

AMBEDKAR'S VIWES ON BACKWARD CLASSES

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SUMMARY:

Ambedkar should be credited with India's social, economic, religious, cultural and political success by creating the world's greatest efficient and appropriate constitutional system for India, the largest democratic system in the world. The success of India's development can be seen in the vitality, identity and progress of various communities. Ambedkar's constitution is the key to the progress and development of many marginalized communities in the social system, most notably the backward classes, who are the largest communal group in India's population and community, and who envisioned cultural, social, economic, political, educational and occupational opportunities for the backward classes and the oppressed classes who have received reservations in the original constitution. The way is different. It is regrettable that only in India today, when the entire world recognizes and remembers Ambedkar as an ideal leader, has the narrow mindedness that Ambedkar means reservation and Dalits. In this context the present article deals with reservation and Ambedkar's confusion among the backward classes. An attempt has been made to analyze that.

Key Words :Ambedkar, Backward Classes, Reservation.

OBJECTIVES :

- To analyze the contributions of Ambedkar to the backward class.
- To identify the perception of Ambedkar among the backward classes.

INTRODUCTION:

Factors such as deprivation of opportunities, untouchability, exploitation, atrocities on the weak and discrimination are hindrances to the progress of the society, which can be eliminated by the constitutional safeguards for social inequality. As an expression of social justice as a part of equality in the Constitution of India, reservation has been given to all the weaker sections. A Special Committee comprising the Chairman of our Constitution Drafting Committee, Dr. B.R Ambedkar, revised the achievements of the underprivileged in providing social justice to the backward and exploited classes. Most of the people who were living in slavery of the upper class were able to build their own lives. Discriminations of caste system have been destroyed and are being destroyed. Everyone knows that it is because of the constitutional shields built by Ambedkar.

HISTORICAL BACKGROUND:

Backward class is a social concept. There have been several attempts in the past to envisage reservation as part of social justice to improve the conditions of oppressed and backward classes. Chief among them is Sayaji Rao Gaikwad Maharaja of Baroda State who took necessary steps to improve the socio-economic conditions of the backward and underprivileged communities. The Maharaj of Gaikwad provided financial support to the development of such talents as Ambedkar, the advocate of modern social justice. The contributions of the Maharaja who worked hard for the prosperity of your classes remain memorable even today. In 1902 Shahumaharaja implemented 50% reservation in the state of Kolhapur to improve the social conditions of the backward and oppressed classes. As a result of the organizational efforts of the non-Brahmin movement that arose in Karnataka in the late 19th century, the Mysore State officially constituted a committee for the first time in 1918 under the leadership of Leslie Miller. Through this committee, the state has made an effort to identify the backward and provide administrative opportunities to those classes. The root

cause of such efforts is the social structure created based on the principle of hierarchy. Due to historical reasons, some castes have special privileges, social superiority in status, lack of basic needs, economic opportunities in agriculture, industries and public service, academically more educated, higher education in large number and advanced than other castes. Deprived of these many castes are backward, marginalized and underprivileged classes. Efforts to identify such categories by appointing various commissions and doing social justice are going on continuously. The nature of backwardness of the backward classes varies from one state to another, in India with different social backgrounds caste supremacy sees one caste inferior to another caste, creating a social gap between the various castes, leading to the creation of advanced, backward, and downtrodden classes. Caste system, inequality, discrimination and superiority factors are responsible for the deplorable condition of many communities in the society. Political justice through social and economic justice and political justice through social and economic justice complement each other. It was Ambedkar's wish that weaker communities should get political representation, and the Poona Pact between Gandhiji and Ambedkar adopted the provision of reserved constituencies in the Legislative Assemblies for Scheduled Castes and Scheduled Tribes. Also on the basis of Mandal report reservation has been envisaged for socially and educationally backward communities.

CONSTITUTIONAL PROVISIONS :

There are a number of articles in the constitution which deal with the aspect of special provisions to the backward classes. The most important among them are Art. 15(4) and Art.16(4). Besides these, articles 46, 335, 338,340, 341, 342, 366(24) and 366(25) also pertain to the same subject. The word 'backward classes of citizens appearing in Art 16(4) covers scheduled castes and scheduled tribes as well. Thus, the socially and educationally backward classes of citizens to whom the special provisions of Art. 15(4) and 16(4) apply are limited to three categories namely: scheduled castes, scheduled tribes and other backward classes(OBC).

SOCIAL JUSTICE:

Ambedkar's perspective on the concepts of social, economic and political justice is that social justice is based on the principle of 'equality' rather than the principle of equality. If social justice is to be achieved, the government has to act with motherly heart. More importance needs to be given to backward and weaker sections. Social justice means the justice of the lives of the respective communities. The social justice of every caste and community is about 'social rights'. Questions of social justice arise because of social rights, questions of social justice inevitably arise when social rights are challenged. So it is a social right for every caste, class and community in the society to live socially, economically, politically and religiously as equals. Many struggles and movements for such rights are continuously going on in the society. Independence of the country is meaningless unless there is elimination of untouchability and emancipation of all weaker sections. Ambedkar's words that an ideal sustainable society can be built only on the foundation of freedom, equality and fraternity meaningfully demonstrate the value and importance of social justice. Ambedkar's approach to social justice is that there should be equality in all social, economic and political spheres. Inequality and discrimination, in whatever form they exist in any sector, undermine moral principles and human dignity, Ambedkar opined.¹ When we look at the background of social justice and the social concept, we can see the economic development of the backward classes and the welfare programs involved in this regard. Reservation is important if such programs are to be devised separately for those classes. Thus Ambedkar's opinion is that reservation in educational, occupational, and political fields is justified.

¹Somashekarappagere. Dalitasamvedane. Ladaepublishing. P.No.99,107

THE UNDERPRIVILEGED AND RESERVATION:

Discussions about backwardness and reservation will continue. No special representation was given to Backward Classes in the original Constitution. When the reference to Backward Classes came in Articles 15, 16, and 340 in the Constitution with the intention of giving special privileges to the Backward Classes, there was much confusion about its interpretation. He opined that the community which is backward is the backward class" in this context, T.T. Krishnamachari, a member of the draft constitution committee, mentioned this, it will become a paradise for lawyers.² He predicted that. Given this fact, it was not easy to identify the true backward class, as it required a lot of time to identify the backward class, so Ambedkar assigned the responsibility of providing justice to the backward class to the concerned state governments. When India got independence in 1947, this reservation facility was provided only to Scheduled Castes and Scheduled Tribes. The Commission, which was formed after the Kaka Kalelkar Commission and submitted its report under the chairmanship of BP Mandal, was able to provide 27% reservation for [OBC] Other Backward Classes as well. After the independence of the state of Karnataka, the reports given by Naganagowda, Havanur, Venkataswamy, Chinnappareddy commissions have been revised and the percentage for other backward classes has been revised. 32% reservation is envisaged. A hundred years have passed since the advent of reservation, and there are no communities that do not demand reservation. Articles 330 and 340 of the Constitution provide special benefits to backward classes. Article 330 that politically there should be representation only for ten years. Article 340 should provide permanent benefits to backward classes. There are many people who take advantage of reservation and speak against Ambedkar. What really needs to be talked about, especially Ambedkar, is the backward, women and untouchables. Dalit organizations that see Ambedkar as a symbol and an icon of the Dalit class are losing their way. If Ambedkar's idea of caste annihilation is to be implemented politically and socially, there is a need to discuss Ambedkar's thought by all caste groups. Otherwise there is a danger of limiting Ambedkar to a category. Dr. B.R. Ambedkar's opinion about backward classes, "backward classes are nothing but a group of many castes". But in present days caste organizations of backward classes have given more importance in fulfilling the interests of their respective communities but they have failed to claim their rights on behalf of all the backward classes. So all the oppressed belonging to the backward castes can easily claim their rights by leaving their caste differences and starting a class struggle in favor of the weaker sections of all the castes. As all the exploited castes belong to the exploited class, it becomes easier to get social justice. There is a need to ensure justice in the political spheres of the backward classes by providing them with political representation in the legislative assemblies. Prominent politicians from backward classes not only strive for the interest of their community. By striving for the progress of all the backward classes, this category of disadvantaged communities needs to be brought to the fore. There is a need to understand Ambedkar from the narrow mindedness of many people from the backward classes who say that he did nothing for us but only worked for the upliftment of Dalits. Some communities and political leaders are using Ambedkar as their community icon to interpret Ambedkar differently to other sections. Every backward class community needs to understand Ambedkar perfectly.

CONCLUSION:

Dr. Baba Saheb Ambedkar's efforts to provide social justice to the backward and oppressed classes remain unforgettable even today. Ambedkar's understanding of rationalism is like a guide. In this critical context where the roots of caste-based inequality are complex, the way to understand Ambedkar must be from a non-prejudiced, conscious secular base. The oppressed need to be brought into their lives by understanding them rationally on an ideological rather than emotional basis, fundamentalists on a humanitarian rather than casteist point of view and in a secular consciousness.

²<https://vijaykarnataka.com/news/vk-special/ambedkar-memory-power-to-backward-caste/articleshow/46911996.cms>

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