

PalArch's Journal of Archaeology
of Egypt / Egyptology

B.R. AMBEDKAR AND INDIAN SOCIETY

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Dr. Karnika Dubey, B.R. Ambedkar And Indian Society, Palarch's Journal Of Archaeology Of Egypt/Egyptology 17(9), ISSN 1567-214x, Keywords: Ambedkar, Social Reformer, Educationist, Struggle,Liberty, Fraternity.

Abstract

Dr Ambedkar was a great patriot, renowned social intellectual, orator, politician and dynamic essayist. He was a scholar who scrutinized all the political, social and economic and cultural practices that broadened the awareness for human development. He is the live-streaming spirit of India's constitution. He advocated for the inclusion of the groups which were abused, discouraged and marginalized. He was a unique crucifying spirit, who cut himself out in this way to launch the important socialventures to herald principal developmental changes in society. Like a pioneering engineer of social values and ethics. Ambedkar pared the way of the Fair Indian Republic. He had played a distinctively exceptional rolein the making of the future social framework of Indian heritage.

1. Introduction

Dr B. B. R. Ambedkar (Bhimrao Ramji Ambedkar), popularly known as Babasaheb hails from an awkward Mahar station community. He became an unbelievable educator, speaker, rationalist, visionary and won many more laurels. He received his first schooling from his places where the untouchables were really a matter of discussion; no love and share was allowed in sanctuaries. The low-caste people were ill-treated by the high-caste people who were the patron of the society. The people like Ambedkar were not permitted to use water from the ponds and spring, which were only meant for the so-call high-class elite people. He went to the London School of Economics for further studies. He became an incredible legal lawyer, with the real soul of a warrior after completing his inquiries in India. He is a real example of an independent man who has fallen short of all the opportunities to achieve his target. He took Buddhism as a means to reach for a newer, broader sense of society, free from all barriers of caste, creed and religion. He also composed a book named, 'The Buddha and His Dhamma.'

“BahishkritHitakarini Sabha” was the main attempt to inspire the untouchables from his side. For a superior life, he had to teach them. This has been followed up by several open innovations and walks under his initiative, designed to bring the general public into correspondence.He was made our first law minister of independent India and

chaired the drafting committee of Indian constitution. His job was to write an additional Indian constitution. He did unbelievably for untouchables by remembering to learn equilibrium community. The constitution was distinguished for this by the opportunity of faith. He made a reservation agreement by recalling their distance in India. He has been working to enhance the status of women in India. However, the creation of RBI in 1934 was also based on his ideas which he showed to the Young Commission in Hilton. It was not just that. He was a ready financial expert from his time, and he also wrote highly qualified financial books. In financial affairs, Amartya Sen, a Nobel prize recipient, said that Ambedkar was his dad in financial affairs. Dr B. R. Ambedkar was not just a Dalit pioneer, but a creator of a country and a foreign pioneer. He is the one who gave social equity expectations.

Babasaheb is one of the makers of modern India Ambedkar Jayanti should be observed to pay tribute and homage with all honour and reverence.

Born as an untouchable man, Bhimrao Ramji Ambedkar emerged not as a social reformer but as a social activist in Indian society. Dr. Ambedkar wanted a complete change in Indian culture. The social environment had such an effect on his consciousness. Dr. Ambedkar's vision of society is that people should live together in order of social stability and individual dignity in a human institution. Culture must not be a monarchy, but a dynamic force that creates a desirable atmosphere of freedom and fraternity: democratic law and socioeconomic equality. Ambedkar said that Hindus continues to find the Brahmin Kshatriya Vaishay, Shudras hierarchical "Political and economic right, but in India, the dominance of the religious doctrine in the Caturvarna and of the caste system should be sustained and supported by social equity"[6]. He opposed the caste structure that compares caste with class: "The caste system is infested with the spirit of isolation and makes it virtuous to separate one caste from another. The class structure creates classes, that is real. Although the caste classes are not like them. It is not a virtue of loneliness, and it should not forbid social relations"[7].

Dr. Ambedkar played a rare role for those battling untouchability. He only heard or watched, but he also had explicit untouchability experiences in his personal life. He wrote from his experience; Hindus' untouchability was a gold mine. "The untouchables were required to be bonded scavengers and sweepers; schooling was withheld, and the property was often forbidden. Untouchability, as an economic structure, allowed uncontrollable unbinding economic exploitation[8]. That is because an objective public opinion did not oppose it, and there was no impartial regulatory apparatus to restrict it. Dr. Ambedkar symbolised the revolt against untouchability and terror depression with bitter disappointment. "He told the depressed class, by self-help self-development and self-assertion alone, they could break their bondage"[9]. He wrote numerous articles and journals to make you aware of their slavery and compassion.

For others, Dr. Ambedkar followed the ideology of peace and non-violence. One would alert his fellow men that by overthrowing the current government or social order, violence would lead to dictatorship or anarchy. He believed in the changes needed to restore society based on equal rights and brotherhood values. Dr. Ambedkar opposed all social reformers seeking to eradicate untouchability without caste destruction. Untouchability is based on caste system values, he argues. Both are

unconnected; untouchability cannot be replaced without abolishing the caste system. This barrier must be broken down between individuals.

"This is Dr. Ambedkar stressed the need for human integrity, liberty, democracy, privileges and citizenship for the entire of humanity. He believed in the advancement of women and the treatment of girls. It suggested that women strive to be safe, to resist vices, to educate their young people and to eliminate the complex of inferiority"[10]. A war against South India's Devadasi rule also began in 1925. "When he was a Labor Member of the Viceroy's Council, he also banned child labour under the age of 14 years"[11]. Dr. Ambedkar's Mahad Satyagraha in 1927, in which he burned Manusmriti publicly provided him with the social order and principles set out by Manu the great giver of Hindu law," was the most powerful and influential movement in the life of the man. Manu recommended that the upper caste of Hindus, through his scripture, rule, oppress and tyrannise the Shudras and the untouchables, and Dr. Ambedkar de Touchables. He hesitated to see Upanishad as a simple image"[14].

According to Dr. Ambedkar, the caste structure narrows common opinion. It sets hundreds of indigenous people against one other and kills the universal sensation of brotherhood. Caste system made siddhi difficult or Hindu conversion as there is no space to convert the caste system As long as caste remains, the Hindu community will be divided and weak, and there will be no sudden conversion. In fact, their caste system and divisive forces made the Hindu kingdoms poor, and as a result, the kingdoms got robbed and occupied by foreign elements for a longer time. Indeed, Dr. Ambedkar's logical and socio-political revolutions certainly stunned Hindu ideology and shook him from his old torpedo. Dr. Ambedkar's last public contribution was his painful work as the first Free India Law Minister on the Hindu Code Bill. He was also the head architect who publicly burned the Manusmriti in 1927, introducing a new smriti to the Hindu community as a rule of life according to modern-day demands and urgencies. He studied Indian social problems, finding that the root cause of social exploitation is illiteracy, ignorance, and poverty. He founded the PE Society in 1946, which established numerous primary and secondary schools and colleges. He was the first Indian to propose that land should be nationalized in order to remove poverty from the Indian community."[16] Dr. Ambedkar's supreme ideology was to reject conventional values and establish new ideas. He believed that the caste had disrupted and demoralised the Hindus. Unless caste existed, Hinduism could not be a missionary faith and caste would not become an operational force. It would have produced a political issue if he adopted another religion. Dr. Ambedkar was a theoretical, social democratic thinker. He studied magician political philosophies and many of the world's constitutions. His detailed study of social problems enhanced his political philosophy. It was the citizens who created the society for him, and there could be no state without them In this context, the state is more a medium than a purpose in itself and owes its people the mission of creating a social structure where the residents will live peacefully. With Hobbes, he didn't approve"[18].

A summary of B.R. Ambedkar's Contribution towards Indian Society

- Father of Indian Constitution
- Explanatory voice against Gandhi's mysticism

- Real understanding of the value of urban areas that could bring real opportunity. It wasn't self-reproaching for India's long-dead "human progress" like Gandhi and Vivekananda.
- Strength of English as a measure to reform.

Ambedkar as social reformer:

Dr. Ambedkar had stockpiled calm social reform strategies. In the creation phase of social change, he was reinforced by sacred lines. He thought peace was essential to public activity as the components. It also aims to help organisations that strengthen the "social order." In reciprocal adjustments, he was opposed to the powerful strategy because it hinders the levelling of the ball. He didn't trust the tactics of chaos. On the basis of fear, power and extreme strategies, no welfare situation of anyone can be established. According to him, the fatal strategy for a calm society is not yet all that false and irrational. He was a true Renaissance man, a person in a wide variety of areas who surpassed expectations. Despite his hatred of traditional Hindus and his mark as a demolitionist of Hinduism, students of history now understand Dr Ambedkar's vital work in perceiving Hindu business. He did far more to revive Hinduism, far from becoming a rearguard, by checking everything that is unjustifiable and irrational within of him. In reality, by inciting Hindus to rethink part of fundamental principles of their faith, he realised the Revival of Hinduism. Dr. Ambedkar had unprecedented confidence of social reformers to make a common assumption that the public was opposed to gross inequalities. He urged them to create groups for the management of essential segregation instances. They should negotiate with the unbelievable part of society to allow the persecuted and discouraged classes from working in different areas. The Hindu society should provide an opportunity for discouraged areas to use them for the limits of candidates in their various divisions. As he has pointed out, social reform and social justice are also central to the liberalism of a structure based on votes. Dr. Ambedkar, a Social Democrat, stressed that the nation with full growth and the social mix is without rank separation from each other from the other in a much broader perspective. Dr. Ambedkar created the shields for the creation of an increasingly impartial society for a large number of mistreated and disheartened groups as the influential rapporteur for the Indian constitution. It was firmly understood that political institutions were responsible for the restructuring of the new social organisations, using authoritative authority to achieve the results. Democratic institutions can last only when they are functioning successfully for social change.

Ambedkar as an educationist

Dr. Ambedkar found training as an incredible tool to boost the general status of groups that were discouraged and rejected. It is preparation, he felt, which provides moral weapons for any social growth, the higher the chances for success. Ambedkar had a right understanding of the job which training needs to do in his fight for the liberation of the Dalits from Hindu social bonds. He wanted to make the rise of the disincentives the responsibility of the edified people in the country. Then under the guise of the People's Education Society that it had created in 1945, he formed a chain of schools and universities and housing. He stressed, however, that he was not merely educated. Likewise, he treated training as a way of bringing the Dalits to mind and building the

power and duty of their social components in fighting casteism. Four journals were written in specific formats: 'Mooknayak' (1920), 'Bahishkrit Bharat' (1927), 'Samatha' (1929) and 'Janata' (1930). He cautioned his followers that this is disdainful to live at the cost of integrity and that one infers quality, certainty and recognition only from a four-straight and challenging battle. His profession as a teacher, head and authoritative person enabled him to understand and learn about the dynamics of educational issues in schools and regulations in advanced education. He encouraged the teacher and advised guardians to address and teach objective reasoning and logical temptation in the majority of the developed world when all things are done and particularly in the youthful era. Training is the key right tool for him to eradicate social slavery. This will enlighten the Dalits to gain an improved social status, economic development and political and human rights. It would enhance the interference with the deep-rooted qualities and teach a pluralistic society the requisite qualities. From this belief, he "instructs" the primary expression of his motto Teaching, Agitating, Organising.

Concept of Social Justice

Justice is concerned with the execution of obligations, not the principle of freedom, in the ancient Indian solution. Two approaches to justice are used by the old Indian tradition 'Dandaniti' and 'Dharma.' 'Dandaniti' was similar to current judicial principles (law and punishment). The legal element of justice was proposed. Dharma was another term for the code, and the judge was nothing more than virtuous dharma actions. Like platonic fairness, the Hindu philosophy thus connected justice to the satisfaction of dharma obligations. Modern justice methods are typically multicultural and Marxist. The Liberal point is that the privileges and independence of each person are essential for a just society, while the Marxist position is focused on equality for a just society. The above believe that society would not be fair unless and unless the current socioeconomic differences are abolished. Democracy, liberty and rights are the core premises of law. A continuation of the development of societal values, order, rule and morality, has created a philosophy of social justice. It stressed equitable behaviour and provided a forum for social intervention by implementing rules and regulations focused on social equity concepts. There are two terms in the phrase "social justice": one is social and the other, justice. The word "social" refers to anyone who resides in society, while "justice" refers to democracy, dignity and rights. Social justice is also associated with the guarantee of democracy, fair care and the maintenance of human dignity for all citizens. In other terms, social justice should be considered social justice to achieve the best potential capability growth for all social members. Social justice has been used by legal theorists, thinkers and political scholars as a multi-dimensional term. The definition is rather general. Social justice is a bundle of rights; it's the wheel of balance for novices and haves. It has tremendous societal importance to maintain a peaceful environment and to protect the country's unity. Social justice may usually be described as the rights of the weak, elderly people, the destitute, the underprivileged, women, children and others." "Justice cannot be captured once and for all in a form, but it is a process, a complicated and shake balance between many factors," said Professor R.M.W. Dias. The duties of justice are to 'justly assign advantages and disadvantages, discourage misuse of authority, stop an abuse of rights, guarantee that conflicts are settled equally and respond to change' (Dias, 1985). Justice can be normal

or distributory. In theory, social justice is a concept which respects the rule of law. It has a greater significance, in that it often encompasses racial fairness. It strives to eradicate all sorts of inequality and provide all people with fair opportunity in both economic and social matters. The aim of social justice, therefore is to abolish all aspects of caste, ethnicity, sex, wealth, place and richness oppression and to strike a balance of social rights and social controls.

- **Dr. Ambedkar's Struggle for Social Justice**

Ambedkar belonged to the Mahar caste. The Mahars were regarded as unavailable and discriminated in every sphere of life. They got marginalised socially and economically. In such a community, the citizens not only despised men but also held the caste Hindus apart of the shadow of Harijans who were popularized and awarded proper dignity by Mohandas Gandhi. Gandhi referred to them as Dalits who are historically untouchable due to their disinfection. They had different roads, houses, wells and temples; while there was a huge desire to negotiate on the one side, they were dismissed on the other hand. Relationship maintenance was odd. The undermined and underestimated groups did not have the confidence to stand, look up and speak to citizens of the higher castes. The temple doors were not opened to them, nor the school doors were offered to them open-heartedly. Ambedkar was born and brought up in a community like this. Nonetheless, he gained higher education with his struggle against all odds and, shortly after finishing his studies, continued his political life, working for the interests of depressed classes and against social disparities. He was a crucifix of peace and racial inclusion. He never hesitated on inequality, never think for reputation and self-extension. His opposition to racial inequality and injustice was uncompromising. He constantly aimed for humanity's restoration, the well-being of the human species and the transformation of man and culture. He's been a fantastic liberal socialist. He worked at establishing a modern world system founded on the ideals of fairness, freedom and brotherhood. His efforts then centred on the concept of fairness, dignity, democracy and fraternity. The name of Dr. B.R. Ambedkar will be published as a champion of social justice in golden letters in India's past. He was not only the constitution's key builder but also the social justice crucian to boost the declined. He has spent his whole life strengthening untouchables in Indian society who are weak and abused. Dr Ambedkar had only one influence in such a society, his logic and thought to bring about a great improvement. His thoughts and decrees depended on his control. French revolutionary Rousseau had claimed, "Man was born free, but he was in chains everywhere In 1789, France had revolutionised his three terms equity, democracy and fraternity. The words of Rousseau inspired Ambedkar profoundly, and he vowed to struggle for equality-based justice. He sought his hardest to ensure that the oppressed had a role in society. Dr B.R. Ambedkar required economic and social equalities next to political justice. It then put a greater focus on social justice than on political justice. The inequalities generated by the caste system in the country were demonstrated by the fair opportunities of individual liberty. 'Ambedkar is the lawmaker of twentieth-century and current Manu, but unlike old Manu, this new menu advocated for human equality and social justice' said former Chief Justice P.B. Gajendragadkar. The government of India observed its centennial birth from 14 April 1990 to 14 April 1991, as the 'Social Justice Year in remembrance of Dr. B.R.

Ambedkar, head of the downtrodden. In this way, a variety of projects have been launched throughout the world to protect neglected citizens of the Scheduled Castes and Scheduled Tribes. SC/ST candidates are given grants and scholarships. Free supply of books and training equipment has been provided.

Schools and hostel buildings have since been supported with grants. The Integrated Rural Development Program and the National Rural Guarantee Act (Mahatma Gandhi) have provided arrangements. Several housing projects have been introduced, such as Indira Awas Yojana, for the development of microhabitats and housing units for villages, settlement regions, and clean water is a top priority. Support for self-employment, such as the establishment of poultry and dairy facilities, is offered. Training and coaching centres for SC/ST people were developed in order to guarantee that programmes were delivered effectively. Special projects have been started to recruit the applicants in these groups on allocated seats. The government directed that those vacancies could not be served until the applicants from certain groups were adequately furnished after studies in the absence of capable candidates.

- **Relevance of Ambedkar's Concept of Social Justice in the Present Scenario**

Dr. Ambedkar was incremental in his ideas regarding social justice. The press was deemed a strong instrument for systemic reforms to equity and democracy, but he did not believe in abuse. He released magazines such as Mook Nayak, Janata and Samata, but they remained mostly unmarked. The incremental and unorthodox ideas therein conveyed. If the constitution forbids the social evil of untouchability, credit goes very much to Ambedkar. Ambedkar's biggest accomplishment was to allow India's depressed citizens feel their independent and strong life. He was credited with taking into the one name of the one SCs all the depressed, untouchable castes. If Ambedkar had not sought separate reservations facilities for SCs/STs in schooling and in the public services of the central and state governments, their situations, full of sorrow and misery, would have remained as before. Ambedkar has repeatedly endeavoured to put together parliamentarians, legislative assembly (MLAs), representatives of the Indian Administrative Service (IAS), academics and doctors from these instances, and the Indian Police Service (IPS). He developed the reservatory principles for the enhancement, by providing additional resources to the SCs and STs by reservation and grants to increase the level of advanced classes in the educational, economic and social fields. It is now evident that specific legislative provisions were adopted to provide all groups with social justice. This lead to the introduction of several schemes and initiatives in the country's real growth and an indicator of development. We cannot at the same time deny, so there is to be complained about in the area of social justice. The dynamic caste structure and blind faiths that have persisted for decades have not abolished racial inequalities and untouchability. Many unusual cases of ongoing massacres in castes can be reported, including a couple of recent instances. Three Dalit families, Sanjay Jadhav, his wife, and his son Sunil were killed in an appalling incident recently. On the night of October 2014, their mutilated limbs were scraped across a field in Ahmadnagar district, Maharashtra in Pathardi. In another scenario, the gang-raping and murder were allegedly undertaken on 27 May 2014 by two teenage Dalit girls from Badaun district's village of Katra, Uttar Pradesh. The event was published extensively in the press both in India and abroad. The Central Investigation Bureau

(CBI) discovered that no gang rape occurred and the perpetrators were freed following a rigorous investigation. According to a prior post-mortem report, the girls were assaulted and died by strangulation while they were panged alive (Pritha, 2014). In order to escape foreign embarrassment and recognition of the disastrous state of law and order, the girls' family and some activists dismissed the CBI report. This is just a handful of various instances. Today Ambedkar isn't here, but social and economic disparities have been more involved in his free India. Through the buildings that hit the sky and 5-star hotels in the cities, on the one hand, filthy drains remain, areas are full of mud and huts talk of a life of internalism, worse than animals' existence, on the other side. The notion of building a community founded on equity seems like an illusion only in such a scenario.

- **B R Ambedkar's contribution in shaping the legal rights of Indian women**

Ambedkar wanted women to be more active in every field of life, particularly in politics. Ambedkar was one of the first leaders to protect the interests of workers, also as a politician during the colonial rule.

"I measure the progress of a community by the degree of progress which women have achieved" — Babasaheb Ambedkar.

Such a worldview speaks volumes about the vision of Ambedkar in the early 20th century when the nation witnessed significant political instability. He dreamt of an India in which women's rights were fundamental and egalitarian.

But how much do we recall Ambedkar regarding women's empowerment issues? What is little understood regarding him was? How he alone guaranteed that the constitution should provide a radical vision for women's liberation is little understood. He wanted to several furnished rules to protect women's rights.

The young Ambedkar, as a student in London and New York, has had a significant effect on the human rights and empowerment of women in the West. As the first Elected Indian Law Minister and President of the drafting committee of the Constitution, Ambedkar played important roles that shaped the country's legislative structure. Ambedkar was also an influential elected imperial government member on the subject of women's rights before freedom.

His vision for equality among sexes and his strong stand against a caste system are exposed in his Hindu Code Bill, which Ambedkar had introduced as an autonomous Indian Law Minister. Even the British Raj had tended to provide regulations to govern Hindu societies in favour of self-regulation. Despite women's presence in the Constituent Assembly, the gender problems were only discussed by Ambedkar in the Hindu Code Bill.

For the first time, the Hindu Code has after over two decades of unfair controversies, covered the right of women to divorce, the right of herself to children and the right of widows to equitable protection of inheritance. Around the same moment, the caste-specific regressive vocabulary has also been abolished. This bill, later, has been the foundation for women's demands for share land, which involves the Hindu Marriage Act of 1955.

Ambedkar also ensures that the free franchise for adults becomes an essential part of the republic in the sense of Constituent Assembly deliberations, allowing the freedom of vote for women and other ethnic classes (which traditionally had been reserved for

the powerful only). Ambedkar advocated that the government should and must shoulder some pressure of its pregnancy. According to him, the people's appeal is the primary obligation of the government, and he concluded, "it is in the interests of our country that the Mother should have a certain amount of rest during the prenatal period." As a direct consequence, fundamental protections were introduced in 1938 for employees at the mine and the factory and provisions for mothers, children and working mother were also made. Ambedkar questioned India's deeply-rooted patriarchal dominance over the women and helped to draft a constitution that was time-tested.

Protest against casteism

Unlike the previous reformers who restricted the scope for social progress and welfare within a general reference box, Ambedkar concentrated on his ability and views to battle for a reason for a particular area's liberation; the Dalits. Ambedkar's intellectual conflict with the Hindu social manners and casteism formed a direct operation in March 1924 when a meeting of the untouchables at Damodar Hall, Bombay was held. The establishment of Bahishkrit Hitakarini Sabha set a solid stage for the discouraged class grievances. During the early period of his growth, Ambedkar demanded equivalent rights for the Dalits, particularly social and strict. The affiliation, however, later put extra significance on the political rights of the discouraged classes. Ambedkar no longer fought inside Hinduism's texture. While the Congress boycotted the Simon Committee, he did not pause for a second before it for the good of the Dalits. He felt his duty to advance their inclinations by demanding different voters. In the Second Round Table Meeting, he had to tackle this problem with Gandhiji. Ambedkar shaped the Autonomous Labor Party (ALP) to advance the discouraged classes' reason. When the Govt. of India Act 1935 declared government move to the commonplace lawmaking bodies, his gathering questioned the government to move in seventeen seats in the Bombay Presidency and earned fifteen. However, Congress formed the administration, and Ambedkar joined the ban. A remarkable achievement of his assembly meeting was the presentation of Mahar Watan and Khoti's nullification bill. The bill was designed to sell the primitive land-residence system won in the Konkan region.

Ambedkar as an economist

Dr. Ambedkar's work on Indian finance is noteworthy. His outlook was on open money. Farming, to him was a financial milestone. Prof. A. K. Sen also stated, "Ambedkar is my Father in Economics. He is a truly praised hero of the impeded. He deserves more than what he has accomplished today. His commitment in financial matters is spectacular and will be recollected forever..." Ambedkar said, "Economy in open use doesn't always mean a low degree of open spending, but a sharp use of fun. Those accountable for open subsidies must endeavour to evaluate elective techniques to accomplish destinations and ensure spillages do not occur. Ambedkar's duty was internal security, and he was persuaded that this attractive end could be achieved by lonely a programmed recent inventions on best possible level with gold cash. He believed that administrations should spend the assets accumulated from the open on the basis of principles, laws and guidelines, but also see that "steadfastness, intelligence and economy". Overruling in a debate in the Bombay National Assembly

on October 10, 1927, Dr. Ambedkar argued that the response to the agrarian inquiry "is not to increase the size of the ranches, but to concentrate production that uses extra capital and more work on the homes, for example, we have." Furthermore, he said The better strategy is to start helpful agriculture industry and farming. To increase horticulture segment yield, the government is expected to take action based on Dr. Ambedkar's thinking. In his work 'State and Minorities,' he suggested putting both essential and fundamental enterprises just as gardening and protections under the oversight of state-restraining infrastructure. Additionally, he hypothesised that the state should divide the agrarian land acquired into ranches of suitable dimensions and leave it to ranchers without caring about place and ideology. His decision's value is significant precisely because his examination depended on accurate, chronic establishments. Key companies will say and remain state-run. Fundamental, however, non-key projects would be asserted by the situation and retained by the perceived state or relationship. Horticulture will become a state-owned business, which will be sorted out from the state taking ownership of all land and giving it the ability to expand in acceptable standard sizes to town occupants; these will be established by family gatherings as ranches. He also focused on the necessity of industrialisation to shift additional work from gardening to past inventive occupation to be joined by major capital interests in farming to increase yields. In such a shift in agri-business, he sees a vital job for the state and supports the nationalisation of land and renting out of land to gatherings of farmers, who are sure to form cooperatives to advance horticulture. He adhered to state communism, which he retained as foundational to India's rapid industrialisation.

Dr. Ambedkar as a Builder

He was told about his country-building ideas. He had such obvious prescience and warnings about India's eventual fate today. In a pre-constituent debate, he advised his family lawmakers against the use of non-protected challenge tactics, such as traditional failure to comply and Satyagraha, as they were essentially anarchic. He agitated against India's propensity to engage in venerating mythology. He was anxious that India's individuals would lay their independence at the feet of someone they loved, or endow them with extraordinary boundless powers.

Additionally, he underlined the value of having a government ruled by a political majority, but also social and financial. His postulation as a PhD was encouraged to set up for India's Finance Commission, and his work helped greatly in constraining rules for the 1934 RBI Act. He was one of the pioneers of job exchanges in our country. He took on an important job in establishing the National Power Grid System, Central Water Irrigation, Navigation Board, Damodar Valley Venture, Hirakud and Sone Waterway Venture.

Dr. Ambedkar and the Indian constitution

Dr. Ambedkar's drafting of the Indian Constitution promoted the abolition of distance and the prohibition of all forms of distinction based on sex, faith, status, etc. Inferable from all the pending contributions, Dr. B.R. Ambedkar can be considered the Indian Constitution's key model. Anyway it's a certain fact that Dr. Ambedkar's vision of creating a popularity-based social game plan remains unfulfilled. Different nations

worldwide have followed the Indian Constitution. Dr. Ambedkar etched his blessing and vision in the Indian Constitution. Without much expansion, his characteristics of statesman can be evident in every single headline of the Indian constitution. In England, Ambedkar preferred the legislative structure over America's presidential system. Dr. Ambedkar described the role of President as He is the leader of the state but not the official. He talks to the country but does not lead the country. He is the picture of the country. His position in the organisation is like that of a cartoony gadget on a seal whereby the choices of the nation are made known. He firmly supported the form of projects. He said The Draft Constitution is a Federal Constitution as it builds up what could be called a Dual Country. Under the proposed constitution, this Dual Commonwealth would consist of the middle-class association and the outskirts states each invested with sovereign forces to be exercised in the area allocated to them individually by the constitution. The Chief Architect of the Indian Constitution was Babasaheb Dr. B.R. Ambedkar, a scholar, a philosopher, a truthful, a visionary, nationalist, an emancipator. In order to safeguard human rights to oppressed as well as depressed parts of society, he led to manywidespread changes. It stands as an emblem of social justice resistance.

The Maharashtra government has done an extremely commendable job. They published volumes of Dr. Ambedkar's unpublished works introducing his philosophy and his theory to the nation and to the world. The Dr. Ambedkar Foundation was founded to introduce various schemes, projects and activities aimed at promoting Dr. Ambedkar's ideological approach and message among the citizens of India as well as abroad, in line with the recommendation of the Centennial Celebrations Committee set up by Dr. Ambedkar and chaired by the then Prime Minister of India.

The DAF took up the translation and publishing of Babasaheb Dr. B.R. Ambedkar's collected works, written in Hindi and other regional languages by the Maharashtra government. The writings of Dr Ambedkar are as significant as they were at that time. These were penned. These were penned. He strongly believed that our political democracy should be founded on the concept of social democracy, a way in which independence, equality and brotherhood are accepted as values of life. He stressed the assessment of the gains made by women in society.

According to him, we should hold fast to the constitutional methods of achieving our social and economic goals if we want to preserve democracy not only in its shape but also practically. He promoted the concept of one individual, one vote, one value in our political, social and economic life. We may much benefit from the ideology of Dr. Ambedkar andPhilosophy that would be useful for the construction of our country. Mr. Seling S. Harrison interviewed the American journalist.

Bhimrao Ramji Ambedkar is a Parwari, writes the resident assistant. Bombay resident sent to America by the Gaekwad. Finance and Sociology to research. He is part of the Operation of Baroda List as a military testator, but did not complete a military training and claimed to have been chosen to draw pay. He's been shipped out. He is expected to live in America in June 1913.

He issued a certificate of identification. Ambedkar seems to have demanded his extensionContinue in America for two more years, as he plans his analysis to complete.

Mr. Bhimrao Ambedkar R. commitments to continue America for financial and social science training University of Columbia, New York and to get Bachelor in Economics, Finance and Sociology, Sit there for two or more years as possible Be deemed appropriate hereafter.

Ambedkar's Nation of Social Justice

In all fields of human life, B.R Ambedkar gained a profound awareness to develop his independent philosophy. He was educated as a social scientist, societal development and social harmony depending on freedom. In his opinion, nothing eternal set, because all is evolving and transformation is the law of existence in both people and culture, he followed the concept of dynamism. He believed in every way the elimination of the caste structure and decided to get rid of this social equality liberation from our culture in India. He belongs to a group which had endured the leading mission committed to the causes of suffering humanity. B.R. Ambedkar aimed towards social inclusion. B.R. Ambedkar Global endosmose would be the sole solution to a caste-faced society with a society founded on democracy, dignity and fraternity. In his capacity as constituents, Hindu caste structure, societal order and harmful consequences of rigid system cast job B.R. Ambedkar and social justice in Rile.

Social awakening

Dr.B.R. Ambedkar had several fruitful winnings. He learned, set and debated with them their profound root issues and made them conscious of their constitutional rights. He was a charismatic individual and pursued existence oriented through relentless work, which profoundly impressed the weaker sectors of our subordination. A politician, through his public statements and numerous writings that profoundly affected them, he revealed these feelings. Pandit Nehru remembered his merits and promoted him to his cabinet as a minister. He was fully informed of the common rule, and along with a galaxy of legal scholars, he was the author of our constitution. He also played a major part in shining light on his linguistic sentiments. Caste remains the most significant consideration in Hindu culture for deciding the status of one individual. The system of castes derives from the Hindu belief of 'Reincarnation and Karma.' Eventually, the four castes formed into a 3000 subcaste social mosaic, with the untouchables at the bottom of the list and completely outside of the list. Nowhere anywhere in the world outside India is such a hierarchical caste structure. An entity is born into a caste. His rank was decided and immutable after he was born in that caste. Birth determines its position and no ability that can accumulate can change it. Likewise, the caste where an entity is born predetermines the person's vocation. You have no choice. The profession of the individual involved is determined by birth.

B.R.Ambedkar Sociologist

B.R.Ambedkar had developed his theory as a sociologist and brilliant scholar. According to him, any theory is political, social or economic and must contribute primarily to the real human issues and problems. The bridge between theory and reality is his ideology. It was planned to resolve challenges and to overcome a phenomenon of confrontation. He evolved, of course, his vision of the individual and the community as part of that ideology. According to Plato, social justice involves

getting and doing according to our natural talents, what suits our strengths and position within society. The Buddhist concept of social justice is focused on human affection and fellowship. The Jainism adherent seeks social peace and fairness in the correct way of the person. Theistic religions such as Islam, Judaism, and Christianity have based their notion of social justice, like Hinduism, on Divine Law. Sikhism was a defender of social justice by the condemnation of Varna laws, orthodox rituals, theological subtleties and social alienation between various classes, caste and intangible brutality and religious fundamentalism. Sikhism was a defender of social justice. It strengthens Indian social and moral attitudes and thereby paves the way for social justice focused on lay equality among all human beings. In modern India, the social outlook has changed from God to man, from metaphysical to empirical, from theology to sociology and from transcendental justice to social justice. Gandhi, the leader of India's freedom movement, was a contemporary. He was one of the strongest opponents of Gandhi. He has been grappling with the transformation of the Indian community, with the most equitable and humane values. He supported social and economic stability and maintained that harmony and prosperity would not survive without them.

Ideological perspective

As an Indian icon of Bahujan and a Buddhist renewal, he is applauded. It has sometimes referred to as Babasaheb. His recognition for the highest standard of national service was Bharat Ratna, India's highest civilian award. B.R. Ambedkar's position has characterised the social history of India since independence and formed India's political and civic contours. Without him, India would have been another, and for many sociologists, it was of particular importance. There is no caste by birth, as claimed by B.R. Ambedkar. He rejected society's notion of dominance. Everything is fair, in other terms. The great principle he stood for. There are three cultural, anthropological and sociological views on the caste structure in India. The ideologists have looked at the caste from the scriptural point of view, the linguistic anthropologists and the stratification sociologists. In every area of human action, B.R. Ambedkar has been a founder of his winning independent philosophy, possessing profound expertise. As a social science, he was educated. He assumed that equity relied on socioeconomic development and social cohesion. According to his convictions stability is not required for reform but social justice. All are evolving, and the legislation for all citizens and society is shifting.

Conclusion

Dr. Ambedkar was a multi-faceted genius. He held a position of lawyer's designation putting the power of his administration before humanity. He had a brief, pithy and unparalleled life. He rose from the residue, from being treated more regrettably than a creature, to being the Indian Constitution's dad. He is a genuine liberator of Dalits, an extraordinary national visionary and loyalist, an exceptional lawmaker, an amazing educationalist, an extreme environment rationalist, an exceptional strict guide or more of an extraordinary humanist with no parallel to his contemporary. Every feature of Ambedkar's character had strong humanist underpinnings. He was not only a Dalit pioneer or pioneer of retrogressive groups but also a country spokesman and

widespread visionary with an unfathomable spirit of social equilibrium. Babasaheb is the guy who in his initial years, manufactured India with his efforts. They fought for India's independence, and after that, they still wanted to make India. Dr. Ambedkar's experts ignored his vital humanistic instincts and solid, helpful feelings behind each demonstration or debate for enormous length. In this way, Dr. Ambedkar was one of Modern India's leading producers.

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