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The two great champions of Humanism - Ambedkar & Mahasweta.

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Dr. Baba Sahed Bhimrao Ramji Ambedkar (Born 14.01.1891, died 06.12.1956) and Ms. Mahasweta Bhattacharjee (born 1926, died 2016) are the two of the greatest personalities of modern India. Both of them fought until their death for the upliftment of the down trodden people of India with tremendous tenacity which is rarely seen.

After Swami Vivekananda, virtually we have seen none to be so dedicated in the pious purpose of the welfare of the so called backward and untouchable mass of people of India, who have been subjected to inhuman torture and distress and poverty all along the history of India.

Ambedkar, part from his strenuous struggle for his own upliftment and for the people at large, is also famous for the drafting of the constitution of the independent drafting's of the constitution of the independent republican India. He is regarded as the father of Indian Constitution.

This huge constitution, the largest among all other constitutions of the world states proves beyond any shade of doubt, that, keeping in view the diversity of Indian people, it is a marvelous achievement. The main theme of the Constitution has been propagated nicely in its preamble.

“We, the people of India, having solemnly resolved to constitute India into a sovereign socialist secular democratic republic and to secure to all its citizen. 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 constituting assembly this twenty sixth day of November 1949, do hereby adopt enact and give to ourselves this constitution.

The preamble, The directive principles of state policy, article no 32 and article 226 and a; other features of the great constitution lead us to the belief that the constitution itself is the embodiment of the noble abstract thoughts of humanism of Dr. Ambedkar. Whatever he had contemplated for the welfare of the entire people of India, irrespective of their caste, creed and religion have been reflected in the constitution. The pivotal point of the contemplation is equality of status as an Indian citizen, and equality of Human Rights.

Long ago emperor Ashoka who also like Dr. Ambedkar had embrace Buddhism tried to implement equality of justice in the eye of law (Byabahar samata) and equality of punishment for equal crimes (Danda Samata), But ultimately failed to implement them properly due to the opposition of the Brahmins. Later on Pishya Mitra the Brahmin assassinator of the last king of the maurya dynasty revived brahmanical superiority of casteism in retaliation against Buddhism, and that was the beginning of the end of equalism which was the essential feature of Buddhism.

Ambedkar embraced Buddhism, simple because he had thought that the Buddhist philosophy of equality could be the only solace and satisfaction for himself.

The teachings of Dr. Ambedkar can be regarded as the guidelines for our future political, social and cultural welfare.

He advised Indian people to have proper education to be organized, and to be spirited. He thought that a nation which forgets its history can never be a great nation. Our sakti poet Ramprasad Sen writes that human mind is a great field of cultivation. If you just cultivate it, it will produce golden crops for you.

(Emon Manab-Jabin Roilo Patit, Abad Korle Pholto Sona)

Ambedkar also said that cultivation of mind should be the supreme purpose of life.

A great man is someone different from a distinguished man. A great man is he who is always ready to serve and to be the servant of the society and of the people.

Yes, Ambedkar's greatest achievement of life lies in the fact that he was not only able to rise from his lowly position to the extreme height of superiority, but to be also a great and magnanimous man who was prepared to sacrifice his life to serve the people of India, to serve humanism, in the truest sense of the term.

Now about the second champion of the human values. Ms. Maha Sweta Debi, who also like her predecessor, some thirty five years junior to Dr. Ambedkar followed the same path of dedication and sincerity of purpose in fighting for the welfare of the backward people of the society, especially for the people belonging to the tribal communities of hills and forest regions who have lost their "Aranyer Adhikar" i.e. original rights to forest rivers and hills.

The tribal peoples of India scattered throughout all the hilly and forest regions of India have been living in India from the earliest periods of pre-history and historical times with their own customs of life, culture and religion. They have all along been neglected and regionalized by the administration and officials.

But during the British colonialism their plight reached the highest peak to facilitate plundering their natural resources.

Their mineral wealth, rail-road, and roads were constructed all through their habitats their rivers were captivated by huge barrages and inundated there by to compel hundred and thousands of people to leave their places of abode. These helpless refugees did not get the benefit of modern development and prosperity. They became as if the sheer darkness just under the bright lamp of civilization. They became destitutes of the human society.

Ms. Mahasweta Bhattacharjee realized their plight, travelled through their regions, lived with them, shared their inconveniences and wrote a number of books wherein she presented every detail of their precarious condition, and waged a revolt, so to say, for them her sincerity, her understandings, her humanitarian approach to redress their misery reminds is the greatness of Swami Vivekananda and Dr. Ambedkar. Mahasweta has also been recognized like Dr. Ambedkar as one of the truest fighters for the cause of the backward people.

Both of them great personalities are the excellent champions of humanism, of true liberty of people equality and justice and of financial stability of the backward communities of post independence India.

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