

डॉ. बाबासाहेब आंबेडकर यांची पत्रकारिता

संपादक

डॉ. संभाजी पाटील



डॉ. बाबासाहेब आंबेडकर यांच्या पत्रकारितेच्या शतकपूर्ती वर्षानिमित्त
झालेल्या राष्ट्रीय चर्चासत्रातील शोधनिबंधांचा संपादित ग्रंथ

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: मार्गदर्शक :

प्राचार्य डॉ. महादेव गव्हाणे

: संपादक :

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Dr. Babasaheb Aambedkar Yanchi Patrakarita (Ed.)

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ISBN 978-93-5240-198-7

अरुणा प्रकाशन

१०३, ओमकार कॉम्प्लेक्स - अ,

खर्डेकर स्टॉप, औसा रोड, लातूर

मो. ९४२१४ ८६९३५, ९४२१३ ७१७५७

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प्रथम आवृत्ती : ३१ मार्च २०२२

मुद्रक : आर्टी ऑफसेट, लातूर

अक्षर जुळवणी : हिंदवी कॉम्प्युटर, लातूर

मूल्य : ५००.०० रुपये

*डॉ. बाबासाहेब आंबेडकर यांची पत्रकारिता' या ग्रंथातील सर्व मते आणि अभिप्राय संबंधित लेखकांची असून त्या संबंधी कॉलेज प्रशासन, संपादक, प्रकाशक, मुद्रक व वितरक सहमत असतीलच असे नाही.

प्रस्तावना

'मूकनायक' ते 'प्रबुद्ध भारत' हा प्रवास म्हणजे डॉ. बाबासाहेब आंबेडकर यांच्या सामाजिक, सांस्कृतिक व राजकीय जीवनाचा प्रवास असल्याचे त्यांच्या वृत्तपत्रीय लेखनातून जाणवते. नुकतीच 'मूकनायक' पत्रास एकशे दोन वर्षे पूर्ण झाली आहेत. त्यानिमित्ताने डॉ. बाबासाहेब आंबेडकरांच्या पत्रकारितेची मूल्यात्मक चिकित्सा व्हावी, त्यावर साधक-बाधक चर्चा व्हावी, या उद्देशाने मराठी विभागाच्या वतीने 'डॉ. बाबासाहेब आंबेडकरांची पत्रकारिता: शोध आणि बोध' या विषयावर एका राष्ट्रीय चर्चासत्राचे आयोजन करण्यात आले आहे.

डॉ. बाबासाहेब आंबेडकर हे संविधान निर्माते, कायदेपंडित, स्त्री स्वातंत्र्याचे, मानवमुक्तीचे पुरस्कर्ते, जलतज्ज्ञ, धर्मशास्त्र, अर्थशास्त्र, राज्यशास्त्र, समाजशास्त्र, मानववंशशास्त्राचे अभ्यासक, कामगार नेते, दृष्टे विचारवंत, विविध सामाजिक चळवळीचे प्रणेते आणि उच्चकोटीचे देशभक्त अशा अनेक विविध अंगाने सर्वपरिचित आहेत. त्याचबरोबर त्यांची वृत्तपत्रातील कामगिरी आजही ऊर्जा देणारी आहे. तरीही त्यांचा पत्रकार म्हणून प्रस्थापित मराठी वृत्तपत्रे याचा विचार करताना दिसत नाहीत. काहीनी पत्रकार डॉ. आंबेडकरांचा निर्देश केला पण तो अतिशय त्रोटक, जुजबी असा सारा प्रकार आहे. वृत्तपत्र आणि मराठी नियतकालिकांचा इतिहास लिहिणारे व मीमांसा करणाऱ्यांनीही डॉ. आंबेडकरांच्या वृत्तपत्र कर्तृत्वाकडे जाणीवपूर्वक दुर्लक्ष केलेले दिसते. वास्तविक बाबासाहेबांची पत्रकारिता पोटभरू व प्रचारकी स्वरूपाची कधीच नव्हती तर तिला समाजउद्धाराचे पर्यायाने राष्ट्रउद्धाराचे मूलभूत अधिष्ठान लाभलेले होते. ज्येष्ठ साहित्यिक, विचारवंत डॉ. गंगाधर पानतावणे यांच्या 'पत्रकार डॉ. बाबासाहेब आंबेडकर' ग्रंथानंतर पत्रकार म्हणून डॉ. बाबासाहेब आंबेडकर यांच्याकडे जाणकारांचे लक्ष वेधले गेले, गांधीयाने पहिले जावू लागले.

हिंदू धर्म आणि समाजव्यवस्थेने निर्माण केलेल्या चक्रव्युहात अडकलेल्या बहिष्कृत, सर्वहारा समाजाला बाहेर काढण्यासाठी, त्यांना मुख्य प्रवाहात आणण्यासाठी डॉ. आंबेडकरांनी वृत्तपत्राची सुरुवात केली. त्यांच्यापूर्वी 'विटाळ-विध्वंस', 'सोमवंशी मित्र' सारखी कांही वृत्तपत्रे दलितानी सुरुवात केलेली

शोधनिबंध, लेख लिहिण्यासाठी आवाहन करण्यात आले होते, त्याला संशोधक-अभ्यासकांनी शोधनिबंध, लेख पाठवून आमच्या या चर्चासत्रास बळ दिले आहे. त्यांची पावती म्हणजेच आपल्या हाती देत असलेला 'डॉ. बाबासाहेब आंबेडकरांची पत्रकारिता' हा ग्रंथ होय. हा ग्रंथ उपलब्ध करून देताना संपादक मंडळाला फार आनंद होतो आहे. बीजभाषक डॉ. प्रल्हाद लुलेकर, डॉ. ऋषिकेश कांबळे, डॉ. शैलेंद्र लेंडे, डॉ. हरिशंद्र निर्मळे, डॉ. नारायण कांबळे, डॉ. राजशेखर सोलापुरे यांचे लेख या ग्रंथाची बौद्धिक समृद्धी वाढवणारे आहेत. इतरही शोधनिबंध अभ्यासपूर्ण आणि संदर्भमूल्ये असणारेच आहेत.

कोरोना महामारीच्या सावटात आणि कमी कालावधीत आपण सर्वांनी भरभरून प्रतिसाद दिला आहात त्याबद्दल सर्वांचे पुन्हा एकदा आभार. आपण या ग्रंथाचे नक्कीच स्वागत कराल अशी अपेक्षा आहे. धन्यवाद !

संपादक
डॉ. संभाजी पाटील

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सामाजिक चळवळीला गती आणि भान देणारे पत्रकार डॉ. बाबासाहेब आंबेडकर

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प्रा. प्रल्हाद जी. लुलेकर, औरंगाबाद

सम्यक परिवर्तनासाठी एकाच वेळी अनेक पातळीवर सामाजिक क्रांती करणाऱ्यांना लढावे लागते. अनंत विखंड झालेल्या समाजात अशा अनेक पातळीवरच्या सामाजिक युद्धाची गरज असते. एकोणिसाव्या शतकात महात्मा जोतीराव फुले यांनी या देशात अनेक पातळीवरचे लढे उभारले. त्यातून हजारो सत्यशोधक योद्धे सामाजिक युद्धाचे नेतृत्व करायला सिद्ध झाले. राजर्षी शाहू महाराज या सामाजिक क्रांतीसाठी आपल्या सर्व सामर्थ्यासह युद्धकर्ते झाले. विसाव्या शतकात सामाजिक क्रांतीचे युद्ध नेतृत्व डॉ. बाबासाहेब आंबेडकर यांनी केले. आपले तत्त्वज्ञान आणि आपल्या चळवळी यांच्या उद्दिष्टांसाठी सर्व पातळीवर समाजाला सोबत घेणे. समाजासाठीच विचार आणि चळवळी असल्याने समाजाचा प्रत्यक्ष सहभाग असणे आवश्यक होते. या व्यवस्थेने जात, धर्म, वंश, वर्ण अशी विचित्र स्थिती निर्माण केली आणि त्याआडून कमालीचे शोषण केले. माणूस म्हणून जगण्यासाठीचे नैसर्गिक हक्क हिरावले गेलेले बहुसंख्य समूह आहेत त्यांचे असित्त्वच विषम व्यवस्थेने संपवले. त्यांना 'माणूस' म्हणून उभे करण्याची आणि त्याचे 'माणूस' म्हणून अस्तित्त्व निर्माण करायचे आहे. हजारो वर्षे मेलेल्या जाणिवांचे जागरण अवघड कार्य आहे. आपण गुलाम आहोत आणि व्यवस्थेचे दास आहोत हेच माणसांना कळत नव्हते. त्यामुळे त्यांच्यात जागृती करणे गरजेचे होते. लोकांपर्यंत पोहोचण्याच्या अनेक मागापैकी वृत्तपत्र हा एक प्रभावी मार्ग आहे. सामाजिक सुधारणेसाठी प्रभावी माध्यम आहे. सर्वसामान्य माणसांपर्यंत सहज पोहोचता येते. म्हणून डॉ. बाबासाहेब आंबेडकर यांनी हे माध्यम निवडले.

त्यांनी सार्वजनिक जीवनात सक्रिय होतानाच विचारपूर्वक वृत्तपत्र

Under this book he argued for the stability in trade Rate and costs. All through that point britishers had puffed up the currency so that it will sell their items in Indian market and earn a hell lot of cash. This case created the hassle of inflation in Indian economic system.

Conclusion

From the study's findings it may be concluded that Dr. Ambedkar work turned into prolific. Initiatives of Dr. Ambedkar have prompted diverse spheres of existence and converted the manner India these days looks at socio-economic regulations and legal Incentives. His notion become to dispose of poverty and permit equitable get entry to of assets for all. His theories are now incorporated in lots of sectors of economic system. His work can function a guidance report. He included employed and Unemployed, ladies and men, formal and informal area, technicians and engineers in his area of study. To him a Society grows when all sections pass together irrespective of their caste, creed or faith. His financial findings are Phenomenal. Dr. Ambedkar supported modified gold standard to cut down the inflationary strain, mentioned the evolution of Provincial finance beneath the British rule. He noted public has substantial religion in government so it need to wisely use the Public price range given to them inside the shape of taxes, to be able to increase productiveness there should be consolidated land Holdings, he encouraged nation socialism. Caste gadget in keeping with him become a main barrier in the monetary growth and Improvement of the us of a, women empowerment etc.

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Dr. Ambedkar's Journalism : Educational Editorial and Explicit Writing

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Dr. Sachin Bhandare, Dr. Chandrashekhhar Dawane, Latur

This form of editorial and explicit writing on education in journalism sheds light on his broad approach to education. He did not limit the issues related to education to the field of education, but added to it the issues related to the then sociology, politics and caste system. Through it he had dealt with the subject of education more broadly. He also shared his thoughts on education with the help of explicit writing based on the latest developments. On that basis, he had tried to convey to the readers the freshness of educational events and the pros and cons of it. He also used occasional official statistics for such writing. His writings make it clear that he strives to bring the subject of 'Education' to the readers more seriously at that time.

In the field of journalism, if we consider the contribution made by Dr. Babasaheb Ambedkar, we have to ponder over the extent of his work from a letter writer to an editor who writes letters to the readers under pseudonyms. Because, even before he started his own magazine, Dr. Ambedkar had associated himself with the world of newspapers. He joined Sydenham College, Mumbai in August 1917 as Professor of Political Economy. It was during this time that he testified before the Southborough Committee regarding the Montague-Chelmsford reforms. In that connection, Dr. Ambedkar had published a pseudonymous letter in Mumbai's Times of India. In his letter dated January 16, 1919, he stated that for the sake of Swarajya in India, it was necessary for the upper classes of the society to educate the Dalits and raise their minds and social status. He also published an article in the London Times during his

stay in London in 1921 to persuade the British about the plight of the untouchables in India. These two examples are enough to make clear Dr. Ambedkar's intimacy he felt about the education of the untouchables in the country and the usefulness of journalism for the spread of this ideology. Against this background, it is more useful to understand his views on education and journalism published in the magazines 'Mooknayak' and 'Bahishkrit Bharat' which Dr. Ambedkar started as an editor.

Education for Social Equality

Dr. Ambedkar had emphasized education for social equality. For this, he laid down the three principles of self-esteem, self-reliance and self-elevation. A study of literature on the subject reveals that he has been active in promoting these ideas through various organizations and journals. Dr. Ambedkar was the Executive Chairman of the Bahishkrit Hitakarini Sabha (a committee for the welfare of untouchables) established on 20th July, 1924. The purpose of this committee was to spread education in the underprivileged community and to open hostels and libraries for this purpose. A handwritten magazine called 'Saraswati Vilas' was published by the Sabha. He introduced journalism to new students in a positive way through this manuscript. Dr. Ambedkar was a supporter of compulsory primary education. He was of the view that those who benefited from education did not need compulsory education. Through his journalism, he emphasized the decentralization of education. He also expressed his expectations about higher education and university system through journalism. In his research, Dr. Gangadhar Pantawane notes that he insisted that higher education should not be a monopoly of any one class.

Dr. Ramesh Hatode has commented on Dr. Ambedkar's writing style of journalism in his research 'Dr. Babasaheb Ambedkar's Marathi Newspaper Writing: A Physician's Study'. Hatode says that simple and concise layout was the feature of Dr. Ambedkar's writing. In Dr. Ambedkar's writings, there was more emphasis on the beauty of thought than the beauty of words or language. He says that he has done a great job in inspiring the

general readers for social change through simple and easy visions. Dr. Ambedkar did the job of giving fearless and unequivocal answers to the critics through journalism. He writes that he used to write not out of hatred but out of social interest. In this context, considering Dr. Ambedkar's writings on education in journalism, one can feel both the reflection of his style and his passion for education.

Educational Editorial

Dr. Ambedkar had started a fortnightly 'Mooknayak' on 31st January 1920. The first issue of this fortnight was aimed at instilling knowledge in the eyes of the outcasts and making them aware of their plight. The headline 'Swarajyachi sar surajyala nahi' published in 'Mooknayak' on 14 February 1920 is important in that regard. In this article he referred to the educational reforms of the British period and presented their usefulness. The concepts of Swarajya and Surajya and its relation to education were presented in this article.

On April 3, 1927, he started the second fortnight, 'Bahishkrit Bharat'. The fortnight was started to spread his views and to refute the views and criticisms of the opposition. In the July 15, 1927 issue of this fortnight, he had written a headline titled 'Aap gharin bata, baap gharihi bata'. This article was about the law of compulsory primary education in the then Mumbai area. In this article, he reviewed the caste-wise situation of students in primary, secondary and higher education using the official statistics of the education department. In this article, he called on the government to think seriously about improving the situation of Marathas and untouchables. This article addresses some of the serious issues that need to be addressed. This comparative writing with special reference to education is an objective commentary on the situation at that time.

In this context, the headline 'Progress of Primary Education in Mumbai District' written on 31st May 1929 is also a proof of his habit of writing on the basis of official statistics. He introduced the role of amendments in the law on primary education in this headline of 'Bahishkrit Bharat'. In addition to making the government aware

of the responsibility for education, the article also looked at how to finance it. Compared to these two articles, the purpose of the first article published in 'Bahishkrit Bharat' on 3rd February 1928 was somewhat different. 'Bahishkrit Bhartache roon he laukik roon nave kay?', This article was intended to focus on the need of continuation of fortnightly. In it, while explaining the need for this fortnight, he had explained the usefulness of the educational roles offered by the fortnight.

Explicit Writing about Education

Dr. Ambedkar on 28th February 1920 in 'Mooknayak' under 'Vividh Vichar' (Various Thoughts) through the article 'Tonge Panhavtil Kay?' focused on the legislation to make primary education compulsory and free. It directly criticized the contradictions between the role played by the British government and the Indian leadership in terms of law. He insisted that compulsory education should be given not only to boys but also to girls. He said in the article that compulsory education was a viable option to end the monopoly of the upper classes on the government's educational facilities. He had also directly criticized the role played by Kesari in this regard. He had written in reference to the report of the Education Department in the Mumbai area in the article 'Brahmhananchya Hathe Shikshan Ya Kalat Konasach Chalne Shakya Nahi' published on 3rd June 1927 under the headline 'Aajkalche Prashna' published in 'Bahishkrit Bharat'. He had demanded in this article that the government should provide space to the untouchables from the training colleges in proportion to their number.

The issue of amending the then law on compulsory primary education was discussed at the Primary Education Council meeting in Pune. Discussions in this conference were reflected in the column 'Aajkalche Prashna' in 'Bahishkrit Bharat' on 29th July 1927. In an article titled 'Radical Reform of Compulsory Elementary Education Act', he expressed optimism about the law. He had expressed his views on the basis of the statistics published by the University of Mumbai in his article 'Higher Education is the Inheritance of a Class', written on September 16, 1927 under the heading 'Aajkalche

Prashna'. The role of higher education should not be limited to a particular class but should reach all levels of society. He had commented on the differences at the school level in his explicit article '... Brahmins are a sect like other sects' published on November 4, 1927. The article, published in reference to the Mumbai Municipal Corporation's Schools Committee, pointed out that discrimination was taking place in schools despite the corporation's decision that education should be free and accessible to all. He commented directly on the contradictions in the speech and behavior of the committee members.

While writing in the context of the Pune municipal elections, he had written an article from 'Bahishkrit Bharat' on 3rd February 1928, 'Whether these institutions will be used for the benefit of the untouchables depends on the merits and efficiency of the delegates'. He had commented on the efforts being made to decide who should be appointed to the education committee. He described the situation of the untouchables' education in an article entitled 'Shikshan Naslyamule Jivnachya Sharyatit Pudhe jata Yet Nahi', written on 7th December 1928 under the heading 'Prasangik Vichar'. He had underlined the fact that untouchables are lagging behind due to lack of education. He said in the article that it was the government's responsibility to bring them forward.

This form of educational editorial and candid writing in his journalism sheds light on his broad approach to education. He did not limit the issues related to education to the field of education, but added to it the issues related to the then sociology, politics and caste system. Through it he had dealt with the subject of education more broadly. He also shared his thoughts on education with the help of explicit writing based on the latest developments. On that basis, he had tried to convey the readers the freshness of educational events and the pros and cons of it. He also used occasional official statistics for such writing. His writings make it clear that he strives to bring the subject of 'Education' to the readers more seriously at that time.

In the context of the history of Indian journalism, the pre-

independence period of the country is considered as the period of influence of journalism. Accordingly, this review of his writing in journalism easily reminds us that his journalistic writing is not based solely on opinions. That is why his review of official statistics, his use of it in his journalistic writings, and his role based on it, is not only limited to his opinions, but also an objective assessment going beyond that. Whether it is the use of serious writing style, to assert his position on education, or the use of explicit references to immediate contexts; his educational writing in journalism is not limited to contemporary contexts. It is based on objective and logical thoughts so, today also his writings on education is a great source and reference of literature to reveal the past, present and future of education in India.

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