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## Dr. BR. Ambedkar, Proponent of social equality in independent India.

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**Abstract:** Before Indian independence the country was largest according to its population and area. Disunity and inter-communality, wealth inequality, inextensibility of education and communal divisions divided the population of India. Imposing superstition, illiteracy was the intention of the people of particular community. Large parts of India were held back by caste, injustice, exploitation and deception. Arjya has come from foreign country Indonesia, Taimur Lang has come from Uzbekistan, Mughal had come from Uzbekistan. On one side of the struggle in India was the strategy of securing the interests of the foreign rulers and on the other side was the exploitation of the feudal lords. The two rulers were indifferent to social customs, superstitions, and civil rights.

Keywords : independence, imposing, community, inequality, education,

**Background of the study :** In 1498 AD, Vasco da Gama set foot in Nebe Calicut from the ship. From this time the roots of foreign capitalism began to take root in India. Portugal, Holland, England and France came to trade in India. In this period the foreign traders have no interest in the inter administration of India. But the foreign traders have a competition among others because of holding the market. In 1757 the Battle of Palashi was defeated by Nawab Sirajuddaula of Bengal. Since then the British intrusion in the governance system of India. From 1757 to 1857, the governance of India was under the control of the East India Company. From 1757 to 1857 the East India Company ruled in India. In 1857, mass uprisings broke out in various parts of India. This mass uprising is called Sepoy Mutiny in the history of India. For strategic reasons, the administration of India was transferred from the hands of the East India Company to the hands of the British Government. From 1857 to 1947 is a long history of Indian freedom. Raja Ram Mohan Roy the founder of the Brahmo Samaj (one of the first Indian socio-religious reform movements) was a great scholar and an independent thinker. He was a religious and social reformer and is known as the 'Father of Modern India' or 'Father of the Bengal Renaissance'. Struggle against the British government. The British government did not remedy the feudal social system, humanistic ideology, superstition, casteism or financial exploitation discrimination in Indian society. Such a dilapidated, very ancient country of multi-ethnic, multi-communal, multilingual people, India united and organized the freedom struggle and achieved the long-awaited independence on 15th August 1947.

Many Indian freedom fighters, social reformers, educationists, social scientists were born and died under the rule of the British government in India. On August 15, 1947, the Indians snatched independence by defeating the British through the self-sacrifice of the freedom fighter. Next we want a proper constitution to govern independent India. It was the most critical and challenging situation because India has many restitution as community, caste, area, language etc. Babasaheb Ambedkar of the Dalit community was entrusted with the responsibility of drafting the Constitution. Dr. B.R. Ambedkar was born on 14th April 1891.

**Indian Society of that day:** If we want to know then we also study Raja Rammohan Roy (1772-1883), Iswarchandra Vidyasagar (1820-1891), Ramkrishna Paramhansa Dev (1836-1886), Swami Vivekananda (1863-1902), Bankim Chandra Chattopadhyay (1838-1894), Kazi Nazrul Islam (1899-1976), Dr. BR. Ambedkar (1891-1956), Mahatma Gandhi (1869-1948), Manik Bandopadhyay (1908-1956), Sarat

Chandra Chattopadhyay(1876-1938), Moulana Kabul Azad(1888-1958), Santal bidroha(1855), Chuar Bidroho(1766-1834) Sepoy mutiny(1857)

**Raja Rammohan Roy:** Raja Rammohan Roy the founder of the Brahma Samaj (one of the first Indian socio-religious reform movements) was a great scholar and an independent thinker. He was a religious and social reformer and is known as the 'Father of Modern India' or 'Father of the Bengal Renaissance'. Born in Radhanagar, Hooghly District, Bengal Presidency in May 1772 into an orthodox Bengali Hindu family. He conceived reformist religious associations as instruments of social and political transformation. In 1814 he formed Atmiya Sabha, the Calcutta Unitarian Association in 1821, and in 1828 the Brahma Sabha or Brahma Samaj in 1828. He attacked child marriage, polygamy, illiteracy of women and the degraded state of widows. He stressed on rationalism and modern scientific approach. He campaigned for rights for women, including the right for widows to remarry, and the right for women to hold property.

His efforts led to the abolition of Sati in 1829 by [Lord William Bentinck](#), the then Governor-General of India and opposed the practice of polygamy. Raja Ram Mohan Roy campaigned against the caste system, untouchability, superstitions and use of intoxicants. He fought against the perceived ills of Hindu society at that time. He started the Sambad Kaumudi, a Bengali weekly newspaper that regularly denounced Sati as barbaric and against the tenets of Hinduism.

**Iswarchandra Vidyasagar :** Ishwar Chandra, the Sea of Knowledge'; 26 September 1820 – 29 July 1891), was an Indian [educator](#) and [social reformer](#) of the nineteenth century. His efforts to simplify and modernize [Bengali](#) prose were significant. He was the most prominent campaigner for Hindu widow remarriage, petitioning the Legislative Council despite severe opposition, including a counter petition (by [Radhakanta Deb](#) and the [Dharma Sabha](#)) which had nearly four times as many signatures. Even though widow remarriage was considered a flagrant breach of Hindu customs and was staunchly opposed, [Lord Dalhousie](#) personally finalized the bill and the [Hindu Widows' Remarriage Act, 1856](#) was passed. Against child marriage, efforts of Vidyasagar led to [Age of Consent Act, 1891](#). In which the minimum age of consummation of marriage was 12 years.

Opposing Spread of Education beyond Higher Classes, in 1854, the British Government started the Magna Carta of Indian Education. It means that education will always flow down from upper sections to lower sections of society. However, Vidyasagar opposed this idea as he believed that education should be equal for all. Ishwar Chandra Vidyasagar moved to Karmatar in 1873 and spent most of his life there. He was in that hamlet for at least 18 years. He established a girl school and a night school for adults in the area. The school was established at the compound of his house which he named Nandan Kanan. In addition, he also worked for the betterment of tribal communities and established a free homeopathic clinic for them.

**Ramakrishna Paramahansa:** In 18 February 1836 – 16 August 1886), also spelled Ramakrishna Paramahansa, born Gadadhar Chattopadhyaya, was an Indian [Hindu mystic](#) and spiritual leader. After adhering to various religious practices from the Hindu traditions of [Bhakti yoga](#), [Tantra](#), and [Advaita Vedanta](#) as well as from [Islam](#) and [Christianity](#), he proclaimed the world's various religions as "so many paths to reach one and the same goal", thus validating the essential unity of religions. Ramakrishna's followers came to regard him as an [avatar](#), or divine [incarnation](#), as did some of the prominent Hindu scholars of his day.

**Swami Vivekananda :** In 1880, Narendra joined [Keshab Chandra Sen's Nava Vidhan](#), which was established by Sen after meeting [Ramakrishna](#) and reconverting from [Christianity](#) to Hinduism. Narendra became a member of a [Freemasonry](#) lodge "at some point before 1884" and of the [Sadharan Brahma Samaj](#) in his twenties, a breakaway faction of the [Brahmo Samaj](#) led by [Keshab Chandra Sen](#) and [Debendranath Tagore](#). From 1881 to 1884, he was also active in Sen's [Band of Hope](#), which tried to discourage youths from smoking and drinking. It was in this [cultic](#) milieu that Narendra became acquainted with Western [esotericism](#). His initial beliefs were shaped by Brahma concepts, which denounced polytheism and caste restrictions, and a "streamlined, rationalized, monotheistic theology strongly coloured by a selective and modernist reading of the [Upanisads](#) and of the Vedanta.

## Scope And Coverage of the study:

This paper covers inequality of social justice and economic discrimination of Indian society pre independence and post independence. After Independence Dr. B.R. Ambedkar wrote the Indian constitution. The Republic is governed in terms of the Constitution of India which was adopted by the Constituent Assembly on 26th November, 1949 and came into force on 26th January, 1950. The Constitution provides for a Parliamentary form of government which is federal in structure with certain unitary features.

**Methodology:** This research work is made from the study of theory. Hence there is no question paper or any interview method needed.

**Dr. B.R. Ambedkar and Social inequality :** Ambedkar was born on 14 April 1891 in the town and military cantonment of **Mhow** (now officially known as Dr Ambedkar Nagar) (now in **Madhya Pradesh**). He was the 14th and last child of **Ramji Maloji Sakpal**, an army officer who held the rank of **Subedar**, and **Bhimabai Sakpal**, daughter of **Laxman Murbadkar**. His **family** was of **Marathi** background from the town of **Ambawade (Mandang taluka)** in **Ratnagiri district** of modern-day **Maharashtra**. Ambedkar was born into a **Mahar** (dalit) caste, who were treated as **untouchables** and subjected to socio-economic discrimination. Ambedkar's ancestors had long worked for the **army** of the **British East India Company**, and his father served in the **British Indian Army** at the Mhow cantonment.

Although they attended school, Ambedkar and other untouchable children were segregated and given little attention or help by teachers. They were not allowed to sit inside the class. When they needed to drink water, someone from a higher caste had to pour that water from a height as they were not allowed to touch either the water or the vessel that contained it. This task was usually performed for the young Ambedkar by the school **peon**, and if the peon was not available then he had to go without water; he described the situation later in his writings as *"No peon, No Water"*. He was required to sit on a **gunny sack** which he had to take home with him.

Scientific temperaments of Independence: The national movement and its leaders, these matters are absolutely nothing unknown and unimaginative. All are same about India's independence. Those things did not fit at all with the idea that the Indian people were interested and had a balanced nature, absolutely free from mutual conflict. Any mention of the conflict between laborers and capitalists, landlords and peasant beneficiaries and the oppressed castes was considered a deviation from the general objective of the national struggle. They preached Hindu-Muslim unity. Later, they also had the voice of abolition of untouchability. But they were not ready to investigate the class source of all these problems and lay the foundation for solving the problems.

## Feudal view about Independent:

It is well known that the national bourgeois leaders worked in collaboration with the landlords and feudal lords and did not think of awakening the peasant society for agrarian revolution. An original and large source was left unintegrated. Despite much talk about national unity, harmony and an end to untouchability, the bourgeois nationalist leaders could not disenchant themselves from the feudalistic outlook that kept the caste sense and Hindu-Muslim divide alive. Some Congress leaders like Tilak openly supported casteism. Gandhiji declared himself a traditionalist, believing in cow protection, avatarism and the Varnatam system, despite all these claims that the end of untouchability was very important. Although Nehru's thinking was advanced in all these matters, Gandhian views prevailed in the Congress.

One of Gandhi's staunch followers, Jagjivan Ram, quotes the following passage from his book *Cast Challenge in 'India'*: "If we do not wipe out untouchability, we will wipe it out of the world. I will go on... Varna Chatushtaya is the basic thing, besides the many by-products, they are just extra weeds, Satykar observes the laws of nature related to frugality and conservation of human energy.... It is a classification of various methods of self-improvement practice. . It is the best possible control system of social stability and progress. This system seeks to include families with the same specific means of maintaining purity in life. In this, the right to decide which family will be considered as a class is not left to the discretion of a few individuals motivated by interest. Believing in the principle of caste-heredity and only excellence being the basis of this system, it is not

considered an injustice if a person has to belong to a family or a particular group despite deciding in favor of a better way of life. Changes in social life come very slowly and the caste system also accommodates new grouping processes to suit these changes in life. These 'changes' occur silently and easily, like the change in shape of clouds. A more harmonious combination is hard to imagine. Caste does not imply superiority or inferiority. It only accepts different viewpoints and similar ways of living. Caste is a class division of different cultural practices. It is an extension of the family principle itself. Both these factors are controlled by blood relationship and lineage. From the point of view of economic judgment, its value is very high. Hereditary competence is ensured by this. The field of competition is narrowed by this. It is a way of remedying poverty. It had the opportunity to form trade guilds. In the laboratory of Indian society, it was an experiment in relation to building social cohesion. If we can prove its success, we can place it in the hands of the world as the best antidote to heartless competition and as a force capable of great change. Color is inherent in human nature. Hinduism made it a science but now caste is a perversion. Let us not lose sight of the main point in our eagerness to end it, for it is not an invention of man, but an immutable law of nature. It is a declaration of that tendency, which has always prevailed and continues to operate like Newton's law of gravitation.

There can be nothing more open and dogmatic in support of casteism and casteism. This view of caste-biased national bourgeois leadership, this vision of Hindu orthodoxy, is a manifestation of the bourgeois leadership's compromise with feudal interests. That is why this approach ultimately worked and ultimately led to the failure to resolve the Hindu-Muslim problem, which resulted in the partition of the country.

### **Class struggle versus social reform :**

It called upon Hindu and Muslim workers not to be deceived by "the cunning persuasive methods of the British Government and the native exploiters, who by pitting workers of different races and creeds against each other, instigate conflict between them" Prakashya condemned and linked the abolition of all these customs with the abolition of India's feudal system. Congress to these questions Leaders strongly viewed Hinduism as a question of social reform. The militant leaders from among the untouchables also failed to connect their struggle with the anti-feudal and anti-imperialist struggle and thus they too reduced the issue to a real question of social reform. The Communist Party rejected these reformist ideas and announced their course of action.

We still have all kinds of rights due to the position of British imperialism in our country. Millions of deprived slaves and billions of unclassified working pariahs of society remain. British imperialism, feudal system, reactionary caste system, religious fanaticism and all the priceless and feudal practices of the past have held the Indian masses in check and blocked their way to liberation. The result of all this is that even in the 20th century, there are still pariahs in India, who have no right to meet their colleagues, drink from the same well, or attend the same school.

This shameful stain from Indian public life forever. Instead of abolishing it, Gandhiji and other Congress leaders called for the maintenance of the caste system as the rationale and basis for the existence of pariahs of the socially disadvantaged. Only brutal abolition of the caste system, agrarian revolution and forced overthrow of British rule could bring social, economic, cultural and legal emancipation to working pariahs and serfs. The Communist Party of India is calling on all pariahs to join the revolutionary united front with all the workers of the country against British rule and the zamindari system.

The Communist Party of India strives for complete abolition of slavery, caste system and all forms (social, cultural etc.) of caste discrimination. The whole and pure Communist Party fights for all the hardworking people and working pariahs of the country.

In line with this, the policy demanded abolition of privileges of rank, caste, caste and community and equal rights of all citizens irrespective of gender, religion and caste, total separation of religion from the state and expulsion of missionaries as direct agents of imperialism with confiscation of property.



It was this communist approach in India that first linked the Indian struggle with the international struggle of the working class and the international movement led by the Communist Party against a common enemy of all people. He informed the people that the Great October Revolution had opened a new chapter in the national liberation movement. For spreading this important truth among the people, the Communists were called the agents of Moscow not only by the British Ruler but also by some Congress leaders. Within a few years, however, under Nehru's influence, the National Congress also had to take into account the progress of the international situation, and in a resolution passed in August 1942, they expressed concern for the public in China and the Soviet Union.

The manifesto reads, "The Indian people are not alone in their struggle. They have allies in the revolutionary workers of all countries of the world. The workers of the whole world are struggling for the overthrow of international imperialism and the end of the capitalist system of exploitation in which capitalism is in deep crisis." The crisis of feudal and capitalist exploitation in India is now intertwined with the world crisis which is greatly intensifying all conflicts and making war imminent and a new wave of revolutionary struggle more likely. Successfully building a socialist state. The Soviet Union is a reliable ally of the people of all the colonial countries of the world, including the working people of India. The working people of India will receive support from the revolutionary workers of all countries, especially from the advancing Chinese revolution. Led by the British Communist Party. The working people of India will also be supported by the revolutionary workers of Great Britain.

### **Ambedkar as Social Thinker:**

Ambedkar is called the founder of the Constitution. He is called the father of the constitution. Jogen Mandal of Bengal gave up his seat at that time and gave Ambedkar an opportunity to go to the Constituent Assembly. He had the foresight to realize that Ambedkar could play the best role there. At the time when Ambedkar gave equal suffrage to all people in the Indian constitution, even many developed capitalist countries did not give everyone the right to vote in their country. Parliamentary democracy, universal suffrage, secularism, federal structure, decentralization of power, fundamental rights were included in the constitution by him. The choice of these was influenced by the history of the country's freedom struggle, partition of the country, communalism, the ugly face of casteism, western democratic norms, etc. According to the unique features of the country, the historical positive issues adopted by the constitution are the abolition of untouchability, education, workplace, political reservation laws.

The whole world marveled at Ambedkar for such a constitution. Those who were bratyas in the society were also excited to think that even in this way the rights could be regained. But Ambedkar himself was not satisfied. In his interview with Mulak Raj Anand published in 'The Illustrated Weekly' in the fifties, he is reported to have said, "This is not the constitution I dreamed of". Ambedkar never wanted to make the right to private property a fundamental right of the Constitution. He was in favor of inclusion of right to work, right to education, right to health in the constitution.

Why did Ambedkar say such things? Ambedkar had not yet become the Chairman of the Constituent Assembly. He himself gave the memorandum to the Constituent Assembly. Which is famous as State and Minorities. He wrote that the constitution should be added - 1. Major and basic industries shall not be acquired by the State or run by State Corporations. 2. Insurance will be owned by the state. If industry, insurance, or industry is privately owned, the state will have the right to acquire it. 3. The state allocates a certain amount of land to farms which will be cultivated by the villagers irrespective of caste and religion as rent. Pay rent to the government and get a fair share of the harvest. 4. The state will take the financial responsibility of providing irrigation water, animal manure, seeds, etc. to these cooperative agricultural farms. 5. All these must be implemented within ten years of the coming into force of the Constitution.

Ambedkar also said that it is the responsibility of the state to provide capital for agriculture and industry. State socialism is necessary for rapid industrialization of India. For this he had to hear that freedom would be undermined if the economy was controlled by the state. Ambedkar counter question whose loss? Freedom for whom? Landlord's revenue increase? Capitalist democracy? Freedom to increase exploitation by reducing workers' wages? Mother did not accept the arrivals. The Constitution of India drafted under the leadership of Ambedkar was a landmark step against untouchability and the caste system. According to him, the caste system of the country was exploitative. And it is held by the social structure of discrimination. Gandhi also hated untouchability. But he thought the caste system was God's blessing. He had a difference of opinion with Gandhiji on this. Ambedkar was incredibly curious about Marxism. In a speech in Kathmandu, he said - I spent a great deal of time studying Karl Marx, Communism. His methodology and the Marxist methodology were not the same. There were ideological and ideological differences. But there was consensus between Ambedkar and the Communists on many issues. His strong desire for freedom, equality and solidarity cannot be denied. He was not limited to political equality. He spoke about the necessity of economic and social equality to protect democracy. In a letter in 1952, Ambedkar wrote – “What I really mean is that I should join the Communist Party”. If Ambedkar had lived, he would have seen that the party in India that has always fought consistently against the caste system is the Communist Party. The Communist Party considers opposition to apartheid as a part of class struggle just as it does class struggle. Success of class struggle is never possible without struggle against caste discrimination. Again, if caste discrimination is to be eliminated, the vestiges of feudalism and the capitalist system must be destroyed. The communists are also vocal in demanding that radical land reform is necessary for that. Ambedkar's call for expansion of education is the exact opposite of the central government's position. Shrinkage and gentrification, commercialization of education in new education policies. Ambedkar's preservation of the backward sections to bring them into the mainstream of society is visible everywhere. The people of the backward sections are affected by the policy of direct humanism. The people of this section are the most affected by the evils of neoliberalism.

Religious fascist tendencies are dividing the civil rights movement. Hand falls in the constitution. In the judicial system. It is also reflected in our state. Attempts are being made to make people of backward sections forget their rights. His rightful attainment is being identified as the attainment of votes. But his real rights are slipping away from him. Ambedkar's protection of the Constitution has disappeared due to the corruption pouring into the state. Along with competitive communalism, a competitive caste system is being applied unbridled to gain parliamentary power in the state. Social justice and equality, essential to democracy, are at risk. Ambedkar did not want this society. If Ambedkar's ideology is to be carried forward, we need to struggle for social change. Ambedkar would remain equally relevant in that struggle as well.

### **Constitution of India:**

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a [SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC] and to secure to all its citizens: JUSTICE, social, economic and political; LIBERTY of thought, expression, belief, faith and worship; EQUALITY of status and of opportunity; and to promote among them all FRATERNITY assuring the dignity of the individual and the [unity and integrity of the Nation]; IN OUR CONSTITUENT ASSEMBLY this twenty sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

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**Conclusion:** India is number one in the world in terms of population, surpassing China. According to the World Population Dashboard of the United Nations, the population of India will stand at 142 crore 86 lakh by the middle of 2023. India's population is now about one-fifth of the world's total population. In terms of size, India ranks seventh in the world. In terms of population density, India ranks first in the world. As per the statistics provided in the NCRB report, atrocities/Crime against Scheduled Castes have increased by 1.2% in 2021 (50,900) over 2020 (50,291 cases). Uttar Pradesh (13,146 cases) reported the highest number of cases of atrocities against Scheduled Castes (SCs) accounting for 25.82% followed by Rajasthan with 14.7% (7,524) and Madhya Pradesh with 14.1% (7,214) during 2021. The next two states in the list are Bihar accounting for 11.4% (5,842) and Odisha 4.5% (2,327). The above top five states reported 70.8% of cases of atrocities against Scheduled Castes. Furthermore, as per the report, Atrocities/Crime against Scheduled Tribes have increased by 6.4% in 2021 (8,802 cases) over 2020 (8,272 cases). Madhya Pradesh (2627, cases) reported the highest number of cases of atrocities against Scheduled Tribes (STs) accounting for 29.8% followed by Rajasthan with 24% (2121 cases) and Odisha with 7.6% (676 cases) during 2021. Maharashtra was next in the list with 7.13% (628 cases) followed by Telangana at 5.81% (512 cases). The above top five states reported 74.57% of cases of atrocities against Scheduled Tribes. In terms of ratio to the overall population, Dalits (SCs) are estimated to be at 16.6 percent of the population and Adivasis/Indigenous peoples (STs) at 8.6 per cent. We look at some of the most shocking instances of crimes against Dalits and Adivasis in 2022. At the end of the study it can be said that if we properly maintain and respect our constitution then the crime of discrimination will also decrease. Lower caste harassment is a bad practice for human civilisation. A man doing his job efficiently and professionally for better service to the nation is a profession. Profession cannot be recognised as caste.

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