

AMBEDKAR'S VIEWS AND HIS CONTRIBUTION

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Abstract

The Chief Architect of the Indian Constitution, Dr. B.R. Ambedkar, was an eminent scholar, philosopher, reformer, emancipator, and genuine patriot. He was the leader of several social groups that sought to protect the underprivileged and downtrodden segments of society's human rights. He epitomizes the fight for social justice.

The writings of Dr. Ambedkar are indeed important today just as when they were written decades ago. He fervently felt that social democracy is a way of life that acknowledges liberty, equality, and fraternity as the guiding values of existence, they must serve as the foundation of our political democracy. He placed emphasis on determining a community's success by the level of advancement made by women.

He said that we must stick to constitutional means of attaining our social and economic goals if we want to keep democracy not just on paper but also in practise. He argued that the one man, one vote, one value concept should govern all aspects of our political, social, and economic life. We may gain a lot from Dr. Ambedkar's ideas and ideology that will help us in our effort to develop the nation.

Keywords: *Democracy, Cast, Society, Social, Political, Economic*



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Introduction

We have an elder statesman and national leader in Dr. Babasaheb Ambedkar who is not only a crusader against the caste system and a brave warrior for the rights of the oppressed in India, but whose contribution in the shape of the Constitution of India will be cherished forever by future generations. In actuality, he gained worldwide recognition as a liberator of humanity from social and economic injustice through his fight for human rights and as an emancipator of all slaves in the world.

While delivering a condolence resolution in the Parliament, Pandit Jawaharlal Nehru presented a fitting tribute to Dr. Ambedkar as follows: "Dr. Babasaheb Ambedkar was a symbol of revolt against all oppressive features of the Hindu Society."

A premier social architect, Dr. Ambedkar saw law as a tool for establishing a rational social structure in which people's personal development would coincide with the advancement of society.

The ideals of the period and place are incorporated in law. In this view, civilization is the fullest possible development of human capabilities. Control over the exterior or physical world and control over the interior or human world are the two sides of civilisation. Dr. Ambedkar's writings and speeches outline the principles Indians should cultivate as well as how to modernise their social and political systems.

They serve as a rich reservoir of the influences that help to civilise our society. His wide variety of issues, comprehensive perspective, in-depth research, reasonable viewpoint, and fundamental humanism in his empirical actionable recommendations elicit positive reactions.

The works and speeches of Dr. Ambedkar, which represent his ideas, are extremely important for understanding the development of social thinking in India.

Conflicts between castes and social tensions are always rising. Therefore, Dr. Ambedkar's ideas have more resonance now. His ideas and treatments for many socioeconomic issues may assist us navigate the current turbulence and provide direction for the future if they are comprehended and implemented.

Major Contributions literary works

Castes In India: Their Mechanism, Genesis and Development by B. R. Ambedkar, Paper presented at an Anthropology Seminar taught by Dr. A. A. Goldenweiser Columbia University, 9th May 1916, Text first printed in: Indian Antiquary Vol. XLVI (May 1917)

He logically addresses the issue of the caste system from an anthropological perspective. He emphasizes that a blend of Aryans, Dravidians, Mongolians, and Scythians make up India's population. All people are diverse in terms of ethnicity. He asserts that the Indian Peninsula's inhabitants are united by their shared cultural heritage. Dr. Ambedkar concludes that the primary reason caste groupings are formed is the superimposition of endogamy over exogamy after analysing the ideas of many authors on caste. He claims that child marriage, forced widowhood for life, and the practises of "Sati" are the results of endogamy. According to Dr. Ambedkar, social stratification is a natural occurrence, and castes are created via exclusion and imitation of other groups. The use of occupation to define caste is confusing as

well. According to him, caste divided people only to disintegrate and cause myriad divisions which isolated people and cause confusion.

Annihilation of Caste

This well-known speech attracted the attention of none other than Mahatma Gandhi. Dr. Ambedkar notes that the reformers among the high-caste Hindus were enlightened intellectuals who focused their efforts on ending forced child marriage, enforced widowhood, and other practises; however, they did not see the need to campaign for the abolition of castes or have the courage to do so.

He said that saint-led social and religious transformations in India came before the country's political upheavals. However, during the British era, the subject of political independence took precedence over social change, which is why it continued to be ignored. He said, pointing to the Socialists, "Either before the revolution or after, the Socialists will have to struggle against the cancer of caste."

He claims that the division of labour is not the foundation of caste, in it only division of labourers is involved. Caste is a negative institution both as a social and economic structure. He exhorts Hindus to abolish caste, which is a significant barrier to social cohesion, and to establish a new social structure based on the ideas of liberty, equality, and brotherhood in accordance with democratic principles.

He suggests inter-caste unions as one of the issues to be resolved. But he emphasises that the fundamental reason for retaining castes is the belief in the "Shastras." Therefore, he makes the following recommendation: "Make every man and woman free from the thralldom of the "Shastras," purge their thoughts of the vile ideas based on the "Shastras," and they will intermarry." He argues that society should be founded on reason rather than the abhorrent practises of the caste system.

Views about Nationality

He expressed his views through a periodical called **Mook Nayak** in 1920 and **Bahishkrit Bharat** in 1927 with the objective of launching intense movement against the Hindu social system.

Ambedkar believed that being a citizen of a country was a "social emotion" that transcended disparities in class and caste and fostered a sense of community.

Ambedkar believed that being a citizen entailed a strong emotional connection and "a wish not to belong to any other community" (Ambedkar 1946: 31). What circumstances might lead to such a feeling? A distinctively Indian sense of patriotism may have its roots in

common racial identity, cultural heritage, and linguistic heritage. More than only shared racial, linguistic, or cultural characteristics were required for nationality to exist. A "spiritual essence," or kinship, was required. Above all, "the resolve to live as a country" was necessary (Ambedkar 1946: 39).

Linguistic Federalism as a Necessary Condition for Democracy (Thoughts on Linguistic States)

Ambedkar supported the idea of establishing governments along linguistic lines because he thought social homogeneity would help democracy "function better." According to Shabnum Tejani, Ambedkar believed that a homogenous society would guarantee that no one group would seek to misuse its position. India's established societal differences were what made implementing democracy there challenging.

He points out that the Commission ought to have adhered to the "one State, one language" rather than "one language, one State" premise. He supports the creation of monolingual states rather than multilingual ones for the very good reasons that the former fosters the sense of community that is the cornerstone of a stable and democratic State, while the latter, with its forced coexistence of two different linguistic groups, results in faction wars for control and discrimination in administration — elements that are incompatible with democracy. His support for monolingual states is nonetheless constrained by the requirement that Hindi be its official language and that English be used until India is ready for this role will carry on.

Ambedkar and his activism

The Government of India Act, 1919, gave the depressed classes one seat in the central Legislative Assembly in response to Dr. Ambedkar's demand for sufficient representation for Dalits in the legislatures.

However, efforts were undertaken to politically organise Dalits in order to combat socio-economic issues.

In 1936, Dr. Ambedkar founded the Independent Labour Party.

He attempted to end the exploitative Khoti and Vetti systems that were in place in the Kokan region of Maharashtra (a wage free hereditary service to the caste Hindus in the local administration).

He made an effort to persuade the government to enlist the Mahars.

The first Mahar Regiment was established in 1941.

In accordance with the Poona Pact of September 1932, seats for the underprivileged classes were set aside from the general electorate.

Efforts made by Ambedkar after independence

Ambedkar accepted an invitation to become the country's first Law Minister after independence.

On August 29, he was named chairman of the committee assigned by the Assembly with drafting a new constitution for India.

Ambedkar's drafting of the constitution guaranteed and protected a wide variety of individual citizens' civil rights and liberties including as freedom of religion, the elimination of untouchability, and the prohibition of all types of discrimination.

He obtained the Assembly's approval for the introduction of a system of employment for reservations for members of SCs and STs in the government services, schools, and universities by arguing for comprehensive economic and social rights for the downtrodden section of the society and protected the women's rights through law.

Following the failure of his version of the Hindu Code Bill in the parliament, Ambedkar resigned from the government in 1951.

In March 1952, he was appointed to the Rajya Sabha, where he served till his passing.

He totally focused on Buddhism about 1950 and went to Ceylon to attend a gathering of the World Fellowship of Buddhists.

He established the Bharatiya Bauddha Mahasabha in 1955.

In 1956, he finished writing "The Buddha and His Dhamma."

He converted to Buddhism in 1956 at Nagpur in a solemn public ceremony alongside his wife and almost 5,00,000 followers.

Conclusion

Dr. Ambedkar was a social reformer who supported nonviolent societal transformation. To constitutional standards, he had support in the Social development is an ongoing process even while the elements of law and order are essential for social interaction. In addition, it aims to endure organisations that will improve "social order." He objected to the use of violence in social .Because change disrupts the peace and fosters conflict, pandemonium. He had little confidence in anarchist tactics. A non welfare state can be built for everyone on the based on fear, violence, and harsh tactics. He claimed that using violent means to achieve peace in addition to being indecent, and bring inequalities in the society that is also unscientific and unethical.

He advised them to establish institutions to handle pressing discrimination issues. The businesses should address the able group in society to be given a chance working with the

disadvantaged and downtrodden classes distinct industries. Hindu society ought to contribute by using them, you may give depressed parts a space according to the capabilities of each in their respective fields as applicants. Dr. Ambedkar claims that social justice and reform are definitely essential to the equality to which every democracy has to strive it.

Dr. Ambedkar, the chief architect of the Indian Constitution, created the protections for developing a more just society for millions of downtrodden and depressed people in society. The result of this procedure is Dr. Ambedkar was not just as a brave protector of the Indian republican democracy, but also seized the distinctly different location inside the Indian Pantheon as an uncommonly enlightened intellectual mass leader in the modern India's social consciousness.

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