracy is not merely a form of government. It is primarily a mode of associated living of conjoint communicated experience. It is essentially an attitude of respect and reverence towards fellowmen". In democracy, there is lot of discussion and debate happens, views of last man can be considered. In his address to the Constituent Assembly he said: "...On the 26th January 1950, we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality. In politics we will be recognizing the principle of 'one man one vote, and one vote one value'. In our social and economic life, we shall, by reason of our social and economic structure, continue to deny the principle of one man one value. How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political democracy in peril. We must remove this contradiction at the earliest possible moment or else those who suffer from inequality will blow up the structure of political democracy which this Assembly has so laboriously built up". He considers social and economic democracy are tissues and fibers of political economy. According to him, political power is key to all social progress. His idea of democracy relates to social realism, reason and human experience. He accepted the theory of state socialism instead of

communism or capitalism for achieving economic equality and prosperity. He was against the personality cult in the politics which hampers the larger interests of the society. Dr. Ambedkar was a man of religion, though not in sense of fanatic. He believes in religion based on humanistic values and principles. It should not be religion on prescriptions, rites, rituals, ceremonies and god and goddess. He opposed to organized religion and idol worship. There is no place for fanaticism and irrationalism in religion. He believed that religion based on principle of enlightenment is true religion. He advocates religious tolerance and co-existence of all religions. For him, through secular path only religion can become useful and can survive. State should make laws such that law and religion is in harmony, if they clash with each other then it leads to conflict. So, religion becomes counterproductive. He provides for freedom of religion in constitution of India for citizens (Article 25-28). Therefore, religion has most important function of improving the social conditions of people and society. He plead that state should follow a policy of tolerance towards all religion. It should not have religion for itself that is there should not a state religion.

Conclusion:

Dr. Ambedkar influenced by the ideas of prof. John Dewey at Columbia university, Kabir, Jotiba Phule whom he described 'greatest shudras of India', John Locke, fourteen constitutional amendment in US constitution, French revolution, Economist J. M. Keynes, R. A. Selghman, and the great English Parliamentarian Edmund Burke. Ideas of Buddhism likes equality, fraternity, liberty, non-violence more influenced than French revolution. These influences on him helped to build up a philosophy based on a synthesis of rationalism and empiricism, idealism and realism and humanism, materialism and spiritualism, individualism and socialism, and nationalism and internationalism. His philosophy was guided by a kind of social dynamism. It was one of solving the problems of the social and political ills of mankind even today. A combination of thought and action in led him into practical politics. His Political philosophy gives pragmatic and realistic approach to solve the problems before Indian Political class and institutions.

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Dr. B.R. Ambedkar as a Social Reformer and Nation Builder

Dr. (Ms.) Subhashree Panda

Assistant Professor (Management), Parala Maharaja Engg. College, Berhampur, Odisha

Abstract

Dr. B. R Ambedkar is the great leader of the nation with vision. He is social reformer, educationist, politicians, and economists. He is a great thinker and never allow his thoughts to be overshadowed. He is a crusaders against all types of exploitation and oppression. He has occupied a unique and unparallel position in minds of the people all over world. The present paper is an attempt to explain the contribution of Ambedkar to the Indian society.

Key words : Nation, Social reformer, Leader, Constitution

Bhimrao Ramji Ambedkar was born on 14th April, 1891 in the military cantonment town of Mhow, of Madhya Pradesh in a Marathi family. He was also known as Babasaheb Ambedkar, popularly called as 'Baba Saheb' by his supporters. He was born into a poor low Mahar (dalit) caste, 14th and last child of family. He was treated as untouchables. His father Ramji Maloji Sakpal, was an army officer and mother Bhimabai Sakpal. As he belongs to the town of Ambadawe in Ratnagiri district of Maharashtra, his father registered his name as Ambadawekar in school, even his original surname was Sakpal. His birth anniversary is celebrated as a public holiday, known as Ambedkar Jayanti or Bhim Jayanti and celebrated all over the world. In 1897, Ambedkar's family moved to Mumbai. He passed his examinations and went to high school, only untouchable enrolled at Elphinstone High School. During his schooldays, he is not being allowed to sit inside the class, given little attention by teachers. In 1912, Ambedkar obtained his degree in economics and political science from Bombay University and in 1913, he moved to the United States. He had earned doctorates in economics from both Columbia University and the London School of Economics. He was the first Indian to pursue the doctorate degree in Economics abroad.

As Ambedkar belongs to caste which is considered as untouchables, and his early childhood was passed with the incidents of caste discrimination. So, this had a great impact on him. He dedicated his life for the upliftment and empowerment of the Dalit. In 1927 he started his movements against untouchability. He also fight for untouchable community, the right to bring water from the main water tank of the community and right to enter Hindu temple. In order to highlight caste atrocities, in 1920 he started a newspaper called Mooknayaka (leader of the silent). He is also considered as a social reformer who worked for social equality and eradicating discrimination based on caste. He is raising the voice for the social and political rights of the Dalit. He opposed the classic Hindu text, the Manusmriti for the caste discrimination and "untouchability", and burned copies of the ancient text. In 1956, Dr. Babasaheb Ambedkar converted to Buddhism, initiating mass conversions of Dalits and inspired the Dalit Buddhist movement. His initiation in Buddhism with his 8,50,000 supporters, was the largest conversion in the world. A great Buddhist monk "Mahant Veer Chandramani", who initiated Babasaheb to Buddhism. He called Ambedkar "the modern Buddha of this age". In 1932, British announced the formation of a separate electorate for "Depressed Classes". The "Depressed Classes" are considered as untouchables among Hindus. They are known as Scheduled Castes and Scheduled Tribes according to the India Act 1935, and Indian Constitution of 1950.

Ambedkar was a visionary, and major architect of the Constitution of India. He played a pivotal role in campaigning as well as contributing significantly for the establishment modern India. He took 2 years and 11 months to draft out the Indian Constitution, for which he is known as "Father of the Indian Constitution". He was influenced by the John Dewey for his work on democracy. In 1951, Finance Commission of India was established by Ambedkar. Ambedkar strongly oppose income tax for low-income groups and contributed to Land Revenue Tax and excise duty policies. He significantly contributed to the land reform and state economic development. He also opined that the caste system divided laborers and this division impeded economic progress. For the development of the power sector in India, Ambedkar established the Central Technical Power Board (CTPB) and Central Electricity Authority. In order to become self-sufficient, he emphasized on having trained engineers. According to him, for the upliftment of India, agriculture and industrialization were important. According to the Ambedkar, the progress of a community is determined by the degree of progress women have achieved. Ambedkar raise his voice for the safeguards of the women. His vision has been described in the article 14, 15, 1 and 16 of the Indian constitution. In his paper entitled "Casts in India: their mechanism, genesis and

development”, Dr. Ambedkar described how women are being treated cruelly in the name of *sati*. The emphasis on gender equality has been laid upon Preamble, Fundamental rights, Fundamental duties and directive principle of state policy of the constitution. Equal rights for the inheritance of the male and female has been laid upon the Hindu Succession Act. In 1948, Ambedkar introduced Hindu Code Bill for the confinement of the property rights to the women.

Ambedkar is strongly believed and favour the education for all . In 1982, by an act of Andhra Pradesh State legislature , Ambedkar Open University was established. Dr. Ambedkar had command in 64 subjects and knowledge of nine languages such as Hindi, English, French, German, Gujarati, Marathi, Persian, Pali, and Sanskrit. In 1990, Ambedkar was conferred Bharat Ratna posthumously, India’s highest civilian award. The various collection of Ambedkar's writings and speeches has been published by the Education Department of Government of Maharashtra in different volumes. The books written by Dr. Ambedkar is also published by Ministry of Social justice. Some of the books written by Ambedkar was as follows :

1. Castes in India : Their Mechanism, Genesis and Development
2. Bahishkrut Bharat (India Ostracized)
3. Federation Versus Freedom
4. Thoughts on Pakistan
5. Ranade, Gandhi and Jinnah
6. Maharashtra as a Linguistic Province
7. Buddha Or Karl Marx

In a nut shell, B. R. Ambedkar is a social reformer, scholar, politicians and religious thinker. He is a nation builder and insisting on the social change. Through various role, assignments, writings , he is bringing societal change with the combination of actions and thoughts.

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Jyotirao Phule Views on followers of Truth

Dr. Sunil Raosaheb Raut

Department of English Baburaoji Adaskar Mahavidyalaya, Kaij Dist Beed

Jyotirao Govindrao Phule is rightly called Martin Luther King of Maharashtra. He strived all through his life to bring out drawbacks in the execution of customs, traditions and religious beliefs among Hindus. He tells his followers not to follow old texts, custom, traditions etc blindly. He tries to awaken people and teaches them how to practice truth and not-violence. He wrote books to instruct people.

The present paper deals with Jyotirao's thought on Truth. In his book Sarvajank Satyadharma he deals with truth in detail. The researcher translates the content of this book into English to explain how he tells importance of Truth to his followers.

Jyotirao Phule wrote poems, letters, prose, ballads, leaflets, with a particular purpose. He wants to tell people that they are simply cheated by priests in the name of God and religion. Illiterate and ignorant people too follow instructions of selfish priests and instead of following the path of truth they waste their time and money doing rituals and worshipping stone or metal idols of imaginary gods and goddesses

Jyotirao Phule's book Sarvajank Satyadharma tells that truth is the basis of all religions. All the holy books like the Geeta, the Koran, the Bible, etc tell us the truth but that may not be absolute or thorough truth. Phule is not atheist. He doesn't criticize different religions practiced by humans. He thinks truth is the basis of all the religions and so the followers should resolve to practice truth as the universal religion. Truth is Creator's religion. Truth gives us light and power. Sans truth is darkness. Men practise many religions. They follow advice of prophets or priests. Still they are not happy. Phule tells his son Yashwant that unless men practice truth they cannot obtain bliss. Practicing religions is like practicing truth. Phule advises people to practice any religion they like. They should tolerate diverse thoughts and religious beliefs. He insists on people not to give up practicing truth. We know that people discriminate others on the basis of region, caste, creed or religion. They do injustice on women and low caste people in the name of religion. Jyotirao criticizes this attitude which weakens the bond of unity between men and their communities. In 'Sarvajank Satyadhama Pustak' Jyotirao speaks on various topics which are related to human life. He guides people what to practice and what not to practice. The characters in this book are real persons. They ask him many questions. Jyotirao gives them answer and their discussion helps us to know Phule's views on different topics. His answers are his thoughts and his observations regarding life and existence of humans on this earth.

In the beginning of the book, there is a dialogue between Jyotirao and his son, Yashwant. He wants to know the secret of human happiness. Every living creature is in search of bliss. Men too desire to obtain bliss. While giving answer to the question asked by his son Yashwant, he quotes his poem. It is given below.

Akhand

Truth is our habitat.

It is parental houses for religions.

Many pleasures are found in the fair.

They are rooted in truth.

Truth is the basis of happiness.

Sans truth is darkness.

Truth is power.

It defeats arguing men.

Followers of truth can

Outwit cunning men.

Imposters know that truth is powerful

So they are envious of it.

A villain adverbs truth and creator.

He cannot obtain bliss.

Jyoti requests people

Not to practice hypocrisy like hypocrites.

Jyotirao tells that humans emanate from Truth. All religions are originated from Truth. Hence they consist of truth. Our joys are based on truth. Truth is summum bonum of our existence. Without truth there is darkness. Truth is power. It empowers men so they can defeat arguing men. They can outwit cunning men

too. Imposters know the truth is powerful. They are jealous of it. Villains dislike both the truth and God so they cannot enjoy true bliss.

Jyotirao Phule tells the characteristic features of the followers of truth. He tells certain qualities of those who follow truth in day to day life. Hence it is easy to identify which person professes truth and with one skirk it. Jyotirao tells these rules deliberately to teach us how to identify persons. Sometimes we take imposters to be followers of truth. In order to alert us from being cheated by fake people Jyotirao tells us qualities of the followers of truth. These are given below.

1. A follower of truth accepts the truth that creator made all living creatures and enabled all creatures to exercise their human rights.
2. A follower of truth doesn't believe the sun or any other planet in solar system or a bizarre star or stone or metal idol of God as Creator himself. He/she doesn't worship such objects.
3. A follower of truth does not prevent others to use creator's things. He neither waste His things offering them on his idols nor chant his name repeatedly.
4. A follower of truth is generous as he/she allows others to use Creator's things sufficiently. They allow people to express their sincere thanks to Creator and also they allow them to sing His songs.
5. A follower of truth avoids harassing other creatures without rhyme or reason. He/she considers every creature as offspring of Creator.
6. A follower of truth believes that Creator has given us political and religious liberty. None can curtail others neither lawful human rights nor do they torture others. None can cause any loss to others.
7. The creator ensures us human rights. No persona or a group of persons can exert pressure on others. A follower of truth does not snatch others' rights.
8. Humans are created by creator. Every woman should exclude one man whom she desires to marry and treat all other men as her brothers. Every man should exclude one woman with whom he desires to marry and treat other women as his sisters. A follower of truth believes in this principle.
9. The creator gives us liberty to express our thought or to write our thoughts in books. A follower of truth gives support to those who express their thought openly.
10. A follower of truth believes in Creator made system which in operational in this world. He/she does not discriminate anybody on the basis of his religion or political ideology.
11. A follower of truth accepts the truth that Creator is the maker of universe. He enables everyone to pursue government posts or other positions in the field of religion. He/she believes that men obtain posts as per their capacities.
12. A follower of truth does not suppress others when he demands his rights or they profess his religion or he struggles for his freedom. He/she does not oppose the government when it tries to give him protection. He/she supports the government when it punishes oppressors and protects properties of the poor and weak.
13. A follower of truth gives respect to persons who give respect to their parents. They take care of their parents and give elders respect.
14. A follower of truth stays away from sedative objects- bhange, opium, liquor. Without taking doctor's advice he/she does not consume any kind of narcotic drug. He or she does not get inebriated and does not do injustice on others. He or she does not give addicts respect.
15. A follower of truth does not kill other men, animals, beetles, except 'fleas, bedbugs, pests, scorpions, snakes, maneater lions, tigers, jackals, and murderers. He/she does not advocate violence or support killers.
16. A follower of truth does not tell lies to others for his/her personal gain or to cause loss to others. He/she does not give help to liars.
17. A follower of truth does not commit act of adultery. He/she does not give respect to adulterer, or adultress.
18. A follower of truth does not commit act of theft. Nor do he gives help to thieves.
19. A follower of truth does not set others estate on fire. He/she does not befriend with arsoners.
20. A follower of truth does not overthrow power of just rulers or those who work as their representatives. He/she does not incite innocent men to rise against the rule. He/she knows its consequence. Thousand of men are killed and their families live in troubles when a bread winner dies. A follower of truth does not give any help to such mutineers.
21. A follower of truth does not believe in fake religious books. They do not believe men who are reluctant to those books to others. Some men bluff others telling that they have authored useful books. He/she does not believe in scheming men.

22. A follower of truth does not consider their kiths and kins, relatives, friends, siblings to be noblest and holiest persons. He/she does not consider others to be low, mean and unholy.
23. A follower of truth does not deem others to be their slaves. He/she does not read books which advocate slavery. He/she does not support inhuman custom of slavery.
24. A follower of truth can be a teacher. He/she treats his/her students equally. He/she does not discriminate students on the basis of their castes. He/she condemns discriminatory policies in schools.
25. It a follower of truth (is a judge by profession he is not lenient) while giving punishment to criminals. He/she gives justice to the innocent. He/she doesn't practice favoritism.
26. A follower of truth considers farmers and occupationists to be noblest persons because they work hard to earn their bead. He/she gives respect to occupationists because they help farmes.
27. A follower of truth does not demean men who assist cobbler. They adore these hard working men.
28. A follower of truth is not idle. He/she does not pretend to be pious, cheat people in the name of in propitious planets or write books on astrology.
29. A follower of truth does not pretend to be a fake Rishi. He/she does not suggest medicines to bluff simple men. He/she does not give them ash or turmeric powder.
30. A follower of truth does not perform rites and rituals to please imaginary gods and goddesses. He/she does not perform useless rituals, rites etc. to bluff ignorant devotees.
31. A follower of truth does set not quarrels. He/she does not incite ignorant men, He or she shuns their company.
32. A follower of truth does not practice discrimination against anybody on the basis of food, clothes, region, religion or gender etc. He/she deals with others fairly.
33. A follower of truth does not practice discrimination against anybody, he helps lapers, disabled men end orphans and gives help to poor, diseased and needy persons.
34. Conclusion:
 - a. Jyotirao Phule worships truth as God. According to him Truth is Creator. Phule thinks that truth is the basis of human existence and it is the religion of Creator. He appeals his followers to follow the rules. Phule himself practiced the principles of equality, human rights, freedom, truth and non-violence. His thoughts are useful to awaken people and set them on the path of peace and progress.
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Dr B. R. Ambedkar's Thoughts on Gender equity and Social reforms.

Laxman Baburao pawar
Shankarrao Patil Mahavidyalaya Bhoom.

Dr. B. R. Ambedkar rendered yeoman service to uplift the downtrodden and especially for women. Being born in a Dalit family of western India, he was a boy humiliated by its high cast's school fellows as a scholar he had studied western culture, political thoughts social, economic condition and felt ashamed about the Indian social system including cast system and critical lively hood of women. After getting doctorate from Columbia University he joined Baroda public service, but he was ill-treated by his high cast colleagues and turned to legal practice. He devoted his life for untouchables, the people who were far away from the stream of progress he considered to Mahatma Phule, Saint Kabir lord Buddha as his Guru. He decided to devote his life for the depressed classes and women. he was firmly committed to the idea of equality liberty and fraternity being the chairman of constitution rafting committee, Dr. Ambedkar played avital role to give justice to scheduled caste scheduled Tribes and women. He recognized the importance of education for the progress of community.

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

Gender equity is the process of being fair to men and women to ensure fairness, strategies and measures must often available to compensate for women's historical and social disadvantages that prevent women and men from other wise operating on a level field equity leads to equality. Dr. B. R. Ambedkar was a symbol of revolt against all oppressive features of Hindu society. 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. Ambedkar Argued for extensive economic and social rights for woman. He stated that women should be given all round development importantly social educational, 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. His western education and deep understanding of the western philosophies helped him to evolve as a visionary who had developed clear idea for the emancipation of the Dalit and women in India. He could translate many of his ideas and visions into specific policies and institutions during his stents as the architect of Indian constitution and as the first law minister of India. In the past women were treated like animals, their placing in the society was not as a other human being see had no rights “Dhol, ganwar, Shudra, pashu, narri, ye sab tadankeadhikari” Ramayan written by Tulashidas from this Quote we can understand status of women. She had no rights in the property of father

As a Law minister of Independent India He tried to break the barriers in the way of advancement of women in India. He led Down the foundation of concrete and sincere efforts by codifying the common civil code for Hindus and principle is capable for extension to other section of the Indian Society. He believed that socio-cultural forces Artificially construct gender relation, by considering women's equality both in formal and substantial sense, he included special provisions for women while all other general provision are applicable to them as to main. Hence there are Articles like 15 (3), 51(A)(C), 16 and soon he incorporated the values of liberty, Equality and Fraternity in the Indian Constitution.

Dr. Ambedkar tried an adequate inclusion of women's rights in the political vocabulary and constitution of India. i.e,

Article 14 – Equal rights and opportunities In political Economic and social sphere

Article 15 - Prohibits discrimination on the ground of Sex

Article 15(3) – enables affirmative discrimination in favor of women

Article 39 – Equal means of livelihood and equal pay for equal work.

Article 42- Maternity relief, etc.

Dr Ambedkar tried best to give equal rights to women later Hindu marriage Act 1955, the Hindu succession Act 1956 Hindu Minority and guardianship Act 1956, Hindu adoption and maintenance Act 1956 these acts were passed in Assembly for women.

“I measure the progress of community by the degree of progress which women have achieved” – **B. R. Ambedkar.**

Education is the most powerful Instrument to change the life of women. Dr. Ambedkar recognized importance of education for women without which all round development of women will not be possible.

It is a must to maintain and protect chastity, dignity, and modesty of women. As a result of Dr. Ambedkar's efforts towards women empowerment co-education started. Girls from villages and low families are able to complete their education Government is supplying package of concessions in the form of free supply of books, uniforms, hostel facilities, mid-day meals, Scholarship, etc. Many universities such as Mother Teresa women University, SNDT women University have been established for the development of women and their higher education. Lord Casey said, "Ambedkar stands as the fountainhead of wisdom and knowledge".

In his speech delivered in the constituent Assembly of 25th November 1949 he said, "political democracy cannot last unless their lies at the base of it social democracy". He mention one man one vote and one vote one value policy. But this will not be possible without equality in economic and social condition. Miserablepeasants labor, women should get equal facility then nation will progress equally and everyone can get chance to participate in the stream of development. As a result of Dr. Ambedkar's efforts for women empowerment, women actually participated in Indian freedom movement. Dr. Ambedkar evoked the self-respect and firm determination of women. He found education Institutes, inter cast marriage and enterdine as methods which may illuminate casts and patriarchy, maintained through endogamy He taught women Buddha Dharm and religious philosophy. Women like VenubaiBhatkar and Renubai actively put their issues confidently. He formed Bahishkrit HitkarnisabhaIn 1924 to work for the social, political equality of depressed people and promoting their economics interest.women started participating in satyagrahas and also launched womens association for untouchable women for spreading education and awareness among them. The MahadSatyagrah for temple 1927, many women participated in it. Even Hindu woman named shandabaishindewas participated in the mahadsatyagraha. In that satyagraha other fifty women were participated and they decided to burn Manusmriti which humiliated women and shudras. In January 1928 women's Association was formed. RamabaiAmbedkar was the president of women's association. Many women in association actively participated Kalam Temple Entry satyagraha and were arrested to send jail with men Radhabaivadale boldly expressed her feelings in that press conference and was ready to sacrifice her life for rights. In 1942 Dalit Mahila conference was organized and 25000 women attended. On 6th January 1945 the All India untouchable women's conference was arranged in Mumbai he was pleased by the efforts of Dalit women. He emphasized to reconstruct Hindu Society on the basis of equality rather than social reforms he lighten the fire among the downtrodden as well as women as they were ready to ask for their human rights

Kings ley davis said, "by social change we mean only such alteration as occurs in social organization that is structure and function of society". That means social organization can change the society with its structural and functional efforts here organization play whiten role in the transformation of society. DrAmbedkar founded educational and social organization for the social, political, economicalchange In society he evoked the low cast people as well as women to achieve their rights to live as human being.

"There is no doubt in my opinion that unless you change your social order, you can achieve little by progress, you cannot mobiles the community either for defense or offence you cannot build anything on the foundation of cast you cannot build up nation; you cannot build up a nation, you cannot build up morality. Anything that you will build it on the foundation of cast will cracks and will never be a whole". Dr B. R. Ambedkar Through this Dr. Ambedkar Argue that the current form which thrush on" endogamy" and "membership" by autogny" was adopted by leading other groups. After long discussion he decided to accepted Buddha Dharm with his followers. He tried to abolish bad tradition in hindu community. But he was on opinion that to solve the problem of his community Buddhism. Dr. Ambedkar Accepted double community reform, on the reform of Hindu people and the new reformation and modernization. The tradition of Sati widow remarriage, child marriage etc related the social reform of Hindu community His struggle to Hindu community which was with flock evil tradition. "if you believe in living a respectable life you believe in the selfhelp which is the best help". For that education is must. Ambedkar famous slogan was "Educate, unite, and Struggle". Relishing the importance of education Dr. Ambedkar founded to colleges in 1945. Dr. Ambedkar thoughts are relevant not only for the Dalit community but for the entire. Dr. B. R. Ambedkar devoted his life for the down trodden, women and for all in the country his thoughts and works about social reforms, women empowerment are milestone in the history of India.

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Dr.B. R. Ambedkar as a Pioneer of Modern India

Dr. Mukund A. Devarshi

Head, Department of History, Kholeshwar Mahavidyalaya, Ambajogai, Dist. Beed.

Bhimrao Ramji Ambedkar was born in lower caste, on 14 April, 1891. The Mahar caste in which Ambedkar was born was considered as one of the untouchable castes in India. This caused many problems in Ambedkar's higher education. He received scholarship from Sayajirao Gaekwad, Maharaja of Baroda, through which he attended Columbia University, USA, and later on he managed to study at the London School of Economics.

In England he perceived a doctorate and also became a barrister. After returning to India he engaged himself in the removing of untouchability from Indian society. Soon he became the supreme leader of the untouchables in the society. To assemble his followers he founded organisations such as the, Independent Labour Party, Bahishkrit Hitkarni Sabha and later All India Scheduled Caste Federation. He engaged himself in various social reforming activities such as Satyagrahas, foundation of many educational institutions and transmitted his views from newspapers like the, 'Bahishkrit Bharat' and 'Janata', 'Mooknayak'. He played vital role in the shaping of the Indian Constitution. He was also the Law Minister of India . In 1956, he converted himself in Buddhism and requested his followers to follow the same. Dr. Ambedkar was a political leader, social reformer, scholar and thinker. He has contributed much more on various social and political issues. 'Annihilation of Castes', 'Buddha and His Dharma', 'The Untouchables', and 'Who Were the Shudras', are his more important writings. Besides, he had published many other books and booklets propagating his socio-political views. His philosophy was based on equity and liberty. Mahatma Jyotirao Phule and Lord Buddha had deep influence on Ambedkar's views on society, religion and morality. Ambedkar's personal experiences formed his own philosophy for the downtrodden untouchable community.

His contribution to the Welfare of Labourers & Framing Labour Laws:

The condition of workers was his main focus during his period as the Labour Member of the Governor-General's Executive Council. He insisted for the reduction of the factory hours from 14 to 8 hours. He is also credited in framing various laws for welfare of women labours, such as Women and Child Labour Protection Act, Women Labour Welfare, and Maternity benefit for women. Indian Factory Act was also framed under his guidance. Due to his untiring efforts, National Employment Agency (Employment Exchange) came into fact. Dr. Ambedkar enacted Coal Mines Safety (Stowing) Amendment Bill on January 31st, 1944 for the benefit of the mine workers. He brought the Mica Mines Labour Welfare Fund On 8th April 1946, which helped the workers with housing, water supply, education, entertainment, and co-operative arrangements. He is also credited to introduce various welfare initiatives for workers such as providing them with Dearness Allowance (DA), Leave Benefit to Piece Workers and Labour Welfare Funds.

He brought the Indian Trade Unions (Amendment) Bill in 1943 for the compulsory recognition of trade unions. Apart from the above mentioned initiatives, other significant measures taken by him these are: Health Insurance Scheme, Factory Amendment Act, Labour Disputes Act and determination of minimum wages. Dr. Ambedkar's concern for work force in the industrial sector was also driven by his determined faith in industrialization and modernization as an antidote to the caste system. His key concern was that Dalits should leave the feudal-agrarian sector and migrate to cities to find employment in the newly rising modern industrial sector as a mean to socio-economic mobility.

Reforms in Agriculture and Land:

Dr. Babasaheb Ambedkar had made in-depth study of Indian Agriculture, wrote research articles, organised Seminars and Conferences in order to resolve the troubles of farmers, he also led farmer's movement. His opinions on agriculture can be found in his article "Small Holdings in Indian and their remedies" (1917) and also in "Status and minorities"(1947). According to Dr. 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. On the other hand, small size land become productive if these resources are available in more numbers. With this idea the 'Land Ceiling Act' has been passed after Independence. He also talked about the slavery and exploitation of Labour. His other ideas for solving agriculture problem is collective farming, water, seeds and fertilizers by the government, economic holding of land or equal distribution of land, Provision of money, cultivation of waste land by allotting waste land to landless

labour. Large scale Industrialization, minimum salary to labours, control and regulation of private lenders of loan to farmers.

Views on Economics:

Dr. B.R. Ambedkar was the first Indian to be awarded a PhD in economics abroad. He argued that agricultural and industrial growth could enhance the Indian economy. He stressed investment in agriculture as the primary industry of India. His D.Sc thesis “The problem of the Rupee: Its origin and solution” explores the causes for the Rupee’s fall in value. He calculated the loss of development caused by British rule. Ambedkar founded the Finance Commission of India in 1951. He opposed income tax for low-income sections. According to him, the caste system divided labourers and slowdown economic progress. He emphasised a free economy with a stable Rupee which India has adopted freshly. He advocated birth control to develop the Indian economy, and this has been adopted by Indian government as national policy for family planning. He stressed equal rights for women for economic development. He laid the foundation of industrial relations after Indian independence. Dr. Ambedkar was an economist and had written three influential works on the Indian economy namely: 1st Administration and Finance of the East India Company, 2nd The Problem of the Rupee: Its Origin and Its Solution and 3rd The Evolution of Provincial Finance in British India. The institution of Reserve Bank of India (RBI) was based on the ideas that Dr. Ambedkar has presented to the Hilton Young Commission. He was also the architect of Finance Commission of India, which is among the most important constitutional bodies.

B. R. Ambedkar and Indian Constitution:

For drafting of the Indian Constitution, on 29th August, 1947, the Constituent Assembly selected a ‘Drafting Committee’ with the seven members including Dr. Ambedkar for preparation of a draft of the constitution of the independent India. When, Pandit Nehru and Sardar Patel were thinking of inviting Sir Guor Jennings, as internationally acclaimed constitutional expert of that time. When they approached to discuss with Gandhi, he has told them “why they should be looking for foreign experts when we have the right person within India an outstanding legal and constitutional expert Dr. Ambedkar”.

Dr. Ambedkar has stamped his sign of talent and vision in drafting Indian Constitution. His statesman qualities can easily be visible in each and every article of Indian Constitution. He preferred the parliamentary system of England rather than the Presidential System in America. He strongly supported for federal system. He said, “The Draft constitution is, Federal Constitution is a much as it establishes what may be called Dual polity. This Dual polity under the proposed constitution will consist of the union at the centre and the states at the periphery each endowed with Sovereign powers to be exercised in the field assigned to them respectively by the constitution.

Dr. Ambedkar stated about Article no.32 that “It I was asked to name any particular article in this as the most important an article without which the constitution would be a nullity I would not refer to any other article except this one. It is the very soul of the constitution and heart of it”. He clarified about the criticisms of The Directive Principles of state of policy as “whoever captures power will not be free to do what he likes with it. In the exercise of it, he will have to respect these instruments of instructions which are called Directive Principles. He cannot ignore them. He may not have to answer for their breach in a court of Law. But he will certainly have to answer for them before the electorate at election time”. Dr. Ambedkar said about independent Election Commission that “the greatest safeguard for purity of elections, for fairness in elections, was to take away the matter from the hands of the executive authority and to hand it over to some independent authority”. He remarked about the constitution as “It is workable, it is flexible and it is strong enough to hold the country together both in peace time and in war time. Indeed, if I may so, if things go wrong under the new constitution, the reason will not be that we had a bad constitution what we will have to say is that man is vile”.

Thought on Women Empowerment:

Dr. Ambedkar as the law minister of India played the role in the formation of the Hindu Code Bill, which was introduced in the constituent assembly. It established the equality of men and women in all legal matters, and right to adoption to women, right to divorce, provided for the equal inheritance for men and women and put an end to a variety of marriage systems prevailing in India and legalized only monogamous marriages. When he faced with strong opposition from the orthodox people, he skilfully argued that he is proposing the rights which were not enjoyed by the Hindu women in the past. But orthodox people succeed installing the bill and Dr. Ambedkar chose to resign from the post of the law minister rather than diluting the rights of women as proposed in the bill.

The bill was divided in as four separate bills and then summated in parliament – The Hindu Marriage Act, 1955; The Hindu Succession Act, 1956; The Hindu Minority and Guardianship Act, 1956 and The Hindu Adoption and Maintenance Act, 1956.

The view and work on Water Policy:

When World War II ended, there were many challenges for India, such as re-establishing the economy; including improvement in agriculture, development of industries...etc. For this, the Reconstruction Committee of Council (RCC) was established. Dr. Ambedkar was a member of RCC and was assigned the role of the President of 'Policy Committee for Irrigation and Power.' Dr Ambedkar was directly involved in framing of the objective and strategy of economic planning and water and electric power policy as a Cabinet Member in charge of the Labour, Irrigation and Power portfolio during 1942-46 and he played a vital role in formulating useful policies for the overall development of India.

A major achievement of Dr. Ambedkar while he was the Labour Member of the Viceroy's Executive Council was the creation of two powerful technical organisations, namely the Central Waterways, Irrigation and Navigation Commission (CWINC), which were forerunners of the present day Central Water Commission and Central Electricity Authority. To establish such organizations was not an easy task and surprisingly he did that within a very short span. Dr. Ambedkar with his political status, immense concerns and high Scholarship was successful in persuading the provinces to have an all India policy, to develop the instrument of River Valley Authority to manage the project on inter-state rivers for multipurpose development and with active participation of the Central Government. In the establishment of the Central Waterways, Irrigation and Navigation Commission (CWINC) on April, 1945 Dr. Ambedkar and his Department laid down the foundation for a new water policy on the eve of independence preparing the ground for the prosperity of the emerged nation.

Ambedkar as a Writer:

Some of his major writings are as follows: (1) Untouchables or the Children of India's Ghetto, (2) Small Holdings in India and their Remedies, (3) Ranade, Gandhi and Jinnah, (4) Manu and the Shudras, (5) Essay on Untouchables and Untouchability : Social, (6) Buddha and Karl Marx (7) Statement of Evidence to Royal Commission on Indian Currency, (8) Revolution and Counter Revolution in India, (9) Buddha and his Dharma, (10) Who were Shudras ?, (11) Paramountcy and the Claim of the Indian States to be independent, (12) Philosophy of Hinduism, (13) History of Indian currency and banking, (14) The Untouchables : who were they and why became untouchable?, (16) Federation versus Freedom, (17) The Evolution of Provincial finance in British India : A Study in the Provincial, (18) Notes on Acts and Laws, (19) Preservation of social order, (20) Caste in India : their mechanism, genesis and development, (21) Annihilation of Caste, (22) Ancient Indian Commerce, (23) Pakistan or the Partition of India, (24) The Constitution of British India, (25) India on the Eve of Crown Government, (26) Need for check and balances ¾ article on linguistic state, (27) Maharashtra as linguistic provision, (28) Riddles of Hinduism, (29) Lectures on English Constitution, (30) Communal deadlock and a way to solve it... etc. His works are extremely vast enough to portray the depth of his studies, wisdom, the clear thought and greatness of his qualities.

Conclusion:

Dr. B. R. Ambedkar's political thoughts have given rise to various political parties, literature and unions that are still active across India. Some Indian Buddhists honoured him as a Bodhisattva, although he never claimed it himself. During the late 1990s, some Hungarian Romani people under the inspiration of Ambedkar's thoughts, started to convert in Buddhism. Dr. B.R. Ambedkar lived a short yet most remarkable life. He rose up from dust, from being treated worse than an animal to becoming the father of the Indian Constitution. Dr. B.R. Ambedkar was truly a multi-faceted personality. A great National leader and patriot, a veritable reformer of Dalits, a great author, a enormous political philosopher, an immense educationalist, a great religious guide and above all a great humanist of all times. All these shades of Dr. B.R. Ambedkar's personality had strong humanist underpinnings. Critics of Dr. B.R. Ambedkar have totally ignored his humanistic instincts and strong humanitarian approach behind his every act or speech throughout his life. Thus, we can say that Dr. B.R. Ambedkar was one of the pioneers of Modern India.

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Dr. Babasaheb Ambedkar's Educational Thoughts

Manoj Kisan Gaikwad

Abstract-

The view of education in life of Dr. Ambedkar which has impact on Indian society. It is rightly said education is the backbone of successful society. Dr. Ambedkar was of the view that primary and secondary education play a vital role in the progress of the nation but, in view of education. Dr. Ambedkar said that higher education leads to the prosperity and ambiguity of the society. Education with view to society and intellectual based in terms of wisdom. So in order to fulfill the desire he found many institutions in the way. Which gave path of success and glory. He thought that as 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. The educational thoughts of Dr. Ambedkar are more realistic pragmatic than idealistic.

Key words : Idealistic, Legal Education, , Religious And Cultural Education

Introduction

An apt way of introducing the educational thoughts of Dr. Babasaheb Ambedkar would be reiterating/recalling his welcome speech at Milind Mahavidyalaya thus pointing out the value of education in the following words: Coming as I do from the lowest order of the Hindu Society, I know that what is the value of education. Education is the corner stone of progress and upliftment. It leads to increased awareness and social consciousness of the people and provides for more responsible leadership of the nation. Ambedkar knew well that the more the education, the more the chances for progress and the easier the opportunities for his people. But since he thought that by giving his people political power, the problem of their education would be automatically solved through Governmental efforts and agencies, he devoted his time and talent more to securing political rights than to securing educational uplift. Ambedkar thought that education was of tremendous importance as a foundation of progress. 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. Mahatma Jyotirao Phule also described the indispensability of education for the redemption of the Dalits in the following words : "For want of education, their intellect deteriorated for want of intellect, their morality decayed, for want of morality, their progress stopped for want of progress, their wealth vanished all their sorrows sprang from illiteracy. Babasaheb always held that education should be co-related to the social; political and economic needs of a developing nation. 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.

Aims of Education

Ambedkar upheld the democratic concept in education propounded by Dewey. Any education given by a group tends to socialize its members. Thus it is the responsibility of the society to impart education. Ambedkar himself was an example of what education could do to the under-privileged section of the society. He observed "An educated man without character and humility is more dangerous than a beast. If tremendous this education is detrimental to the welfare of the poor, the educated man is a curse to society. Character is more important than education.

Primary Education

Primary education occupies a significant place in the educational reconstruction of a developing country. It is the primary education which is the first stage of the entire superstructure of educational setup in India. The object of primary education is to see that every child that enters the portals of a primary school does not leave it only at a stage when it becomes literate throughout the rest of his life. According to him, unless the 'Compulsory Primary Education Act' was established, and the transfer of primary education to the school boards was stopped, the education of the depressed classes would achieve a great set back in India. According to Indian Constitution (Art.45) Primary education refers to "free and compulsory education for all children until they complete the age of fourteen years..

Higher Education

Babasaheb stressed upon the minds of his people, the importance of self respect and self-elevation. 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. He founded the People's Education Society 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 People's Education Society 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.

University Education

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. Dr. Ambedkar said that the aim and function of the University education should be

1. Teaching done in universities is suited to adults,
2. It is scientific and impartial in character,
3. Filling the mind of the student with facts or theories.

On December 16, 1952 Ambedkar addressed the students' annual gathering at the Elphinstone College on the Problems of modern Students. He appealed to the students to reorganize University ideas to meet the requirements of the modern world and to make the University a place for knowledge and not a centre for training clerks. Those guardian who cannot foot the bill. The ambition of such a dwindles students into the bleak reality of an office clerk and typist. Thus the idea of morning college was introduced by him for the benefit of such students.

Library as an Educational Institution

A Library is a building or room equipped for housing books and other materials of communication and for reading, listening or viewing purposes, a collection of books of various kinds, a collection of films, recordings. There is no denying the fact that Library occupies a very prominent place in the educational setup at present. In a dynamic approach to teaching. Library is an essential part of school. It not only supplies enriched materials in all fields of study but also supplies materials in all levels of difficulty. He was of the opinion that library was an educational institution itself, so he always stressed on well-equipped libraries to be affiliated to all his educational institutions. He introduced co-curricular activities in almost all his institutions along with academic activities. He did not believe in mere bookish knowledge in the educational process. Along with formal education he strongly believed in educating the masses through mass media. Like most of the leaders of repute he too started four newspapers. This was his weapon to propagate the ideas and launch struggles against social and political tyranny.

Legal Education

As Dr. B.R. Ambedkar worked as Professor in Law Colleges, and later as the Principal of the Government Law College in 1935. He had taken keen interest in the problems concerning law at that time. He was considered a great jurist. He put his radical views on Legal Education in an article under the title 'Thoughts on the Reform of Legal Education' in the Bombay Presidency. As regards the curriculum for a complete course of legal education, he said that a lawyer should possess a correct understanding of the fundamental principles. A grounding in general knowledge, the art of orderly presentation of the subject and precision in stating facts, ability to express oneself in clear language and relevancy of the answers given to the questions asked. Observing further he said that a lawyer must have a legal mind, he quotes Augustine Birrell who says; 'A legal mind chiefly displays itself by illustrating the obvious, explaining the evident and expatiating on the common place.'

Education of Women

The women of any country have an important contribution in the progress of that country. It is the women who are capable of building such children who may lead the country to the path of progress and prosperity. Educated women makes the family and the society cultured. The utmost expansion of women education is necessary for the achievement of all sided development of India. In ancient India, education of women had made a great progress. Scholars are even of the view that it is the Buddhists who have the credit of making the first organized effort in the field of women education because they made proper provision of education for the Buddhists female monks. In 1904, Annie Besant established central Hindu Girls School at Banaras and Prof Karve established S.N.D.T. women's university at Pune. All India Women Education conference was organized in 1927 and demands were made for providing different types of education to women. Ambedkar was a believer in women's progress. He measured the progress of a community by the degree of the progress which women achieved. These thoughts of Dr. Ambedkar clearly shows that he too strongly believed that if women were educated the entire family will be educated.

Religious And Cultural Education

Ambedkar said, I consider the foundation of religion to be essential to life and practices of society. Religious awakening and social reform became the corner-stone of his whole thinking process. Dr. Ambedkar was of the opinion that "Education was a sword and being a double-edged weapon, was dangerous to wield. So an educated man without character and humility was more dangerous than a beast. Religion is not an opium as it is held by some. What good things I have in me or whatever have been the benefits of my education to society, I owe them to the religious feelings in me. I want religion but I do not want hypocrisy in the name of religion".

Knowledge as the Foundation of a Man's Life

Knowledge is the accumulated facts, truths, principles and information to which the human mind has access. Ambedkar observed that knowledge was the foundation of a man's life and every effort must be made to maintain the intellectual stamina of a student and to arouse his intellect. The educational thoughts of Dr. Ambedkar are more realistic pragmatic than idealistic. He never believed in mere bookish education. He knew the importance of informal education along with formal education. He laid proper stress on technical and military education also. He encouraged co-curricular activities in all his institutions to enlarge the sphere of knowledge. Thus he was one of the great educationists of India. He believed that education was one of the strongest means to uplift his community as well as the whole nation.

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Dr. B. R. Ambedkar Ideas About Religion And Emergence Of The Caste System In India

Syamili.S

Research Scholar in History, Department of Kerala Studies, University of Kerala, Kariavattom,
Thiruvananthapuram-695581, Kerala, India

Email:Syamilirajesh53@gmail.com

Abstract

Dr. Ambedkar himself was a great philosopher who had generally studied its nature and scope and religion is designated as man's faith in a power beyond himself, or a belief in an Everlasting God. The elementary and decisive nature feature of religion believes in the supernatural. This article detailed study of the Dr. B.R. Ambedkar ideas of religion and the emergence of the caste system in India. Professor Bettany has demarcated "Religion broadly as man's attitude towards the unseen and whatever moments he believes or attitude produce don his conduct or on his relations to equivalent men" Ambedkar took religion to mean "The advocating of an ideal scheme of divine governance the aim and objective of which is to make the social order in which man live a moral order".

Introduction

This paper deals with the ideology, philosophy and the way of rational thinking of Dr. Ambedkar regarding the inevitability of Caste system, Religion and its importance in the social life and philosophy of Religion. Bhimrao Ramji Ambedkar was an Indian jurist, economist, and social reformer who fought economic and social perception against the untouchables in India's Hindu society, and who later renounced Hinduism and stimulated the Dalit Buddhist Movement. In the light of the foregoing, it appears that history in the modern sense may not be the best approach to understand Hinduism.¹ Ambedkar assisted as chairman of the drafting committee of the Constitution of India, and Minister of Law and Justice in the first Cabinet of Jawaharlal Nehru from 1947 to 1951. He is also mentioned to by the honorific Babasaheb. Ambedkar was a creative student, earning doctorates in economics from both Columbia University and the London School of Economics, gaining status as a scholar for his research in law, economics and political science. In his early career, he was an economist, professor, and lawyer. His later life was marked by his political activities he became elaborate in campaigning and negotiations for India's independence, publishing journals, advocating political rights and social freedom for Dalits, and causative significantly to the formation of the state of India. In 1956, he converted to Buddhism, initiating mass conversions of Dalits.

Methodology

The current study adopted analytical methodology of Historical research. Moreover, the study reconnoitred theoretical perceptions and methodological advances reflected in the recent social science researches. Both primary and secondary sources used to find out the research problematic put in the body of the article.

Religion

Ambedkar said in 1935 that he was born a Hindu but would not die a Hindu. He viewed Hinduism as antyrannical religion and started to consider conversion to any other religion. In Annihilation of Caste, Ambedkar claims that the only lasting way a true casteless society could be achieved is through abolishing the belief of the sanctity of the *Shastras* and denying their authority. Ambedkar was precarious of Hindu religious texts and epics and wrote a work titled Riddles in Hinduism in 1954 to 1955. Ambedkar viewed Christianity to be powerless of fighting injustices. He wrote that it is an incontestable fact that Christianity was not sufficient to end the slavery of the Negroes in the United States. A civil war was essential to give the Negro the freedom which denied to him by the Christians. The method of counting Hindus in Precise was highly problematic. According to the Census Commissioner in 1891, this was done through the procedure of successive prohibiting whereby Hinduism was defined as the large residuum that is not Sikh, or Jain, or Buddhist, or professedly animistic, or comprised in one of the foreign religions.²

¹Klaus.K. Klostermaier. (2006). "*Hinduism: A Short History*". England. One world Publications. P.5.

² Will Sweetman & Adiya Malik. (2016). "*Hinduism in India Modern and Contemporary Movements*". (ed.,)New Delhi. Sage Publications.P.15.

Ambedkar criticized distinctions within Islam and designated the religion as a close corporation and the distinction that it makes between Muslims and non-Muslims is a very real, very positive and very alienating distinction. He opposed conversions of depressed classes to convert to Islam or Christianity added that if they transformed to Islam then the danger of Muslim domination also becomes real and if they converted to Christianity then it will help to fortify the hold of Britain on the country. Initially, Ambedkar planned to convert to Sikhism but he precluded this idea after he discovered the British government would not guarantee the privileges accorded to the untouchables in earmarked parliamentary seats. The reference to transcendence is either abolished or translated into terms of immanent reference. As an example of this project Berger points out the exertion of Rudolf Bultmann at demythologisation of the Christian faith. Act of God in Christ is demythologised cross and Resurrection are no longer cosmic events in a mythological universe but events brought about by God in the existence of contemporary individuals.³

Philosophy of Religion

Philosophy of religion is not a religious involvement, nor is associated with any faith, worship and ritualism it has no link with dogmatism, authoritarianism, scholasticism or with any kind of revelation and divine power. It is not embedded in astonishment towards the great religion of the world like Hinduism, Islam, Christianity, Jainism, Buddhism, Sikhism, and Judaism. It has its own method to look at this religion which may be dependable to most of the protagonist of religious faith. The main object of the philosophy of religion is to examine the significance of specific religion social and moral norms and thus, to save mankind from dogmatic beliefs and harmful practices. Dr. Ambedkar took the word philosophy in its two folded intellect that is first one, it means teachings as he did when people spoke of the philosophy of Socrates or the philosophy of Plato, and in other sense it is meant critical reason used in passing judgements upon things and events and he also say that study of philosophy of religion comprises the determination of three dimensions, first is religion or mean theology, both of which deal the highest metaphysical concepts and divine reservation, and second one, is the philosophy of religion is to know the ideal scheme for which religion stands and defends it, and thirdly it is to adopt the standards for judging the value of the ideal scheme of divine governance for which a given religion stands. The conceptual distinction of religion and magic acquired prominence in Anthropological, psychological and sociological writings because the characterization of what was identified as religious practices often focused on the positive functions for community goals, and the characterization of what was recognized as magic practices often focused on the negative functions in relation to group or societal integration.⁴ Philosophy of religion is to study the Revolutions which religion has experienced. A religious revolution always places a decisive role in the spelling the wrong representations. Dr. Ambedkar deliberated religious revolution to be the most significant and immense one, because that religion revolution touches the nature and consent of ruing formations of the relations of God to man, of society to man and of man to man that is that it has brought about t a complete transformation in the nature of religion as it is taken to be by brutalised society and by civilized society although very few seem to be aware of it. Ambedkar philosophy of religion seems to adopt the criterion or the norms of utility and justice e for assessing the right and wrong notions and performs related to the particular religion. The norms of utility and justice were the norms which Ambedkar proposed to adopt for examining the philosophy of Hinduism, but these, have to begin with an investigation which no religion seems prepared to face, because it may question the very tenets of religion.

The role of religion has pervaded all features of man's life it is essential for man. To Ambedkar religion was a necessity in life and he did not agree with those particularly the Marxist thinkers who prohibited it and Ambedkar did not agree with Karl Marx and other Marxist thinkers that religion had no prominence in human life. He observed man cannot live by bread alone. He has awareness which needs food for thought. Religion in stills hopes in man and drive him to movement. It is a different matter that the criticized and forbidden Hinduism as a religion but religion had a role to play in human life which can barely be over looked by mankind.

Caste system in India

The caste system in India has existed from ancient times, however as time passed and arrived into the medieval period, early-modern period and then finally in today's modern period. It has recognized its

³ Joseph M.T.(2013). "Dr.B.R. Ambedkar's Views on Religion: A Sociological Analysis". Vol. 43, No.2.Indian Anthropological Association.P.46.

⁴ J.Pandian. (2002). "Supernaturalism in Human Life A Discourse on Myth, Ritual and Religion". New Delhi. Vedams E-Books. P.22.

presence permanently. No one, willingly or even unwillingly can outflow from its shackles. It has become the basis on which any man is given his position in our hierarchical society. It is a system established by the so-called Hindus, where the Brahmans are measured to be the elites and the Shudras the untouchables or say the Dalits. To explain the word Dalit further it mentions to the broken class. It embraces the people who are subjugated, the ones who are deprived of those fundamental rights that any unexceptional Brahmin or Kshatriya or even a Vaishya enjoys. The annihilation of caste was essentially a speech prepared by Ambedkar which he was going to deliver at an annual conference of which he was the president and was invited by the secretary of the Jat-Pat Todak Mandal, which was an anti-caste Hindu reformist group organization based in Lahore. However, before Ambedkar could have conveyed his speech the members of the group had revised the text in Ambedkar's speech.

Ambedkar in this speech was openly and honestly going to talk about the slaughters faced by the Dalits and untouchables and was going to criticize the Hindus and demand that this caste discriminatory system should be abolished, should be destructed, should be overwhelmed. The Mandal members found the text of his speech extremely venomous and wanted to preclude his thoughts to reach the masses because it could have awakened the Dalits to resort in unity and fight for their rights. So the members of the group took back the request from Ambedkar. Now, these acts of theirs make Ambedkar's followers and the lower class in general concerted, and because the Mandal feared that violence might break out against them they at last called off the conference.

Conclusion

Ambedkar had already established his thoughts and ideas towards the Hindu religion and he had already campaigned against a lot of things. This meant he had become a known figure across the country, which meant that even the Mandal knew about his ideologies. They knew that if they invite him he would definitely talk concerning the abolition of the system. Ambedkar was definitely upset with all this because he knew that this was a chance for him to make the people know his views on the difficulties created by the caste system. And Ambedkar and his follower's adaptation to Buddhist signified a movement in Independent India to define a new religion for the evolving new society. This included within itself a critique of Brahmanism and the quest of the depressed peoples to assert their identity and recover their lost agency. To this end, the ancient Buddhist ideas were entwined with the principles of liberal democracy to herald a fusion of tradition with modernity. And he argued that Buddhist tradition was fully harmonious with the principles of modern civic life and scientific tenets. This religion became a uniqueness religion of many of the untouchable castes.

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Agriculture Thoughts of Dr. Babasaheb Ambedkar

Mr. Mote B.B.

Dept.of Economics Shankarrao Jawale Patil Mahavidyalaya Lohara

Abstract:

It's accepted without question by numerous that the law of heritage that prevails among the Hindus and the Mohammedans is responsible for the Sub-division of land. If it's said that Indian husbandry suffers from small and haphazard effects we mustn't only consolidated, but also enlarge them. It must be bone in mind that connection may avert the immoralities of small holding unless the consolidated holding

Introduction:

Dr. Bhimrao Ambedkar was a strong advocate of land reforms and of a prominent part for the state in profitable development. He recognised the injuries in a unfettered commercial frugality. Dr. Bhimrao Ambedkar views on land holding and land profit system and agrarian sector holding and land profit system and agrarian sector to present time. Dr. B. R. Ambedkar was a thinker, magistrate, champion, world class economist, nationalist, leader, activist, anthropologist, annalist, lecturer, profile pen, prestigious scholar, and editor, revolutionary and revivalist of Buddhism. He was also the principal mastermind of Indian constitution. He has really been the central figure in the epistemology of Dalit macrocosm. According to him the industrialization and agrarian assiduity growth could enhance the frugality of the nation. He stressed on plutocrat investment in the agrarian assiduity as the primary assiduity of India. According to Sharad Pawar, Ambedkar's vision served the government in negotiating the food security thing. He supported profitable and social development of the society for nation's progress. He also emphasized on education, public hygiene, community health, domestic installations as the introductory amenities. He proved the significance of price stability than exchange stability. He anatomized the tableware and gold rate exchange and its effect on Indian frugality. He plant out the reasons for the failure of British Indian frugality's public storeroom. He plant the loss made by British rule on Indian development. Agriculture's donation to the Indian frugality plays a vital part in profitable development and in keeping hunger of pastoral India at bay. Though secondary (Assiduity) sector is dominant in contemporary profitable development of the country, around 65 per cent of people's lives still depend on the primary sector (Agriculture). Agriculture's share in the GDP has declined fleetly in the recent history. The part of agrarian sector can not be neglected since it assures employment for 58 per cent in the country (as per 2001 tale).

Objective:

- 1) To study agriculture & Land reforms studies of Dr. Bhimrao Ambedkar
- 2) To study Views of Taxation policy of Dr. Bhimrao Ambedkar
- 3) To study Dr. Bhimrao Ambedkar's idea of Popular state Illiberalism.

Research Methodology:

The present exploration paper is grounded on secondary data. Colourful references, journals and books have been used for the medication of the exploration paper.

Agriculture & Land reforms of Studies of Dr. Bhimrao Ambedkar:

Dr. Babasaheb Ambedkar had made in- depth study of Indian Agriculture, wrote exploration papers, organised Forums and Conferences in order to break the problems of husbandry and growers, also led planter's movement. His studies on husbandry are plant in his composition " Small Effects in Indian and their remedies" (1917) and also in "Status and nonages" (1947). He mentioned that effects of lands by many people is an acute problem of Indian husbandry which has colorful disadvantages, like difficulties in civilization and application and coffers, adding cost, low productivity, shy income and low standard of living. According to Dr. Ambedkar Productivity of husbandry is related to not only with the size of effects of land but also with other factors similar as capital, labour and other inputs. Thus if capital or labour etc is not available in acceptable volume and quality, also indeed a large size land can come unproductive. On the other hand small size land come productive if these coffers are available in plenitude. With this allowed the 'Land Ceiling Act' is passed after Independence. He also mentioned about the slavery and exploitation of Labour bounded under estate system is extremely bad for provident development and fought for its invalidation. His other suggestion for working husbandry problem are collaborative husbandry, profitable holding of land or equal distribution of land, Large scale Industrialization, Provision of plutocrat, water, seeds and diseases by the government, civilization of waste land by allowing waste land to landless labour, minimal stipend to labours, control and regulation of private lenders of loan to growers.

Views of Taxation policy of Dr. Bhimrao Ambedkar:

Dr. Ambedkar expressed his views on taxation in the fiat of 'Swatantra Majdur Party' in 1936. He opposed Land Revenue and its system and their levies as the burden of these levies are significant on the poor sections of the society. He suggested some levies as follows. Tax should be assessed on payers capacity and not on income. Duty should be less on poor and more on rich. Duty impunity should be given up to certain limit. There should be equivalency between different section in duty duty. Duty shouldn't lead to lowering the standard of life of the people. Land Profit duty should be more flexible and shouldn't levy on agrarian land. He suggested that Indian duty system at that time was grounded on demarcation and inequality.

Dr. Bhimrao Ambedkar's idea of Popular state Illiberalism:

Dr. Babasaheb Ambedkar has presented a Popular State Illiberalism to the constitution commission. The main points of it are

- 1) Insurance and husbandry should be nationalized and managed by the state.
- 2) No demarcation as landlord, tenants and husbandry labours.
- 3) All husbandry input like capital, seeds diseases etc would be handed to collaborative husbandry by the government.
- 4) Distribution of husbandry income only after payment of land profit duty. Dr. Ambedkar wanted this state illiberalism to be included in the constitution so that no council could change or reject it. But it couldn't come into actuality as the constitution commission rejected it. It suggests that the conditions of labour, growers and poor people would have different if this has not been rejected.

Conclusion:

Dr. Bhimrao Ambedkar was a strong advocate of land reforms and of a prominent part for the state in profitable development. He recognised the injuries in a unfettered commercial frugality. Dr. Bhimrao Ambedkar views on land holding and land profit system and agrarian sector holding and land profit system and agrarian sector to present time. The government must be espoused united husbandry. Above analysis deals with Dr. Ambedkar's views on land holding and land profit system and its applicability to present time. It's concluded that small size of average land holding is one of the handicap of husbandry sector. The Government must be espoused united and collaborative husbandry, which at those times, Ambedkar had formerly suggested. In respect of the analysis of land Profit system of the country, unified system of taxation of husbandry and non-husbandry should be introduced. It may be concluded that Ambedkar's studies on husbandry are more useful indeed moment.

Suggestion:

- 1) State should take the action to get better FDI in social sector. The goods of foreign direct investment on original enterprises in developing countries have enhanced original productivity robustly. The FDI must promote infrastructural growth in the development of pastoral areas as well as women and weaker section.
- 2) Significance in artificial development Husbandry provides raw accoutrements to pour leading diligence similar as cotton fabrics and sugar diligence. Not only this, the workers indiligence depend on husbandry for their food. Agriculture also must be handed there request for a variety of goods.
- 3) State must be give Importance in transnational trade import import and other etc.

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Dr. Babasaheb Ambedkar's significant contribution in Women's Empowerment & Upliftment

Mr.Nagesh S.Gaikwad

Chh.Shivaji Night College of Arts and Commerce, Solpaur 101-B, Murarji Peth, Solapur-413004

Dist: Solapur State: Maharashtra State

Email:profnagesh2017@gmail.com

Abstracts:

Dr.Ambedkar is one of the greatest Personalities of 21st century India. His life was a great saga of suffering. Sacrifice and struggle. He was a great thinker of woman and their education He suffered bitter experience in their life.. He always worked for the women emancipation. The basic principle of their society builds upon social justice. He started work for the upliftment of women.

Keywords: Social justice, Empowerment. Women Education, Emancipation,

Introduction:

The present paper explore on Dr.B.R.Ambedkar significant contribution on women's Empowerment&Upliftment. He was a torch bearer in direction of social upliftment of women generally and Hindu women specially He was great nationalist, social reformer, political thinker, revolutionary and profile writer Dr.Ambedkar, the great philanthropic, kind and generous social reformer, Architect of the Indian constitution , emancipator of Dalit's Multifaceted personality in the era.. He was the first Indian to break down the barriers in the way of advancement of women in India. He spent his life for the betterment of women even involved in bad practice and professions. The reforms introduced by Dr.Ambedkar through "Hindu Code Bill" have been adhered to and have been accepted by the largely. He sacrificed his whole life for the amelioration of women. Dr.Ambedkar the emancipator of the millions including Indian women.

Indian is a country of contradiction. Dr.Ambedkar liberated women from old bondages and bestowed upon them equal rights and opportunity. Dr, Ambedkar was of the opinion that the Hindu women are tied up with the bandage of superstitions which they can till their death. They are also responsible for inculcating these wrong notions learnt by them through baseless traditions and preaching of the shastras in the budding mind of their off spring. Otherwise also the women in India have remained a matter of joy and a source of amusement at such she was used and misused by men guest to serve their evil ends. She has been used just like a machine for procreation. It has also been mentioned in Hindu Shastras that women is the bond slave of her father when she is young to her husband when she is middle aged and to her son when she is mother. The reforms introduced by Dr. Ambedkar through "Hindu Code Bill" have been adhered to and have been accepted. Law in respect of marriage, divorce and succession, rationalized and restored the dignity of women. It is needless to say the bill was a part of social engineering via law, sharp criticism of this bill and outside parliament led many to belief that it might inflict heavy damages on the Hindu society. Dr.Ambedkar defence for women as the law minister of free India appeared in the form of the Hindu Code Bill in parliament on 11th April 1947, the bill could not with stand the opposition from the Hindu orthodoxy. The major argument was that the bill was an attempt at the demolition of the entire structure and fabric of Hindu society. In reality, the bill was a threat to patriarchy on which traditional family structure was bounded and that was the major reason behind the opposition. The bill sought to abolish polygamy among the Hindus. It proposed the right to property and the right to divorce for opposition by many conservative. In protest against the failure of bill Dr.Ambedkar resigned his seat in the cabinet. Although, his efforts did not entirely go waste later, the original bill was split into four different bills with slight changes. Those were passed as the Hindu marriage Act,1955. The Hindu succession Act,1956, the Hindu minority and Guardianship act,1956. As the lord Casey said Ambedkar stands as the Fountain Head of Wisdom and knowledge in Modern India.

The whole story of Hindu code bill presents the determination of Dr.Ambedkar to bring about the changes in the society. He was the one who just talk don things. But really worked on them. His concern for women is unquestionable. It is not wrong to say he was a great feminist of his day. Because women's rights from a part of human rights and Baba Sahib can rightly be termed as the champion of it. He stated that women should be given all round development importantly social education, their well being and socio- cultural right. He also suggests strategies for emancipation from oppression. He found their emancipation in Buddhist vales, which promotes equality, self-respect and education. Ambedkar

believes that Buddha treated women with respect and love and never tried to degrade them like Manu did. Therefore by considering women's equality both in formal and substantial senses he included special provision for women while all other general provisions are applicable to them, as to men.

The empowerment refers to increasing the spiritual, political, social or economic strength of individuals and communities. Empowerment and autonomy of women and the improvement of their political, social, economic and health status is both a highly important end itself and necessary for the depicted in Indian constitution. Equality of sexes is strongly backed by the constitution through articles 14, 15 and 16. The principle of gender equality is enshrined in the Indian constitution in its preamble, fundamental rights, fundamental duties and directive principles. He laid down the foundation of social justice and there can be no social justice without gender equality. Gender equality, gender main streaming, networking, leaderships, financial freedom is the essential aspects of women empowerment. Dr. Ambedkar realized this at his time and included in the process of social reforms. He started involving women in the struggle, for eradication of caste systems and upliftment of the underprivileged sections. He realized that this could not be achieved without liberating the women themselves. He motivated women and addressed them to participate in struggle against caste prejudices. During the Mahad Tank struggle, women marched in the procession along with men. He encourages women to organize themselves. Impressed by the large gathering of women at the women's conference held at Nagpur on 20th July, 1942, he told women to be progressive and abolish traditionalism, ritualism and customary habits, which were detrimental to their progress.

Empowerment envelops developing and building capacities of individuals, communities to make them part of the main stream society. Education is the only mean by which societies grow out of oppression to democratic participation and involvement. It is a powerful tool for empowerment of individual. Over the generation marginalized sections and women in Indian society were denied the opportunity to education. Dr. Ambedkar put all his efforts to guarantee the educational opportunities without any discrimination to all the citizens of India. He is an architect of India constitution. He provided strong constitutional safeguards to women. The special Marriage Acts sets four essential conditions for valid marriage i.e. monogamy, sound mind, marriageable age and the parties should not be too closely related. There is some ground available to the wife only, both in Hindu and the Civil Marriages provided to the women. He introduced Hindu code bill in 1948 which was revolutionary in confinement of proprietary rights to women but when not accepted by the parliament, he resigned from the ministerial post from the cabinet in 1951.

In the society, most people are literate but not educated. Education by means of access to knowledge and learning played pivotal role the social reforms. Stagnations in process social reforms and imposing so called divine status of ancient women in today's women there by influencing her development and upliftment. Shattered with the reforms and liberation of women in the era of globalization and modernization, the Indian mindset has not accepted the equality at par with men and hence forcing women to revert their development. Day by day, the increasing the incidents of women harassment in all the way, violence, crime and humiliation insisted on her is only because of political apathy, which failed to kept social dogma. Education system, employment opportunities, tremendous population, inflation and non-availability of resources to strive are the barriers for development among people. Sheer influence of modern lifestyle and adopting technology doesn't mean improvement of individual and society. Today's women are trapped in the circle of insecurity, male domination, lack of awareness about her rights and no decision making powers. Much discussion about women improvement today but it is more economic, political and health related. The issue of social empowerment of women need to be raised higher and given utmost importance then only it could complete phenomena. He strongly believed that women emancipation and empowerment can be achieved by the welfare of women. His deep concern and feeling for all round development of women is expressed from their outlooks.

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Jyothiba Phule's Contribution to Indian Education

Krishnegowda. K.N

Asst. Professor, Govt First Grade College, Alur, Karnataka

Abstract

Jyotiba Phule 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. Phule led the struggle against rigid caste distinctions, age old practice of untouchability and advocated the grievances of the exploited peasants. His educational efforts, movement of social transformation and writings were highly appreciated among the leading social reformers, educationists and social thinkers of the day. He was greatly assisted by his upper caste friends and wife SavitribaiPhule. The present study is all about his educational contribution.

Inrtuduction

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-JyotibaPhule

Jyothirao Phule (1827-1890) was an Indian social activist,thinker,anti case social reformer and writer from Maharashtra.His work extended to many fields,Including eradication of untouchbality and caste system and for his efforts in educating women and oppressed caste people.He and his wife SavitribaiPhule were pioneers of women's education in India.Phule started His First school in for girls in 1848 in Pune at TatyasahebBhide's residence or Bhidewada.He along with his follwers formed the sathtashodaksamaj (society of Truth seekrs) to attain equal rights for people from lower castes.People from all religious and castes could become a part of this association which worked for the upliftment of the oppressed classes.Phule is regarded as an important figure in the social reform movement in Maharashtra.Heas bestowed with honorific Mahathma (great-souled,venerable) title by Mharashtrian social activist VithairaoKrishnajiVandekar in 1888.

Jyothirao Govindrao Phule was born in Pune in 1827 to a family that belonged to the Mali caste.TheMalis traditionally worked as fruit and vegetable grower:in the four fold varna system of caste hierarchy,they were placed within the shudras or the lowest-ranking group.Phules family previously named Gorhe had its origin in the village of katgun near the town of sataraPhules 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 PeshwaBajiraoII,for flower mattresses and other goods for the ritulas and ceremonies of the royal courd so impressed him that he granted them 35 acres of land on the basis of the Inamsystem,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 sfather,Govindarao to continue farming and also flower selling. Govindarao married Chimnabai and had two sons of whom Jyotirao was the youngest.Chimnabai died before he was aged one.Themali community did not make room for much by education and after attending primary school to learn the basics of reading weiting and arithmeric,Jytirao 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 Phules father to allow Phule to attend the locol 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 chosed 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.

Social activism:

Women Empowerment :

Phule watched how untouchables were not permitted to pollute anyone with their shadows and that they had to attach a broom to their backs to wipe the path on which they had traveled. He saw young

widows shaving their heads, refraining from any sort of joy in their life. He saw how untouchable women had been forced to dance naked. He made the decision to educate women by witnessing all these social evils that encouraged inequality. He began with his wife, every afternoon, Jyotirao sat with his wife Savitribai Phule and educated her when she went to the farms where he worked, to bring him his meal. He sent his wife to get trained at a school. The husband and wife set up India's first girls' school in Vishrambagwada Pune, in 1848. In 1863, Pune witnessed a horrific incident. A Brahmin widow named Kashibai got pregnant and her attempts at abortion didn't succeed. She killed the baby after giving it birth and threw it in a well, but her act came to light. She had to face punishment and was sentenced to jail. This incident greatly upset Phule and hence, along with his longtime friend Sadashiv Ballal Govande and Savitribai, he started an infanticide prevention centre. Pamphlets were stuck around Pune advertising the centre in the following words: "Widows, come here and deliver your baby safely and secretly. It is up to your discretion whether you want to keep the baby in the centre or take it with you. This orphanage will take care of the children." The Phule couple ran the infanticide prevention centre till the mid-1880's. Phule tried to eliminate the stigma of social untouchability surrounding the exploited castes by opening his house and the use of his water-well to the members of the exploited castes.

Contribution of Phule on Education:

Contribution of Jyotirao Phule on [education](#) led to development of the society as a whole. Like Syed Ahmad Khan and Raja Ram Mohan Roy, he saw access to modern education as crucial to the advancement of his people, who were the peasant masses of western India. Jyotirao Phule 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 Christian missionaries. It was also in 1848 that he read Thomas Paine's book Rights of Man and developed a keen sense of social justice. He realized that exploited castes and women were at a disadvantage 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 their friend helped to start the school on their premises. Later the Phules started schools for children from the untouchable castes such as Mahar and Mang. In 1852 there were three Phule schools in operation 273 girls were pursuing education in these schools but by 1858 they had all closed. Eleanor Zelloir blames the lack of government support and Jyotirao resigning from the school management committee because of disagreement regarding curriculum.

Efforts Towards Women Education

Jyotiba's quest for providing women and girls with right to education was supported by his wife Savitribai Phule. One of the few literate women of the time, Savitribai was taught to read and write by her husband Jyotirao. In 1851, Jyotiba established a girls' school and asked his wife to teach the girls in the school. Later, he opened two more schools for the girls and an indigenous school for the lower castes, especially for the Mahars and Mangs. Jyotirao Phule realised the pathetic conditions of widows and established an ashram for young widows and eventually became an advocate of the idea of widow remarriage. Around his time, society was patriarchal and the position of women was terrible. Female infanticide was a common occurrence and so was child marriage, with children sometimes being married to men much older. These women often became widows before they even hit puberty and were left without any family support. Jyotirao was pained by their plight and established an orphanage in 1860 to shelter these unfortunate souls from perishing at the society's cruel hands.

Jyotirao Phule was in favour of Western education and demanded free and compulsory Primary education up to the age of 12. Jyotirao Phule advocated technical education for the lower classes. He also wanted education to be imparted to the children in rural areas. Jyotirao felt that the objective of patronizing education would prepare scholars who, it is thought, would in time vend learning without money and without price. Around his time, society was patriarchal and the position of women was especially abysmal. Female infanticide was a common occurrence and so was child marriage, with children sometimes being married to men much older. These women often became widows before they even hit puberty and were left without any family support. Jyotiba was pained by their plight and established an orphanage in 1854 to shelter these unfortunate souls from perishing at the society's cruel hands.

Philosophy of Education

Phule suggested compulsory universal and creative education. Education of women and lower caste he believed deserved priority. Hence at home he began educating his wife and opened girls' first school in India in 1848. Only 8 girls admitted on the first day. Steadily the number of students increased. Jyotirao Phule opened

two more girls schools during 1851-52. 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 history 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 only with education. Jyothirao says in the introduction to the book "Shetkaryacha Asud"

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 equip 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 one to stand on one's legs. In the curriculum of primary education, preliminary knowledge about agriculture and health should be included. The curriculum 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.

Whatever may be the trajectory of subjection of the lower castes their liberation rests primarily on education. He emphatically laid down the lack of education as the root cause of the degradation of lower castes, as stated previously. 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.

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Mahatma Phule, Rajarshi Shahu And Dr. B. R. Ambedkar's Educational Thoughts.

Prof. Surekha N. Battul

Assistant Professor Department of A.I.H.C. A R. Burla Mahila Varishtha Mahavidyalaya,
Solapur

Abstract

This paper explores contribution of Mahatma Phule and Chhatrapati Shahu Maharaj and Dr. B. R. Ambedkar Educational Thoughts. In the Indian man dominated society, women faced horrible 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 women 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.

Keywords :- Women education, empowerment, emancipation, social-economic status, implementation, legislative, prohibition and advancement

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 offices 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.

Object of the research

1. To obtain the information regarding the educational thought of Mahatma Jyotiba Phule, Dr. B. R. Ambedkar and Rajashri Shahu Maharaj.
2. To study the overall concepts regarding the Women educational thoughts of Mahatma Jyotiba Phule, Dr. B. R. Ambedkar and Rajashri Shahu Maharaj.

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 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 orthodoxy 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.

Dr. B. R. Ambedkar:

Ambedkar was a social activist, thinker and scholar. He made a detailed study of the social history of India. Ambedkar's entire life was bitter and abusive through his personal experiences, among the other untouchables whom he had observed and had seen untouchability as a social practice in the past, seen by Hindu society and institutionalized and embedded in Hindu society. According to Ambedkar, Hinduism was once a religion of religion but this did not happen due to the existence of caste system in Hindus. Inconsistent with the caste variable, Hindu society is a collection of castes and every caste is a nearby corporation which has no place to convert to religion. Indian tribes are backward only because caste-Hindus are not ready to "adopt". According to Ambedkar, beef is part of the food of untouchable communities in the country.

On the other hand, they say that no Hindu community touches the flesh of the cow except the untouchable. He tries to find the origin of untouchability with the "beef-eating" habit of untouchables. He says that initially all the Brahmins ate cow meat. The Brahmins stopped eating beef to keep themselves from eating beef with Buddhists. Ambedkar states that if beef-eating was not a religious but a secular subject, untouchability would not have occurred if it was only a matter of personal taste. In 1927, at Mahad, he mobilized 10000 people against the decision of untouchables of caste-Hindus not to take water from public wells. Ambedkar marched to the Chowkadar tank along with 5, and used his civil rights to use the water. It showed their untouchability that they were numbered. This was the first of many such activities. Attention was also drawn to the nature of untouchables' civil rights complaints. Due to this protest, many Hindus were worried about this. The guard tank was purified according to rituals by the priests by mixing cow dung, cow urine and yogurt. In 1929 he launched a temple admission campaign and many temples were closed instead of allowing untouchables.

Mahatma Jyotirao Phule

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 non Brahman 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 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.

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 Digt 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.

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 today 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. 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.

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Benefits and importance of sports in education

Mr Santosh Gavali

Chh Shivaji Night College of Arts and Commerce ,Solapur

Abstract:-

In academic institutions, sport managers emphasize the importance of sports education to students and also including everyone. Sports education helps students to clear off their minds by breaking from their academics. Research has shown that sports education enhances the general fitness to the students, thus providing social and physiological importance the students. Let's take a look at the most important functions of sports education to students in school. Sports education helps you to acquire some of the leadership, social and other relevant skills. Students who play football can mingle and interact with other students who come from varied backgrounds. Sports education helps the students to have a sense of community and allows them to form new friendships. Leadership, social and communication strategies will help the students in their upcoming professions and friendships

Key words: Sports managers, Education in Sport, Benefits of sport education

Introduction :-

Whenever it comes to sports, we often come across a common question- "what is the importance of games in a student's life?". No matter how much we say that studies are important, we can't deny that sports help in the overall development and growth of a student. In fact, we all know there are many famous sports persons like Rahul Dravid and Anil Kumble who were indeed great scholars in studies but made their career in sports. Do you know both these Indian Cricketers were pursuing Chartered Accountancy and Engineering respectively but dropped as they lost interest in studies and joined Cricket? And the rest became history! Not to mention, they have achieved a lot of success even beyond their initial expectations. So, dear parents, if you see that your child is not taking much interest in studies but showing interest in some other activities, there are many other fields that are always open for them. And one of them is sports. One of the best source of physical education. All these dreams can be fulfilled with dedication, hard work, constant practice, and following a few baby steps right from school days. So, Let's check out exactly how games and sports are going to play a major role in students' life!

Benefits of Sport in education:-

Self-confidence and self-esteem :-Several studies suggest playing sports develops a child's self-confidence and self-esteem. A pat on the back, high-five from a teammate, or handshake after a match really boosts a child's confidence. Words of praise and encouragement from the coach, parents and other players raise the self-esteem. An important thing to remember is that a child's self-esteem should not be distinguished by victory or loss. Constructive criticism is key to children accepting and working on their weaknesses. It also helps when you ask 'did you enjoy the game?' rather than "did you win?"

Manage Emotions:-

We know how emotions run high in sports – whether watching a sport or playing it. Channeling negative emotions can be tough for children and a good coach will help them realize how negative emotional stress could hurt their performance. Such wisdom ingrained earlier on in life will help them deal with other life challenges later on.

Discipline:-

Every sport requires some mental, physical and tactical discipline. Following rules, obeying the coach, practicing restraint, etc. are all forms of discipline children learn through sports. Discipline enables people to reach their full potential and realize their goals – a trait prevalent in all successful people.

Social skills :-Kids playing sports learn to interact not only with kids their age, but also with the older and younger players on the team, the coach, sports authorities, etc. They also develop a sense of belonging and get an opportunity to make new friends. These communication and social skills help them in their future relationships and careers.

Patience :-

Practice plays a large role in improving performance in any sport or activity. 'Practice makes you perfect' but guess what practice and perfection need? Patience. Athletics teach kids how to keep practicing and be patient in order to see the results. Accept defeat:-In sports, just like in life, one cannot win all the time. Playing a sport teaches children this truth early on in life. Therefore, children learn how to accept defeat and lose graciously. They learn how not to get disheartened and to get back up and try again. It also teaches them about healthy competition.

Teamwork:-“There’s no I in team”. Children learn that the team cannot win unless they all work together and play to each other’s strengths. They also learn how to become less selfish and not let ego get the best of them. Working together is an important trait in today’s life and learning how to do so early on helps kids become better team players in professional life.

Leadership Skills:-Becoming captain or aspiring to become one, naturally teaches children how to become good leaders – how to talk to other teammates, manage team emotions, take one for the team, etc. They also put these skills to use outside the pitch or court making them good leaders that others want to follow.

Lifelong Habits:-Sports teaches children to take care of their bodies through proper food choices and stretching. It also instills such fitness habits in them that they carry forward into adulthood, keeping any health problem at bay.

Physiological Benefits

Reduced risk of obesity:- The more active a person is, the more calories the person will burn. Fitness helps in preventing fat to be accumulated in the body and reducing the risk of obesity and obesity-related diseases. **Increased cardiovascular fitness:-**The heart is a muscle. And just like other muscles, its performance and endurance improves when regularly challenged with physical exercise. The heart becomes stronger and more efficient when children play sports. A strong heart means a reduced risk of heart disease. **Healthy growth:-** Physical stress caused by exercise helps muscles, ligaments, tendons, and bones to become healthier and stronger. The bone density also increases, reducing the risk of osteoporosis – a condition which makes the bones porous and fragile. **Strengthens lungs:-**The more you exercise, the more efficient your lungs become, thus increasing their capacity. This means, the lungs start drawing in more oxygen and expelling out more carbon dioxide and other gasses. Regular exercise also helps prevent the decline in oxygen intake that occurs naturally with age or inactivity. **Reduces blood sugar levels:-**Exercise triggers muscles to use up the sugar in the bloodstream by turning the glucose into energy. This helps in keeping sugar levels down and reduces the risk of developing diabetes. **Regulates blood pressure:-** Exercise is one of the best remedies to reduce stress levels. As stress goes down, the blood pressure also goes down, reducing the risk of heart disease. Regular sport activities also reduce the amount of harmful cholesterol and fats in the blood, contributing to regulating the blood pressure. **Improves energy levels:-** Regular exercise makes people more energetic in general and reduces the likelihood of getting tired during the day.

Improves co-ordination and balance :-Playing any sport requires some hand-eye and foot-eye co-ordination. As children learn a new sport, their co-ordination and balance improve remarkably. **Helps prevent cancer:-** Research shows that regular fitness activities lowers the incidence of cancer especially cancers of the colon, prostate, uterine and breast. **Improved sleep :-**Physical exertion improves sleep quality and duration. It also reduces the risk of developing sleep disorders such as sleep apnea, insomnia and restless leg syndrome. **Reduces chronic muscular tension:-** As muscles expand and contract with regular exercise, they also have a greater physical ability to relax and recover. Thus, chronic muscular tensions such as headache, back ache, etc. are avoided. **Creates happiness:-** Physical stimulation releases beta-endorphins, a substance hundred times more potent than morphine. It also increases the levels of serotonin in the central nervous system causing an increase in appetite, and the feeling of well-being. Serotonin also reduces mental depression. The loss in weight through exercise further accentuates the feeling of happiness.

Conclusion :- Physical activity through sports education helps to relax the body. It also helps to keep them to be strong and healthy. Besides that, physical activity enhances cardiovascular fitness, and enhances body coordination and balance. Regular sport activities help you to grow healthily. No wonder studies are important for a better future, but as parents, we all have to remember that our children can achieve the same goal despite having an interest in games. Only one of these two will not lead them to their goal. So, your children should get the habit of playing from the early school days and carry on this as much as they can. This national sports day as parents, all we need to do is pick and choose the most deserved school for our little ones where sports and other curricular activities are given equal importance as studies.

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Induprakash's Role in Social Awareness in Maharashtra

Dr. Birunake Appasaheb Ramchandra

Asst. Professor & Head of History Department Sau Suvarnlata Gandhi mahavidyalay , Vairag , Tal-
Barshi Dist- Solapur
Email- birunakeappa@gmail.com

Preface

Newspapers and periodicals have become an integral part of human life in modern times. At the same time, newspapers have a very important place in the national life as a major tool for public education and social awareness. Newspapers were started in India during the British rule. Bombay Head is the first English language newspaper in Mumbai. Started in 1789. Newspapers like Bombay Courier, Bombay Gazette, Times started. The rise of English newspapers gave impetus to indigenous language newspapers. Darpan is the first Marathi language newspaper started by Balshastri Jambhekar. For the dissemination of knowledge of physics, Digdarshan Magazine, Bhau Mahajan started Prabhakar Weekly. Christian Missionaries Dnyanoday Newspapers like Vartman, Deepika, Dhumketu, Gyanprakash, Kesari, Induprakash, Vividh Dnyanvistar, Nibandhmala series etc. were started. Newspapers spread had a favorable effect on Indian society

About Indian Newspapers

In the nineteenth century, newspapers and magazines did valuable work of social awareness. Therefore, in order to deepen the social and political consciousness of the Indian people, Mahadev Govind Ranade and Ramkrishna Gopal Bhandarkar tried to present the ideology that emerged after the establishment of British rule in Maharashtra in a coherent manner. His life was religious in nature and spiritual in nature. However, their political ideology was not in opposition to the government, as long as it was in line with their preconceived notions of life as a whole. But he spoke of the need for social and religious reform for our enlistment. Induprakash, a newspaper launched in Mumbai in 1862, was the mouthpiece of this ideology. The Prarthana Samaj, established in 1867, was its platform.¹

Induprakash and His Social Work

Induprakash newspaper was started to discover the reform trend awakened in the well-educated people of Mumbai. On January 2, 1862, the first issue of Iduprakash Weekly Patra came out. The text came in both English and Marathi. But Marathi and English texts were not the same as Darpan Patra. The letter was published every Monday evening. It was published in English as 'The India Prakash or Moonlight A Weekly Journal of Literature, Politics, Commerce and News'.²

Induprakash it started from 1862 to 1924. From 1902 onwards, it started going out on a daily basis. Although Induprakash newspaper was started to promote social reform, politics, economics etc. The area was mentioned. Justice. Ranade wrote an article in Induprakash in 1861 on the occasion of the centenary of the Battle of Panipat. This article was especially popular and caught the attention of the government. Ranade, a British official from Ahmednagar, criticized the people for their arrogance towards the people. The English article uses sharp language. Such a remark was made in this regard. Justice. Although Ranade was involved in Induprakash's editorial work for a short time, he continued to write in the paper for many years to come. In 1877, his book, Revenue Manual, was published. His cases were first reported from Induprakash³.

Induprakash's letter made a special noise due to the award of widows' marriage. Vishnu Parashuramshastri Padit quit his government job. In 1864, he took over the editorial post of Induprakash. Just as Ishwar Chandra Vidyasagar did the same thing about widow marriage in Bengal, so did Vishnushastri Pandit in Maharashtra. After Ranade, Janardan Kirtikar and Mama Parmanand, Narayan Ganesh Chataavarkar were the editors of english language. In his article, Chandavarkar writes about Chiplunkar's sharp style of language, his style of attacking the opposition. Each of his articles was thoughtfully written. This created respect for Induprakash's opinion and gained him recognition in the educated and in the government court.⁴

Women's education was a growing topic at that time. When a school was set up in Pune to teach English to girls, there was a lot of controversy. In the Marathi section of itself Iduprakash, articles were published against the English education of women, but Chandavarkar wrote many articles and supported the English education of girls. Due to the death of Sakharam Pandit around 1899, the publication of

Induprakash Patra was stopped. Justice to revive it. Ranade and Bhalchandra Bhatwadekar handed over the responsibility of Marathi newspaper to Damodar Savalaram Chande.

Induprakash Patra lasted for about 62 years. This newspaper was run by scholars like Ranade, Telang, Chandavarkar etc. Compared to Darpan, Prabhakar's letter, the writing in Iduprakash is more in-depth and has a definite quality in terms of language. Induprakash started a new era of newspaper writing. There seems to be no attempt to give special importance to the news. Because the means of obtaining news were very limited. The current essence of compiling news in a concise form is a letter from the reporters in this letter, but essay writing was preferred. Induprakash was a special award for social reforms. Due to Vishnushastri Pandita, this letter became a major pillar of the widow marriage movement. In the career of Pandits, Induprakash has shown great courage in this regard. In the case of women's education, equality dispute, etc., the letter advocated for continuous progressive policy, etc. With letter most of the people concerned were proponents of social reform. Nevertheless, Induprakash was as famous as Induprakash in terms of importance of social issues. He was not so much in politics⁵.

He mainly rewarded politics, which later became known as Nemast. On the occasion, sharp criticism came in Induprakash. In the month of August and September, 1894, the Muslims had insisted that the procession of Nagoba and Ganapat should not pass through the mosque in the city of Pune and they were supported by the government officials. The practice of conducting actual processions has been going on for years. Due to this incident, big riots took place in Pune and Wai. From 3rd September to 11th November, 1894, Induprakash had run Tikastra by writing headlines and explanations of these questions and by publishing letters about it. It is worth noting that this is the opinion of a fierce editor about this gentle rival. This opinion was published in his Kaal Patra on the occasion of the time when Indra Prakash started appearing in daily form by Kaal Kartas⁶.

Conclusion

It is a good thing that Induprakash, an old and weighty letter from Mumbai, has started visiting his readers regularly, taking advantage of the Mumbai Congress. Induprakash is a very old letter in Marathi language and the letter has gained prestige as it contains articles of good people of Mumbai. The size of this daily paper was double royal and half of it contained Marathi articles. Despite all the news from Mumbai and outside, the essays were coming out well. Two dailies in Marathi, Induprakash from Mumbai and Dnyanprakash from Pune, started. He expressed the wish that their spread would increase day by day. 6 Within two years after the launch of Iduprakash, the newspaper Native Opinion was started in Mumbai. Raosaheb Vishwanath Narayan Mandlik, who was the leader of Mumbai at that time, took the initiative in issuing this letter. Letters like Induprakash and Native Opinion started giving impetus to Anglo Indian letters. The two letters Induprakash and Native Opinion were important in his time. He reached another stage in the field of journalism. It was superior to other letters in terms of editing, language, overall publication cleanliness, etc. Consumption of Gujarati Rast Gofar was highest in Mumbai. This was followed by Induprakash and later Native Opinion Letters. In Induprakash, social reforms were given more priority. In comparison, pride of self-culture and history was less. Induprakash Patra clarified that enlightenment, protection of religion, politics, sociology are the major organs of newspapers.

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Rajarshi Shahu Maharaj: His Thoughts on Education

Prof. Mitragotri Arun Govindrao

Asso Prof Dept of English, Chh. Shivaji Night College of Arts and Commerce, Solapur.413001

Abstract:

Rajarshi Shahu Maharaj was a great King and a visionary in the history of our country. He introduced many good social reformative systems like compulsory primary education for all. He opened boarding schools for the children of masses. He always insisted on the compulsory free education for the poor. He is an unparalleled Light House guiding for the ages to come.

Key Words:Rajarshi, compulsory free education, boarding, children of masses

Introduction

Shahu Maharaj was born as Yeshwantrao in the Ghatge Maratha family, in the Kagal district of Kolhapur district as Yeshwantrao Ghatge to Jaisingrao and Radhabai on June 26, 1874. Jaisingrao Ghatge was the head of the village, while his mother Radhabai came from the family of the Mudhol dynasty. Young Yeshwantrao lost his mother when he was only three years old. His education was monitored by his father until he was 10 years old. That same year, was adopted by Queen Anandibai, the widow of King Shivaji IV, of the imperial court of Kolhapur. Although the adoption rules at the time required that a child be born with the genetic material of Boscas, the background of the Yeshwantrao family presented a unique story. He completed his formal education at Rajkumar College, Rajkot and took management courses in Sir Stuart Fraser, a representative of Indian Civil Services. He ascended the throne in 1894 after growing up, before which the regency council appointed by the British Government took care of state affairs. During his reign Yeshwantrao was renamed Shahuji Maharaj. Shahu was over five and a half feet five feet [5 m] tall and showed off a dominant and magnificent appearance. He encouraged the protesters to promote sports events. He was married to Lakshmi Bai Khanvilkar, the daughter of a Baroda nobleman in 1891. The couple had four children - two sons and two daughters.¹ He was a great defender of arts and culture, promoting good music and art. He supported the writers and researchers in their efforts. He has set up gymnasiums and battlefields and highlighted the importance of health awareness for young people. His contribution to the social, political, educational, agricultural and cultural spheres earned him a Rajarshi prize, which was awarded to the Kurmi Heroes' community in Kanpur.²

Chhatrapati Shahu Maharaj, in spite of being the Prince of a small region in the Deccan, was a great social reformer, a high-ranking director and a hero of the cause of the masses of retreated and oppressed people in Maharashtra. From April 2, 1894 when he began to rule in the Kolhapur district empire until 1922, for a period of 28 years, Rajarshi Chhatrapati Shahu Maharaj burned the Indian social fabric for his constructive work, ideas and philosophy of protecting the weak.

His views on education

Chh. Shahu Maharaj wanted to promote the backwards classes in the field of education, as well as the administrative system of his country. Thus, he introduced the idea of free education for the masses. In his day, unaffected people were unaware of the long-term benefits of education. Therefore, Rajarshi Shahu decided to provide education as compulsory for all. He therefore saw the need to spread knowledge throughout the community before handing over power to the lower castes. So he made education compulsory.

Rajarshi Shahu Maharaj thought that no country could prosper without education. Leading politicians, great heroes born in an illiterate world. So it is important to give people free and compulsory education. He highlighted the importance of education for many, and the need for it to be free and compulsory. Education is essential for life and the development of the country: therefore, forcing parents to send their children to school, Chh. Shahu Maharaj has announced that it is the responsibility of all parents to send their children to school once they reach school age. If they delayed it, *Mamledar* used to charge each parent R 1/- a month. Chh. Shahu Maharaj established bursary programs for students from the back parts of the community, from 1911. To cover the cost of education, he taxed officials, doctors, and businessmen whose income was over Rs. 100. They were paying 2% of their tuition fee. History may never have focused on the efforts of Chh. Shahu Maharaj, but has made great efforts to provide education for women, especially those from disadvantaged communities. To address this issue Maharaj has appointed ladies working for the remaining community to reassure female students. Chh. Shahu Maharaj also made efforts to provide English language education to female students. From 1911 to 1914, a total of 8369 girls received their education through this program.

Equality Education

Chh. Shahu Maharaj knew that without providing education in all social equality it would not be possible. The traditional society was steeped in superstition, ideology, and superstition that had a profound effect on social justice. According to Shinde (1995), Ch. Shahu thought that education was a very useful weapon in the battle for life. He also noted that at this time the struggle for survival is increasing and only the educated will survive. In his view, without a healthy diet, one becomes weak and unconscious, one becomes backward (Latthe, Kavalekar, 1979).³ Therefore, education is a very important tool in solving many problems.

Conclusion

Chhatrapati Shahu Maharaj was really visionary and passionate about democracy and had a desire to make a difference in society through education. She recognized the importance of education in social transformation, empowerment, empowerment of women and disadvantaged people in society. Maharaja also knew various forms of education and training, he not only focused on general education but also made efforts for industrial education, medical education, agricultural education. Most importantly, people in general saw the concept of free and compulsory education for all at that time. (Gaikwad)⁴ Not only did he realize that, but he also worked on a comprehensive program to promote free and compulsory education for social change. The researcher thinks that without expressing gratitude to Mr Ram Gaikwad of Tribal Studies and Action at Tata Institute, this paper would not be justified. The chief source of this article is derived from his paper.

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Dr. B.R. Ambedkar's Perspective on Gender, Social, Economic and Political Discrimination

Prashant Udhavrao Gambhire

Dept. of English Sharadchandra Mahavidyalaya, Shiradhon

Email: prashantgambhire9@gmail.com

Abstract:

Bhimrao Ramji Ambedkar (1891–1956) was a radical thinker, statesman, lawyer, editor of newspapers, author of many books, economist, jurist, philosopher. He was the founder of the school of Buddhism. He was born into an 'Untouchable' Mahar family in Mhow in present-day Madhya Pradesh state. He had a lifelong struggle for the rights of the Dalits. After having earned doctorates from both Columbia University and the London School of Economics, he went on to serve as Chairman of the Drafting Committee of the Indian Constitution. Ambedkar converted to Buddhism along with his followers a few months before his death in 1956. Dr. B.R. Ambedkar had a tremendous impact on the social, cultural, economic, and political lives of individuals in contemporary times. He influenced all the institutions of governance, administration, and lawmakers. Besides, his influence is seen not only on subaltern and non-Brahmin movements in India but also the democratic movements in the world. The present research attempts Dr. B.R. Ambedkar's perspective on gender, social, economic, and political discrimination that was prevalent in India for long times.

Keywords: Buddhism, Democracy, Gender, Violence, Social, Economic, Humiliation, Exploitation, Discrimination, Inequality, Prejudice, etc.

Introduction:

In recent times, a debate arose and journalists like Arun Shouri argued that Ambedkar was not the masses but the leader of lower castes. And the political parties tried their best to review the Constitution of India, and rewrite the history of India based on Hinduism and utopian myths. They tried to use Ambedkar and his philosophy for their electoral and political gains. And they misinterpret Ambedkar, his vision, and his relentless struggles and contributions. This would lead to the demise of the memories of Ambedkar from the minds of crores of the subalterns' sections in India. There are attempts by these people to confine Ambedkar to a caste question. Upendra Baxi (1995) argued that "Ambedkar's construction of the Hindu society, nationalist movement, and resurgent post-colonial India are commodities for which there is no organized demand either from epistemic entrepreneurs or cognitive consumers in India." He further reiterated that "neither the autonomous academia nor the substantially funded monopoly of government knowledge industries like ICHR, ICSSR, ICPR, and UGC provides spaces – curriculum or research for Ambedkar. Ambedkar remains a forgotten figure" (Baxi, 122).

According to Baxi (1995), there is a complete disregard of Ambedkar by the academia concerning the production of knowledge through the formal education and research systems in India (Baxi, 123). Upendra Baxi has also identified seven discourses in Ambedkar. The first one is that Ambedkar is an authentic Dalit who fought against the practices of untouchability with full brunt. The second one is that Ambedkar is an exemplar of scholarship. The third one is that Ambedkar is an active journalist. The fourth one is that Ambedkar is a pre-Gandhian activist. The fifth one is that Ambedkar is in mortal combat with M.K. Gandhi on the issue of legislative reservations for the depressed classes. The sixth one is that Ambedkar is the Constitutionalist. The seventh one is that Ambedkar is a renegade Hindu, not just in the sense of the man who set aflame the *Manusmriti* in Mahad in 1927 and his actual conversion to Buddhism in late 1954 (Baxi, 122–149).

For Ambedkar, Buddhism was a revolution and it was as great as the French revolution. Ambedkar said that society aiming to lay a new foundation has to be summarized in three words: Fraternity, Liberty & Fraternity. He further said that equality will be of no value without fraternity or liberty. Ambedkar considered conversion to Buddhism as a strategy of social emancipation. He said in Mahad Conference in 1927 that he wants equal rights in society for untouchables. Ambedkar intended to leave the Hindu fold and he announced his decision to convert to Buddhism in 1935 in depressed classes meeting at Yeola. Thus, Ambedkar gives up reforming Hinduism. By this, he shifted the debate away from faith towards other issues- social, economic, and religious.

Dr. B.R. Ambedkar is one of the influential personalities of modern India. Throughout his whole life, he fought for the construction of a just society that recognizes the principle of Fraternity, Equality, and Liberty. Ambedkar in his work, *Annihilation of Caste* (1936) highlights various aspects of caste discrimination and its remedies. In this book, he has described the social exclusion of people belonging to historically oppressed groups, sources of caste discrimination, and the method of its abolition. Ambedkar points out that social discrimination of the lower caste cannot be eliminated through economic and political reforms. Caste and untouchability are justified by religious canons. And society practices it through religious beliefs. He knew the fact that in Indian society, social and religious reform is crucial than any kind of reform.

Caste is a monster that crosses paths in all directions. Political reform and economic reform are not possible without annihilating caste (Ambedkar, 2016: 47). Ambedkar was not merely concerned with problems that were created by colonial rule but the internal social problems as well. Ambedkar had submitted a memorandum to the Constituent Assembly on the behalf of the Scheduled Caste Federation in 1947. In this memorandum, he highlights the social, economic, and educational conditions of Scheduled Castes that were worse than that of the citizens and other minorities. He suggested that the Scheduled Castes who are minorities in India require special safeguards against the tyranny and discrimination of the majority (Ambedkar, 2016: 383).

He found two major problems in India: one, the problem of the Minorities; two, the problem of Indian states. During the Constituent Assembly debates, he said in his address on 26 of January 1950 that India will enter into a life of contradiction. The contradiction is not due to equality in politics but inequality in social and economic life. He recognizes, there is no meaning of political democracy without social democracy. And social democracy is a way of life that recognizes Liberty, Equality, and Fraternity as the principle of life. After seven decades of Independence, India could not achieve the aim of social and economic equality. It is due to social inequalities and caste-based discrimination that existed in all spheres of India.

There is always discrimination and prejudice against women of all classes in India. It is the reality that every day one would witness the violence against women in India. There is abuse, sexual, mental, psychological, physical, and mental torture or violence against women in India. Ambedkar had identified this trend at the beginning of his career as a social activist, Drafting Committee Chairman, and the first Law and Social Justice Minister of free India. Therefore, he advocated for property rights and adoption rights, and other rights for women. Dr. B.R. Ambedkar as the first Law and Justice Minister of Independent India has envisaged gender equality, equal rights, and property rights for women. The spirit of justice for women was visible in the Preamble of the Indian Constitution, fundamental rights, and directive principles. Despite the Constitutional provisions, laws, policies for women's equality and empowerment, still today women have been treated as second-grade citizens in the country. One would find that there is humiliation, mistreatment, rape, abuse, and violence against women. In the era of globalization, one still witnesses sexual abuse and harassment of women. Women are not considered equal in all domains that are social, cultural, political, and economic. The deprivation of women in both the public and private domains is significantly evident. Ambedkar has prepared the draft of the Hindu Code Bill. But he couldn't succeed to bring the draft as a Law. As a result of it, he had resigned from the Minister of Law. Hindu Code Bill has been divided into several Acts in a later stage that gave the rights for women. Violence persists today against women, despite the efforts of Ambedkar and many others.

Dr. B.R. Ambedkar has also made his observations on social, economic, and political discrimination in the contemporary period. As it has been pointed out that there is the exclusion and the denial of opportunity in the economic sphere of the people of the lower class. Their denial is in the labor market, in hiring for jobs, in the capital market, in the agricultural land market. These people were denied access to the property. They are denied in the sale and purchase or lease of land. In other words, the people from Scheduled Castes have been excluded from access to agricultural land. There are a high proportion of atrocities and violence against them. These are mainly related to issues of land. It is due to landlessness, Dalits continue to face discrimination. The discrimination of certain social groups creates adverse consequences for economic growth. This leads to inter-group conflict in the society. Discrimination also leads to income inequalities. According to Begari (2021), this income inequality leads to a high degree of deprivation for discrimination groups and induces inter-group conflict (Begari, 8). It has been observed that Dalit is associated with a set of attitudes – arrogance and obeisance, self-respect and servility, and reverence and repulsion. It continues to survive in different forms depending upon the social context. This also involves the dynamics of social life offered by the modern elite. Thus, on the one hand, the dynamics of social life humiliated social protocols that regulate feudal society. On the other, these so-called modern

social elites tend to reproduce structures, both institution (state) and moral (friendship) that underlie different forms of humiliation. The reorganization of modern society is largely based on the division between the private and the public sphere. It was accompanied by the possibility of misrecognition, degradation, and humiliation. Teltumbde (2016) rightly stated that “Caste was expected to fall away under the pressure of the global order. That has not happened. On the contrary, it appears to have grown far more vicious, if caste atrocities are taken as a proxy measure. Indeed, caste has shown amazing resilience. It has survived feudalism, capitalist industrialization, a republican Constitution, and today, despite all denial, is well alive under the neo-liberal globalization” (Teltumbde, 2). In this context, it is to argue that these kinds of modern forms of discrimination need to be understood and theorized from Dr. B.R. Ambedkar’s perspective and find effective solutions for the same.

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“Thoughts and Works of Bharat Ratna Dr. Babasaheb Ambedkar: A Great Indian Leader, Politician as well as Reformer”

Prof.(Mrs.) Madane Ashatai Rajaram
Research Scholar, Shivaji University, Kolhapur
asha_madane@rediffmail.com

Abstracts: -

The greatest shame in Indian society is the untouchables. Therefore, the intelligent person is bound by slavery to the social, economic and religious life of the society. For thousands of years the mission of his life has been to instil hope in the untouchables and the oppressed untouchables and to encourage them to fight for their rights Dr. Ambedkar believes.

Keywords: -Dr.B.R Ambedkar, Indian National Leader, Indian Social Movement.

Introduction: -

Even after higher education, Baba Sahib devoted his life to the cause of the Dalits without accepting financial temptations on the part of personal interests. Dr. Ambedkar had to endure the pain of the upper castes. He strongly opposes such objections. Babasaheb did a marvellous job of freeing his people from long-term slavery and oppression, giving them opportunities for economic development under the Constitution of India. Dr. Babasaheb Ambedkar was a well-known rebel leader in Indian society. It raises the self-esteem of untouchable communities across India and equips them to fight against injustice.

The Aim: -

- 1) Study the thoughts and writings of Dr. Babasaheb Ambedkar.
- 2) Research on the social, political and economic activities of Dr. Babasaheb Ambedkar.

Dr. Babasaheb Ambedkar's Social Thought-

It is our responsibility to save the people we were born into. Babasaheb formed a great movement to awaken humanity for the Dalits, the untouchables and the backward without breaking the law. Dr. Ambedkar's philosophy is a report on human liberation. The misconceptions and misconceptions that exist in the society should be removed. During his reign, he won the sympathy of the society. Babasaheb's heart was broken by the discrimination and abomination of the untouchables. This creates an edge in their thinking. The Constitution of India is the voice of the common man, as stated in the Babasaheb Constitution, that everyone in society should have the right to live according to the values of freedom, equality, fraternity and justice. Dr. Ambedkar to awaken the community. On July 20, 1924, established a conference outside the state. As a result, Baba Sahib developed a sense of learning in various neglected communities. Baba Sahib gave a new experience to man who had been a slave for thousands of years. The issue of India's independence also came up, but Baba Sahib wants social freedom and this freedom. That is why he made the public aware of his rights. Dr. Babasaheb Ambedkar said that the social structure of Hinduism is a multifaceted slope. The whole society should have unity as it is an obstacle to the development of the society. Baba Sahib said to build confidence in the hearts of the people in this untouchable society, you should never lead a good life thinking that you are untouchables. In doing so, for this he started the Mahad Satyagraha to enter the temple.

Educational Thoughts of Dr. Babasaheb Ambedkar:

Dr. Ambedkar was one of the pioneers of education. Presented a holistic view of education. He is a guide for the masses and the backward classes. Dr. Babasaheb Ambedkar was thinking. Dr. Ambedkar explained that education is something that can create awareness in an individual. Just as man needs food to live, so does knowledge. Like a slave if not educated. Therefore, Babasaheb is telling the people the mantra of learning, unity and struggle. Threatened to speak out against injustice. Education is a science. Babasaheb Ambedkar thought. Babasaheb likens education to a sword. There are some notorious stereotypes in society. The scientific approach to these stereotypes can only be developed through one's conceptual education. Education can be used to eliminate discrimination in society. According to Babasaheb, education is a way out of exploitation. Dr. Ambedkar believes in establishing equality in education and reducing all forms of inequality. Everyone should be educated. Therefore, the education of the downtrodden should be as cheap and easy as possible. Dr. Ambedkar said that the only solution was for all castes and tribes to be equal, to reject the policy of inequality and to treat their subordinates well. Equality means bringing the status of the lower classes to the level of the upper class. That is why Babasaheb said that special status should be given to the education of the lower castes. At the same time,

education requires character development. Must have good character in education; Good behaviour determines how knowledge is used. Education is the foundation of human culture and civilization. The real goal of education should be to cultivate humility and character.

He emphasized the need to provide basic and basic education to all. "Children between the ages of 6 and 14 will receive compulsory primary education," he said. Babasaheb believes. Basic education is the basis for national progress. Therefore, primary education should be made compulsory. Babasaheb also believes that his social progress will be accelerated if he fights for women's education while educating men. Babasaheb calls education the milk of the tigress. Everyone needs education because education gives us the courage to fight against injustice and exploitation. Babasaheb's education should improve human thinking and give him the ability to solve problems. Babasaheb's comments are an inspiration to all. Do not forget that these ideas are very useful for the development of a developed country. Dr. Babasaheb has established many educational institutions inside

- 1) The People's Education Society was established on June 8, 1945.
- 2) Siddhartha College of Arts and Sciences - June 20, 1946, Mumbai,
- 3) Milind College of Arts and Sciences, Aurangabad, June 19, 1950,
- 4) Siddhartha Law College - Mumbai in 1956.

Political Thoughts of Dr. Babasaheb Ambedkar

Dr. Babasaheb Ambedkar has experienced untouchability and discrimination from an early age. Therefore, Babasaheb believes that there should be a social structure based on the values of freedom, equality, fraternity and justice and that these values can be nurtured through democracy. Therefore, Baba Sahib adopted democratic rule in his life. Babasaheb said that Dalits are the ruling tribe of this country. Dr. Babasaheb wrote the Constitution of India. Through this constitution, Babasaheb seeks to bring the right to vote to all Dalits, the poor, the backward, the upper and lower classes and bring them into the political mainstream. He said the government was serving not only the people but also the people. Dr. Babasaheb once asked for a free volume but could not reach it. Politically, representation is essential and beneficial for all groups. Babasaheb also believes that it completes the social democracy of the country Dr. Babasaheb Ambedkar was a famous economist. His main subject is economics. He has written numerous articles on the subject. Dr. Babasaheb Ambedkar expressed his views on a better monetary system, agribusiness, the Prevention of Private Payments Act, the caste economy and the economic base. He was instrumental in establishing the Central Bank of India- Reserve Bank of India.

Among the famous sons of India, The name of Dr. Babasaheb Ambedkar is the best. Dr. Babasaheb Ambedkar was the first great economist in the history of India. Born in the 1920s, he rose from the socio-political perspective of the country. From then on, they began the struggle for the revival of an underprivileged society that had been left untouched at all levels, including society, politics, economics and religion. Dr. Babasaheb is a great thinker. His work as an economist, sociologist, jurist, educator, journalist and member of Congress as a social reformer and defender of human rights is unparalleled. He provided guidance on how to unite and unite the untouchable communities across the country on the political path to achieve the goal of social equality. Born into an untouchable society, Babasaheb received his higher education at home and abroad from three continents. Ph.D in Economics from Columbia University. D. (1917), Ph.D in Science from the London School of Economics and higher degrees, including the Gray Inch Bar At Law (1923) in London. It was very special for a student from the Dalit community to get such a prestigious degree at that time. Dr. Babasaheb Ambedkar's early research subject was economics. Dr. Babasaheb has authored several books on economics, as well as three major books on the subject.: 1) Management and finance of the East India Company, 2) Evolution of Provincial Finance in British India, 3) Rupee Problem: its origin and solutions.

The first two books are Public Finance from 1792 to 1858. 1858 Interpretation of Economic Affairs. The second book discusses the relationship between the Central Government and the State in British Indian economic transactions. This period is from 1833 to the present. This is 1921.

His third book is considered to be the best article on monetary economics. In this book, in 1800, Dr. Babasaheb describes how Indian currency became the medium of exchange until 1893. He also discussed the barriers to choosing the right currency in the first half of the 1920s. After returning to India, However, when reviewing their work, their inner economists peek. When he was a member of the Bombay Legislative Assembly (1926) his comprehensive understanding of the problem of the rural poor was reflected in the mass movement he organized. He successfully opposed the Khoti system in the agricultural sector and liberated many of the rural poor from economic exploitation. After he spoke out against pure slavery in the name of Maher Vatan, a large section of the rural poor was liberated. He introduced a bill in Parliament to curb the unilateral movement of moneylenders. In the field of industrial

employment, Dr. Ambedkar founded the Independent Workers' Party in 1936. There were other organizations at that time that raised the voice of the workers; But they have nothing to do with the human rights of untouchable workers.

The new party is filling this gap. Similarly, from 1942 to 1946, as a working member of the Executive Committee of the Governor, Dr. Ambedkar fundamentally reformed labour policy. The establishment of the Employment Office was one of the cornerstones of labour relations in independent India. Babasaheb is also responsible for irrigation, energy and other public works. He was instrumental in determining the irrigation policy of the country. The Damodar Valley project should be included in the priority list. Explained the economic aspects of social ills such as the caste system and the untouchables, Ph.D. This is another educational activity of Ambedkar. According to separatist principles, Mahatma Gandhi also acknowledged the existence of the caste system. However, in his book "Caste Destruction", Ambedkar sharply criticized him. He pointed out that the caste system not only divides the workers but also divides the labour. against the caste system. Dr. Ambedkar's attack was not only a challenge to the golden hegemony, but his system was closely linked to economic development. He stressed that the caste system reduces the movement of labour and capital and has adverse effects on the economy and development of the country. In 1947, a note to the British Government entitled "States and Minorities" outlined policies relevant to India's economic development. He said it was the responsibility of the government to plan the economic life of the people more productively and to distribute the wealth equally to the private producers without any hindrance. After independence, Dr. Ambedkar became the first Law Minister of India. As the Chairman of the 1948-49 Constitutional Conference, economists can be seen shaping the Constitution of India. He actively supported and maintained a democratic state as a pillar of human rights. He also said that the three democratic principles of equality, freedom and fraternity should not be understood as mere political rights. He was a staunch supporter of social and economic democracy and did not forget to point out that political democracy could not exist without social and economic democracy. He explained the purpose of economic democracy and wrote the guiding principles of national policy in the Constitution. As the Minister of Law, Dr. Ambedkar is trying to enforce the Hindu Code. It is an important social reform to protect the rights of women, especially marriage and property. He resigned in September 1951 after the bill was not passed in Parliament. Although Dr. Ambedkar's personality is intertwined in many respects, he has one thing in common and a keen interest in economics.

Conclusion: -

Dr. Ambedkar's economic thinking is manifested in the mantra "Bahujan Hitaya, Bahujan Sukaya". Ambedkar's ideas are based on social, religious and moral principles. Their focus is on the exploiters and the exploited. The basis of their thinking is to free the exploited from slavery. The main goals of their ideology are freedom, equality and justice for all. He converted to Buddhism with the same aim, along with millions of his followers. Through this, Dr. Ambedkar was not a fighter for the Dalit people but for the entire women and oppressed community in India and society. Dr. Ambedkar is not only an Indian player but also an international player. Now, Dr. Ambedkar received the "Symbol of Knowledge" award from the American University.

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Chhatrapati Rajarshi Shahu Maharaj's Educational Work

Mr. Gaikwad Soham Arunrao¹, Dr.A.Y.Katte²

¹Dept. of English, K.M.J. Mahavidyalaya, WashiDist-Osmanabad

²Head, Dept. of English, K.M.J.Mahavidyalaya, WashiDist- Osmanabad

Chhatrapati Rajarshi Shahu Maharaj, the great king and the first Maharaja of the Indian princely state of Kolhapur, was also known as Shahu IV. This paper gives a brief information about the valuable contribution of Shahu Maharaj (26 June 1874-6 May 1922) in the field of education. Chhatrapati RajarshiShahu Maharaj formulated a thoughtful and planned education policy in the field of education and strictly implemented it. Education for all and education of all kinds was his focus. Shahu Maharaj said, "Education is our lifeblood. No country has prospered without education. That is why, free and compulsory education is needed." That was his firm opinion. He gave priority to education as a foundation for all-round progress, a mean of social change and a prerequisite for administrative reform. When Shahu Maharaj came to the throne, there were educational differences in the society.

Education contributes to the overall development of human beings. It is an effective means of human development, free from economic, social, religious, educational and cultural slavery. He laid the foundation of education for all in Maharashtra. He felt that education should be available to people of all communities, castes, and religions, so he focused on primary education. He wanted to create a self-reliant, self-respecting society through primary education.

Chhatrapati Shahu Maharaj had drawn up a quadrilateral (four-points) program of education as follows:

1. There should be a separate board of education for Dalits and untouchables.
2. There should be hostel facilities for rural children.
3. There should be compulsory primary education for all sections of the society. Higher education should also be facilitated.
4. For the livelihood of all sections of the society, necessary education such as industrial education facilities should be provided.

In order to implement this quadrilateral program directly, he took the following educational decisions and carried out academic work and also implemented them directly:

1. Village with School - Chhatrapati Shahu Maharaj implemented the concept of 'Village with School' in 1920 to facilitate primary education in the village. Accordingly, schools were started in every village temple, chawdi, dharamshala.

2. On July 25, 1917, he ordered free and compulsory primary education.

Punishment to Parents- Parents were punished if they did not send their children to schools. A written order had been issued that parents will be fined Re. 1 per month if not sent. So parents started sending them to school.

Private School Financing - He also provided financial assistance to the private schools of Private Educational Institutions. He made provision of expenses of Rs. 3,000 per annum for thirty students, hence provision of Rs. 2,000 per annum.

5. Education was monopolized by certain people. The law made it a crime to discriminate in any way on the basis of caste in schools or colleges and issued a stern order dismissing the discriminating officer.

6. The money collected in the form of donations to the temple, Dakshina, will be spent for the school.

7. If a student would not come to school, the teacher should go to the child's home and inquire about it. Maharaj also felt that parents should be aware of sending their children to school every day.

Imposition of Education Tax- Chhatrapati Shahu Maharaj levied education tax from all the wealthy merchants, moneylenders, lawyers and doctors in the city to spend money on education. In the village, this tax was from eight aana to a Rupee per family.

Committee of Experts - Shahu Maharaj had appointed a high-level committee of experts to manage the entire primary education. This committee had to submit its report to Shahu Maharaj.

Scholarship Provision- Scholarships were provided to enable students of different castes to pursue primary education. He also sanctioned Rs. 2,500 for giving them boards, pencils and books free of cost. The law started to eradicate untouchability from schools.

11. Men and women should have an equal place, so he focused on women's education.

12. Hostels for the children of scheduled castes and tribes- To accommodate the children of scheduled castes and tribes coming from the villages to the cities for education, Maharaj built hostels. From that, KarmaveerBhaurao Patil, Balasaheb Desai, B.D. Jatti, Yashwantrao Mohite, J.P. Naik got an education in the hostels.

Satyashodhak School - He established Satyashodhak School, which taught how to perform various religious rites according to Dharma. Maharaj prepared a book called 'Gharcha Purohit'. With the help of this book, all kinds of religious rites started being performed from house to house in Kolhapur.

Establishment of Shri Shivaji Vedic School- In 1999, Maharaj established Shri Shivaji Vidyalaya for imparting Vedic education.

Provision of Reservation - Shahu Maharaj challenged the monopoly of the upper class in government jobs by reserving jobs for the backward classes. As a result, poor and backward castes got representation in jobs.

16. He sent the students of Bahujan Samaj (backward class) abroad for higher education. Children should contribute to the development of the country by getting higher education. This was the far-sightedness behind it.

17. Shahu Maharaj assisted Dr. Babasaheb Ambedkar in higher education and research work abroad.

18. Shahu Maharaj was spending one lakh rupees every year on primary education from the income of his institute. At that time the salary of primary teachers was 12 rupees per month.

19. In 1998, Maharaj established a separate department for free and compulsory education in his state.

20. The school inspector was given the responsibility of inspecting the school every month and sending a report on the progress of the school every year. Gaav-Patil also had to check the school once in a day and report the number of children in the 'Visit Book'.

21. While hiring teachers in schools, he made it a rule to have at least knowledge of English. The teacher had to pass an examination before being appointed.

22. Free education up to class-X for poor children was also in his mind.

23. Grant to the Library - He introduced the system of grant to the library and launched a bookstore scheme to provide books to poor children.

24. He started 'Infantry' to provide military education to children

25. He increased the number of technical institutes to give technical education to poor students.

26. Teacher Training Center - Teacher Training Center started in 1922 to impart special training to teachers.

27. The 'WatandarShikshak Yojana' was started in 1992 in every village but considering the problems in it, the 'PagariShikshakYojana' (Salaried Teacher) scheme was implemented in 1997 instead.

28. He started the Matriculation Examination Center in Kolhapur on his own initiative and at his own expense.

29. He restricted Child-marriages in his state and encouraged intercaste-marriages and widow-remarriage.

Shahu Maharaj worked tirelessly and diligently for the overall progress of the backward class society and brought about a social and educational revolution. The real credit for bringing Bahujan Samaj into the mainstream of education in Maharashtra goes to Chhatrapati Shahu Maharaj. Taking inspiration from his work, KarmaveerBhaurao Patil started RayatShikshan Sanstha (Satara). Similarly, Dr.Punjabrao Deshmukh, Shivaji Education Society (Amravati), Dr. Babasaheb Ambedkar's People's Education Society (Mumbai). The educational institutes created by BapujiSalunkhe like Shri Swami Vivekananda Shikshan Sanstha (Kolhapur) have come to prominence today.

That is why, Chhatrapati Shahu Maharaj is called an ideal ruler, progressive leader and a foresighted social reformer in Maharashtra. Shahu Maharaj has been commemorated on a stamp issued by the Indian Postal department as a "social revolutionary, a true democrat, a visionary, and a patron of art, music, and sport."

Dalit Literature :realization of human sensibility

Surwase Gokul Hanumantrao

Assistant Professor, Department of English, Shankarrao Patil Mahavidyalaya, Bhoom Dist: Osmanabad – 413504

Dalit Literature naturally, there are two classes in the society from ancient time. They are: the oppressors and oppressed, the ruler and the ruled, exploiter and exploited. The class of exploiter is always powerful and influential. On the other hand, the class of exploited is meager, helpless, and ignored by the human rights. Sociologically, the neglected class doesn't belong to any caste or community those who are ignored. They are Dalit. Dalit literature represents the collective consciousness of social, political, economic and racial discrimination suffered by the Dalit's for hundreds of years. Dalit writing is a post-independence phenomenon. The emergence of Dalit Literature has a great historical Significance. Dalit writing is a post-independence phenomenon. The emergence of Dalit Literature has a great historical Significance. Dalit was always on the Marginalized side of indian society.

The term `Dalit` First used by Jyotiba Rao Phule in the 19th Century in the perspective of subjugation faced by former untouchable caste of the Hindus.

Concept of Dalit:

The term Dalit is derived from the Sanskrit root word `dal` Which means held under check, Suppressed, Crushed, broken and downtrodden. The word Dalit is Similar to the Marathi word `dalan` i.e. Crushed. The term `Dalit` First appeared in the title of fortnightly `Dalitbandhu` Started by P.N. Rajbhoj in 1928 prior to that vithal Shinde had established the Depressed Class Mission in 1906. The word Depressed was Commonly translated in Marathi as Dalit. It was used by Mahatma phule in the 19th Century.

In the context of the oppression faced by the erstwhile untouchable casted of the twice born Hindus. [Oliver: 1998: 04]

The term expresses their weakness, poverty and humiliation at the hands of the upper castes in the Indian Society.

It becomes necessary and appropriate to apply critical evaluative measures and approaches to Dalit Literature For the purpose of meaning because Literature contains aesthetic, Linguistic, Social, Social, Cultural and ideological values. Since the Greek tradition. The focus of literary appreciation and criticism has shifted from the author to the text content, the context and the reader-Oriented analysis. There are biographical, Social, Psychological, Structural, archetypal, post-colonial and a esthetic approaches to interpret literary discourses. The New critical approach and formalism propose the notions of `art for Life's/ Society's Sake.` The Interrelationship between modern and cyber criticism are the germs of meaning making. Edward side in his `Orientalism` (1978) asserts the possibilities of interdisciplinary approach while Barthes, Darrida, Paul de man, J. Hillis Miller and others stress on the multiplicity of meaning. Norman Halland, Juass, Stanley fish and Riffatterre have developed the reader centered approach. Dalit Literature needs to be evaluated in relation to its aesthetic, literary, Social and Cultural aspects. Therefore, it invites various Literary and critical approaches. Any artifact is not alienated from society and therefore, needs to be understood in the context of its social and cultural milieu.

Dalit Consciousness:

The idea of `Dalit` Consciousness is basically an issue that is related with the realization of human sensibility. Dalit consciousness is a reformative though of `Dalit's` Life. It includes optimistic point of view, sorrow and pain and social relationship with society. Being Dalit and Dalit Consciousness are two different part. `Dalit` Literature a writing of Dalit's Life which is written in the form of consciousness. `Dalit` consciousness is essentially against exploitation. It has also enmity against the discrimination and pains. It is true that Dalit Consciousness is a kind of power of oppressed and exploited people in India, Which is given to them a freedom of speaking, writing and living. Thus, Dalit Consciousness is a state of mind, which aroused due to awareness of Dalit movement. Dalit Consciousness is guided by the Ambedkari ideology. Programs, Leadership and organization and incorporated both institutionalized and non-institutionalized individual and collective actions initiated and adopted by the community to achieve desired goals. Leadership provided by Dr. B.R. Ambedkar had powerful impact on the community and subsequent course of `Dalit` Movement draws inspiration and strength from his vision. We would discuss his impact on the `Dalit` movement in the next Section.

Dalit Literature is at once the expression of a 'Dalit Consciousness' about identity, human rights and human dignity, and the community, as well as the discursive supplement to a ground-Level Sociopolitical movement that seeks redress for historically persistent oppression and social justice in the present. While its origins are often deemed to be contemporary researchers have found precursors to both the Dalit Consciousness and literary expressions in poets and thinkers of earlier eras, Such as the saint. Poets in the Punjab. Dalit Literature's later development has also run alongside political movements such as the Indian freedom struggle, even as B.R.Ambedkar's Campaign on behalf of what were then called the 'depressed classes' intersected.

Dalit Literature is a product of product of post-colonial literature. The term 'Dalit' Literature come into use in 1958, when the first 'Dalit Sahitya Sammelan' was held at Mumbai on 8th March, 1958. In relation to this. Adv. Eknath Awad said, Jeevnath Ghetale Parivartnacha Varsa.....at the inaugural function of this sahitysammelan. Sahityaratna Annabhau Sathe Said : 'Dalit Literature is a struggle of new life. It is a soul of humanity. It is a Life story which faced the states of death. Therefore, Annabhau Sathe Says, ' this universe is not stand on the head of cobra, but it is depending on the hands of Dalit, farmers and oppressed people [Awad : 2013 : 4]

Dalit literature is a medium of self-expression self-existence or self-identify, It is the forum and the medium of expression of the experiences of the communities that have been excommunicated, marginalized, exploited and humiliated for ages in the Indian caste-ridden Hindu Society. It reflects Dalit experience and sensibility, attempting to define and assert Dalit identity from a primarily Dalit Point of View. In many ways, it is a protest literature which faithfully mirrors the stark realities of the Dalit Situation and becomes an important weapon to strengthen the Dalit (Political) Movement. Dalit author sharankumar limbale calls it.

'The burning cry of untouchables against the injustices of thousands of year.'

(Limbale :2003: IV)

Thus, Dalit Literature has roots in the lives of the people who are suppressed, crushed, downtrodden or broken to pieces. Dalit Literature is now an established genre in Literature. The primary motive of Dalit Literature is the Liberation of Dalit's in India. Regarding to the aim of Dalit Literature, Dr.C.B.Bharti Said : 'The aim of Dalit Literature is protest against the established system which is based on injustice and exposes the evil and hypocrisy of the upper caste.' [Bhati : 1999:34]

In other words, surekha Dangwal Said:

'Dalit Literature is Based on Anubhava-experience-rather than anumana-speculation.' [Arora: 2010:155]

Therefore, the authenticity and live lines is the essential feature of Dalit Literature. Thus, Dalit literature can be defined as a literary movement which aims at highlighting the insecurities, injustice, exploitation and worst atrocities against the marginalized section of Indian society. It expresses the dilemma, plays, predicament and injustice muted out of Dalit's. It portrays the Life and struggles of low castes for the dignity, Justice and equality. It is a Literature of community or group. Therefore, Dalit writing is not takes of an individual's Suffering but of group or community. In this regard Dalit literature is differing from mainstream writing.

The post decades of the 20th century witnessed both in Europe and in several countries of the Third world including India, a diminishing away, of the old, established values system because they were accused of catering to the needs of the privileged few. The New concepts like, Subversion, 'deconstruction', 'Post-modernism', Swept away the old literary theories. Consequently, Dalit Literature created a new wave in their respective country. Post-Modern Literature has been gaining prominence since the 1970. It refers to set of theories in philosophy and Literature that struggle with the legacy of colonial canon.

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Economic Thoughts of Chatrapati Shahu Maharaj

Dr. Madhuri Onkar Vartale

Asst. Prof. Department of Economics Dr. D. Y. Patil ACS College, Pimpri Pune
madhurivartale11@gmail.com

Abstract

Chatrapati Shahu Maharaj popularized in the world as famous social reformer in India. He implemented so many ideas which had actually worked during the British ruling. He protected the freedom fighter and had made the tremendous change in the weaker section of the society. He had put all efforts to encourage and promote the bahujan samaj. There was 12 Balutedar system in India. Under this system common people were exploited and untouchable. He found the inequality in the society and decided to eradicate it. He struggled for welfare and social justice for bahujan samaj and worked a lot for them throughout his life. The present research paper focused on economic contribution of Chatrapati Shahu Maharaj to develop his empire free from inequality.

He strongly believed that 'education has the power to establish the equality'. Hence he promoted the education facilities to these weaker section. He helped numerous talented people in Kolhapur. He had change the mind of people with modern approach and work on it successfully. His strong decisions made the Kolhapur as a special identity I the world. His whole journey of life is inspirational to the future generation. He promoted the infrastructure, This study made summation of his economic role in the development of Kolhapur Sansthan. He is popularized with people's King only because of his humanity approach. No doubt, He has a great social reformer and ideal King in the world.

Introduction:-

Maharashtra is known for so many eminent personalities like saint Dnyaneshwar, Saint Tukaram, Chatrapati Shiivaji Maharaj to Shahumaharaj for their incredible devotion towards equality. It was the period of British ruling and Peshwa, where the inequality and injustice made the exploitation of the common people. Chatrapati Shahu Maharaj is the first loyal King who opposed to unequality and untouchability from the society with his lustrous leadership. During his tenure, Kolhapur became famous as the 'Pandhari of Wrestling'. Shahu Maharaj himself was famous as a wrestler. Apart from this, he started the elephant game 'Sathmari' in Kolhapur. Hunting was his favorite hobby. He was known as a strip hunter.

Rajarshi Shahu Maharaj was born on 26 June 1874 in the village of Kagal in Kolhapur district. His father's name was Jaysingrao Ghatge and his mother's name was Radhabai Ghatge. RajarshiShahuMaharaj's original name was Yashwantrao Ghatge. After the death of Chhatrapati Chautha (fourth) Shivaji of Kolhapur Sansthan, his wife Anandibai Saheb adopted Yashwantrao in 1884. Yashwantrao was named Shahu. Shahu Maharaj tried to remove this injustice on the lower castes. For this, he started some concrete activities. He set up an institute in 1908 to educate the lower castes. He Started hostels and scholarships for junior caste students. He banned the division of students in the state of Kolhapur on the basis of caste.

They will not be saved unless the masses are educated. Recognizing that lack of education was one of the major reasons for their backwardness; Shahu Maharaj decided to spread education among the masses. Etc. In 1901, he founded Victoria Maratha Boarding for Maratha students. He set up hostels for students of different castes and religions in Kolhapur. Etc. S. In 1902, Rajarshi Shahu made a revolutionary decision to reserve fifty per cent of the government jobs in his state for the backward classes.

The researcher present this paper to rectify the economic contribution of Chatrapati Shahu Maharaj in the economic development of Kolhapur. He used his decision power in a right way to achieve the maximum welfare of the common people. He worked on inequality and social justice. He is active King and maker of Kolhapur Kingdom. Now, Kolhapur is enjoying the fruits of equality only because of Chatrapati Shahu Maharaj.

Review of the Literature:-

The various articles and reference books are referred to understand the contribution of Lokraja.

Dhananjay Keer

'The reforms made by Chhatrapati Shahu Maharaj with a heroic approach and planning were used for the development of Kolhapur. He ruled faithfully with multiple and comprehensive reforms.'

Dr. Ramesh Jadhav

‘Shahu Maharaj’s whole life was a struggle. Rajarshi Shahu Maharaj is a true Lok Raja who strives for social justice.’

Dr. SatishMhaske

‘Apart from Chhatrapati Shivaji Maharaj, many kings have a history of injustice and tyranny. Is a dictatorship; But Chhatrapati Rajarshi Shahu Maharaj is an exception. This king is an advocate of democracy, social equality, This is evident from his statement, "I will leave the throne once and for all, but I will not give up the task of social justice and welfare."

Objectives of the study:-

1. To understand the infrastructure development done by Shahu Maharaj in development of Kolhapur.
2. To study the socio-economic development of Kolhapur.

Research Methodology:-

The present study is based on secondary data. The researcher used the internet, blogs and reference books to evaluate the objectives. The research is descriptive in nature and useful for the future generation to remember the work contributed by Chatrapati Shahu Maharaj



Infrastructure Developments done by Shahu Maharaj

Agriculture Development

Irrigation:-He set up the King Edward Agricultural Institute in 1912 to introduce new agricultural technologies to the farmers.He experimented with the cultivation of tea, coffee and rubber on the Panhala. He established markets like Shahupuri, Jaisingpur for agricultural products. Therefore, Kolhapur became famous in the country as a jaggery market. Shahu laid the foundation of industry in Kolhapur. He gave a boost to the modern textile industry by setting up 'Shahu Mill'. The Radhanagari Dam built by Shahu became an initiative to transform the Sansthan in the field of agriculture. By building this largest dam in Sansthani Mulkha, he made his Sansthan Sujalam-Suflam. Shahu marked the beginning of the co-operative movement by enacting the 'Co-operative Societies Act'

In short, Shahu Maharaj was a visionary great man. In 1902, Shahu Maharaj announced "Irrigation Policy". The scheme of Shri Lakshmi Lake was undertaken during the time of Maharaj. Radhanagari Project was started by Maharani Lakshmibai in 1909 at Fejivade near village Dajipur, west of Kolhapur on the river Bhogawati in 1907.In 1907, a dam was built on the river Bhogawati near Dajipur at a distance of 55 km west of Kolhapur.He planned to supply water to the land by constructing a damand its reservoir was named as Maharani Lakshmibai. The dam was commissioned by Sabnis, an engineer. The village "Radhanagari" was named after the daughter of Shahu Maharaj near this dam.

Education :-

In order to spread education, he issued an order in 1913 that there should be a school in every village in Kolhapur state. Later, in 1918, an order was issued to make primary education compulsory and free. He appointed teachers of majority caste. The temples of the village, Chavadya were allowed to be used as school classrooms.The children of the villages should get the facility of higher education. He established hostels for castes and tribes. Shahu Maharaj started a hostel in Rajaram College in 1891-92. He also started Victoria Maratha Boarding House for backward class students in 1901. He started giving scholarships for higher education. He waived tuition fees for untouchable students. In 1908, Violet Clark, a proponent of the upliftment of the untouchables, started a hostel for untouchable students.He facilitated free education

for girls and women from backward classes. Shahu Maharaj started about 26 hostels in Kolhapur, Nashik, Pune and Ahmednagar.

1. Shri Shivaji Kshatriya Vedic School
2. Kulkarni and Patil schools
3. Industrial school
4. Soldier school
5. Sanskrit school
6. Truth-seeking school
7. Yuvraj School

The first school of compulsory education was started at Chira Peti. As he knew the only education is the way, to equality. He more emphasized on education and helped everyone to get higher education. When Krishnabai Kelkar was asked about financial help, he immediately made the arrangements to Grand Medical College for education. He focused and designed the free education plan in 1913-1914 on his own ideas. After the resignation of Mech Little, the Education Officer of Karveer Sansthan, Shrimanti Rakhmabai Kelkar was appointed in her place.

1. Maratha Ekyasabha (May 1887): With N.M. Lokhande, V.K. Bandekar, D.S. Yande, K.R. Koregaonkar, K.A. Keluskar, S.K. Bole. Etc. S. In 1907, Shahu Maharaj opened a hostel called 'Miss Clark Boarding' in Kolhapur to facilitate the education of untouchable students.
2. In 1911, with the inspiration of Shahu Maharaj, Satyashodhak Samaj was re-established in Kolhapur.
3. In 1913, according to Shahu's order, there were Chawdi, Dharamshala, temples and so on in the villages. Schools started from these buildings.
4. Etc. S. In 1916, he set up the Deccan Rayat Society at Nipani to give political rights to the Bahujan Samaj.
5. Etc. S. In 1917, Shahu announced a waiver of primary school fees. According to the proclamation issued on 21st November 1917, primary education was made compulsory in the state of Kolhapur.
6. 1848: Establishment of Marathi school at Kolhapur, Panhala, Aalte, Shirol.
7. 1851: The first English school in Kolhapur started in 1867. It was converted into a high school and later renamed as Raja Ram Maharaj College.
8. On 08 May 1888, the foundation stone of the railway line "Kolhapur to Miraj" was laid by Shahu Maharaj.
9. 1894: Rajaram Vastigraha for students of all castes and tribes.
10. 1896: Special Course in Agricultural Sciences at Rajaram Vidyalaya.
11. 1900: At first, some students were accommodated in the palace.
12. 1911: Establishment of King Edward Agricultural.

Those students are Bhimrao Patankar, Balasaheb Khanwilkar, Karmaveer Bhaurao Patil. He assisted the donation of Rs. 15,000 for construction of Uddhavji Hostel building in Nashik. He arranged thirty thousand rupees in Willingdon dormitory of Sangli and one lakh rupees in Benaras Hindu University. He made financial assistance of Rs.2000 to Shankar Baji Dhawale for going to England for ICS examination. He gave two thousand rupees for Sitaram Keshav Tawde for higher education in England.

Social Welfare Activities :

In fact, in those days, Dalits and backward classes were treated inhumanely, they were deprived of education, they were not allowed to go to many public places, and it was a common belief among Brahmins and upper castes to touch Dalits. Seeing this iniquity, Chhatrapati Shahu Maharaj set out to eradicate this inequality in the society.

Shahu Maharaj's untouchability work:

Gangaram Kamble was removed from the Satya Sudhakar Hotel on a busy road in Kolhapur. Shahu Maharaj used so many innovative ideas in his administration. He knew that the weaker section people are talented, so he utilized their talent with smart way and motivate them to participate in wrestling. He renamed the untouchables wrestlers, called them as Jat wrestlers, caste of Chambar wrestler as Sardar, Bhangya wrestler as Pandit and untouchables as Suryavanshi. August 1, 1918: Mahar, Mang, Ramoshi and Baird's attendance is stopped by order. In the Vedokta case, Lokmanya Tilak criticized Kesari and Professor Bijapurkar criticized Shahu Maharaj from Granthmala and Samarth. But he not gets his foot back. He struggled against untouchability. In October 7, 1901, ordered that all religious rites in the palace should be performed in a Vedic manner. 1901: He opened bank of Panchganga (Panchganga Ghat) to people of all castes and religions. It is the best practices done by Shahu Maharaj for Maximum social welfare. He had broken the caste system of Brahmin priests. Shahu Maharaj also promoted inter-caste marriage and widow marriage and in 1917 enacted the Remarriage Act. He passed the law of remarriage and gave legal

recognition to widow marriage. He abolished the Mahar lands in his state and gave the lands in the name of untouchables Etc. S. in 1918,. The law prohibits untouchables from doing forced labor.

Trade Expansion Related Decision

Chatrapati Shahu Maharaj expanded the market areas of Kolhapur. He had found the many farmers need the market supply, so Jaisingpur, Peh-vadgaon, shahuwadi, Gadginglaj, Panhala and Kagal market were expanded under his empire. Kolhapur is providing Jaggary to every corner of India. Apart from this, Groundnuts, Tobacco, Onion, Potato, fruits, vegetables and betal leaves had market scop in nearby Kolhapur.

1. In 1895, Shahu Maharaj started a jaggery market called "Shahpuri" at Kolhapur.
2. The foundation stone of Kolhapur to Miraj railway line was laid by Shahu Maharaj on 08 May 1888

Industrial Development and Employment Opportunities in Kolhapur

Chhatrapati Shahu Maharaj enacted the Reservation Act for the first time to eradicate inequality in castes and ensure equal rights for all sections of the society. The Maharajah intended that this would save the lives of the Dalits and the backward classes and give them dignity. Due to this historic decision of Chhatrapati Shahu Maharaj, he found a new way of arranging reservation in the constitution and started schools for Dalits and backward classes. Encouraging Dalit children to get education set up hostels for them and enacted free education.

1. Etc. S. In 1906, Shahu Maharaj laid the foundation of Shahu Chhatrapati Spinning and Weaving Mill.
2. Etc. S. In 1907, he set up a textile mill on a co-operative basis.
3. A spinning mill with a capital of Rs. 15 lakhs in 1905
4. 1912 Shri Shahu Weavers Association at Raibag.
5. In 1906, Shahu Maharaj established the "Chhatrapati Shahu Spinning and Ginning Mill".
6. In 1895, a spinning mill was set up at Shengaon Gargoti.
7. Wood Distillation Factory started at Radhanagari. Kolhapur established Shahupuri market
8. On 26th July 1902, Shahu Maharaj reserved 50% of the seats for the backward classes in Kolhapur State. The reservation was published in the Karveer Gadget.

Health Facilities

In 1897, Shahu Maharaj established a hospital for leprosy patients named "Hectoria Leprosy". He took measures on enlightenment, health treatment, financial aid, rehabilitation, from the point of view of humanity. Shahu Maharaj had made arrangement during the plague epidemic, restrictions were imposed on fairs and festivals, and compensation was paid to employees who died of the plague. He rewarded plague vaccinators.

Cultural Development

Shahu made commendable achievements in the field of art in Maharashtra by giving royal patronage to arts like music, drama, painting, wrestling etc. Many singers like Aldiyakhon, Hyderbakshkhon, Bhurjikhon, SurashreeKesarbai, Ganchandrika Anjanibai Malpekar achieved all-India fame under the auspices of Shahu. He sheltered many drama companies and talented artists. Balgandharva and musician Keshavrao Bhosale were given to Maharashtra by the great artist Shahu. He built the magnificent Palace Theater (Keshavrao Bhosale Natyagriha) in Kolhapur for the preservation of music and drama. He also set up an open-air theater next to it. At the court of Shahu, a great painter like Abalal Rehman became an artist. Baburao Painter, Dattoba Dalvi Prabhuruti painters got their encouragement. In the field of wrestling, Shahu Maharaj gave generous shelter to wrestlers from all over the world, including Sansthan. A wrestling ground was built in Kolhapur on the lines of the Roman arena.

Discussion

Thus Rajarshi Shahu Maharaj was a king found in the common man, striving for the common man. Shahu Maharaj worked hard for the creation of social democracy. He used his power to bring justice to all, to give human rights, to treat the untouchables with equality and humanity, and to embrace science. This shows the greatness of Shahu Maharaj. Today, however, we and our rulers have set aside the ideal of Chhatrapati Rajarshi Shahu Maharaj. Even those who claim that we are theirs by their name do not act according to their thinking but are seen abusing their power. Human values seem to be trampled underfoot. We see today's rulers pulling out the same shackles of democracy that Shahu Maharaj worked so hard to create. We owe something to the society, we should also have some contribution for the progress of the society, but the present rulers have such a frightening picture that they do not think. Politics is going on for selfishness, meaning, caste, religion, but for humanity, for human welfare, they have to learn politics from Rajarshi Shahu Maharaj. The country needs their thoughts, deeds and actions today. If every human being works according to their thinking, the country will not take long to progress.

Today, in the 21st century, the world has come closer due to scientific progress, yet the distinctions of caste, religion, creed, race, caste have not disappeared. As a result of this inter-caste marriage, your unborn daughter is also killed. In both the cases are killed, where the whole settlement is burnt, where it is expelled. Examples of such 'honor killings' are heard on a daily basis. The period of the Maharaja is in the late 19th century and the first half of the twentieth century. Therefore, recognizing the social situation of that time, he called the leaders of all castes and religions and encouraged them to start schools and hostels for their respective communities. By doing so, he did not remain silent, but accepted the guardianship of those institutions. That is to say, they were rewarded with lands for their expenses so that they could become dependent. He advocated for hostel education so that the education of poor and budding students in the villages would not be hampered. Maharaj was the pioneer of liberal education. His plan was to establish a comprehensive humanitarian movement to bring equality to a society plagued by inequality and caste discrimination. He also praised women's education. He knew for sure that women's education is the education of family. Despite the opposition of the family members and relatives with this idea, he started the education of women from home with the education of his daughter-in-law Rani Indumatidevi. He was of the view that a woman should be courageous, self-reliant and virtuous, only then can a society be created. For this, he facilitated free education for girls. The so-called progressive government of Maharashtra has accepted it after about 85 years, which is a testament to the vision of the Maharaja.

The compassionate and prajahitdaksha king put a tingling sensation in the eyes of the complainants; but he also showed that the king should take care of his subjects like a child. The words and deeds of this prajahitadaksha king, who rejoiced in the service of humanity, were similar. That is why he had gained moral strength. Recognizing that the farmer is the breadwinner of all and he is happy and the world is happy, he provided free education to his children. He helped to establish co-operative societies, credit unions to get fair prices for agricultural produce of farmers. He took care that there would be no need for brokers. He paid close attention to the economic and educational progress of the farmer who is the breadwinner of all. He took a revolutionary decision to build Radhanagari Dam and became the father of Green Revolution. Due to World War I and other reasons, the project was unfortunately not completed during his lifetime; but at that time it was the largest dam in the country. He also had the idea of Kalamawadi dam which was sanctioned in 1974. As a result, a network of co-operative societies, credit unions, co-operative banks, farmers' unions and sugar factories has sprung up in Kolhapur district, which is the result of Maharaj's public vigilance.

The scope of his vision will be noticed by looking at the laws and ordinances made by the Maharaja from time to time. He introduced the remarriage Registration Act, Mixed Marriage Act, Jogatya, Murlaya Prevention Act, Divorce Act, Rules prohibiting cruel treatment of women, Inheritance Act, Ordinance on Elimination of Social Slavery of Untouchables To abolish Balute system, Compulsory Free Education Act, Education Tax Act, Co-operative Societies Act, Concession on loan repayment to farmers who enlisted or did in the army during the First World War These enacting laws and ordinances show Maharaj's zeal and foresight for social reform. In his own house, Dhangar brought the family relationship into action. He himself arranged some marriages to reduce ethnicity. Widow marriage approved. The Divorce Act was passed in 1920. He was a true supporter of women. It is also necessary to open the eyes of today's ruler to the injustice and atrocities being perpetrated against women in the country. He set a good example of an active king by saying, "First done, and then told".

Conclusion

Now a days, we need such kind of leadership for our nation which could make the life simple and happy. We all love to enjoy the economic freedom and wealth in our life. If political leaders are supportive and think like Shahu maharaj then maximum welfare of the society can be achieved. He supported many people and that approach we have to develop amongst h people. He had given more importance to the humanity and social justice. He promoted women education and inter-caste marriages' and remarriages of widows. He had implemented the modern approach with confidence and ruled Kolhapur Sansthan at high level of equality. So that

1. Chhatrapati Shahu Maharaj, who initiated the revolutionary changes in the society and reservation, will always be remembered.
2. Government of Maharashtra is implementing Rajarshi Shahu Maharaj Scholarship Scheme. Scholarships are awarded to eligible students pursuing higher studies.
3. The Indian postal department has issued a stamp dedicated to Shahu Maharaj as a social revolutionary, a true democrats, a visionary, King of general people.

4. The Government of Maharashtra has declared June 26 as Shahu Maharaj's birthday as "Social Justice Day" since 2006.

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Impact of Stress and Its Management

Dr. Sajed Amar Chauhan

Sharadchandra Mahavidyalaya, Shiradhon Tq. Kallam.

Introduction:-

In An Age Of A Highly Dynamic And Competitive World Man Is Exposed To All Kinds Of Stresses That Can Affect Him In All Realms Of Life. The Term Stress Is Derived From The Latin Word Stringer Which Means To Be Drawn Tight. The Stress Response Is A Complex Emotion That Produce Psychological Changes To Prepare Us For Fight Or Flight To Define Ourselves From Threat.

Stress Can Also Be Defined As Harmful Physical And Emotional Response That Occur When The Requirement Of The Job Do Not Matches The Capabilities Resources Or Needs Of Worker Job Stress Can Lead To Poor Health And Even Injury. We Can Say That The Stress Is A Silent Killer And Prolonged Exposure To Stress May Exert Harmful Effect On Physical Psychological And Behavioral Wellbeing Of An Individual. According To the National Institute for Occupational Safety and Health 80% of the Workers Experience Job Stress in a Medical Term.

Definition Of Stress Is A Physical Mental Or Emotional Factor That Causes Bodily Or Mental Tension. Stress Can Be External That Is From Environment Psychological Or Social Situation. 2) Internal That Is From In Illness Or From A Medical Procedure.

Physical Emotional And Behavioral Symptoms Develop.

- 1 Physical Symptoms Of Stress Include Aches And Pains.
2. Chest Pain Or A Feeling Like Your Heart Is Racing.
3. Exhaustion and Trouble Sleeping.
4. Headaches Dizziness or Shaking.
5. High Blood Pressure.
6. Muscle Tension Or Jaw Clenching.
7. Stomach or Digestive Problems.

Stress Is A Pressure That Is Exerted On Something For Example A Piece Of Metal Which Causes The Object To Respond The Metal For Instance Mein Bend. The Events That Causes Stress Are Known As Stresses. The Term Stress Is Also Used To Describe The Individuals Response To Pressure. The Response Can Be Psychological Aur All. How The Individual Response To The Stress Will Depend On Their Personality Their Perception And Their Past Experience. Some Stress Is Necessary In That It Assist Us In Achieving Both Work And Personal Goals. However Too Much Stress Can Make Those Goals Harder To Achieve. People Respond Differently To Stress. Some People Function Well Under the Significant Stress While Other Do Not. As A Negative Influence It Can Result In Feeling Of Distrust Rejection Anger And Depression. Which In Turn Can Lead To Frustration To Work And Also Several Health Problems Such As Headache High Blood Pressure Heart Diseases Etc. Job Stress Is Produced From Lack Of Regards For Psychological Physiological And Psychological Comforts From The Equipment Used In Working Relationship And Other Consideration That Can Be Found In The Environment. Comfort Is Achieved When A Person neither Feels Nor Show Any Signs Of Fatigue Or Stress.

Similar To Stress in the Workplace College Students Are Also Often Impacted By Stress. Academic Stress Can Result From Many Different Imperative Stresses Such As Final Grades Term Papers Examination And Excessive Homework. Stress Has Exhibited On Negative Correlation With Cognitive Performances Does Negatively Impacting Academic Performances.

8 Tips to Manage Stress.

1. Exercise
2. Relax Your Muscles
3. Deep Breathing
4. Eat Well
5. Slow Down
6. Take a Break
7. Make Time for Hobbies
8. Talk about Your Problems

The Ones That Focus On Slow Movement Stretching And The Breathing Are Best For Lowering Your Anxiety And Stress.

Meditation Has Been Around For Over 5,000 Years For A Reason. Meditation Works Well For Many People and Has Many Benefits.

Take A Walk In Nature Take A Relaxing Bath And Feel The Stress Wash Away. Meditate For Practice Yoga. Work In Garden or Do A Home Improvement Project. The First Step In Managing Stress Is To Understand Where These Feelings Are Coming From. Keep A Stress Diary To Identify The Causes Of Short Term Or Frequent Stress In Your Life. As You Write Down Events Think About Why This Situation Stresses You Out.

There Are Three Different Stages of Stress.

1. Alarm
2. Resistance
3. Exhaustion

Understanding These Different Responses And How They Relate To Each Other May Help You Cope Up With Stress.Graf.....

Alarm Reaction Stage The Alarm Reaction Stage Refers To The Initial Symptoms The Body Experiences When Under Stress. You May Be Familiar With The Fight Or Flight Response Which Is A Psychological Response To Stress. This Natural Reaction Prepares You To Either Free Or Protect Yourself In Dangerous Situations. You Are Heart Rate Increases Your Adrenal Gland Releases Cortical Or Stress Hormone And You Receive A Boost Of Adrenaline Which Increases Energy. This Fight Or Flight Response Occurs In The Alarm Reaction Stage.

2. Resistance Stage After The Initial Shock Of A Stressful Event And Having A Flight To Fight Response The Body Begins To Repair It Self. It Releases A Lower Amount Of Cortisol And Your Heart Rate And Blood Pressure Begins To Normalize. Although you're Body Enters This Recovery Phase It Remains On High Alert for A While. If You Overcomes Stress And The Situation Is No Longer An Issue Your Body Continues To Repair Itself Until Your Hormone Level Heart Rate And Blood Pressure Reaches **A Prestressed State.**

1. Alarm Reaction Stage The Alarm Reaction Stage Refers To The Initial Symptoms The Body Experiences When Under Stress. You May Be Familiar With The Fight Or Flight Response Which Is A Psychological Response To Stress. This Natural Reaction Prepares You To Either Free Or Protect Yourself In Dangerous Situations. You Are Heart Rate Increases Your Adrenal Gland Releases Cortisol Or Stress Hormone And You Receive A Boost Of Adrenaline Which Increases Energy. This Fight Or Flight Response Occurs In The Alarm Reaction Stage.

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Some Stressful Situations Continue For Extended Period Of Time. If You Don't Resolve The Stress And Your Body Remains On High Alert It Eventually Adopts And Learns How To Live With Highest Stress Level. In This Page The Body Goes Through Changes That You Are Unaware Of In An Attempt To Cope With Stress. Your Body Continues To Secret The Stress Hormone And Your Blood Pressure Remained Elevated. You May Think You Are Managing Stress Well But Your Body Physical Response Tells A Different Story. If The Resistance Page Continuous For Too Long Of Period Without Poses To Offset The Effect Of Stress This Can Lead To Exhaustion Stage. Science of Resistance Ten. Irritability. Frustration. Poor Concentration.

3. Exhaustion Stage.

This Page Is Result Of Prolonged Or Chronic. Struggling With Stress For Long Period Can Drain Your Physical Emotional And Mental Resources To The Point Where Your Body No Longer Has Strength To. Fight Stress.

You May Give Up Or Feel Your Situation Is Hopeless.

Science Of Exertion Include.

- 1 Fatigue.
- 2 Burnout
3. Depression
4. Anxiety
5. Decrease Stress Tolerance

6. The Physical Effect Of This Phase Also Weakens Your Immune System And Put You At Risk Of Stress-Related Illness.

When Does The General Adaptation Syndrome Occur?

General Adaptation Syndrome Occurs With Any Type of Stress These Include

A Job Loss

Medical Problems

Financial Troubles

Family Breakdown

Trauma

But While Stress Is Unpleasant The Upside Is That General Adaptation Syndrome Improves How Your Body Respond To Stresses Particularly In The Alarm Stage

The Fight Or Flight Response That Occur In The Alarm Stage Is For Your Protection. Hire Hormone Level During This Stage Benefits You. Eid Give You More Energy And Improve Your Concentration So You Can Focus And Tackle The Situation. When Stress Is A Short Term Or Short Lived The Alarm Stage Is Not Harmful.

How to Manage Stress

Identifying Stress And Being Aware Of Its Effects On Our Lives Is Not Sufficient For Reducing Its Harmful Effects. Just As There Are Many Sources Of Stress There Are Many Possibilities For Its Management. However All Require Work Towards Change Managing The Source Of Stress Positively And Or Changing The Library And Information Science Professionals Reaction To It.

There Are Following Ways For Better Stress Management With The Ever-Changing Job Situation.

1. Become Aware Of Stresses And Its Emotional And Physical Reactions.
2. Recognize What You Can Change.
3. Reduce The Intensity Of Your Emotional Reactions To Stress.
4. Maintain The Emotional Reserve.
5. Learn To Moderate Your Physical Reaction To The Stress.

Role of Yoga In Reducing Stress.

A Growing Body of Research Evidence Support the Belief That Certain Yoga Techniques May Improve Physical and Mental Health Through Down-Regulation Of The Hypothalamic Adrenal Axis And The Sympathetic Nervous System.

DHCP A Access And SNS Are Triggered As A Response To A Physical Or Psychological Demand Leading To A Cascade Of Psychology Behavior And Psychological Effect Primary As A Result Of Release Of Cortisone And Epinephrine And Nor epinephrine. This Response Leads To The Mobilization Of Energy Needed To Combat The Stresses Through The Classics Fight Or Flight It To The Mobile Immobilization Of Energy Needed To Combat The Stresses Through The Classic Fight Or Flight Response. Yoga Significantly Decrease Heart Rate and Systolic and Diastolic Blood Pressure. Study Suggest That Yoga Reverse The Negative Impact Of Stress On The Human System By Increasing Level Of Immunoglobulin A As Well As Natural Killer. Yoga Has Been Found To Decrease Markers Of Inflammation Such As High Sensitivity C - reactive protein As Well As Inflammatory Cytokines Such As Interleukin 6 and Lymphocyte 1B. These Studies Suggest That Yoga Has an Immediate Effect on SNS – HP a Access Response to Stress. While The Precise Mechanism Of Action Has Not Been Determined It Has Been Hypothesized That Some Yoga Exercises Cause A Shift Toward Parasympathetic Nervous System Dominance Possibly Via Direct Waggle Stimulation It Is Noted Significant Reduction In Low Frequency Heart Rate Variability A Sign Of Sympathetic Nervous System Activation In Depressed Patient Following And 8 Week Yoga Intervention. Regardless Of Pathos Psychological Pathway Yoga Has Been Shown To Have Immediate Psychological Effect Decreasing Anxiety And Increasing Feeling Of Emotional Social And Spiritual Well-Being. Several Literature Review Have Been Conducted That Examined The Impact Of Yoga On Specific Health Condition Including Cardiovascular Diseases Metabolic Syndrome Diabetes Cancer And Anxiety.

Biochemical Markers of Stress.

Advanced Research Has Also Been Carried Out On Yoga Wear In The Cortisol Level Were Assessed In Multiple Independent Trials. However The Results Were Inconsistent With The Majority Of Studies Showing No Effect Of Yoga Practice On Cortisol Concentrations. Conversely Vadiraja And Colleagues Reported Significant Decrease In 6:00 A.M. And Pulled By Diagonal Salivary Cortisol Concentration In 42 Breast Cancer Patient After A Six Week Yoga Intervention Compared To 33 Breast Cancer Patients In The Control Group. Similarly Waste It All Reported A Significant Decrease in Salivary Cortisol In 18 Undergraduate Students After A Semester Long Hatha Yoga Course. Decreased Serum

Cortisol Concentrations Were Also Found In A Yoga Instructor After One Hour Of Yoga Practice As Compared To Before Practice.

Conclusions:-

Stress Effects Individuals of All Age Groups and People of All Sectors And Occupations Including Doctors. 2 Many Modalities Of Treatments Are Available For Reducing Stress People Are Trying To Find An Alternative To Be Relieved From Stress Without Medication. Relaxing The Mind Through Take A Slow Deep Breath Or Try Other Breathing Exercise For Relaxation. Soak In A Warm Bath. Listen To Soothing Music. Practice Mindful Meditation The Goal Of Mindful Meditation Is To Focus Your Attention On Things That Are Happening Right Now In The Present Moment. Use Guided Imagery Etc.

Yogic Science Having Persisted For 5000 Years And Known To Be Spiritual For Many Years Is Now Being Proven Thru Scientific Studies To Have Significant Benefits On Health. Yogic Science Includes Yogasanas Pranayam And Relaxation Techniques Which Benefit Human Being At Every Level. Most Importantly Yoga Is Also A Strong Practice For The Prevention Against Painful Ailment.

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Mahatma Phule's Agricultural Thoughts

Dr. Baban M Mohite

Vasantdada Patil Arts, Com & Sci College Patoda, Dist. Beed (Ms)

Mahatma Jotirao Phule was a great proactive social thinker during the 19th century. His thoughts regarding Human Liberation were far reaching and similarly his work in this regard was great. These thoughts are reflected in his life also. The father of Indian women's education, the origin of women's freedom and rights, and the first leader of the peasant-workers movement. Mahatma Phule was the conscience keeper of the traditions of Charwak, Buddha, Sant Kabir, Sant Tukaram and Lokaraja Shivaji. He was passionate about social reform, liberation of women and the right to education for all. He has shown that education is the third eye of a human being. He delved into the root cause of the difficult and painful life of the masses including villagers, farmers, laborers, women and the downtrodden in society. He found that the factors behind the deterioration of society were : Ignorance, Exploitation and Slavery based on religious and financial exploitation. After identifying these factors, he strongly condemned them. He fought throughout his life in order to grant Natural Human Rights to the deprived sections of society. He minutely studied the people who had lost their sensitivity to suffering because of ignorance, injustice and the wrong traditions in society. Jotirao dreamt of creating a new society through the welfare of such people.

Jotirao was born on 11th April 1827. After Jotirao's birth, within a year, his mother died. He had his primary education during 1834-1838. In 1840, he got married to Savitribai, the daughter of Shri. Khandoji Newshe Patil from village Naigaon, Tal. Khandala, Dist. Satara. Due to certain circumstances Jotirao had to give up his education for some years. Taking into consideration, Jotirao's enthusiasm and interest in education, their neighbors – Shri. Munshi Gafar Beg and Mr. Lijit – advised that even after the break in education, Jotirao should continue with his further education in English. With this advice, Jotirao's name was enrolled in an English school, in 1841. While studying in school, Jotirao read a book- 'Rights of Man', written by Thomas Paine. This book gave him a new insight into social transformation. After completing his education, instead of taking a job, Jotirao helped his father in his profession. During this period (1848) an important incident took place in his life. On the basis of his caste, Jotirao was humiliated in the marriage of a friend at the hands of the upper caste mob. He condemned this as social injustice. He realized that education is the best and the most powerful medicine for the liberation of the underprivileged social components such as the downtrodden ('Shudras/ Atee Shudras') communities and many social components under pressure. Fired by this realization he started his struggle for the liberation of the lower castes. He started working for the cause of establishing equality by eradication of - hierarchy in society, ignorance & poverty. He started the first school for girls, at Pune, in the year 1848. He advocated Education for women- female students from the downtrodden (Shudras/ Atee Shudras) communities and adults. He started schools. He established institutes like the 'Pune Female Native Schools' and the 'Society for Promoting Education for Mahar, Mangs'. Jotirao prepared his wife Savitribai to teach in the girls' school, with a view to educating the women first, in order to bring in the value of equality at home. Savitribai had to face bitter opposition from the orthodox people in the society for teaching girls and people from the underprivileged groups in the school. Despite this bitter opposition, Jotirao and Savitribai continued their work with sincerity. Jotirao was the first Indian to start a school for girls and women. His work in the field of Education obtained recognition from the British Government and Jotirao was felicitated in a special programme held on 16th November, 1852. Jotirao encouraged widow – remarriages. Similarly he started the infanticide prevention centre ('Balhatya Pratibandhak Griha') for infants born to hapless widows because of their deviant behavior or exploitation. This centre for safe deliveries for widows was started at his own house in 1863. In this work Jotirao got invaluable help from his wife Savitribai and some of his other associates. During those days, the untouchables were forbidden to fetch water from public sources of water (public wells). Jotirao allowed the untouchables to fetch water from the well in the premises of his house

Objectives

1) Discuss the nature and evolution of Jyotiba Phule's thinking,

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 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. 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 within the peasantry.

Equality between Man and Woman

Another oppressed group in the Indian society was that of women. Phule always mentions women along with men. He did not assume that when men are mentioned, women are automatically included into that category. He makes a special reference to women when he discusses human rights. Just as Shudras were deprived of rights by the Brahmins by keeping them ignorant, Phule thought that selfish men had prohibited women from taking to education in order to continue male domination. The Hindu religious texts had given a number of concessions to men but had imposed severe restrictions on women. Phule was mainly concerned about the marriage system of those days. He attacked the customs and practices such as child marriage, marriage between young girl and old man, polygamy, objection to remarriage of women, prostitution, harassment of widows, etc. He advised Shudra peasants not to have more than one wife and not to marry their young children. He had given serious thought to the institution of marriage and had devised a simple and modern contract type ritual for the marriage ceremony of the members of Satya Shodhak Samaj (Truth Seeking Society). It is interesting to note that Phule did not stop at visualizing equal status to women in marriage, family education and religion but claimed that woman was superior to man in many respects.

Crisis in Agriculture

In caste and social terms, Phule was concerned about the status of Shudras, untouchables and women in Indian society, while in economic terms he was interested in peasantry and its problems. The high caste nationalists viewed industrialization as the only solution to the economic problem of India. Phule on the other hand viewed it as a hindrance to the development of agriculture since he had seen the effects of British colonialism. The British colonial order and the Tribal Societies perceived Indian economy primarily as the agricultural economy. He observed that Indian agriculture was going through a crisis situation and identified the following factors as causes for the crisis. The size of the population dependent on agriculture had increased. Earlier at least one person from a farmer's family was employed in the army or administration of the Indian states. 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 in large 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.

Solution of the Agrarian Problem

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 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 cess 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 in the peasantry. Jotiba Phule, a lower caste social reformer of the 19th century Maharashtra developed a critique of Indian social order and Hinduism. He pointed out that when Brahmins migrated to this land of the Shards and Athudras (untouchables) they systematically devised an exploitative caste system. They created a totally false mythology and scriptures to support that system. The British rule provided an opportunity for the masses to get themselves liberated from the slavery of the Brahmins. But at the same time he criticized the British bureaucracy for its policy of supporting higher education and its tendency to rely upon Brahmin subordinates. He also criticized the economic policy of the alien rule since in many respects it was unfavorable to the poor peasants. He suggested a number of solutions to improve the conditions of the agriculture sector

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Caste Dynamics: Gandhi And Dr. B.R.Ambedkar On Inter– Caste Marriages

Vivek Jagadamba Chaubey

Assistant Professor Nagindas Khandwala College Of Commerce, Arts & Management studies And
Shantaben Nagindas Khandwala College Of Science (Autonomous) Malad West Mumbai 400064

Introduction -

Indian Society under the Varna system was divided into the Brahmin, Kshatriya, Vaishya and Shudra. The four divisions of the society on the basis of occupations/professions carried out by the respective individuals. The concept of Varna Dharma was over a period of time transformed into the Caste System, which was a rudimentary form of Varna system as devised in Purush Sukta in the tenth Mandala of the Rigveda. The Varna system was having scope for social mobility but in its rudimentary form, the caste system is very rigid and does not allow the upward social mobility at all. The Caste system in Indian context is referred to as 'JatVyavstha'. The Varna system was basically a reference category which broadly refers to the status of different Jatis, and are hierarchically graded. The practice of untouchability is still found in one form or the other in almost all parts of the country, in spite of constitutional safeguards and legal provisions. There is no uniform all-India hierarchy, which could prove hierarchical gradation of the caste in Hindu Society. "Caste" is a word which can be interpreted differently and reflects different meanings and social categories. Jati on the other hand denotes an endogamous community having common interest, rituals, occupation etc. There are various Jatis or subcastes. The factors of purity and pollution determine the interaction between different units. The social practices of clean and unclean purity and pollution influence intra and inter-caste behavior and social progress. Such practices divide the society and are a threat to our unity in diversity. In the past various social prohibitions were practiced which debarred, untouchables from temple entry or access to common water reservoir, to live outside of the village at some distance and the separate utensils for them etc. The Indian legal system and constitutional measures have played a major role in abolishing untouchability and recognizing the equality of all the citizens irrespective of their origin or any other criteria.¹

In the twentieth century, the social reformers and leaders advocated various measures to eradicate the practice of untouchability which included abolition of sub-caste, inter-dining among the people or inter-marriages between two different castes etc.²

The Concept Of Caste And Inter-Caste Marriages -

According to A.R. Desai, the caste system was 'The Steel Frame of Hinduism'. The Vedas recorded the existence of it, which reflects that it was pre-existing prior to Vedas. The Varnas, which were original castes, got different offshoots in over a period of time into smaller castes and the sub-castes (Jatis) on account of racial admixture, geographical expansion and emergence of new vocations. It all reflected in important social matters including marriage, occupation and dining where each group or sub-group was an exclusive unit. The system of caste-based social structure was undemocratic and extremely authoritarian. The hierarchical nature of the caste system defined each caste being inferior to those above it and vice-versa. The birth itself became the criteria to determine the caste and rank of a person, which was very rigid for no scope of any upward social mobility.

The inter-caste marriages were a big No due to the concept of endogamy governing every caste and sub-caste.³ The practice of untouchability was most inhuman and barbarous in nature. The socio-religious reform movements by social reformers including Buddha, Kabir, Tukaram and others had very little impact on the institution of untouchability.⁴

Manusmriti forbids pratiloma marriage, but having the consideration for high-caste persons marrying to lower-caste women as additional wives, on a condition that the first wife should belong to their own caste. It further elaborates that the children born out of other varna (caste) wives were given a low status. They were not treated as Brahmins and Kshatriyas.⁵

This statement of Manusmriti was totally full of hatred against “Lower Caste” and was blatant glorification of Brahmins.

The practice of untouchability in India condemned a large section of population in a condition which was worse than the worst form of slavery, and unparalleled in the history of mankind.

The touch of a member of lower caste to the one's own caste, was believed to defile the higher caste. In Maratha country, there was more rigid belief that the shadow of an untouchable was sufficient to pollute a higher caste if it falls on the other person.⁶

The degree of punishments was more stringent and barbaric such as hard labor and death, in case of criminals of lower caste during the reign of Peshwas. SavaiMadhavrao government had declared that the Mahars being Atishudra 'Beyond Shudra', could not conduct their marriage rituals by regular Brahmin priests. They had to get the services of their castemen-priest, the MedheMahars.⁷

The restrictions on Inter-marriages and inter-dining were the outcome of predominance of Brahmins and their desire to keep themselves pure, which was based on irrational and illogical bases.⁸

All the castes in India have their firm understanding and foundation in the theory of purity and pollution, so much so that even daily routine, family, births and deaths, women in menstruation were subjected to the concept of purity and pollution.⁹

Among Hindus, the marriages are exogamous (i.e., both the partners belong to different Gotras) but simultaneously endogamous (i.e., partners should be from a same caste). In certain areas of North India, especially Uttar Pradesh and Bihar there is a practice of village - exogamy, as men and women of same village are considered brothers and sisters. The practice of hypergamy (i.e., Anuloma) also existed in India where a girl from lower group marries to a boy from upper group. The hypergamy led to upward mobility in caste structure through matrimonial alliances.¹⁰

According to Gandhi, untouchability which was considered to be pollution by the touch of a person born in a particular family was a practice which corrupted religion. He categorically denounced the practice of untouchability based on birth in particular family, as he believed that all human beings were sparks of one and the same fire. He appealed all the Hindus to denounce the practice of untouchability as it was not the part and parcel of Hinduism. He included it in Ashram observances and appealed Hindus to combat the practice of untouchability through fraternity, the observance of love and service towards untouchables, solving their grievances and eradicate their ignorance etc. He was a firm believer that removal of untouchability would result in to the breaking down of barriers between man and man.¹¹

Gandhi And Dr. B. R. Ambedkar's Views On Caste And Inter-Caste Marriages -

Gandhi was very critical of the Dr. B.R. Ambedkar's view on Hinduism and practice of caste system. Gandhi believed that the Varna system taught the Hindus to earn their bread through ancestral occupation. He also expressed that if the standard of Dr. B. R. Ambedkar was used to judge any religion of the world, it would fail. Gandhi criticized the *Annihilation of Caste* on the basis of that if Hindu religion was responsible for continuous defeat and all the ills of Hindu society, then it would not have produced Chaitanya, Dnyandeo, Tukaram, Tiruvalluvar, Raja Ram Mohan Roy, RamkrishnaParamhans, Devendranath Tagore, Vivekananda and others, who could not be devoid of merit.

In his reply to Gandhi, Dr. B. R. Ambedkar retorted that Gandhi should have preferred the scale of law and his approach was half-saint and half-politician. Dr. B. R. Ambedkar observed that the list of saints quoted by Gandhi did not led any agitation against the caste system and their saintly spiritual life had no impact upon the life and conduct of the masses in comparison to the teachings of the Shastras. He questioned the Gandhi that why the best were so few and the worst so many! According to his conviction, his fight was not over the imperfection of social conduct of the Hindus but against their ideas which were wrong.¹²

Gandhi was of the view that the four divisions i.e., Brahmin, Kshatriya, Vaishya, Shudra represented the feeling of the man and it had nothing to do with recognition of a man on the basis of the birth. He considered Varna Vyavastha and caste system as two different things. He believes that caste system was degenerative form of Varna system, leading to distinctions between various groups. According to him

the birth of human beings was to serve the cause of God, and every work was at par without any hierarchy. He considered that Varna system was only a method to assign a particular work according to the traits and capabilities. It had nothing to do with caste system.

Gandhi expressed his opinion in *Young India*, on 6th October, 1921, he did not mean that the Brahmin was absolved from bodily labor or the duty of protecting himself and others. There was nothing which prevented Shudra from acquiring any knowledge as per his interest.¹³ He supported the Varna Ashram Dharma but was against its degenerated form of caste system. He was against considering any of the Varna over another. He was also against the practice of untouchability which was not warranted at all. He believed that casteism and the practice of untouchability had degraded Hinduism and India. Gandhi was not opposed to inter-marriages and inter-dinning, but it had to be out of love and affection and not against the wishes of others. The application of any force for inter-dinning or inter-marriage was not essential for the progress of society and could be against nationalism. He believed that idea of inter-marriages as an essential basis for national growth was a superstition, borrowed from the west. He stated that inter-caste marriage was against his idea for religion transgression the boundary where in one is born. He did not agree to a marriage out of caste and simultaneously did not believe in the artificial implications of caste prevailing in India.¹⁴

In the issue of *Harijan* dated on 16th March, 1947, Gandhi did accept that in the beginning he was not in favor of inter-marriages between follower of different religions but lately he understood that it was good for the society. The only condition for inter-marriages should be love and affection between the partners and not the sexual attraction or indulgence. He considered marriage as a sacred institution which should have been based on mutual friendship and mutual respect for respective religions of each other. He wished that the marriage ritual should be performed by the priest of both the religions and it was only possible when all human beings give up the caste distinctions and have respect for all religions. In *Harijan* dated 25th July, 1936 he expressed that to keep India united we should demolish the wall of caste and region which might led to formation of various groups, who might be against inter-dining and inter-marriages.

In the issue of *Harijan* dated 16th November, 1935, Gandhi stated that Varnashrama was not against the practice of inter-caste marriage and inter-caste dining. But such social religions and practices should be without any forceful effort. It was expected that individuals through their own wish and acceptance decide their marriage and food habits. He believed that as far as the issue of marriage was concern, if Varnashrama s followed then naturally individuals would prefer their own caste.¹⁵

Gandhi viewed the isolation of untouchables as one of the rarest of the rare monstrous act prevailing contemporary society and as road block to achieve Swaraj.¹⁶

The views of Dr. B. R. Ambedkar were very practical and indeed in perpetuity. He was of the opinion that by abolishing sub -caste the abolition of caste was uncertain. He expressed that by abolition of sub -caste there could be fusion of various sub-castes which in turn might result in to caste becoming more powerful and rigid. According to him the idea of abolition of caste by such measures was a wrong remedy.¹⁷

He also believed that inter-dinning was not an effective measure because it had not succeeded in eradication of spirit and consciousness of caste. According to him the most effective weapon to fight the practice of untouchability and abolition of caste was inter-caste marriages. He propounded that the practice of caste system among the Hindus was associated with their religious orientation and not due to any other factors such as being inhuman or biased. He considered the Hindus scriptures and literature as the perpetrators of hierarchical caste system prevalent in Hindu society. The religious reforms were a must for abolition of caste and untouchability. He was very critical to the social reformers including Gandhi for ignoring and not realizing the very basis of caste-based discrimination. He was against organizing or agitating for inter-caste dinners or marriages as it were very similar to forced feeding through artificial means. He stated that every man and woman should be free from the bondages of the Shastras and get rid of perpetual biases in their minds founded by the Shastras, which would result in a natural state where man and woman would get involved in inter-dine or inter-marry without any external factor such as persuasion.¹⁸

He was of the firm belief that the practice of caste system would certainly lead to the downfall of the Hindus as it divided the Hindu people on four classes and created differences in hierarchal manner. He expressed that Hindu society should be reorganized on the basis of principles of liberty, equality and universal brotherhood. To achieve these ends religious consciousness of being pure of caste and class should be wiped out completely. The religious consciousness based on divine basis of Shastras should also be obliterated.¹⁹

Gandhi had to abandon his belief that Hindu should follow their ancestor occupation or marry within caste. He finally discarded *Varnashram* based on birth. He approved the inter-caste Savarn Harijan marriages as well as inter-communal marriages.²⁰

Dr. B. R. Ambedkar stated that Untouchability and Caste were mental twist of the Hindus; whereas Gandhi viewed it as a sin which if not removed would bring ruin of Hinduism. Dr. B. R. Ambedkar and Gandhi used two different languages, but their meaning was identical.

Gandhi advocated the marriage of caste Hindu girls with Harijan husbands as a very progressive step as compared to the Harijan girls marrying to caste Hindu in both the cases social reform would certainly take place. He considered that the inferiority complexes that women inferior to men could be wiped out only when caste Hindu girl marry to Harijan husband.

Sardar Patel in a letter to Dr. B.R. Ambedkar dated 15th April, 1948 expressed that Bapu would have given his blessings on former's marriage with a Brahmin, Dr. Savita Kabir. Dr. Ambedkar heartily expressed in affirmation. On one occasion when he expressed his sorrow that Bapu was not alive to give his blessings and even, he regretfully said, "we did not understand him." In one of the Rajya Sabha debates in 1954, Dr. B.R. Ambedkar paid highest compliment to Gandhi by saying that Dalits were the nearest and dearest to Gandhi including him (Dr. B.R. Ambedkar).²¹

Gandhi in the beginning of his life had denied the role of inter-dinning and inter-marriage between the Hindus and untouchables, which could eradicate untouchability.²² According to him, the untouchables should be classed as Shudras instead of being classed as Atishudras.

Gandhi took up positive steps to remove the practice of untouchability in Indian society. He adopted the girl child from an untouchable family and look after her rearing and education as his own daughter in his ashrama. In later phase of his social life, he campaigned a lot for abolition of untouchability. He broke many traditions prevailing contemporary Hindu society of caste distinction by indulging himself in inter-dinning and promoting inter-caste marriage of his son with a Brahmin bride.²³

The difference of opinion between Gandhi and Ambedkar is reflected as both of them belonged to two different and incompatible streams of thoughts. Gandhi in his views and outlook was inclined towards more of spiritual end of thought process in contrast to secular perspective of Ambedkar. Gandhi speaks the saintly language whereas Ambedkar in modern language.²⁴

Conclusion

There were sharp differences between Gandhi and Dr. B.R. Ambedkar on various issues but an objective evaluation certainly led to the conclusion that both were working for same goal, in different ways. The caste-based discrimination and prohibition on inter-caste marriages in Hindu society was not desirable and was a divisive force, which was realized by both M.K. Gandhi and Dr. B. R. Ambedkar. Both initiated and worked for the amelioration of status of untouchables and advocated inter-caste marriages as one of the effective measures to counter untouchability prevailing in contemporary Indian society. Gandhi who was initially reluctant to accept inter-caste marriages, in the later phase of his life realized it as effective measures to eradicate discriminatory practices towards untouchables. Dr. B. R. Ambedkar used logic, rationality and scientific temper in his approach towards the issues and prescribed remedy which were emancipatory for future generations to come and would lead in real sense, unity in diversity in India.

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Mahatma Phule thoughts on Women Empowerment

Mrs Vrushali Pravin Gharat

English department PPES ACS college Veshvi Alibag

JOTIRAO 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, 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. 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 favourable 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. He suggested a number of solutions to improve the conditions of the agriculture sector. In place of exploitative Indian social order, Phule wanted to establish a society founded on principles of individual liberty and equality and in place of Hinduism he would have liked to put universal religion. In this paper my attempt is to give an analysis of ideas of Mahatma Phule with his core philosophical outlook

The Man And His Personality

Mahatma Jyotiba Phule was born on 11th April, 1827 in Satara district. He was from Mali community. His father was a vegetable vendor at Poona. Mahatma Jyotiba Phule's mother passed away when he was hardly one year old. After completing his primary education, Mahatma Jyotiba Phule had to leave the school and help his father by working on the family's farm. In 1841, he got admission in the Scottish Mission's High School at Poona. It was the turning point in his life. Because in that school he came in contact with Brahmin friends and missionaries ideas of humanity. He had painful practical experience when he was invited to attend a wedding of one of his Brahmin friends Knowing that Jyotiba 2 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. Throughout his life Jotirao 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.

Some important Facts about Mahatma Jotiba Phule:

There are some important facts to consider about this great personality. He is a real inspiration and ideal reformer of India: Phule had read biographies of George Washington and Chhatrapati Shivaji. They were source of inspiration for him. Phule was influenced by Thomas Paine's ideas and his book "The Rights of Man". Phule himself has recorded that he was influenced by the ideas of Paine. In place of exploitative Indian social order, Phule wanted to establish a society founded on principles of Individual liberty and equality and in place of Hinduism would like to be a universal religion. 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. He was First revolutionary and leader of downtroddens,

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. Dr. B.R. Ambedkar said "Mahatma Phule the greatest Shudra of modern India who made the lower classes of Hindus conscious of their slavery to the higher classes who preached the gospel that for India social democracy was more vital than independence from foreign rule." Phule's views and philosophy was based on facts, reality, experiences and observation. In that sense his philosophy was not utopian but realistic. He was a source of inspiration for Maharshi Shinde, Dr. Babasaheb Ambedkar, Gadgebaba and Sahu Maharaj.

He was a Founder of many movements -

- 1) Movement against discrimination
- (2) Movement of Dalit
- (3) Movement of women's education.
- (4) peasant's movement
- (5) movement against blind faith.

Works of Mahatma Jyotiba Phule :Mahatma Jyotiba Phule 's philosophy found in his following books:

Brahmanacha Kasab (1969): In this Phule has exposed the exploitation of downtrodden by the Brahmin priests.

Gulamgiri (1873): In this book he has given a historical survey of the slavery of lower castes. Narrate the history of Brahmin domination in India. He advised the people that religious epics are made by men and do not tolerate exploitation on the name of religion.

Shetkaryacha Asud (1883) :In this book he has written on exploitation of peasants. He has analysed how peasants were being exploited in those days. Sarvajanic Satyadharma Pustak (1891) :In this book he put forward the concept of universal religion and throws light on blind faiths.

Asprushyanchi Kaifiyat (1893): In this book he discussed about crisis in Agriculture and suggested solutions of the agrarian problems. In all these books his method of writing was very aggressive and courageous. His writing was a reaction against the social and religious system of Maharashtra. He said in the social system there was a domination of the upper caste and they were enjoying privileges. There were differences on the basis of caste, sex. No human rights to downtrodden, only sufferings, inferior treatment, injustice, exploitation was there in the Society. This type of The social system was supported by religious puran and Vedas. Hence Phule showed strong reaction against this. He sought to create a new culture in the society which is based on equality, justice and humanity. 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.

Mahatma Jyotiba Phule As A Philosopher

We can define "Philosopher a person who establishes the central ideas of some movement, cult, etc., or a person who regulates his or her life, actions, judgments, utterances, etc., by the light of reason." There are several other titles which can be used for Mahatma Jyotiba Phule like educationist, social revolutionary, humanist, feminist and so on. But if we can use only a single word for him; it cannot explain his enlightening personality. Since we can find several ideas related to metaphysics, epistemology, ethics, socio-political philosophy in his writing, so here we used the title "Philosopher" for him. A philosopher is that person who contributed in more than one knowledge discipline. In modern Indian philosophy we can consider him and also include in the core philosophical courses which can be taught at graduation and postgraduate level. This is the tragedy of our Indian education system that those thinkers who really contributed in the educational, socio-political and other aspects Indian peoples have remained far from the core academic environment. This is the real need of our education system that ideas of

revolutionaries like Mahatma Jyotiba Phule, Dr. B.R.Ambedkar and Shaheed Bhagat Singh should be reached to every Indian. Here we will discuss Mahatma Jyotiba Phule's ideas with the titles which have been already established:

A. Feminism and Women Empowerment

Mahatma Jyotiba Phule and his wife, Savitribai, were remarkable personalities, especially for their times. He started women education from the education of his wife and trained her for the school. Savitribai was the first woman teacher in India. He started the first school for girls at Pune, in the year 1848. He advocated education for female students from the downtrodden (Shudras/Or Shudras) communities and adults. He started school. He established institutes like the 'Pune Female Native Schools' and the 'Society for Promoting Education for Mahar, Mangs'. More importantly, he engaged in his education at home too. Jyotiba prepared his wife, Savitribai, to teach in the girls' school, with a view to educating the women first, in order to bring in the value of equality at home. Savitribai had to face bitter opposition from the orthodox society of the time for teaching girls and people from the underprivileged groups in the school. Despite this bitter opposition, Jyotiba and Savitribai continued their work with sincerity. 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."⁴

Jyotiba believed in the equality of men and women. He stressed on women's education, emancipation of women. He brought women into public life. He said equality and oneness is necessary for the development of the country. "In order to empower women he opposed 5 child marriage. He initiated widow-remarriage and started a home for widows. In that time widow remarriage were banned and child-marriage was very common among the Brahmins and in the Hindu society. Many widows were young and not all of them could live in a manner in which the orthodox people expected them to live. Some of the widows resorted to abortion or left their illegitimate children to their fate by leaving them on the streets. Realizing the dangers of a widow giving birth to a child conceived in unfortunate circumstances after her husband's death, he opened a home for newborn infants in 1863 to prevent infanticides and suicides."⁵ Phule vehemently advocated widow-remarriage and even got a home built for housing upper caste widows during 1854. He requested people all the time to send their children to schools he opened for downtroddens and women. He stated, *Nar narisabhimehnatibano. Parivar ko pale. Anand le.*

*Nit bachobachi ko padne bheje.*⁶

On 17th Feb. 1852, Mahatma Jyotiba Phule's school was publicly inspected. The officials passed the following remark. "It is a pity that the citizens of our country are not yet convinced of the need to educate women."⁷ A judge named Brown who was present on the occasion said, "Educating women will strengthen family happiness and utility of the institution of the family."⁸ Mahatma Jyotiba Phule's bold efforts to educate women, Shudras and the untouchables had a deep effect on the values, beliefs and ideologies. His efforts unleashed the forces of awakening among the common masses. Education made women more knowledgeable. They became conscious of what is right and wrong in the light of science. Women began to question the age-old customs which degraded them.⁹ B. Philosophy of Education Phule suggested compulsory, universal and creative education. Education of women and the lower caste; he believed, deserved priority. Hence at home he began educating his wife Savitribai opened a girl's first school in India in August 1848. Only eight girls were admitted on the first day. Steadily the number of students increased. Jotirao opened two more girl's schools during 1851-52. He also started a school for the lower classes, especially the Mahars and Mangs. Thus the pioneering work done by Phule in the field of Female and lower castes education was unparalleled in the history 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 their 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 6

The progress of individuals was possible only with education. Jotirao says in the introduction to the book "ShetkaryachaAsud":

Without education wisdom was lost;
Without wisdom morals were lost;
Without morals development was lost;
Without development wealth was lost;
Without wealth the Shudras were ruined;

So much has happened through lack of education.¹⁰

He gave new meanings to education: He said, "The education which does not help the common mass of people to equip 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 one to stand on one's legs."¹¹ In the curriculum of primary education, preliminary knowledge about agriculture and health should be included. The curriculum 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 areas. Education should be utilitarian and practical so as to cover the needs of the society. A The scheme of ideal farming should be implemented on a small scale. Practical knowledge is superior to bookish knowledge hence primary knowledge in Modi (a special Marathi script)(regional languages were supported), accounts, History, Grammar, Agriculture, Ethics and Health should be imparted. Quantitative growth in Primary school is no doubt important but it should not be considered at the cost of qualitative one.¹² Whatever may be the trajectory of subjection of the lower castes their liberation rests primarily on education. He emphatically laid down on education. He emphatically laid down the lack of education as the root cause of the degradation of lower castes, as stated previously. "Mahatma Jyoti Rao Phule stressed on universalisation of education i.e. education for all irrespective of caste, colour, creed, sex and poverty. Mahatma Jyoti Rao Phule had done a lot in his life to reform society, to fight for establishing equality in society. As he wanted education for all, same is the motto of present education system, to provide education to all. Following his principles Dr. Ambedkar had compiled the constitution in which we have provision for free and compulsory education and universalization of education in the constitution in the art 45 but the target of this article is yet to be achieved which was to be achieved within 10 years from the commencement of the constitution."¹³ So Mahatma Jotaro's ideas on education are very important for discussion and implementation.

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 7 rights. He condemned dual morality of the Brahman system. He said equal opportunity should get to all people. He said by birth all are free and equal. All human beings have natural rights. He was a militant advocate of human rights to the downtrodden.¹⁴ He protested against man-made inequality which was rooted in Hindu caste-system and varna-vyavastha. He struggled fearlessly to implement the reforms in the Hindu society. He tried to remove the inferiority complex from the minds of the people. He made aware to shudras. He advised them take education and acquire power, they are not slave but human beings. Ad 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."¹⁵ 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. Without equality of man and woman in the family.

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.¹⁶ We can emphasis on his ideas by these words to lead the social change in the society, "Phule believed in overthrowing the social system in which man has been deliberately made dependent on others, illiterate, ignorant and poor, with a view to exploiting him. To his blind faith eradication formed part of a broad socioeconomic transformation. This was his strategy for ending exploitation of human beings. Mere advice, education and alternative ways of living are not enough, unless the economic framework of exploitation comes to an end... Shudras became conscious of their caste identity and started claiming equality with higher castes in all areas of life. In short, Mahatma Jyotiba Phule liberated women and Shudras from the control of religious vested interests and laid the foundation for a Backward Class Movement in India."¹⁷ 8

D. 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 the viewed it as God's instrument to rescue the oppressed from the clutches of Brahman demos. 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 right? Though Phule preferred British rule, he was aware of shortcomings of the former and he never hesitated to point them out openly. Thus Phule was committed not to the Britishers but for the justice and equality of downtroddens. Phule's criticism of the British government emanated out of his concern for the welfare and the status of the lower castes in contemporary society.¹⁸ Phule was not an economic theorist but he had a keen observation about the exploited class. The first chapter of Shetkaryacha Asood describes in detail how in the name of religion Brahmins were persecuting the Sudras from the cradle to the grave. There was no limit to the religious rites and rituals imposed by Brahmins on the Sudras. 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."¹⁹ He was concerned about the status of shudras, untouchables and women in Indian society, while in economic terms he was interested in peasantry and its problems. According to him following points are important about Indian economy :-

1. The high caste nationalist viewed industrialisation 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.
2. Second thing is farmers were being exploited by the moneylenders and Brahmin officers of the revenue and irrigation departments.
3. Another problem faced by the rural economy was that of the unfair competition by British goods. Because of the inflow of these cheap and superior goods, the indigenous craftsmen of the villages and towns suffered great losses and in many cases they had to close down their hereditary business. It increased unemployment
4. in the rural areas.
5. 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 asked the government to reduce the burden of taxes on farmers in order to make agriculture profitable.²⁰

Philosophy of Religion:

Mahatma Jyotiba Phule do not want be a religious thinker, religious guru or a philosopher

of religion. Also he was not interested to prove the existence of God, relation of God and the world etc. His intention was to show the dilemma created by religious authorities who bound men in religious rituals and made people's enemy of each other. His thinking was that Hindu religion not only give spiritual knowledge to man but also bound his social and personal life in religious bigotries. He wants that religion which gives man a true freedom to grow socially and spiritually. Phule influenced by radical religious ideas of Thomas Paine could succeed in doing this kind of a theoretical exercise. Phule believed in one God (Nirmik). He regarded God as a creator of this world and all men and women his children. There are thirty-three articles in the Sarvajanic Satyadharma, which define the rules for the creation of a world-family based on basic human rights as well as the social and intellectual attitudes essential for it. The gist of these articles, in more or less Jotirao's words, is as follows:

All men and women should live together unite on this earth as one family, with honesty and without discrimination, no matter to which village, province, country, continent or religious beliefs they adhere to. The Creator created man to be independent and capable of enjoying equal rights as others. The Creator has given freedom to all men and women to express themselves freely, but without causing harm on account of their thoughts or views. This is known as true (righteous) conduct. The Creator has endowed everyone with human rights. Hence it follows that an individual or a group cannot dominate another. To follow this principle is to practice righteous conduct. The Creator has given all men and women religious and political freedom. One who does not harm another in any way and does not usurp another's rights is a practitioner of righteous conduct. Conduct which will please the Creator is public truth (virtue). The honest behaviour of any human being towards his fellow human beings may be termed as morality.²¹ The basic characteristics of his philosophy of religion given below: 10 Phule discarded idolatry, ritualism, asceticism, fatalism and the idea of incarnation. No intermediary between God and devotee was considered essential by him. Phule never believed that any book was God ordained. Phule visualised Sarvajanic Satya Dharma (Public True Religion) to take place of Hinduism. His true religion broke from Hindu tradition altogether. He severely criticized the mythology and sacred books like Smritis and Vedas of Hindu. He tried to prove that the history of Hinduism was in fact, the history of Brahmin domination and slavery of Shudras. He found cunningness, selfishness and hypocrisy in sacred scriptures than discussion of true religion. The elite reformers criticized the contemporary degenerated form of Hinduism, while Phule attacked it from its very inception and showed that Brahmins had deceived lower castes throughout history. Phule interpreted Hinduism as a relation based on Varna and caste system devised by the cunning Brahmins to deceive the lower castes. He dismissed Hinduism altogether, he did not reject the very idea of religion or dharma. He tried to put in its place universal religion based on principles of liberty and equality. His Sarvajanic Satya Dharma put emphasis on truth seeking without the aid of any Guru or text. His religious ideas were definitely influenced by Christianity but he never advocated conversion because he was also influenced by the radical religious argument of Paine, who had shown a number of defects in Christianity.

His universal religion was liberal and in many respects very different from traditional religions. His religion was mainly and primarily concerned about secular matters. Phule had visualised a family where each member of that family might follow his own religion. In this ideal family a wife might embrace Buddhism while her husband might be a Christian and children might follow other religions because Phule believed that there might be some truth in all the religious texts and scriptures and therefore one of them could not claim the ultimate truth. He thought that the government should not close its eyes to inhuman religious customs or unjust traditions and practices of Hinduism. At one place he criticised the colonial government for its policy of continuing the practice of giving grants to temples, since he claimed that the money had been collected from lower castes in the form of tax. Thus there was no place for any communalism or unwarranted neutralism in matters of religion so far as Phule's religious ideas were concerned.²² In the end, it is also added that various great personalities were inspired by the personality of Mahatma Jyoti Rao Phule who brought great changes in social and economic fields of India. Dr. Babasaheb Bhim Rao Ambedkar, first law minister of the Republic of India and the architect of Indian Constitution was inspired by his noble work towards humanity and 11 he followed the philosophy of Mahatma Jyotiba Phule based upon justice, equality, liberty and fraternity. He followed all the suggestions given by Jyotiba as right to education to all, special provisions for women, minorities, downtrodden 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. Government should have to make proper provisions of Mahatma Jyotiba Phule books in schools and colleges. Mahatma Jyotiba Phule 's philosophy of education, human rights, women empowerment, socio-political and religious ideas needs to be initiated actively in the society for its betterment.

Thorough efforts of Rajarshi Shahu Chhatrapati for isolated rural inhabitants by inducing and streamlining them in education

Mr. Shramik Sopan Kharat

Assistant Professor and Head, Department of History, Bharatiya Vidya Bhavan's M.M. College of Arts,
N.M. Institute of Science and H.R.J. College of
Commerce.

Email-srk.kharat@gmail.com, shramik.kharat@bhavans.ac.in

The great visionary Rajarshi Shahu Chhatrapati (26 June 1874 – 6 May 1922) of Karvir (Kolhapur) state in the history of modern Maharashtra shaped the thriving awareness about education, he operated delicately for eradication of untouchability, fought against discrimination of labours, peasants, women and weaker sections of the society who were living in the rigid and rural areas of Karvir Princely state. Rajarshi Shahu Chhatrapati also worked for overthrowing the monopoly of Priestly class over other classes; his movement was furthermore social reform movement, rather than just a political movement. The Methodology which is used here is a Historical, Analytical Study of Thorough efforts of Rajarshi Shahu Chhatrapati for isolated rural inhabitants by inducing and streamlining them in education.

Historical Background:

For the historic issue of inquiry about Kshatriyaship and correlating Bhonsle's with genealogy of Rajputs of Mewad and Udaipur and correlating Bhonsle's with genealogy of Rajputs of Mewad, Udaipur the *Chhatrapati Pratapsingh Maharaj* of Satara state, appointed advocate Mr. Vitthal Sakharam alias Aba Parnis who was affluent of Vedas. Helater on became successful in defending the case of Kshatryas in the famous debate at Satara; many Brahmins from Pune to Karnataka were present. Later one very important book named *Siddhant Vijay*, based on historical documents was published. It was a proof of Bonsle's right over Vedic rights, and their 11 relatives sardars in Maharashtra were accepted as Khatryias. Similar, case held after few years later in 1899 with Rajarshi Shahu Chhatrapati, of Kolhapur on the river banks of Panchganga. In the incidence Rajarshi Shahu Chhatrapati was disallowed by his own Chief Royal Priest Rajopadhye for performing Vedic rights after bath at Panchaganga River. After this Vedokta Controversy Rajarshi Shahu Chhatrapati given ample chance to *Rajopadhye* to prove his argument, case was handed over to Governor General Lord Curzon for justice, Rajarshi Shahu Chhatrapati removed Rajopadhye on 6th May, 1902, and confiscated the *inam* of 30,000 Rs. After declaration of result by Lord Curzon in 1905 by Lord Curzon in favour of Shahu; Rajopadhye began compromise with Rajarshi Shahu Chhatrapati. ¹ This incident changed the entire ideas of Shahu Chhatrapati and made him a social reformer, who did tremendous work in the field of education. ² Shahu Chhatrapati's Educational policy was based on twin principles 1) creating awareness of the value of education among the masses and 2) making it easily available to them.

Historical Role of Rajarshi Shahu Chhatrapati in Education:

Chhatrapati Shahu Maharaj (1894 -1922 A.D) introduced *a school to each village* policy in his Kolhapur state. Shahu Maharaj made an attempt to start schools at village temple, at charitable traveler's rest houses and at small schools etc. Rajarshi Shahu Maharaj also known as a *Pioneer of Social Reform Movement and future constructor of Maharashtra*.³ Shahu Maharaj charged many taxes to rich feudatories and on rich merchants and also to few religious institutions for systematizing schools.⁴ In a present day there was lack of political will of policy makers for far reaching education to the common man.⁵ Rajarshi Shahu Chhatrapati was one of the greatest historical personalities who supported and donated economic funding to education in his own princely state as well as other states. Rajarshi Shahu was strong believer of Maharashtra Dharma; he believed in principles of love and brotherhood for his populace. This connection between Bhakti and Maratha nationalism drew upon one important category: Maharashtra Dharma.

¹Uttam Kamble, Rajarshi Shahu Maharaj aani Vedokta Prakaran, 2nd edition, Sugava Prakashan, Pune, 2013

²R. K. Kanbarkar, Glimpses of Rajarshi Shahu Maharaj, Shivaji University, Kolhapur, 2010, p. 29

³Dr. Jaisingh Rao Pawar., Rajarshi Shahu Chhatrapati: Jeevan Va Karya, Shahu Research Centre Publications, Kolhapur, 1994, p. 599

⁴Dr. Kamble, Balande Vyankat, Dr. Shinde Sanjay (ed.), *Rajarshee Shahu: Navya Disha, Nave Chintan*, Chinmay Publication, Aurangabad, 2011, p. 188

⁵ Ibid., p. 259

Maratha tituka melavava, Maharashtra Dharma vadhavava⁶ was only possible if populace shall unite, and united population could only achieved through educating them. (Bring all the Marathas together and spread the Maharashtra Dharma). Recent research on the Marathas practically dismisses the importance of Maharashtra Dharma to Chhatrapati Shivaji's policy imperatives; by contrast, their centrality of both in popular perceptions of the Maratha past is another indicator of the many levels of historical awareness and the limits of academic historiography in shaping popular visions of the past.

Correspondence for elevating the Subaltern groups:

Rajarshi Shahu Chhatrapati in his one of the correspondence of 3rd February, 1918 with Mr. Khaserao Jadhav, the apparent leader of Maratha community and Revenue Commissioner of Baroda state had a straightforward letter and approved obligation to have reforms among Hindus on certain points such as (a) to do away with the traditional domination of Brahmins, (b) to eliminate all sorts of caste barriers among the Hindus, and (c) to encourage inter-caste marriages among the Hindus.⁷ For uplifting the downtrodden he deliberately introduced reform strategies and plans.

Vocational Education:

For diversification and vocationalization in a small states like Kolhapur was one of the earliest in the British Rule. Shahu started a Technical school known as *Abraham Technical Institute* in 1903. Another industrial school, *Chhatrapati Rajaram Audyogik Mandir*, Panhala, was primarily started in Radhakrishna Mandir was underway for the craftsman castes of *Karajagars* and *Jingars*. Shahu started it in 1911 to mark the occasion of Delhi Darbar. In this school village *Patils* were given lessons in village administration.

Condition of Education in Kolhapur:

Rajarshi Shahu Chhatrapati was accorded to the throne of Kolhapur on 2nd April, 1894, the population of Kolhapur was 9 lakh; the number of schools were 224 and the number of students were fifteen thousand, most of them belonged to the upper classes. The percentage of literacy among Brahmins was 79%, while among Marathas it was less than 9%, many other castes were 12%. This disturbing disparity struck the mind of Shahu Chhatrapati for attention, therefore he based his educational policy on the following the fourfold strategy. It was as follows:

- i. To make primary education available to all, and then secondary education to all would be possible.
- ii. Positive discrimination in favour of the disadvantaged classes while making education available to them.
- iii. Opening boarding houses in the Kolhapur for students of all communities of rural areas.
- iv. To arrange employment to first learners in the backward classes, so they shall carry on the trust in education.

Government of India of today is still trying to achieve the set benchmarks of Rajarshi Shahu Chhatrapati, but still it is yet to be accomplished.⁸ Political will is an essential element for to make great progress in the field of education.

Rajarshi Shahu Chhatrapati wanted to bring the education within the reach of a common man. Also to adopt various plans to convince them about importance of education. Rajarshi Shahu started extensive tour of the state, and for first hand the state of things in education system. He particularly identified the village offices, *Chavdis* – the temples that could be used for starting new schools. He abolished the post of Deputy Director of Education and created the post of Director of Education with full powers and appointed on Kirtikar to it. Later such competent post was occupied by Prof. Annasaheb Lathe, Raobahadur Dongare and D. R. Bhosale. He opened separate division for primary education and appointed Prof. Apathe as Director. On 30th September, 1917 he made announcement about introduction of free and compulsory primary education. He appointed committee of Scheme for compulsory primary education, within this committee Raobahadur Karamarkar, Krishnaji Dhonde, Marathe, Prof. Panditrao and Visnhupant Kale were appointed for this council. Rajarshi Shahu Chhatrapati sanctioned Rs. 1 lakh for the scheme. A village having a population of 500 to 1000 was to have a school at convenient place.

⁶Prachi Deshpande, 'Creative Pasts: Historical Memory and Identity in Western India, 1700-1960', Writing Regional Consciousness: Maratha History and Regional Identity in Modern Maharashtra, Prachi Deshpande Colorado State University, Columbia University Press, New York, 2007, p.27

⁷Dr. Vilas Sangave ed., 'Rajarshi Shahu Chhatrapati Papers, Volume: VIII (1918 and 1919 A.D.), (Impetus to social legislation and Non-Brahmin Movement), Shahu Research Centre, Shivaji University, Kolhapur, 2001, Introduction, pp. 13-15

⁸Kanbarkar, op.cit. pp. 29-30

Rajarshi Shahu Chhatrapati believed like Mahatma Phule, that more good-natured relation between the teacher and the taught is created when both belong to the same social status. He therefore saw that the teacher appointed was from the majority community in the village. These new schools were started in the temples, Dharmashalas', 'Chavadis', wherever ready accommodation was available. It was made compulsory that a part of the income of the temple was spent on meeting the expenses of the school.

The scheme of free and compulsory education was started from 30 sept. 1917; in 1918 there were 1296 students in 27 schools, in 1922 number of students rose to 22,000. Rajarshi Shahu also established libraries and given grants to them. In 1896, there were 6 backward class schools with 196 students, later to eradicate untouchability Shahu Maharaj admitted backward classes in regular schools and given them separate scholarships and Freeships. Even in Nasik and Nagpur outside his state he helped liberally the backward classes' students. About girls education he established separate schools at places like Bhudargad. All girl students got Freeships at Rajaram College. In the Maratha Education Conference he declared to establish other Vocational education. Deli Darbar School which was established in 1911, in this village Patils were given lessons in village administration. The Satya Shodhak School was started in 1913 to train the students to perform religious rites themselves without the help of similar caste priest. Bhaskarrao Jadhav wrote a book Gharcha Purohit specially prepared for performing religious rites. Between 1910-11, fifteen bright students were sent out for higher studies at State cost, Shahu Chhatrapati helped liberally even outsiders like Babasaheb Ambedkar for study abroad.

Rajarshi Shahu started *Satya Shodhak School*, and published *Gharcha Purohit* under the direction of Bhaskarrao Jadhav. 1914 the school for Talathis was opened.

Novel features of the Boarding Houses Scheme:

These Boarding Houses were not free distribution centers for students. It was run at the cost of Government often where someone expected that every attempt of progress should be done by the Government for the People. All boarding houses of Shahu were created with the initiative of the people of those communities.

- a. Shahu opened the first boarding i.e. *The Victoria Maratha Boarding*, was petrified on the shoulders of Shahu's three trusted deputies: Bhaskarrao Jadhav, Raosaheb Vichare and Jivajirao Sawant,. With Shahu's encouragement, the *King Edward Mohammedan Education Society* was founded on 15th November, 1906. H.H. Shahu Chhatrapati became its President and the Muslim Boarding came into being.
- b. Justice Chougale, a *Ligayat*, wanted to indicate the creation of a free boarding for the poor students who are unable to pay any fees. Shahu brought this difficulty of poor students to the notice of Shripatrao Shinde, Editor of the *Vijayi Maratha*, who in consultation with Khanderao Bagal, Raosaheb Sardesai, Mandalik and Minachekar, smash upon a novel idea of arranging for the meals of such students.

Scheme of Kothishala: H.H. Shahu Chhatrapati was fascinated in this scheme as he made arrangements for their stay in a spacious house known as *Kothishala* and this Boarding was helped it with substantial cash and landed property. Today, this boarding house is situated at Shivaji Peth, it has become a prosperous educational institution which is running Colleges and High Schools. Expenditure was met from the income of *temples, dargas* and *mathas* and similar religious centers with sumps income, which was often misspent, misappropriated by the priests and *moulawis*. Shahu's policy of reallocating excess income of the religious centers towards education of the common masses were revolutionary one.

- a. **Scheme of Boarding by the income generated from other community religious centers:** Shahu expend the income of the religious centers of one community on the running the boarding houses of another community. Some income of *Maunibuwa Matha* was transferred to a mosque in Patgaon. Similarly, the Pir of Rukadi dragged to the expenditure of lightening daily oil lamp in Mahalaxmi temple there.
- b. **Caste hateful feelings perished by the efforts of Shahu Chhatrapati:** A charge is often wrongly smoothed against Shahu that by initiated separate boarding for diverse castes, H.H. Shahu Chhatrapati was strengthening caste neutralism awareness. Far from it, these boarding houses were the residences where caste feelings died away. Thus both the *Maratha Boarding Houses*⁹ had students of all communities including Brahmins, Christians and Mohammedans in them.

⁹Dr. Vilas Sangave, Dr. B. D. Khane ed., 'Rajarshi Shahu Chhatrapati Papers, Volume: IV (1900 AD. To 1905 AD. New Government Policies), Shahu Research Centre, Shivaji University, Kolhapur, 1988, Introduction, pp. 21-35

As a government programmes thought about As His Highness once wrote to a friend, the splendid work which the Chief did for the Non-Brahmins was not as fully appreciated by the public as His Highness once wrote as Nazarana to friend, the splendid work which the Chief did for the Non-Brahmins was not as fully appreciated by the public as it. His Highness put it somewhat directly, he himself never gave his colleagues any opportunity to have the curtain lifted before them. Should have been, only because, as His Highness put it somewhat bluntly, he himself never gave his colleagues any opportunity to have the curtain lifted before them.¹⁰ From the Presidential Chair of the Maratha Educational Conference at Khamgaon in 1917, His Highness put the point thus :

“In this respect, our past is a dark page in history. Learning was the monopoly of only one section of the population. Manu and the subsequent law-givers made different laws according to the ideals of those times for regulating the affairs of different castes and the doors of learning were shut against the lower castes. They were not allowed even to read their own religious books and Vedas. No religion except the Hindu has the distinction of acting in this blind and sorry manner.

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According to the ideals of those times for regulating the affairs of different castes and the doors of learning were shut against the lower castes. They were not allowed even to read their own religious books and Vedas. No religion except the Hindu has the distinction of acting in this blind and sorry manner. His Highness now made up his mind to take definite steps for backing up the backward classes in educational matters. He was already a patron of the Deccan Association which had appreciated his valued patronage by electing him to its President ship. Various acts, small and great, the Maharaja had endeared him even to his future opponents. To-day by awarding a small annuity to the old widow of an old Brahman clerk, tomorrow by sanctioning a scholarship to a Brahman orphan, he touched the chords of sympathy in the hearts of his people, and won them. The secret of his popularity was that he enlivened the dreary routine of official life by these human touches which, distinguish personal rule and are lacking in the rule of a machine. A small band of educated non-Brahmins therefore took up the work in February 1908, met in the Jain Hostel on the 9th of that month and formed themselves into a Society for the promotion of education among the Depressed Classes.” The standard of education in the Vernacular State Schools for these classes were so low that those who had passed through them could not be properly admitted into the Middle School Classes and hence a beginning had to be made with 8 training class for these boys to be coached for the secondary education which was to follow it¹¹ thus Rajarshi Shahu started the beginning of vernacular state schools. Administrative machinery brought into India by the British have deprived the Patils of a part of their outstanding influence and the less worthy but more literate and intriguing Kulkarni the hereditary writer of the village accounts, has been pushing himself forward at the cost of his headman, the Patil some of the non-Brahmin leaders in Kolhapur had, therefore, realized the importance of giving the Patils a lift by educating them to their responsibilities. Under His Highness’ encouragement, they started at first a private class in the Jain Hostel where several non-Brahmins taught the younger Patils of the State their official duties with occasional instructions to them respect of the public duties as the leaders of their villages. The “Coronation Patils’ School” was the adoption of this idea by His Highness to put it on a permanent basis by making it the State memorial of a historic occasion.¹² A villager Patil who had lot more importance whose importance was finished, Shahu Chhatrapati wanted to boost their confidence through education.

Massive movement of awakening rural masses about education:

H.H. Shahu Chhatrapati’s exemplary endeavor to spread education among the common masses gave inspiration to a number of social workers in Maharashtra to establish educational institutions for the masses. Some of these are:

- i) **Dr Karmaveer Bhaurao Patil** : The Rayat Shikshan Sanstha, Satara
- ii) **Dr. Panjabrao Deshmukh**: Shivaji Education Society, Amravati
- iii) **Karmaveer Bhausaheb Hire**: Maratha Shikshan Sanstha, Malegaon
- iv) **Dr. Babasaheb Ambedkar**: People’s Education Society, Bombay

¹⁰A. B. Latthe, *Memoirs of His Highness Shri Shahu Chhatrapati, Maharaja of Kolhapur,* Vol-1, The Times Press, Bombay, 1924, pp. 81-85

¹¹Ibid, p. 110

¹²A. B. Latthe, *Memoirs of His Highness Shri Shahu Chhatrapati, Maharaja of Kolhapur,* Vol-2, The Times Press, Bombay, 1924, p. 352

- v) **Shikshan Maharshi Babuji Salunkhe:** Swami Vivekanand Shikshan Sanstha, Kolhapur
vi) **Karmaveer Mamasahab Jagdale:** Shivaji Shikshan Sanstha Barsi, and others.

Indeed the following prediction of H.H. Shahu Chhatrapati 's Guru and Guide, Sir S.M. Fraser, expressed in his condolence letter to Rajaram Maharaj on H.H. Shahu Chhatrapati 's death, has come true in more than one sense. "He kindled a torch in the Maratha country which others must and I believe will, hand on from generation to generation. Its light can never now be extinguished, and his name will not be forgotten among the people he loved and served.

Conclusion:

Apart from all other social reformers, Rajarshi Shahu Chhatrapati holds an important position in determining the lawful means to resolve a caste deadlock with regards to social status, cultural status, economic status, administrative status and most importantly as a human being he wanted to provide equal chance to everybody to consider everybody a human. His reforms and ideas not only are practically applicable but also they are benchmarks in the field of education. His attempts to enlighten rural masses, inducing education were thorough enough to streamlining them in the movement of education and achieve set targets of his times. Even certain schools which were broken shackles of caste rigidity which was proven he was truly pillar of social democracy.

Spectacle of Ambedkar on India's Agriculture and Its Current Relevance

Dr. Sonawane Satish Waman

Assistant Professor, Department of Economics

Swami Ramanand Teerth Mahavidhyalaya, Ambajogai, Beed, Maharashtra, India

Introduction:

Dr.B.R.Ambedkar was born on 14 April 1891 in the town and military cantonment of Mhow in Madhya Pradesh. He made in-depth study of Indian Agriculture, wrote articles to solve the problems of agriculture and farmers and also pilot movement of farmer. His view on agriculture are found in his article "*Small Holdings in Indian and Their Remedies*" (1917) and also in "*Status and Minorities*" (1947). As per Ambedkar productivity of agriculture is related to not only with the size of holdings of land but also with other thing such as capital, labour and other inputs. Consequently, if capital or labour are not available in adequate quantity and quality. Then even large size of land can become unproductive. On the other hand, small size land become productive if these resources are available in abundance. He also mentioned about the slavery and exploitation of labour bounded under caste system. And it's 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.

Objectives of the Paper:

- To explore the views of Dr. B.R.Ambedkar's on Indian agriculture.
- To examine Dr.B.R.Ambedkar's thoughts with current Indian agricultural sector.

Dr.B.R. Ambedkar's Views on Indian Agriculture

Dr.B.R.Ambedkar start work for an abolition of "Khoti" system in 1949, Mahar Vatan in 1959 and introduction of the Bombay Money Lenders Bill in 1938. In some parts of Konkan region of Maharashtra 'Khots' such as Zaminders was rights of land, which were cultivated by farmers from whom the Khots would collect revenue. Ultimately was called the Khoti system and it focus on enormous majority of rural farmers to exploitation.

Dr.B.R.Ambedkar start a movement against this system by 14 April 1929 by Agricultural Conference in Chiplun of Ratnagiri District. Independent labour party found by 1936 with manifesto that was high priority to an abolition of 'Khoti' system. Lastly, September 17, 1937 this bill put forward in Bombay Legislative Council by Ambedkar and finally Khoti system abolished in 1949.

Land Holding:

Dr.B.R.Ambedkar was the first Indian economist to look at the problem of divination of agricultural land holdings. Ambedkar argue about small size of land holding is one of the causes of production. The phrase may be economic or uneconomic because economic does not depend upon the size of land but on an appropriate proportion between all factors.

India is a second largest populated country in the world. So, the country faces many problems. Low productivity is in agriculture and high dependency on agriculture. There is no technical improvement, so there is need to implement collective So, farming entire country based on Dr. Ambedkar's thoughts. He was against this low share holding and suggests there is an need for reform in agriculture sector for the development of agriculture sector.

State Socialism and Agriculture:

Dr.B.R.Ambedkar advocates the concept of state socialism. The concept predicts the combined farming. Must have abolition mediators and state must be the owner of land. The state should distribute lands to the farmers. Farmer should cultivate the farm jointly. The state must have supply necessary help to the agricultural sector. The created income from agriculture should be distributed in between the farmers. Thus, this way will lead to resolve the problem of agriculture labours.

Land Revenue:

Dr.B.R.Ambedkar condemn the land revenue of British government. According to him, land revenue structure is an against of the poor people of India. Further, he said there is no an equality in tax policy. He alleged that, land revenue was extremely oppressive. Dr.B.R.Ambedkar highlight that it was an equal land revenue on the income of farmers. After independence the government has continued the existing land revenue system in the country and this is the unfair. For example, some states have adopted agricultural income tax, but not at all. So that, it must be adopt unified system of taxation of agriculture.

Approaches towards land reform:

Dr.B.R.Ambedkar argue that, consolidation of land would be better for productivity. He pointed out that economic holding was from standpoint of consumption rather than from the viewpoint of production. But, the productivity should more important rather than, consumption He remarked, essentiality in an enterprises of production is important for the purpose of production and it is the process of combining factor of production”.

Low Capital Formation:

Dr.B.R.Ambedkar examine that capital create from savings and that saving is possible if there is surplus. Namely, if no surplus is in Indian agriculture because of the enormity of land. The large agricultural population with lowest land meant that a large part of agricultural population depends on it's without productive labour. Therefore, its creates tremendous quantity of pressure on land. This enormous pressure on land is the cause of increasing rural area of the country. So, land holding and productivity these are the most important factors by his views.

Consolidation of holdings:

There is need to consolidated farming br farmers and co-operativ farming in India. Such was the idea of an economic unit propounded by Ambedkar. According to him consolidation and its conservation were so intimately connected that one could not be thought of without the other. Ambedkar in his paper describes how agriculture improves by the reflex effects of industrialization. He summed up *“Industrialization of India is the soundest remedy for the agricultural problems of India.* Industrialization facilitates

consolidation. It lessens the premium on land. It must precede consolidation. It is an effective barrier against future sub-division and fragmentation of a consolidated holding”.

Conclusion

Finally, Ambedkar explain how agriculture improves by the necessary reforms. It means that, “Industrialization of India is the soundest remedy for the agricultural problems of India. Industrialization facilitates consolidation. It lessens the premium on land. It must precede consolidation. It is an effective barrier against future sub-division and fragmentation of a consolidated holding” (Thorat, Sukhadeo, Kumar, Narender, 2008).

Ambedkar was a strong advocate of land reforms and a prominent role for the state in economic development. His views on land holding and land revenue system are applicable at present days. Therefore, the government must be adopted co-operative agriculture to increase the size of holding and at the end of it increase productivity of agriculture.

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