

Dr. B. R. AMBEDKAR'S VIEWS ON IN FORMATION OF MODERN INDIA

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ABSTRACT

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. Ambedkar being a rationalist thinker critically see the Hindus traditional social system so as to create a simply and egalitarian society. Ambedkar's philosophy turned around how to avail 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 depressed castes. 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 adopte the descriptive method for completing the research work. As a result, they need remained excluded from the benefits of education and jobs, also the economically, political socially life has been ruined. 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 civilisation. Within the twenty first century as our nation is witnessing the inequality, injustice, economic backwardness etc. are mostly fuelled by the caste discrimination and caste violence among the various castes. To eradicate of these social evils, Ambedkar's 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.

KEY WORDS: Caste discrimination, society, acts, inequality, democracy

INTRODUCTION

India is one of the largest social democratic countries in the world. Also, it's Constitution provides emphasis for the democratic nation and safeguards of the each and every human being, this article focuses on the difficulty of discrimination against depressed caste by social system, as the constitution of india defines that the marginalized castes should be secured, but, the one section is facing atrocities and exploitation within the varied corners of the country in trendy amount. Further, the violation of human rights and atrocities against Dalits, it raises question about the government's role and theory of social justice. It is an attempt to determine the explanations for perpetuation of violence on Dalits in spite of various safeguards provided below the Constitution and legislations enacted by the Parliament over a period of time. In contemporary period, human being reached in twenty first century and india has been developed in varied views (economic, political, and social).Dr. Ambedkar's analysis of caste system, untouchability and Hindu social order was intended to bring about a homogeneous Hindu society on the basis of the human values of equality, liberty, justice and universal brotherhood. (Unesco) 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 Dr. Babasaheb Ambedkar Views.

Dr. Ambedkar was not only the father of Indian constitution, he was a great freedom fighter, political leader, philosopher, thinker, writer, economist, etc. He stated that women should, be given at round development importantly social education, their well being and socio-economic cultural right. He

emphasised that each and every section of women be given their due share and it is a must to maintain and protect dignity and modesty of women.

Dr. Ambedkar had imprinted his mark of talent and vision in drafting Indian Constitution. His statesman qualities can easily visible each and every article of Indian Constitution. Ambedkar preferred the parliamentary system In England than the Presidential System in America. Dr. Ambedkar described the role of President as —He is the head of the state but not the executive. He represents to nation but does not rule the nation. He is the symbol of the nation. His place in the administration is that of a ceremonial device on a seal by which the nation's decisions are made known ... The president of the Indian union will be generally bound by the advice of the Ministers. He can do nothing contrary to their advice nor can he do anything without their advice. (Hande and Ambedkar)

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 undoubtedly a magnificent personality that has immensely contributed to bring 'independent India' onto the path of 'modernized india'. He was awarded the Bharat Ratna in 1990 for his contribution as the —Architect of the Modern India. This paper attempts to study his role in shaping of modern India. (Grover)

Dr. Baba Saheb 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. Notwithstanding his education he had to face a lot of insult in the society. When he was appointed as Military Advisor in the court of Maharaja of Baroda he was so much insulted 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.)

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.

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 ideas, writings and outlook could well be characterized as belonging to that trend of thought called Social Humanism. He developed a socio-ethical philosophy and steadfastly stood for human dignity and freedom, socio-economic justice, material prosperity and spiritual discipline. 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.

The concept of Human Dignity plays a pivotal role in Dr. B.R. Ambedkar's philosophy. Human Dignity means one is entitled to have respect by virtue of human nature. Since the Dalits have been dominated by the upper caste Hindus for the centuries, Ambedkar has given his heart and soul for the upliftment and dignity of the Dalits. The Untouchables' have to face a lot of social, economic and educational discrimination on account of their birth status. Whenever an upper caste Hindu deliberately did any harm towards the Dalits, the state machinery becomes ineffective. No one is ready to file a case against the upper caste Hindus. Ambedkar was disappointed with the Hindu hierarchy based caste system. He envisaged that annihilation of caste is the only solution to give dignity to the Dalits.

Dr. B.R. Ambedkar started his journey of learning and continued it till the last breath, however being an untouchable Mahar boy, he suffered countless calamities as a student, and he was forced to sit in a corner aside, not allowed to play games and cricket in order to not mingle with caste children. As the Sanskrit was the only medium of reading the sacred texts of Hindu religion, he was prohibited to learn it, because the untouchables were not considered as religious, they had no right to be religious at any cost, instead of Sanskrit he had been compelled to learn Persian language in which he had no an iota of interest.

Dr. B.R. Ambedkar resigned from the post of the first Law Minister of India when his noble 'Hindu Code Bill' a women's Rights for Indian Women dropped by then Prime Minister Nehru. But None of the women's organisation talks about it. The contribution of Dr. B.R. Ambedkar for women empowerment in India is totally ignored and hiding. For three years, he fought to get the Bill passed. It was the greatest ever social reform in India. It is nothing but declaration of women rights. It spoke of giving back dignity to Indian women and giving equal rights to men and women. They are Rights to property, Order of succession to property, marriage, divorce, guardianship. It was by any time a revolutionary measure and first step towards the recognition and empowerment of women in India. By these a women will have property in her own right and able to dispose of her property. The orthodoxy in the ruling party led by Shyama Prasad Mukherjee didn't allow this bill to be passed.

Ambedkar is popularly characterized as the author of the Indian constitution but his effort to deconstruct the Hindu social order had been more significant. Limiting this contribution only to his service in the authorship of the constitution, however, is a crude simplification that fails to acknowledge his extraordinary complexity as an activist, educator, revolutionary and thinker whose range of interests cannot be appreciated without considering the body of literature he has produced on different subjects and the social and political intervention he has made in the construction of modern India.

Dr. B.R. Ambedkar's —tireless efforts towards ensuring excluded groups were politically and socially empowered made him a —pioneer in the world and his vision of equality and social justice echoes the ambitions 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 tireless efforts to ensure that excluded groups were politically and socially empowered, that workers were fairly treated, and that every person had access to education, made him a pioneer in India and in other countries, Steiner said.

Dr. Bhimrao Ramji Ambedkar, one of the greatest founding fathers of modern Indian Constitution and an eminent scholar was a great leader and humanist India had ever produced. He fought for minimizing not only the grievances of the untouchables, but to give improvements in every aspect of human life may it be social, political, cultural, anthropological, or religious. It will be wrong to call him merely a humanist; instead he was a social humanist. Democracy is a form of Government to maintain a better society wherein maximum amount of liberty is ensured for individuals consistent with the attainment of order and security within the State. Truly speaking, democracy takes the form of government wherein the sovereignty vests with the people in general. The vision of Dr. B.R. Ambedkar is more significant in countries which witness many deviations from the above basic principle of democracy. With a noble intention to make participation

of major citizenry Dr. Ambedkar put forth a broader perspective than the generally perceived idea of political liberty, equality and fraternity. His emphasis was on social and economic dimensions of democracy.

Dr. B.R. Ambedkar's thoughts as reflected in his writings and speeches have significant importance in tracing the history and growth of social thought in India. In the course of time so many of his publications are not even available in the market. In some cases the authentic editions are getting out of print. Besides, as time passes, many of his observations in matters social, economic and political are coming true. Social tensions and caste conflicts are continuously on the increase. Dr. Ambedkar's thoughts have therefore, assumed more relevance today. If his solutions and remedies on various socio- economic problems are understood and followed, it may help us to steer through the present turmoil and guide us for the future. It was therefore very apt on the part of the Government of Maharashtra to have appointed an Advisory Committee to compile all the material available on Dr. B.R. Ambedkar for publishing the same in a suitable form. All efforts are therefore being made to collect what the learned Doctor wrote and spoke.

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 always been the laboratory of legislative experiments for the British rulers.

Dr. B.R. Ambedkar's writings are as relevant today as were at the time when these were penned. He firmly believed that our political democracy must stand on the base of social democracy which means a way of life which recognizes liberty, equality and fraternity as the principles of life. He emphasized on measuring the progress of a community by the degree of progress which women have achieved. According to him if we want to maintain democracy not merely in form, but also in fact, we must hold fast to constitutional methods of achieving our social and economic objectives. He advocated that in our political, social and economic life, we must have the principle of one man, one vote, one value.

Dr. B.R. Ambedkar analysed Hindu society before starting his struggle against untouchability and the caste system. 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 lower castes were not in a position to overthrow their oppressors, it was because of two reasons: they had partially internalised hierarchy and because of the very characteristics of caste-based inequality.

The roots of Ambedkar's philosophy were not in politics but in religion, particularly the Hindu religion which laid the foundation of caste system. His socio-political thought began with his criticism of Hindu religion because of its evil practices of caste system and seeking (or presenting) solutions for untouchables to free from this evil practice. Ambedkar himself was an untouchable and faced many humiliations as one. As such, the liberation of depressed classes', the awakening and organisation of untouchables, and safeguarding their rights and interests centred to his political and social ideas. The political and social thoughts of Ambedkar therefore are found in his fight to uplift the untouchables, the depressed classes'. It is aptly described that the political philosophy of Dr. B.R. Ambedkar was often shaped by the politics of social reform and by India's special brand of minority politics.

RESEARCH METHOD

This research paper is on —The vision of Dr. B.R. Ambedkar in formation of modern India. This research paper has adopted descriptive method. The secondary sources are given more importance in this paper. The secondary sources of information used are the articles of research journals, working papers, thesis and books of famous philosophers.

HYPOTHESIS

H₀: His vision towards modern India is fulfilled. There is no significance in the study.

H_a: His vision towards modern India is not full filled. There is a significant in the study.

CASTES IN INDIA

Naturally Dr. B.R. Ambedkar deals with the subject of Caste system from the Anthropological point of view. He observes that the population of India is mixture of Aryans, Dravidians, Mongolians and Scythians. Ethically all people are heterogeneous. According to him, it is the unity of culture that binds the people of Indian Peninsula from one end to the other. After evaluating the theories of various authorities on Caste, Dr. B.R. Ambedkar observes that the superimposition of endogamy over exogamy is the main cause of formation of caste groups. Regarding endogamy, he states that the customs of Sati', enforced widowhood for life and child-marriage are the outcome of endogamy. To Dr. B.R. Ambedkar, sub-division of a society is a natural phenomenon and these groups become castes through ex-communication and imitation.

ANNIHILATION OF CASTE

This famous address invited attention of no less a person than Mahatma Gandhi. Dr. B.R. 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 political revolutions in India were preceded by the social and religious reforms led by saints. But during the British rule, issue of political independence got precedence over the social reform and therefore social reform continued to remain neglected. 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 economic organisation also, caste is a harmful institution. He calls upon the Hindus to annihilate the caste which is a great hindrance to social solidarity and to set up a new social order based on the ideals of liberty, equality and fraternity in consonance with the principles of Democracy. He advocates inter-caste marriage as one of the solutions to the problem. But he stresses that the belief in the Shastras' is the root cause of maintaining castes. He therefore suggests, Make every man and woman free from the thralldom of the Shastras', 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.

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 always been the laboratory of legislative experiments for the British rulers.

The Indian Constitution is a mid-20th century phenomenon and it has drawn heavily on the experience of other nations in working democratic institutions. Judging by the experience, it must be said that the Constitution has worked well.

It is a matter of some satisfaction that there is evidence of withering away of the caste in urban areas but even then, there is no reason for complacency and our efforts must continue to eradicate the evils of caste. I must, however, admit that vestiges of untouchability are still surviving in rural areas. It is the village which is still the unit of our administration and it is there that our future work lies.

The State today is committed to the establishment of the just social order and in all walks of life there is evidence of new activities with a view to improving the lot of the common man. The evolution from status to contract, from immobility to mobility, from the tendency to look to the past as the ideal to the belief in bright future sustained by socialist ideals of equality and fraternity these are some of the conspicuous features of the socio-economic scenes of the free India in the making of which the philosophy and the ideals of Dr. B.R. Ambedkar have played a critical part.

VIEW ON EDUCATION

He was convinced that, the education alone is a grand panacea to all social ills. He did not leave any stone unturned to imbibe the importance of education. He stressed the need of higher education. He started a new era by establishing Educational Institutions. He had firm belief that as the body needs food, the mind needs thoughts which only can be realized through education. His ideas about education were crystal clear in comparison to his contemporaries. He was of the firm opinion that the education alone can help in building modern India. My mind is filled with a sense of gratitude towards this great man who guided the humanity to create homogenous society.

DEMOCRACY AND VIEW OF MODERN INDIA

Dr. B.R. Ambedkar was a nationalist and patriot to the core. In the Constituent Assembly, he remarked, we must be determined to defend our independence to the last drop of blood. Although Dr. B.R. Ambedkar was an indomitable fighter, he never deviated from the democratic norms. He bitterly opposed civil disobedience and other unconstitutional means. 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 never threw his lot with those who adopted violent and unconstitutional 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.

He expressed his firm belief and said Constitution is not a mere lawyer's document, it is a vehicle of life, and its spirit is always the spirit of the age. The greatness of his life and mission indicates conspicuously, his prophetic zeal and burning love for suffering humanity made a deep impression on his contemporaries. He expressed his grave concern regarding the mentality of Indians. In his Radio talk he said, Indians today are governed by two different ideologies. Their political ideal set out in the preamble of the Constitution affirms a life of liberty, equality and fraternity. Their social ideal embodied in their religion denies them.

Constitution of India has abolished the Untouchability. But what Dr. B.R. Ambedkar had visualized, If social conscious is such that it is prepared to recognize the rights which law chosen to enact, rights will safe and secure. But if the fundamental rights are opposed by the community, no law, no parliament, no judiciary can guarantee them in the real sense of the word, appears to be true. He warned the countrymen saying I have hopes that my countrymen will someday learn that their country is greater than the man. He emphasized on social unity for strengthening the roots of democracy in this country. He cautioned Indians, Democracy in this country is like a summer sapling. Without social unity, the roots of sapling cannot be strengthened. If social unity is not achieved this summer sapling of Democracy, will be rooted out with gust of summer wind. Further he gave clarion call to the Indians to learn that, the democracy is a top dress on Indian Soil, which is essentially undemocratic. We have to cultivate good relations between man and man based on fraternity, which is the cornerstone of our Constitution. It was his glorious fight for ushering in India a social and economic democracy. He envisaged the cohesive social order based on equality and

justice i.e. social, economic and political. His aim was to realize the ideal of one man one value in all walks of life i.e. Social, Economic, and Political.

He said I am of the opinion that the most vital need of the day is, to create amongst the people the sense of a common nationality, a feeling not that they are Indians first and Hindus, Mohammedans or Sindhis and Canarees afterwards, but they are Indians first and Indians last. Justice, Krishna Iyer rightly calls Dr. Ambedkar, as a creative iconoclast. He was designated as constitution maker and an institutions breaker. 'Dr. B.R. Ambedkar was not a abstract thinker. He always lived in the world of action. He was one of the very few Indians, who had done Yeomen services to restructure the Indian society on the most egalitarian and humanitarian principles. He was harbinger of new social order in India. Among his contemporaries, he was perhaps the most highly learned man in public life, in any part of the world.

Dr. B.R. Ambedkar, the jewel of Nehru Cabinet, was posthumously conferred Bharat Ratna, the highest civilian award under our Constitution, for the outstanding role he played as a maker of modern India.

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. B.R. 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 solwly getting fullfilled in India.Within the twenty first century as our nation is witnessing the inequality, injustice, economic backwardness etc. are mostly fuelled by the caste discrimination and caste violence among the various castes.

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