



## AMBEDKAR AS FORERUNNER OF EQUALITY

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*An intellectual rationalist, Dr. Babasaheb Ambedkar, took an analytical look at the old social structure of the Hindus in order to facilitate the development of a democratic society base on the idea of equality for the achievement of social justice. His point of view centred on achieving social justice for underprivileged members of Indian society by encouraging their involvement in the country's socio-political and economic system. He believed that this would be the most effective way to bring about social change in India and intends to do play significant role in the development of contemporary India. He argues that if we don't have any political human rights, it's possible that we won't be able to transform society and achieve social justice for everyone. Therefore, he places an emphasis not only on the relationships between the many castes that make up the Hindu social system, but also on the relationships that exist within human evolution. This is the situation in the twenty first century, as our nation is observing that discrimination, injustice, and economic backwardness, etc. are primarily driven by the caste discrimination and caste fury among many castes that exist in our society. This is the case in light of the fact that our country is currently in the twenty first century. The work done by Dr. Babasaheb Ambedkar on constructing a society that is both simple and equitable is of the utmost importance not only for understanding the social orders but also for eliminating the social problems that plague Indian society in the modern day. This study is much more vital not only to understand the social orders, but also to rid the Indian society of the social ills that exist in the modern day. There is still prejudice and violence based on caste among the Dalits and women, both of which undermine the human dignity of those members of society who are at disadvantaged situation. Despite the progress that has been made in the social, economic, and political spheres of our country, there is still prejudice and violence among the Dalits and women. People have had their economic, political, and social lives completely upended as a direct result of this, and they have been denied access to the chances given by education and work.*

I

### **Introduction**

Dr. Babasaheb Bhimrao Ramji Ambedkar was a scholar, a writer, a constitution creator, an economist, an exceptional lawyer, and a feminist. He was also an intellectual, a philosopher, a nationalist, a social reformer, a defender of the rights of dalits. By doing in-depth research into the problems that plague the Indian rupee, he was given the exclusive honour of being India's very first monetary economist. This achievement gave him the unique title. He was a leading



figure in the modernisation of industry and advocated for industrialisation that was based on an economic model that included the fundamental socialist principles of Gandhian economics. He advocated for the development of skills, the reform of agricultural land, and the upgrading of agricultural technology. He focused his attention on the centralised aspect of fiscal federalism and advocated a cooperative strategy. He wrote the Hindu Code Bill, which served as a "magna carta for ensuring that Hindu women be given an equal place in society. In order to show his support for this historic piece of legislation, he did not even hesitate to step down from his position in the government. His role as principal architect of the Indian constitution, which is founded on ideals such democracy, liberty, equality, and secularism, is unquestionably the most important contribution he has made to society. Dr. Ambedkar is undeniably a clever individual who still has a significant amount of work to do in order to set independent India on the road toward becoming modernised India. In recognition of his achievements as the Architect of Modern India, he was conferred Bharat Ratna in the year 1990.

### **Ambedkar as Revolutionary**

Dr. Babasaheb Bhimrao Ambedkar was born into an untouchable caste, a caste that was denied all social, educational, religious, and political rights. Ambedkar was deprived of all of these privileges because of his birth. Despite this, he is considered to be one of the most educated people worldwide. He had advanced degrees from universities in the United States, England, and Germany. Despite having a higher degree, he was forced to endure a great deal of hostility from members of society. When he was chosen to serve as Military Advisor at the court of the Maharaja of Baroda, the workers showed him such a high level of contempt that he was forced to resign from his position. After being sick and tired of being insulted because of his caste, he made the decision to never work again, and after completing his legal education in England, he opened his own law office in Bombay. Ambedkar's fight for the protection of human dignity included a wide variety of fronts and issues. In order to reach the most compassionate level possible, he was required to begin with the right to be a person. The ideas, literatures, and points of view put forward by Dr. Ambedkar might very well be characterised as being suitable for the conceptualization of humanism that is known as community humanism. He formulated a socio-ethical theory and raised his children with a continuous emphasis on human self-esteem and self-determination, socio-economic fairness, material prosperity, and spiritual self-restraint. His name will shine brightly in the firmament of world history not only as a great social philosopher but also as a great revolutionary who devoted his entire life to the betterment



of tens of millions of people who were considered to be on the bottom of the social hierarchy. His legacy will live on forever.

Dr. Ambedkar had an education in Hindu tradition before beginning his crusade against the practise of untouchability as well as the social group structure. Before he became a scholar, he was already a man of action. He made a concerted effort, which he detailed in his writings, to explain the workings of the caste system and shed light on the roots of untouchability in order to provide credibility to his campaign for equality. This was done in order to ensure that his campaign for equality was taken seriously. According to him, there were two reasons why people from more economically disadvantaged backgrounds were unable to take over their teasers: first, they had only partially embraced grading, and second, caste-based prejudice was inherent in the system. Both of these reasons contributed to the fact that people from these backgrounds were unable to take over their teasers. As a result of Bhimrao Ambedkar's determined hard work towards ensuring excluded groups were constitutionally and on a social basis permitted, he is considered to be a discoverer in the world, and according to a senior official with the United Nations, his vision of equality and social justice echoes the determinations of the United Nations' 2030 development agenda. According to what he remarked the day before, Ambedkar was fully aware of the fact that gradually expanding inequality is one of the most fundamental hurdles to the economic and social well-being of nations and the people who live inside them. According to Steiner, he was a pioneer not only in India but also in other countries because of his dogged efforts to ensure that previously marginalised groups were constitutionally and socially empowered, that workers were fairly preserved, and that every individual had the right to access education. He did this by ensuring that workers were preserved fairly, that workers were paid fairly, and that every individual had access to education.

The Constitution of India was drafted with the overarching goal of ensuring that social justice would serve as its guiding principle. It is the duty of the state to uphold a social order in which the judicial 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 due to economic or other forms of disability. This obligation falls under the category of the state's responsibility to uphold the social order. This duty comes under the area of the state's constitutional commitment to maintain social order, which the state is obligated to fulfil. An



attempt to analyse the ideas that Ambedkar held towards social justice is addressed in this paper. After that, it focuses on Ambedkar's struggles and perspectives on social justice within the context of India, and it eventually explores the continuous application of his desire for social justice in the contemporary day.

### **Castes in India**

When tackling the issue of the Caste system, Dr. Ambedkar followed it from an anthropological perspective. He claims that the people that dwell in India hail from a number of different ethnic groups, such as Scythians, Mongolians, Aryans, and Dravidians. Each individual has a one-of-a-kind code of ethics and set of values. According to him, the problem that has afflicted the inhabitants of Indian Neck of Land from the very beginning of their settlement to the present day is the inability to agree on a set of guiding principles. This has been the case from the very beginning of their settlement until the present day. Dr. Ambedkar comes to the realisation that the superimposition of endogamy, which leads to the conclusion that exogamy is the primary source for the building of caste assemblies, after analysing the perspectives of a variety of Caste experts. This leads him to the conclusion that exogamy is the primary source. He asserted, in regard to the practise of endogamy, that the customs of 'Sati,' in which a woman is forced to stay a widow for the rest of her life, as well as child marriage, are the effects of endogamy. Specifically, he is referring to the practise of marrying within one's own kin. According to Dr. Ambedkar, the sub-division of a community is a natural occurrence, and these groupings evolve into castes as a consequence of a lack of communication and imitation. Moreover, he believed that a society should not be divided into castes.

### **Democracy and View of Modern India**

Dr. Ambedkar was a steadfast nationalist who supported the idea of establishing home sovereignty. In the Constituent Assembly, he held that we must be committed to retain our independence until the very last drop of blood. In spite of the fact that Dr. Ambedkar was an unconquerable fighter, he never deviated in any manner from the standards set by the autonomous community. In a crucial sense, he made a comparison between domestic disobedience and other resources that are harmful to democracy. According to him, democracy is both a form and manner of government that enables revolutionary changes to be carried about in the economic and social lives of the people without the shedding of blood. Democracy is both a form and manner of government that enables revolutionary changes to be carried about



in the economic and social life of the people. As a direct result of this, he did not ever share his wealth with those individuals who adopted a policy that was cruel and anti-democratic. He claims that the vocabulary of anarchy may be encapsulated in a single phrase, and that term is unconstitutional methods. It was his suggestion that we refrain from using strategies such as non-cooperation, civil disobedience and Satyagraha in the future. As soon as there was no longer any chance that constitutional procedures could be used in order to accomplish economic and social goals, there was a lot of reason for using unlawful strategies, and this rationale continued to grow over time. But in circumstances in which constitutional approaches are available, there is no way to justify the employment of these measures that violate the constitution. They cannot be justified under any circumstances.

### **View on Education**

He was absolutely certain that education on its own is the greatest remedy for all of ills of the society. He did not leave any stone unturned or any nook unexplored in order to bring the position of learning down. He emphasised the need of obtaining a higher education. Through the establishment of Educational Institutions, he ushered in a whole new age. He was completely convinced that just as the organisation needs nourishment, the focus needs sentiments, which can only be appreciated after the learning process has been completed. His views on education inspired awe and admiration among his peers as they guided their own approaches to teaching and research. He felt confident in the idea that education, on its own, could contribute to the development of contemporary India. Attention in this paper is focused on a profound sense of gratitude for this extraordinary individual who guided the course of mortal existence to produce consistent humanity.

### **Untouchables and Untouchability**

The practise of untouchability has been a plague on Hindu society for centuries and the very fact that it continues to exist militates against the fundamental humanistic idea of tolerance that characterised and distinguished Ancient India. When it came to modernising Hindu law, the Hindu Succession Act of 1956 was a landmark triumph for legislation over traditional practise. This act was created in order to bring Hindu Law up to date. India has, for an uncountable period of time, been functioning as a research laboratory for jurisdictional inquiries that have been carried out by British sovereigns. The Indian Constitution was established in the middle of the 20th century, and ever since that time, it has exerted a great amount of pressure on the notion that other countries have occupied self-governing entities. One cannot resist accepting



that the Establishment has been acting in a sound way, since this is the consensus, and one cannot avoid acknowledging this fact. At this time, the State is devoted to the development of the correct community direction, and there is indication of new accomplishments in all areas of life, with the purpose of enhancing the lot of the collective man. 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 include the progression from position to convention, from rigidity to flexibility, and 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 just a few of the noticeable structures.

### **Annihilation of Caste**

Dr. Ambedkar makes the observation that the reformers among the high-caste Hindus were enlightened intellectuals who limited their activities for abolishing the enforced widowhood, child-marriage, and other practises. However, they did not feel the necessity for agitating for the abolition of castes nor did they have the courage to agitate against it. In other words, Dr. Ambedkar believes that the reformers among the high-caste Hindus limited their activities to abolishing the communal and spiritual advancements in India that were handled by saints who were the one who triggered the administrative revolt in India. These advancements were managed in India by saints. During the period that the British were in control of the area, the issue of politically aware unconventionality began to take the forefront which slowed down the process of community development. As a direct consequence of this, collective efforts to restructure continued to be ignored. He made this remark while pointing in the direction of the socialists and said that the socialists would need to fight against the monster of caste either before or after the revolution. He contends that the idea of caste is not based on the separation of labour in any way. The employees are divided up into various distinct teams. A social group is a damaging entity, both from a financial and an organisational perspective. He asks that the Hindus eradicate the social group that poses such a significant threat to communal peace and establish a new group mandate that is founded on the principles of freedom, equality and fraternity in accordance with the ideals of democracy. Marriages between people of different castes are one of the potential answers that he proposes. However, he is certain that belief in the Shastras is the primary factor responsible for the persistence of castes. In light of this, he proposes to that every man and woman to be free from the thralldom of the Shastras and clear their brains of the harmful concepts predicated on the Shastras. Then they will eat together and



marry one other. Reason, not the barbaric practises that are associated with the caste system, should serve as the foundation for society, in his view.

## II

Dr. B.R. Ambedkar was a remarkable figure in Indian history. He excelled as a scholar and researcher, economist and political scientist, philosopher and philologist, and humanitarian. He analysed India's social, economic, and political system in comparison to that of other countries, and he was the first to realise the need for a democratic system in India. He recognised how drastically different the Indian political and economic structure was from that of other countries after making such a comparison. As chairman of the drafting committee, he did everything in his power to create a great democratic constitution for India. He realised that the needs and problems of Indians could be addressed by instituting a democratic system in the country. He fought for decades to reorganise India's social order in accordance with the most progressive and compassionate ideals. He pioneered the idea that India may benefit from the western model of democracy. He had several facets to his personality. He was a lawmaker, an expert in Indian law, a philosopher, an anthropological, a historian, an orator, a writer, an economist, and a constitutionalist with international renown.

He worked hard for gender sensitization for the establishment of equality of opportunity in Indian social system. The term "women empowerment" refers to the process by which women acquire more "power" in their personal lives and in the lives of their families, communities, societies, and nations by gaining access to and control over economic and political institutions. Gender sensitization includes the abolition of discrimination based on gender. The women of the certain classes in our society have it quite rough. The opinions of Ambedkar on women's emancipation and the fundamental rights guaranteed by the constitution are in focus in this paper. Women had held a high status in ancient India but they were reduced to simple objects of pleasure and used throughout time. They were stripped of their humanity and their very sense of themselves. The notion of empowerment may be thought of in many different ways. The term "women empowerment" refers to a process by which women gain "power" by increasing their access to and influence over economic, political, and social institutions at the individual, group, community, and national levels. "Empowerment is moving from a position of imposed powerlessness to one of power," states the Government of India's Country Report. However, women in this country have always been seen as little more than property. Her social



standing was lower than that of average humans. There is nothing she can do about it. She is unable to act on her own volition or even move. She has been branded in Hindu shastras the same way that animals or pleasure objects are.

Dr. Ambedkar, who places great stock in the uniqueness of each person, also recognises democracy as a valid worldview and thinks of political change as a viable strategy. He used to argue that guaranteeing certain rights in the Constitution does not strengthen the basis of democracy. The concept of morality in society has always been central to his conception of democratic system but their importance has grown in the modern era. Since tension in politics is so high now that the moral principles no longer apply. While campaigns on political morality and socialism are common among political parties, once in power, parties seldom follow through on their promises. India's constitutional architect, thinker, and social reformer Dr. Bhimrao Ambedkar was born in Mhow, Madhya Pradesh, on April 14, 1891, and died on December 6, 1956. His parents, Ramji Maloji Sakpal and Bhimabai Ramji Sakpal, had unique names. He was his parents' fourteenth child. Dr. Bhimrao Ramji Ambedkar had a brilliant legal mind. He was the primary architect of the Indian Revolution in addition to being a Bahujan political leader and a Buddhist revivalist. Most people refer to him by his nickname, Babasaheb. A member of a low-class untouchable family, he entered the world with little advantages. Being born into a social outcast household doomed him to a lifetime of suffering. Babasaheb Ambedkar devoted his entire life to fighting against the Chaturvarna system of Hinduism and the pervasive caste structure in Indian culture.

Dr. B.R. Ambedkar was widely recognised as a genius due to his many accomplishments as a radical, philosopher, thinker, jurist (par excellence), social activist, creative writer, and critic. But because of his untouchable status from birth, Indian culture as a whole never gave his ideas the consideration they deserved. His life's work centred on remaking society in the image of modern democratic ideals like freedom, equality, and brotherhood. He had worked earnestly to provide the solid groundwork for establishing a Uniform Civil Code for Hindus and other communities. Ultimately, he thought, women's liberation would be realised when they felt safe and fulfilled. Success in advancing women's rights throughout the world should model Dr. B.R. Ambedkar's approach. He actively advocated for family planning and fought against the devdasi system and child marriage. To help reduce the number of births, he advocated strongly for female family planning laws in the Bombay Legislative Assembly. He spared no effort in





fostering the growth of women traditionally linked with criminal activity, such as prostitution. Dr. Bhim Rao Ambedkar believed that women were the ones who suffered the most under the autocratic and caste-based rigid social hierarchy of the time. In today's society, women are trapped in a never-ending cycle of self-doubt, male dominance, ignorance of their rights, and lack of say in important matters. He made important contributions to Hindu family law and pushed for the inclusion of several protections for women in Indian Constitution. He fought to get the concept of women's rights included into both the political lexicon and the Indian Constitution. He raised awareness among impoverished, illiterate women and inspired them to fight prejudice and unfair treatment. Dr. Ambedkar passes laws giving women equal rights and liberties, freeing them from traditional forms of slavery. This paper aims to examine Dr. Ambedkar's perspective on the plight of women in pre- and post-independent India, as well as his role in empowering and emancipating not only Dalit women but other sections of the society through various constitutional safeguards. His slogan, "Educate, organise, and agitate," served as a rallying cry for women's participation in the freedom movement.

### Conclusion

Although Dr. Ambedkar's vision has not been entirely realised, there has been significant progress made in the social landscape of India. It is not at all like the old civilization rather there has been a significant amount of progress made in the society. The view of him in India is gradually coming closer to being realised. In the twenty first century, our country is experiencing the inequality, injustice, economic backwardness, and other problems that are mostly driven by the caste prejudice and caste violence that occurs among the different castes.

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