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## DR. BABASAHEB AMBEDKAR FORMATION OF EQUALITY OF MODERN INDIA

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### ABSTRACT

Dr. Babasaheb Ambedkar being a rationalist intellectual analytically see the Hindus traditional social system so as to create a humbly and democratic society. Dr. Babasaheb Ambedkar's viewpoint revolved around how to gain the social justice for varied sections of the Indian society as he tried to attain it through the socio-economic and political participation among the miserable social group. Hence the research paper aimed at to study Dr. Ambedkar's ideology towards equality in society. Also which aims at study about his vision in formation of modern India .the research work has adopted the descriptive method for completing the research work. He debates that without any political human rights we might not change the society and gain social justice for all. So, he emphasizes not only between different castes of Hindu social order however also with within the Human development. Within the twenty first century as our nation is perceiving the discrimination, injustice, economic backwardness etc. are mostly fueled by the caste discrimination and caste ferocity among the various castes. To get rid of these social problems, Dr. Babasaheb Ambedkar work on build a simply and egalitarian society is more necessary for not only to grasp the social orders but also for take away the current day's social evils of the Indian society. In spite of development in social-economic and political sectors in our country, still there are caste violence and discrimination exist among the Dalits and women, which challenges the human dignity of those weaker section. As a result, they need remained excluded from the benefits of education and jobs, also the economically, political socially life has been ruined.

### Introduction

Dr. B.R. Ambedkar popularly known as Dr. Babasaheb Bhimrao Ramji Ambedkar was a multifaceted personality, an intellectual, a philosopher, a patriot, a social reformer, a champion of dalits, a scholar, a writer, constitution maker, an economist, an eminent lawyer and a feminist. He earned unique distinction of being India's first monetary economist who prudently analyzed the problems of Indian rupee. He was protagonist of industrial modernization and favored industrialization based on

economic model along with core socialist values of Gandhian economy. He favored skill development, land reforms and technological upgradation in agriculture. He targeted centralized nature of fiscal federalism and pursued cooperative approach. He drafted Hindu Code Bill that worked as 'magna carta' for equitable status of Hindu women in society. He did not hesitate to even resign from the cabinet for favoring this landmark legislation. His most significant contribution has undoubtedly been the chief architect of Indian constitution based on values of democracy, liberty, equality and secularism. Dr. Ambedkar is definitely a brilliant personality that has greatly more to bring 'independent India' onto the path of 'Modernized India.' He was awarded the Bharat Ratna in 1990 for his impact as the —Architect of the Modern India. This paper attempts to study his role in shaping of modern India. (Grover).

### **Dr. BabaSaheb Ambedkar revolutionary:**

Dr. BabaSaheb Bhimrao Ambedkar was born in an untouchable caste which was deprived of all social, educational, religious and political rights. In spite of this he is counted among some of the most educated persons of the world. He had high degrees from America, England and Germany. Nonetheless his education he had to face a lot of affront in the society. When he was selected as Military Advisor in the court of Maharaja of Baroda he was so much disrespected by the employees that he had to leave his post. Fed up with caste insults he decided never to take up a job and after getting a law degree from England he established his independent law practice in Bombay. (Grover; Tomlinson et al.). The range of Ambedkar's struggle for securing human dignity is very vast. He had to start from the Right to be Human to attain highest humane level. Dr. Ambedkar's concepts, literatures and viewpoint could well be described as be appropriate to that development of understood called Community Humanism. He established a socio-ethical philosophy and consistently reared for human self-esteem and self-determination, socio-economic justice, material success and spiritual self-restraint. His name will glitter forever in the firmament of world history not only as a great social philosopher but also as a great revolutionary who dedicated his entire life for the amelioration of the teeming millions of the underdogs. (Zene).

Dr. Ambedkar studied Hindu culture before beginning his fight contrary to untouchability and the social group structure. He was a scholar as much as a man of action in any case before becoming one. In his writings, Ambedkar tried hard to show the mechanisms of the caste system and clarified the origin of untouchability in order to support his fight for equality. For him, if the poorer backgrounds were not in a situation to take over their teasers, it was because of two reasons: they had incompletely adopted grading; and because of the very features of caste-based discrimination. (Cháirez-Garza). Bhimrao Ambedkar's —determined hard work towards ensuring excluded groups were constitutionally and on a social basis permitted made him a —discoverer in the world and his vision of equality and social justice echoes the determinations of the UN's 2030 development agenda, a top UN official has said. Ambedkar understood that rising and persistent inequalities pose fundamental challenges to the economic and social well-being of nations and people, he said yesterday. —His determined determinations to make sure that debarred groups were constitutionally and socially empowered, that workers were fairly preserved, and that every person had right to use to education, made him a discoverer in India and in

other countries, Steiner said. (Rao; Mallaiiah).

Social justice is the spirit and vision of the Indian Constitution. It is the duty of the state to secure a social order in which the legal system of the nation promotes justice on the basis of equal opportunity and, in particular, ensures that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities. This article makes an attempt to explore Ambedkar's ideas on social justice. Thereafter, it focuses on Ambedkar's struggles and ideas on social justice in the Indian context and it finally explores the relevance of his mission for social justice in the present times. (Srivastava).

#### **RESEARCH METHOD:**

This research paper is on —The vision of Dr. Babasaheb Ambedkar in formation of Equality of modern India. This research paper has adopted descriptive method. The subordinate cradles are specified extra significance in this paper. The secondary sources of information used are the articles of research journals, working papers, thesis and books of famous philosophers.

#### **HYPOTHESIS:**

His vision towards equality of modern India is fulfilled. There is no significance in the study.

#### **CASTES IN INDIA:**

Naturally Dr. Ambedkar deals with the subject of Caste system from the Anthropological point of view. He perceives that the inhabitants of India is assortment of Aryans, Dravidians, Mongolians and Scythians. Ethically all people are heterogeneous. According to him, it is the unanimity of principles that dilemmas the individuals of Indian Neck of land since unique termination to the further. After evaluating the theories of various authorities on Caste, Dr. Ambedkar notices that the superimposition of endogamy concluded exogamy is the foremost source of construction of caste assemblies. Regarding endogamy, he states that the customs of 'Sati', enforced widowhood for life and child-marriage are the outcome of endogamy. To Dr. Ambedkar, sub-division of a society is a natural phenomenon and these groups become castes through ex-communication and imitation. (Avari).

#### **DEMOCRACY AND VIEW OF MODERN INDIA:**

Dr. Ambedkar was a pro-home rule and nationalist to the fundamental. In the Constituent Assembly, he remarked, —We must be determined to defend our independence to the last drop of blood. Although Dr. Ambedkar was an invincible combatant, he certainly not digressed from the autonomous customs. He extremely contrasting domestic insubordination and other undemocratic resources. According to him, —Democracy is a form and method of Government whereby revolutionary changes in the economic and social life of the people are brought about without bloodshed. Therefore, he not ever tossed his allowance with those who implemented ferocious and undemocratic means. According to him, the unconstitutional means are the grammar of anarchy. He advised, —We must abandon the method of civil disobedience, non-co-operation and Satyagraha. When there no way left for constitutional methods for achieving economic and social objective, there was a great

deal of justification for unconstitutional methods. But where constitutional methods are open, there can be no justification for these unconstitutional methods. (Bhagavan).

#### **VIEW ON EDUCATION:**

He was convinced that, the education alone is a grand panacea to all social ills. He did not leave of absence any pebble unturned to down the position of learning. He stressed the need of higher education. He started a new era by establishing Educational Institutions. He had strong confidence that as the organization requirements sustenance, the concentration desires feelings which only can be appreciated concluded learning. His philosophies approximately learning were gemstone perfect in judgement to his colleagues. He was of the secure attitude that the learning alone can help in constructing modern India. My observance is occupied with a intellect of appreciation in the direction of this prodigious man who directed the mortality to generate consistent humanity. (Thomas L. Hartsell and Bernstein JD).

#### **UNTOUCHABLES AND UNTOUCHABILITY:**

Untouchability has been the scourge of Hindu society and its existence militate against the basic humanistic philosophy of tolerance which typified and marked the Ancient India. The reform of Hindu Law in the Hindu Succession Act of 1956 was a great triumph of legislation over custom. India had continuously been the research laboratory of jurisdicitive investigates for the British sovereigns. The Indian Constitution is a mid-20th century occurrence and it has strained seriously on the knowledge of other countries in occupied self-governing organizations. Arbitrating by the understanding, it must be said that the Establishment has functioned healthy. The State today is dedicated to the formation of the just community direction and in all treads of life there is suggestion of new accomplishments with a view to cultivating the lot of the collective man. The progress from position to convention, from rigidity to flexibility, from the affinity to look to the historical as the ultimate to the acceptance in positive imminent continuous by communist ethics of equality and fraternity—these are some of the noticeable structures of the socio-economic sections of the free India in the making of which the thinking and the morals of Dr. Ambedkar have played a precarious part. (O'Brien).

#### **ANNIHILATION OF CASTE:**

This well-known talk invited devotion of no a smaller amount of a individual than Mahatma Gandhi. Dr. Ambedkar observes that the reformers among the high-caste Hindus were enlightened intellectuals who confined their activities to abolish the enforced widowhood, child-marriage, etc., but they did not feel the necessity for agitating for the abolition of castes nor did they have courage to agitate against it. According to him, the administrative revolts in India were led by the community and spiritual improvements controlled by saints. But during the British rule, issue of politically aware unconventionality got preference terminated the communal transformation and therefore communal restructuring continued to remain abandoned. Pointing to the Socialists, he remarked that the Socialists will have to fight against the monster of caste either before or after the revolution. He asserts that caste is not based on division of labour. It is a division of labourers. As an financial association also, social group is a destructive institution. He demands upon the Hindus to overwhelm the social group which is a prodigious interruption to communal harmony

and to set up a new group mandate constructed on the ethics of freedom, equality and community in consonance with the philosophies of Democracy. He advocates inter-caste marriage as one of the solutions to the problem. But he stresses that the belief in the \_Shashtra's 'is the root cause of maintaining castes. He therefore suggests, —Make every man and woman free from the thralldom of the \_Shashtra's', cleanse their minds of the pernicious notions founded on the \_Shastras 'and he or she will inter dine and intermarry. According to him, the society must be based on reason and not on atrocious traditions of caste system. (Agarwal)

### RESULT:

As a result, He argues that without any political rights we might not change the society and gain social justice for all. So, he emphasizes not only between different castes of Hindu social order however also with within the Human civilization.

### DISCUSSION:

The view of Dr. Ambedkar is not completely fulfilled but there is more changes in the Indian society. It is not the same as the ancient society there is much betterment in the society .The view of him is slowly getting fulfilled in India. Within the twenty first century as our nation is witnessing the inequality, injustice, economic backwardness etc. are mostly fueled by the caste discrimination and caste violence among the various castes.

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