

## **Sociological Contribution of Dr. B. R. Ambedkar to the Modern India**

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### **Abstract**

*Dr. B. R. Ambedkar was a great nationalist, social thinker, political reformer, philosophical writer with progressive ideas. He stood for all political, social and cultural actions which increased the reason of human development and happiness. He was the soul for the constitution of India. He crusaded for the betterment of the exploited and depressed classes. He stood rare crusading spirit, carving out in this procedure plays important role for himself between the leading architects of modern India. In this process, Dr. Ambedkar emerges not only as a Valliant upholder of the Indian democratic republic, but too captures the outstandingly distinctive place in the Indian Pantheon as an unusual intellectual mass leader who awakened the social conscience of contemporary India.*

**Key words:** *Sociological, Dr. B. R. Ambedkar and India.*

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## **Introduction**

Dr. B.R Ambedkar was among the most outstanding intellectuals of India in the 20th century in the best sense of the word. He was a leading activist and social reformer who gave his life functioning for the upliftment of the Dalits and the socially unwilling class of India. A messiah for the oppressed, he continuously fought for eradication of caste discrimination that had fragmented the Indian society and made it cripple. Born in a socially backward family Dr. Ambedkar was the victim of caste discrimination, inequality and prejudice. However, fighting all odds he attained higher education thus he became the first ever untouchable to attain the same. No sooner after completing his higher studies he launched himself politically fighting for the rights of the depressed class and inequality practiced in the society. He was an advocator of social equality and justice. Academically trained as a jurist he went on to become the first Law Minister of Independent India and the framer or chief architect of the Constitution of India. He laid special emphasis on dignity, unity, freedom, and rights for all citizens as enshrined in the constitution. Dr. Ambedkar advocated democracy in every field social, economic, political. For him social justice meant maximum happiness to the maximum number of people.

## **Methodology**

The present study on A study of the contribution of Dr. B. R. Ambedkar in Modern India is based on historical method. This research is based on a primary and secondary sources data that are available. Dr. B. R. Ambedkar s publications, What Congress and Gandhi have done to untouchables (1945), Federation versus Freedom (1939), The problem of Rupee: Its origin and its solution (1925), Annihilation of Caste (1936), Castes in India: Their Genesis, Mechanism and Development (1918), Who were the Shudras (1946), The Untouchables: Who were they and why they became Untouchables (1948) and varied collection of secondary sources for the study were also consulted.

## **Objectives of the Study:**

1. To know the revolutionary work of Dr. B. R. Ambedkar as the social reformer of modern India.
2. To highlight his role against casteism and for human dignity in India.
3. To assess his Contribution as nation builder, an architect of Indian constitution and as an eminent economist and social to Modern India.

### **Dr. B. R. Ambedkar as a Social Reformer**

Dr. Ambedkar believed in peaceful methods of social change. He was supported to constitutional lines in the evolutionary process of social transformation. He thought the factors like law and order which are indispensable for social life. He also strives to sustain institutions that will make better social order. He was opposite to the aggressive method in communal change for it obstruction the composure and create chaos. He had no faith in anarchy methods. A welfare state of all cannot be developed on the grounds of terror force and brutal methods. According to him violent method to a peaceable culture is not only inappropriate but too irrational and immoral. He was a true Renaissance man, a person who excelled in many different areas of inquiry. Though he was hated by conventional Hindus and labeled as a demolisher of Hinduism historians now realize the crucial role Dr. Ambedkar played in recognizing Hindu society. Far from being a traitor he played an important role in revitalizing Hinduism reviving it by challenging everything that was unjust and unfair within it. In fact he brought about a renaissance of Hinduism by provoking the Hindus to rethink some of the basic tenets of their religion. Dr. Ambedkar had a great faith in social reformers to create public opinion for against of the gross inequalities in the society. He urged them to found organizations to deal with urgent cases of discrimination. The organizations should deal the powerful section of society to give a chance to the oppressed and depressed classes to work in different sectors.

The Hindu society should give a space to depressed sections by employing them in their various sectors suited to the capacities of applicants. According to him, social change and social justice are indeed critical to the egalitarianism that any democracy must aspire to. As a social democrat Dr. Ambedkar worried on a much broader view of steady rebuilding of country with comprehensive expansion and cultural integration in the Nation without caste discrimination. As the major architect of the Indian constitution Dr. Ambedkar constructed the safeguards for establishing a more equitable society to millions of oppressed and depressed classes. He was strongly believed that political institutions were responsible for reforming the existing social institutions by using legislative force to yield the results. Political institutions will survive only when they actively work for social reformation. Dr. Ambedkar was a freedom fighter of the truest kind, not merely dreaming of setting India free from British rule, but of transforming India into a country where freedom holds meaning for everyone. While Mahatma Gandhi led fellow Indians in a struggle against discrimination in South Africa Dr. Ambedkar led a battle too against prejudice within

his own country. By securing equality for his community he was creating a more equal world for us all.

### **Struggle Against Caste System**

Dr. B. R. Ambedkar's birth in an 'untouchable' community made him undergo humiliating experiences. In those days untouchability was deeply entrenched in the minds of the caste Hindus. Dr. Ambedkar fought the caste-ridden unjust society on all fronts- social, religious, political and economic. His encounter with casteism and untouchability opened a new course in the social reform movement in India. Unlike the earlier reformers who limited the cause of social progress and welfare within a general frame of reference Dr. Ambedkar concentrated his power and resources on the cause of liberation of a particular section the Dalits. Dr. Ambedkar's ideological conflict with the Hindu social order and casteism developed into direct action in March 1924 when a meeting of the untouchables was convened at the Damodar Hall Bombay.

The foundation of "BahishkritHitakariniSabha" set a concrete platform to represent the grievances of the depressed classes. During the early phase of his movement Dr. Ambedkar demanded equal rights particularly social and religious, for the Dalits. But later the association set importance extra on the political rights of the depressed classes. Dr. Ambedkar no more fought within the fabric of Hinduism. While the congress boycotted the Simon Commission he did not hesitate to tender evidence before it on behalf of the Dalits. He felt that it was his duty to promote their interests by demanding separate electorates. On this matter he had to confront with Gandhiji in the Second Round Table Conference.

Dr. B. R. Ambedkar formed the Independent Labour Party (ILP) to promote the cause of the depressed classes. When under the Government of India Act 1935, election to the provincial legislatures was declared; his party contested the election in seventeen seats in the Bombay Presidency and won fifteen. However, congress formed the government and Ambedkar joined the opposition. A notable achievement of his party in the legislature was the introduction of the bill for abolition of MaharWatan and Khoti. The bill was aimed at liquidating the feudal land tenure system that prevailed in the Konkan region. As a member of the constituent assembly and as chairman of the Draft Committee of Indian Constitution Dr. Ambedkar did his best to safeguard the interests of the depressed classes. The constitution established a uniform or single system of citizenship law for the country. It outlawed the stigma of untouchability and prohibited discrimination on the ground of religion, caste, race

and sex. There are provisions in the Constitution for protecting the political rights of the depressed sections of the society.

### **Dr. B. R. Ambedkar as an Eminent Economist**

Dr. B. R. Ambedkar work in economics is noteworthy. His views deals with public finance and agriculture are landmark in the economics. Prof. A. K. Sen has also said “Ambedkar is my Father in Economics”. He is factual celebrated champion of the disadvantaged. He deserve additional than what he has achieve today. His contribution in the field of economics is splendid and will be remembered forever..! Ambedkar said Economy in public expenditure does not simply mean a low level of public spending, but it is the clever use of finances so that every paisa fetches the most benefit. Those in charge of public funds must strive to evaluate alternative methods of achieving the objectives and see to it that leakages do not occur. Ambedkar’s commitment was internal stability and he was convinced that only an automatic system based on gold standard with gold currency could achieve this desirable end. He was of view that governments should spend the resources garnered from the public not only as per rules, laws and regulations, but also to see that “faithfulness wisdom and economy”.

Overruling in a conversation in the Bombay Legislative Council on October 10, 1927 Dr. Ambedkar argued that the solution to the agrarian question lies not in increasing the size of farms but in having concentrated cultivation that is employing additional capital and more labour on the farms such as we have. Further on he says: “The better method is to begin cooperative agriculture and to compel owner of little flooring to join in cultivation”. Thus Dr. Ambedkar thought on public finance and agriculture has vital relevance and still applicable in current situation of India. In command to improve output of agriculture sector, government is needed to take measures on the basis of Dr. Ambedkar’s consideration. In his work ‘State and Minorities’ he suggested to bring all the key and basic industries as well as agriculture and insurances beneath the manager of State monopoly. He also postulated that the State should divide the acquired agricultural land into farms of standard sizes and let these out to farmers without any consideration of caste and creed.

The worth of his conclusion is considerable exactly since his analysis was based on sound empirical and historical foundations. Key industries shall be down and run by the state. Basic but non-key industries shall be owned by the condition and run by the state or by corporation recognized by it. Agriculture shall be a state industry and be organized by the state taking over all land and letting it out for

cultivation in suitable standard sizes to residents of villages; these shall be cultivated as group farms by groups of families. He also stresses the need for industrialization so as to shift extra labour from agriculture to previous creative occupation, accompanied by large capital investments in agriculture to raise yields. He sees an extremely important role for the state in such transformation of agriculture and advocates the nationalization of land and the leasing out of land to groups of cultivators, who are to be confident to form cooperatives in order to promote agriculture. He was a believer in state socialism which he upheld as essential for the rapid industrialization of India.

#### **Dr. B. R. Ambedkar as a Nation Builder**

He was outspoken about his ideas of nation building. He possessed great foresight and his warnings about the future of India ring so true today. In a speech before the constituent assembly he cautioned his fellow legislators against the use of non-constitutional methods of protest, such as civil disobedience and Satyagraha because they were essentially anarchic in nature. He rallied against the Indian tendency to engage in hero worship. He was afraid that the people of India would lay their liberation at the feet of someone they worshipped or entrust them with extraordinary limitless powers. He also underlined the importance of creating not just a political democracy but also a social and economic one. Dr. Ambedkar's Ph.D thesis was inspired to set up for the Finance Commission of India and his works helped a lot in framing guidelines for the RBI Act 1934. He was one of the founders of Employment Exchanges in our country. He played a vital role in establishment of the National Power Grid System Central Water Irrigation, Navigation Commission, Damodar valley project, Hirakud project and Some river project.

#### **Dr. B. R. Ambedkar as an Architect to Indian Constitution**

Dr. B. R. Ambedkar's drafting of the Indian Constitution has facilitated the abolition of untouchability and the prohibition of all forms of discriminations based on sex, religion, caste etc. Owing to the entire exceptional offerings Dr. B.R. Ambedkar can be truly entitled as the Principal architect of the Indian Constitution. However, it is an undeniable truth that Dr. Ambedkar's vision of the construction of a democratic social arrangement still remains unfulfilled. Various countries all over the world have followed the Indian Constitution. Dr. Ambedkar had imprinted his mark of endowment and vision in drafting Indian Constitution. His statesman qualities can easily be visible each and every article of Indian Constitution. Ambedkar preferred the parliamentary system in England than the Presidential System in America. Dr. B. R. 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. He strongly supported for federal system. He said the draft constitution is federal constitution is a much as it establishes what may be called Dual polity. This Dual polity under the proposed constitution will consist of the union at the centre and the states at the periphery each endowed with Sovereign powers to be exercised in the field assigned to them respectively by the constitution. The draft constitution can be both unitary as well as federal according to the requirements of time and circumstances. In normal times, it is framed to work as a federal system. But in times of war it is so designed as to make it work as though it was a unitary system". Dr. Ambedkar supported the minority's rights that It is wrong for the majority do deny the existence of minorities. It is equally wrong for the minorities to perpetuate themselves.

A solution must be found which will serve a double purpose. It must recognize the existence of the minorities to start with. It must also be such that it will enable majorities and minorities to merge somebody into one. The solution proposed by the constituent assembly is to be welcomed because it is a solution which serves this twofold purpose. On the criticisms of The Directive Principles of state of policy Dr. Ambedkar clarified as whoever captures power will not be free to do what he likes with it. In the exercise of it he will have to respect these instruments of instructions which are called Directive Principles. He cannot ignore them. He may not have to answer for their breach in a court of Law. But he will certainly have to answer for them before the electorate at election time.

Dr. Ambedkar stated about Article 32 that "It I was asked to name any particular article in this as the most important an article without which the constitution would be a nullity I would not refer to any other article except this one. It is the very soul of the constitution and heart of it". Dr. Ambedkar said about independent Election Commission that "the greatest safeguard for purity of elections for fairness in elections was to take away the matter from the hands of the executive authority and to hand it over to some independent authority". He remarked about the constitution as "It is workable it is flexible and it is strong enough to hold the country together both in

peace time and in war time. Indeed, if I may so if things go wrong under the new constitution the reason will not be that we had a bad constitution what we will have to say is that man is vile”.

### **Conclusion**

Dr. B.R.Ambedkar was a multifaceted personality. His public service started during the second decade of twentieth century. He belonged to the category of politician putting their service to humanity before themselves. Dr. Ambedkar’s was a short life and yet a most extraordinary one. He rose up from dust, from being treated worse than an animal to becoming the father of the Indian Constitution. A genuine emancipator of Dalits a great National leader and patriot, a great author, a great educationalist, a great political philosopher, a great religious guide and above all a great humanist without any parallel among his contemporary.

All these facets of Ambedkar’s personality had strong humanist underpinnings. Dr B.R.Ambedkar was in fact a designer of a nation and a universal leader instead of just a Dalit leader or leader of the backward classes. It’s just because efforts of Dr. B.R. Ambedkar we are pleased with the principles of social justice. Babasaheb is the individual who with his efforts had build India in her early years. They fought for the independence of India and then strived to build India of their dreams. It is only regrettable that the press in the past as well as the contemporary has projected Dr. Ambedkar mainly as a great social rebel and a bitter critic of the Hindu religion. Critics of Dr. Ambedkar have ignored his basic humanistic instincts and strong humanitarian convictions behind his every act or speech throughout his life. Thus we conclude Dr. Ambedkar was one of the foremost makers of Modern India.

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