

DR. BABASAHEB AMBEDKAR PHILOSOPHY ON SCHEDULE TRIBES

Ramkumar M Pradhan

Department of History.

SNDT College of Arts & SCB College of Comm.

And Science for Women Mumbai.20

Introduction :

Dr. Babasaheb Ambedkar was a multi-dimensional personality. He was an expert in all fields; He was great social reformer, Educationalist, economist and political scientist. He was a great constitutionalist. Such personality was in the world history and it is the only personality in the Indian history. He is father of Indian constitution, through which, he made number of provisions for the development of the scheduled caste and scheduled tribes.¹

The historical legacy of Indian society continues to be permeated by inequality in every sphere. i.e. social situation provided by Varna created the problem of the Backward classes- consisting of three principal components the scheduled tribes. Scheduled caste and other backward classes or disadvantage group-and as such the problem of the backward classes is the problem of achieving equality in a social system permeated by inequalities² (M.N. Srinivas, social change in Modern India. 1972)

Ambedkar's belief was that the constitution should provide fundamental Rights and equality, social, economic and political to all citizens inasmuch as that the scheduled castes and scheduled tribes should not be segregated from the general public.³ (K. L. Bhatiya Hariom social justice and constitutional vision. Deep & Deep publication New Delhi) Ambedkar's constitutional vision scheduled tribes, scheduled areas and Tribal areas –the committee has embodied in the schedules to the constitution the recommendation of the sub-committee on these subject.⁴ (K. L. Bhatiya Hariom social justice and constitutional vision. Deep & Deep publication New Delhi)

Tribal are socially weak, economically poor, politically powerless and culturally in effective because of poor physical condition due to malnutrition. In spite of the deprivation,

depression, suppression, oppression and ill treatment over centuries which made them away from the main stream of social, economic and cultural function of society in India.

According to Dr.Ambedkar (91891 – 1956) caste system was not only unjust but also immoral filled against the caste system. Even today real solution to caste system has not been originated by the society. But he apprehended that society should be based on the three fundamental principles of liberty, equality and fraternity. These principal are in the documents for reading, in practice there is no liberty and free mobility even to check out their daily survival, no feeling of equality of sc and ST even to backward class and there is no brotherhood and no self-respect in conversation with these peoples.

The govt. under the provision of constitution, guaranteeing them education concession, scholarships, employment and political reservation and socio-economic welfare benefits, has made the protective policies for survival these under privileged segment of the Indian society. The constitutional provision latter has been extending to the oppressed groups, namely scheduled caste, tribes, the workers and other poor. The state government. Are included hundreds of castes in the list of scheduled caste and scheduled tribes for constitutional provision. This provision some basic needs to survive in the society, but it could not have been provided social respect, social equality and freedom to scheduled tribes.

For the education department of scheduled tribes, existing programmes for pre-matric and post-matric education of the scheduled tribes will be continued. Residential schools, including ashram schools, will be expanded. As envisaged in the national policy on education, 1986, priority will be accorded to the opening of primary schools in tribal areas.

The Tribal cooperative marketing Development federation through the state tribal Development cooperative corporation would organize collection and marketing of minor forest produce in such a way as to ensure reasonable returns to tribal's . A new policy on minor forest produce in relation to the scheduled tribes will be formulated. The cooperative structure in the field for these purposes will be suitably reoriented and restructured.

For the primitive tribal groups, detailed plans will be prepared for their economic development, as far as possible, with the family as the unit. Infrastructure and other developmental needs will be specifically so that and integrated plan is developed. Schemes will be developed which take into account the social and economic organization of life of these communities, their interests, aptitudes and abilities.

References:

1. Sharma, Kusum. Ambedkar and Indian Constitution. New Delhi: Ashish Publishing House, 1992.
2. Report of the Commissioner for Scheduled Castes and Scheduled Tribes, 1974. New Delhi: Government of India Press, 1977.
3. Moon Vasant. Dr. Babasaheb Ambedkar Writing and Speeches .1987
4. Mukherji Anindita & Verma. Socio-Economic Backwardness in Women. 1987
5. <http://www.ambedkar.org/News/reservationinindia.pdf>

