



Dr. B.R Ambedkar: The True Visionary

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Abstract: Dr Ambedkar's was a multi-faceted and multi-dimensional personality whose contribution to modern India was significant and substantial. He led a number of movements to emancipate the downtrodden masses and to secure human rights to millions of depressed classes. He stands as a symbol of struggle for achieving the social Justice. We can assign several roles to this great personality due to his life full dedication towards his mission of eradicating evils from Indian society. This article assesses the role of Ambedkar in connection with his significant contribution to Dalit society as an economist, as a feminist, as an architect of Indian constitution and also highlight the role of Ambedkar in the history of India. The need for this time is to highlight and protect those aspects of the personality and thinking of Ambedkar that help ensure social change. Additionally, this piece of writing also strives to prove how Ambedkar thoughts are still relevant in India to achieve Social Justice, eliminate untouchability and establish equality, freedom and fraternity.

Key Words: Constitution, Social Justice, freedom, feminist, Dalits, untouchability.

1. INTRODUCTION:

India has preceded many a social and political thinker and philosopher in the course of her long and cheered history. Among the galaxy of thinkers and philosopher of India Bharat Ratan, Babasaheb Ambedkar occupies undoubtedly the most important place. He has carved out for himself a unique position in society. Whatever label he wears in future. He had an incisive mind and diagnostic skill that always stood him in good-stead in his relentless search for truth. Dr. Ambedkar was a rare and curious combination expert and a champion of the downtrodden masses. No wonder Jawaharlal Nehru characterized him as 'a symbol of revolt against the oppressive features of the Hindu society'. He was one of our most prominent political and social thinkers, whose ideas on various social and political problems such as caste system. The pernicious practice of untouchability the emancipation of the downtrodden through political actions etc., open up new vistas and horizons. He has thrown a flood of light on Indian social theory, its development and its political and social implications. Babasaheb was the first minister of Justice of independent India. He inspired the modernist Buddhist movement in India, which is commonly known as the Dalit Buddhist movement. He appeared on the Indian social-political scene in the early 1920's and remained at the forefront of all social, economic, political and religious efforts to raise the lowest stratum of India society known as the untouchable's women and other backward classes. The complete works of Dr. B.R Ambedkar Published by the government of Maharashtra and it has taken about 25 years to complete this initiative in 21 volumes with the name, "Dr. Babasaheb Ambedkar.' Writing and speeches" and cover 1400 pages. These 21 volumes include books published by Dr. B.R Ambedkar himself and unpublished writings and speeches too and also the reference book of having a great importance for Indian society even today in achieving social Justice, and establishing equality and freedom and genuine democracy. After gaining independence in India his social political ideas gained great respect in all areas of society. Ambedkar fought all his life for the rights of the oppressed and other socially backward classes as well as for women. He also made a great contribute to economic and agriculture reforms. His eye is perfect and inspires people who want to serve the nation Bhimrao Ramji. Ambedkar today is a living force in India. Bhimrao Ramji Ambedkar also affectionately called Babasaheb was one of the most prominent Sons of India. He inspired the modernist Buddhist movement in India, which is commonly known as the Dalit Buddhist movement. He is the hope for millions who have been denied their rights. Ambedkar was not a writer or philosopher but a popular leader in a huge segment in India, so many of his decisions were political in nature at that time. He was posthumously awarded the highest civic honor of India Bharat Ratan in 1990 for his significance contribution as an architect by modern India.



2. SOME IMPORTANT THOUGHTS OF DR. B.R AMBEDKAR:

● FEMINISM AS WOMEN EMPOWERMENT.

As the first law minister of India, Dr. B.R Ambedkar for the first time tried to defend the women of India specially the weaker sections in the form of Hindu Code Bill on 11 April 1947. The Bill has the provisions for several basic rights to women. It attempts to establish monogamy as the only legal system and abolish different marriage systems prevalent among the Hindus. Its main aim was to ferment the right to property an adoption of women. This bill invited strong opposition from the Hindu orthodoxy in post-independence India in 1948 when Hindu code bill introduced in parliament and debated on the floor of the house.

B.R. Ambedkar believed that women should have equal position with that of men in the society. He was influenced by the views of Gautam Buddha on women. According to Buddha women are one of the seven treasures and a thing of supreme value. Ambedkar ask the women to maintain hygiene to educate themselves and their children, and to overcome inferiority complex.

● SOCIAL JUSTICE AND EQUALITY:

Ambedkar contribution in shaping the modern India is remarkable. He showed the way to millions of the downtrodden to a life of self-respect, dignity and responsibility. He emphasized education as a key instrument of liberation from oppression from Hindu caste patriarchy structure and was the capable of establishing a new social order. Further he thought that a state shall make special provisions for the economic advancement of weaker sections of society. Ambedkar stood for all those who were oppressed by religious dogma. He himself said that bad people can also ruin good constitution. He also said that if this constitution could not protect people. He would be the first to burn it. Dr. Ambedkar is the first person that seriously thought about social equality and inclusive Indian society as an essential feature for the emergence of a healthy nation state and democracy.

Due to this even after 75 years of independence caste-based discrimination is applauded in society. However, vision of Dr. Ambedkar has been amplified through the discourse of egalitarian society based on the trinity of principles equality, liberty and fraternity.

● FATHER OF DALITS:

Untouchability is one of the major problems of our country. It has its roots in the Indian society that is based on the caste system. The caste are further divided in to Sub castes. The peoples of the lowest caste are treated untouchability's. Ambedkar was one of the most remarkable leaders who played a major role in Indian politics especially for the upliftment the downtrodden. He dedicated his entire life for the upliftment of the untouchables, the downtrodden, and the oppressed, which were treated by the caste Hindus as Sub-humans. He wrote several books for examples:

- Annihilation of caste
- Gandhi and emancipation of the untouchables.
- who are shuders

His writings and speeches that are published in several volumes. His main aim was to raise consciousness among the untouchables. These books are great help to know about the practice of untouchability in our country.

Ambedkar questioned the traditional social order of the Hindu society in order to build a just and an egalitarian society. This reflects his deep commitment to humans. Thus, his philosophy revolves around the welfare of human through social and political means.

● ARCHITECT OF INDIAN CONSTITUTION:

Making a constitution was not at all anybody cup of tea. it definitely pre-supposes a pre-knowledge of the various constitutions prevailing in the contemporary world, deep knowledge on law and after all a thorough understanding of Indians history and ethos without which a step a heal would invite apprehensions of dangerous proportions in the given situations.

As the constitutions that the nation got was the longest in the world, so was the process of making it prolonged and highly debated. It took two years eleven months and eighteen days to make it. As per cabinet mission plan the commitment of the state legislative councils was called for. There were 389 members in the constituent assembly in all in the mean while India was bifurcated and the number came down to 299. On Nov 26,1949, the 248 members present in constitution assembly put this assent on the draft constitution and got it passed. Before that Dr. Rajendra Parshad was elected as the president of constituent assembly on the dec 11,1946. The drafting committee was formed under the chairmanship of Baba Saheed Dr. Bhim Rao Ambedkar taking as members in it the heads of different committees. The other members were N.Gopalswami Ayanagar, Alladi Krishna Swami Ayyar, K.M Munshi, D.P Khaitan (Later N.



Madhav Rao was appointed in B.L mitter place and T.T Krish namchary was appointed in the vacancy caused by death of D.P Khaitan.

They produced such a complete and commendable constitution which not only succeeded in giving a viable democracy to India but in upholding and maintaining unity in diversity of Indian society and culture. The constitution as the brain-child of Baba Saheb Dr. Ambedkar acumen had incorporated the greatest schedules on Dalits and downtrodden which brought eulogies from the world over. The schedule was accepted on the 29-Nov-1948.

The eradication of untouchability and casteism will remain his unforgettable tribute to the making of the modern legacy in the country whenever history has witnessed a depression in the areas of vital social life. History has always come up with a man with might to refurbish and resurrect and the great Baba Saheb Dr. Bhim Rao Ambedkar is such a trend setter and history maker who rose to the occasion of time and set the time on the roll.

● **POLITICS AND AMBEDKAR:**

According to Dr. Ambedkar, the directive principles of state policy is a novel feature of Indian constitution. They are enumerated in part IV of the constitution. They can be classified into three broad categories – Socialistic, Gandhian and liberal intellectual. The directive principles are meant for promoting the ideal of social and economic democracy. They seek to establish a welfare state in India. Dr. Ambedkar 's political philosophy was not purely speculative and idealistic. Though not a philosopher in the conventional sense like Plato or Aristotle, he nevertheless developed his own social and political ideals out of a clash between idealism and realism. Political philosophy is not entirely based on the plan of speculative and ethical ideas. According to him it has to be essentially related to real human problems and issues, because social environment and political philosophy are complimentary. His political philosophy in a sense is an expression of vital human affairs and is a sincere attempt to bridge the gulf between theory and practice, materialism and spiritualism. He had no sympathy and interest in a philosophy which did not study the actual human problems. His main concern was the total emancipation of the servile class from the clutches of the privileged caste Hindus. Dr. Ambedkar had a 'mission' in his life and that was one of 'man-making'.

● **VIEWS ON MAN AND SOCIETY:**

Man constitutes the focal point of his philosophy and man is the chief subject and object of his study. He developed on unflinching faith in man and demonstrated fullest sympathy towards man in society. He declared that every man should have on opportunities to live a dignified life. He thought it was disgraceful for any person to live without self-respect which is so vital to honorable life.

Individual and individually is the key note of his philosophy. Dr. Ambedkar does not hold a static view of life. He says a human being is always changing always growing. He is not the same at two different moments of life. He further says "man is what his mind makes him." In other words, every man has a mind of his own and that should be allowed to act and react. It should have opportunities to develop fully so that each develops his own individuality without any servility.

Dr. Ambedkar is fully convinced of the uniqueness of man, his ability, courage and reflective capacity. He believes that, man is not a means to an end but an end in himself. The ultimate purpose of all activity is the good life of man and as Aristotle put it, the good life. It is a man who gives meaning to society. Every individual must have a mission in life and he should pursue it with a singleness of purpose and relentless devotion and sincerity. The mission of man life should be one of fighting all forms of tyranny, injustice, false traditions and to destroy all sorts of privileges so that the harassed and the oppressed are released from bondage. Today we remember him as great fighter for social justice and an emancipator. So man is the most important component of society and focal point of his social and political philosophy.

Thus, Dr. Ambedkar has attempted at a harmony between man and society as part of his social and political philosophy.

3. CONCLUSION:

Ambedkar is a living force in India today. The extent of social change of any socially discriminated people can be understood better than the social philosophy purposed by great leaders like Ambedkar in modern India. B.R Ambedkar multi-faced personality, a philosopher, a politician, a social reformer, a historian and an economist. BR Ambedkar was the principal architect of the Indian constitution. This paper analysis BR Ambedkar 's thoughts and its significance for achieving social justice, freedom, equality and fraternity through constitutional provisions in the 21st century in an Indian context. Two article also assesses the role of Ambedkar in connection with his significant contribution to Dalit Society, as an architect of the India constitution, as a feminist, social supports of justice, man and society and his place in the history of India. The need for this time is to highlight and protect those aspects of the personality a thinking of Ambedkar's that help ensure social change. The life and work of Ambedkar cannot be ignored



by anyone in our country who is concerned about a changing society in conclusion Ambedkar thoughts is still relevant in India to achieve social justice, untouchability and establish equality, freedom and fraternity.

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