

2022-1

INDIA@75



Editor
Dr. Sandip B. Kale

INDIA@75

■ Dr. Sandip B. Kale

■ *First published, – : 15th August – 2022.*

© Editor

■ Published by

Prof. Virag Gawande for
Aadhar Publications,
Behind Govt. VISH,
New Hanuman Nagar,
Amravati – 444 604.

■ Printed by

Aadhar Publications,

■ Notice

The editor, publisher, owner, printer will not be responsible for the articles published in this issue. The articles published in this issue are the personal views of the authors.

■ Price : 400/-

✓ ■ ISBN- 978-93-91305-60-4

I am very
INDIA@75. All
made a concerted
INDIA@75 through
of 75th Year of Ind
has been made in
researchers to ana
context with the In
knowledge through

India has se
last 75 years. 75 ye
page in the history
stage. Because durin
in many nations is
framework of the
achievements have
social, economic,
fields. Various pr
organized by the go
all-round developm

When India
superpower, in the t
India's Independent
justice and infrastr
citizens of India is a
of the present bo
India's young gener

The contribu
and authors who h
invaluable. I feel it

अनुक्रमणिका

क्र.	लेख	लेखक	पु.क्र.
1	Notable Achievements of India on the Occasion of Azadi Ka Amrut Mahastsav Dr. Ashok Gangaram Sabne		1
2	Gandhi and his Ideas of Economic Development for the livelihood through the Decentralized Industries. Shri. Arijit Chakraborty		9
3	Indian Freedom Movement and Dr Babasaheb Ambedkar D.S.Shambharkar		16
4	भारतीय स्वातंत्र्य लढ्यात स्वातंत्र्य सेनानी राष्ट्रसंत तुकडोजी महाराज यांचे योगदान प्रा. डॉ. नंदा पांगुळ-बाराहाते		22
5	उदारीकरण आणि राज्यांची भूमिका गायकवाड प्रतिभा शिवाजी		28
6	जागतिक शांतता Sudhakar Kambale		34
7	म.गांधी : स्वातंत्र्य आंदोलनातील योगदान प्रा. डॉ. आंधळे बी.व्ही.		40
8	महात्मा जोतिबा फुलेजी का नारीवादी कार्य प्रा. डॉ. नलिनी भगत		47
9	भारतीय स्वातंत्र्य चळवळीत क्रांतीकारक व्यक्ती आणि त्यांचे विचार यांचे ऐतिहासिक अध्ययन प्रा. डॉ. एन. आर. वर्मा		53
10	पंतप्रधान राजीव गांधी : विकासदृष्टी व आव्हानांचे ऐतिहासिक अवलोकन डॉ. शरद बाबुराव सोनवणे		61
11	भारतीय स्वतंत्रता आंदोलन में क्रांतिसिंह नाना पाटील का योगदान प्रा. पिकी जगताप		72

Indian Freedom Movement and Dr Babasaheb Ambedkar
D.S.Shambharkar
 Professor & HoD (Political Science) S.B.Mahila Mahavidyalaya
 Mahal Nagpur-440032

Abstract:

The Indian history struggle has plural dynamics. Fight against British rule had different ways like direct and negotiable. Dr Babasaheb Ambedkar desired to have political freedom emphasizing on social perspective relating it. He wanted freedom of the country not for particular caste and class but for masses i.e. dalits, women, labors, untouchables, tribal and all the downtrodden. His entire life and mission was devoted for that. As the Chief Architect of Indian Constitution Babasaheb had drafted wide and long written Constitution that covered all the aspects of the Indian society to reach all citizens providing social justice and equality. (Keywords: Freedom, masses, dalits, Round table Conference, Constitution, life & mission)

Indian Freedom Struggle has to be seen in diverse way. Though it was mainly known as fight against British rule there are many struggles by different ways ideologically as well as methodologically. Different strategies were used for it. Congress has played key role undoubtedly. Dr Babasaheb Ambedkar played different role in entire struggle. He was a freedom fighter of truest kind. He not only dreamed of setting India free from British rule but also transforming India into a country where freedom holds meaning for everyone and dedicated his life for uplifting of dalits. Ambedkar's life was marked by his political activities. He became involved in campaigning and negotiations for India's independence, publishing journals, advocating political rights and social freedom of dalits and contributing significantly to the establishment of the state of India. He never adopted left or right model but believed on centrist one with a motto of socio-political power to the masses particularly bringing socio-economic empowerment of oppressed and depressed classes through political power. Babasaheb's immense contribution can be seen in shaping modern India. He led millions of oppressed to a life of self-respect, dignity and responsibility. He always stressed on the importance of better education as a mean of salvation so that position

of common people in society can be improved. Mere political independence cannot solve the purpose it needs socio-economic one. As the Constitution framer he has given boost to all these.

Dr Ambedkar was from a poor untouchable family spent whole life fighting against social discrimination the system of Chaturvarna-the Hindu categorization of human society into four varnas and the Indian caste system. He was the most ambitious leader, pursuer of the target, strong willed, determined, discreet, courageous, hardworking, studious thoughtful, self respecting, expert in work, dutiful, devoted recipient of the highest degrees, manifold knowledgeable, good user of knowledge of welfare of the people.

The Indian National Congress from 1885 was fighting for freedom struggle having agenda political freedom with social reform but by 1892 it had only political freedom and dropped social reform. As the conservative forces were leading Dr Ambedkar participated in India's struggle for independence with the aim to empower socially and economically depressed classes constituting vast majority of Indian society. He fought against British and Congress both. Ambedkar's life had spanned the first part of twentieth century and the decisive phase of India's freedom struggle. He fought for liberation of most oppressed sections of Indian society. This was a liberation movement wider and deeper than that of fighting colonialism focusing on the kind of new nation that was to be built. This struggle is not emerge in a vacuum, it was zenith of protected and widespread movements of those classified as Shudras and Untouchables in the traditional hierarchy. His freedom fights for Dalits had many aspects. It began with simple demand to drink water from a public well, to use public roads, transport and schools. Legislatures and municipalities has been passing resolutions for some years making the facilities open to all but these had been ignored. Babasaheb always questioned if one country cannot rule another country then how one class fit to rule another class or one race fit to rule another.

Dr Ambedkar strongly believed that social problems have a bearing over political power. He wanted the share of political power proportionate to the population of different social groups. Real democracy is social democracy political democracy is all about acquiring power but social democracy is empowering society. So

Babasaheb struggled for socio-political cause. Hence he appeared before Southborough Commission known as the Franchise Committee (1921) on exclusion of dalits and brought dalits issue to the forefront in the freedom struggle history. He wanted freedom but with freedom for dalits from caste-oppression. He was the first leader voiced for dalit rights that lead to demand of separate electorate. Mooknayak (leader of dumb) a fortnightly was started by him in 1920 to voice dalit protests against injustice. Babasaheb questioned the British rule. The principle of self-rule is good but how can dalits wait for gaining rights. He negotiated for power safeguards, concessions, opportunities and rights. No leader in India dared to criticize the British government in Britain. In April 1921 as a student of London School of Economics (LSE) on his paper on 'Responsibilities of a Responsible Government in India' criticized British rule. In his thesis on 'Provincial Decentralization of Imperial Finance in British Rule' for an M. Sc (Economics) Degree from the LSE argued against the wrong financial policies of British government. 'The Problem of Rupee-Its Origin and its Solution' a thesis for D. Sc. is another example to cite aptly.

Bahishkrit Hitakarni Sabha having motto 'Educate, Agitate Organize' was formed for as a welfare association on 20th July 1924 and Bahishkrit Bharat Prasarak Sanstha a publication institute in Mumbai was formed on 4th December 1924. Babasaheb was nominated to Bombay Legislative Council for five years on 18th February 1927 was renewed in 1932 for a further five years. On 19th March 1928, Babasaheb introduced the bill to amend the Bombay Hereditary Offices Act 1874. He become the Labor Member in Viceroy's Executive Council on 27th 1942 and worked till July 1946. Mahad Satyagraha at Chavdar Tank on 20th March 1927 was started to assert dalit rights for drinking water from public resources and at the same time Manusmriti ancient Brahmanic Code and cultural-legal symbol of caste system was burnt on 25th December 1927. Samta Sangh and Samta Sainik Dal are creation of same time to further the intention of cause. Real struggle of Babasaheb began with Simon Commission. Seven members commission in 1927 visited India to study providing more constitutional reforms. Its aim was to politically empower Indians based on promises made by the Montague-Chelmsford reforms of 1919. Though the Congress boycotted it Babasaheb on 29th October 1928 made representation

before the commission for improving the educational facilities of dalits on behalf of Bahishkrit Hitkarini Sabha. When Simon Commission report was published its recommendations were found against depressed classes so he demanded political independence for India. It happened in Nagpur when the First All India Depressed Classes Congress was held from 8 to 9 August 1930 under his chairmanship. Further Round Table Conferences (RTC) was held, first from 12th November 1930 to 19th January 1931, second from 7th September to 1st December 1931 and third from 17th November to 24th December 1932. Congress boycotted the first one. Babasaheb having faith in politics of engaging with opponent had participated in all three. Mahatma Gandhi attended second RTC and opposed separate electorates for dalits whereas agreed same for Forward Castes, Muslims, Sikhs, Europeans, Indian Christians and Anglo-Indians. The Communal Award announced by Ramsay Macdonald on 16th August 1932 where dalits found their place. Ultimately Poona Pact came as a result that was made between Babasaheb and Congress providing joint electorates and increasing number of reserved seats on 24th September 1932 which was incorporated in the Government of India Act 1935. Then Babasaheb widening his strategy on 1st May 1932 sent a note to the Indian Franchise Committee demanding to identify dalits as separate element of the society different from other Depressed Classes. On 15th August 1936 Independent Labor Party was formed. Broadening dalit politics by inclusion of workers, labors and peasants and protest against Industrial Dispute Bill was led on 7th November 1938. Babasaheb by writing Federation vs Freedom in 1939 engaged with the British rule intellectually putting new ideas in the Indian polity. He was in favor of creation of Pakistan and argued in his book Thoughts on Pakistan in 1940. In 1942 Scheduled Caste Federation was formed dalit laborers.

Babasaheb played a significant role in the crucial period of Indian history. He had given new direction to form modern India. He got elected to the Constituent Assembly firstly from Bengal but due to creation of Pakistan his membership was ceased. Then on 23rd July 1947 again got reelected from Bombay and became the First Law Minister of Independent India on 3rd August 1947. On 19th August 1947 he was appointed as Chairman of the Drafting Committee of the Indian Constitution. His written Constitution was accepted on 26th

January 1950. The Constitution mainly spoke about right to social equality and justice for all citizens. Nation's unity and integrity are forefront. No boycott but engagement with an opponent strategy adopted by him created a very significant space in the pages of history of Indian freedom struggle. British or Mahatma Gandhi were never treated as enemies by him but opponents. This can be said as unique strategy.

Babasaheb tried to turn the wheel of law towards social justice for all. He had a charismatic personality, pragmatic par excellence and never allowed to be swayed by abstract ideas and ideals. He strongly believed that political independence cannot assure either social solidarity or national integration in absence of social justice. According to him in the absence of social democracy fundamental rights had been little meaning. Fundamental Rights (FR) and Directive Principles of State Policy (DPSP) enshrined in Indian Constitution as testimony to it. The FRs on one hand provide freedom, equality and abolition of caste based discrimination as well as remedies to ensure enforcement of rights, on another hand DPSP ensure broad guiding principles securing distribution of wealth and better living conditions.

Dr Ambedkar battled to change the existing social order upon caste and class and tried to plant the seed of social justice by advocating various issues pertaining to plight of caste system and untouchability, human rights, laborers, women rights and above all the Indian politics. He advocated a society based on three fundamental principles of liberty, equality and fraternity. He was a remarkable liberal crusader who realized ideological hollowness of the dalit movement and provided necessary ideology to it. Babasaheb was in the favor of national unity by social means hence tried to gain it by uniting Indian society with social harmony eradicating caste system and took over his struggle with socio-political agenda and became true nationalist and great patriot.

References:

1. Ambedkar B. R.: Annihilation of Caste Edited by Vasant Moon D. Babasaheb Ambedkar Writing and Speeches, Ministry of Social Justice and Empowerment Government of India, New Delhi.
2. Chandra Bipin & others: India's Struggle for Independence Penguin Books India (P) Limited, New Delhi 1989.

3. Babu D.R. Politics of B.R. Ambedkar in National Movement, National Publishing House, New Delhi 2002.
4. Chandra Vijay: Life and the Greatest Humanitarian Revolutionary Movement of Dr B.R. Ambedkar: A Chronology, Blue World Series Harper 2009.
5. Desai Dharmajay: Dr Ambedkar: Life and Mission Popular Prakashan, Mumbai 2002.
6. Jitumbade Anand: Republic of Caste, Navayana New Delhi 2018.
7. Hoeddrigues Valerian: The Essential Writing of B.R. Ambedkar, Oxford University Press New Delhi 2002.
8. Vartak Priyanka: Dr Babasaheb Ambedkar's Role in India's Independence, The Free Press Journal, 30 May 2019.
9. Darade Sambhaji Sopandas: The Role of Dr B.R. Ambedkar in Freedom Struggle, International Journal of Social Sciences and Humanities Vol.2 Issue.1 2020.
10. Dr Karunyakara Lella: Ambedkar's Struggle for Independence of India, International Journal of Multidisciplinary Education Research and Review Reviewed and Referred Journal Vol.10 Issue 3(5) March 2021.
11. Dr B.R. Ambedkar and His Contributions, Journal of India Edited & Published by Manifest learning Academy 30th April 2019.
12. www.humanitiesjournals.com