

# Dr. B.R. Ambedkar's Vision of Indian Polity: Equality, Justice, and Social Transformation

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[www.ijrah.com](http://www.ijrah.com) || Vol. 2 No. 3 (2022): May Issue

Date of Submission: 03-05-2022

Date of Acceptance: 11-05-2022

Date of Publication: 31-05-2022

## ABSTRACT

Dr. B. R. Ambedkar, a well-known social activist as well as distinguished philosopher, was genuinely worried regarding the situation of the marginalised at the start of his distinguished career. He spent his whole life working to improve social and economic circumstances. Ambedkar's transformative vision directs individual's efforts as assists with renegotiating issues, particularly the collapse of modern political thought. Ambedkar became well-known as a key strategic philosopher throughout today's society following the rise of the dalit struggle. He rose to prominence in India's sociopolitical environment during the 1920s. With terms of political, economic, social or religious views, he was crucial to the improvement of the least rung of so-called indestructible Indian community. Furthermore, he was a brilliant sociologist, economist, judicial analyst, educationist, author, legislator, advocate, or rights-based activist. He was an iconoclast as well as researcher who successfully organised, emancipated, or united the uneducated Indians opposing all forms of societal and political tyranny. This investigation captures Ambedkar's views on politics.

**Keywords-** Equality, Justice, Social Transformation, Constitution.

## I. INTRODUCTION

Ambedkar was a prominent social theorist throughout the Dalit Movement. Such multifaceted leaders consistently adhere to several standards as well as realms with his worldview. Ambiguity or disagreements were prevalent among researchers or investigators primarily a result of numerous or conflicting conceptual examinations of Ambedkar's ideology. The societal context of academics but their subjectivity positions are important factors in how Ambedkar evaluates intellectuals, as more often than not, academics' ideas cause him to respond in a very forceful as well as demeaning way<sup>[1]</sup>.

Despite having a significant influence on Indian governance throughout the period of nationalism up to the 1980s, his initiatives have not been the subject of any insightful academic debate. All of his theoretical and sociological scientific attempts as well as contributions have either been disregarded or neglected. Dr. Ambedkar

is not cited in any one of the intellectual writings or statements in contemporary India. The dearth of Bhim has to be taken into account while analysing other underlying ideology for modern Indian philosophers. He has been thrust into the limelight by the underprivileged Indian community's ordinary people, which is rather interesting. This assertion that there would be no large hamlet throughout around the world lacking the Ambedkar monument was not hyperbole.

He is the most well-known symbol of contemporary India. The conservative with revolutionary governmental as well as intellectual groups had been forced the look at Ambedkar owing of the conceptual connection between the masses/Dalit with Ambedkar<sup>[2]</sup>. The Ambedkar holiday affirms that the Indigenous Democratic State does not affect most of this nation although the marginalised communities are making their voices heard. In another word, Ambedkar's thought is an effort to advance the concepts of the social regeneration of Indian society.

### 1.1 Political Philosophy of Ambedkar

*"Political democracy cannot last unless there lies at the base of it social democracy. What does social democracy mean? It means a way of life which recognises liberty, equality and fraternity as the principles of life."-B. R. Ambedkar*

Ambedkar was affected by a lot of the prevalent ideologies of politics of the day. His political ideas were influenced by the three major social ideologies: left, right, or revolutionary. He has escaped both of these customs, and that is what makes him unique. He was strongly influenced by the pragmatic American philosopher John Dewey as well as his instructor. Fabian's perspective was significantly influenced by Edwin R. A. Seligman. Although Ambedkar is unable to be considered as being the Conservative, Ambedkar additionally referenced Edmund Burke, a British Conservative intellectual. Ambedkar's worldview is primarily religious as well as moral. He conducted a thorough or unequalled study of Indian spiritual systems or concepts<sup>[3]</sup>. Ambedkar developed social notions like as liberty, equal treatment, state, with advantages, all by which depended on his comprehension of Indian culture with the righteous actions of its governing bodies. He criticises the system of caste, which has an impact on every element of an individual's life including the Indian community in its entirety. It describes in further detail how the individual is connected to the community as well as how other social forces limit the citizen's freedom. He opposes the oppressive social structure of Hinduism as well as is in favour of democracy. He challenged the social that psychological foundations of India while offering underprivileged people a fresh perspective on existence. He took a rational method. Logic is mentioned in both his works and lectures. Ambedkar used an approach that is both highly empirical and unconventional. He was impacted by modernity's presumptions. He has education in several areas, including philosophy anthropology, community, government, or Indian ancestry. Ambedkar identifies a number of intellectuals throughout various works as being influential. His philosophy emphasises the idea of culture. The idea that culture is made up of its inhabitants is absurd since groupings make up civilization rather often. Although it might be overstated to say that there is class strife, it is true that there are such communities. A person remains a part of the social research<sup>[4]</sup>. Caste is confined in a class. The Brahmins invented caste, which later extended to other subservient tribes. Caste is both a polygamous or a governmental unit. He promoted a religious environment that adhered to his intellectual views. To achieve it was excellent. He had such a great dislike for Hindu society. He is certain as there is no Hindu community. Buddhism has been portrayed as the morality-based ideal. Under the basis of "cause" as well as "morality," he contends, Buddhist has attempted to establish civilization. His idea of the organization is pretty new. He does not support either the socialist perspective or a Hindu conception about that

perfect belonging, which places emphasis on participation throughout the procedure of evolution. He views the community in terms of its ethics or spirituality. They are not instantly qualified for involvement in prevalent relationships. He advanced the idea that society must be created via a moral transformation process that is difficult or painful.

## II. DR. BABASAHEB AMBEDKAR'S VISION OF EQUALITY

In today's democracy environment, inequality is a major social goal. It is a necessary component of equitable society. It serves as an advocate of the downtrodden against unfairness in an effort to change unjust societal norms. It is a supplement to the idea of sovereignty in this regard. As a way to establish equality's correct connection with the concept of independence, it is crucial to comprehend the nature or substance of equality<sup>[5]</sup>. Throughout the beginning of democratic thinking, the issue of disparities between men or women has been a central theme. According to Aristotle, numerous governments experienced insurrection as a result of inequity. The contemporary concept of equality aims to remedy existing disparities substantially which may be shown to be unfair in light of the social awareness at large. The doctrine regarding rights is where the current concept of equal originates. The word "equality" has origins in Latin. It relates to the uniformity of something or someone in terms of number, size, quality, or ranking. It applies or exerts an impact consistently. Put it simply, one item or individual has the same status or position as another. This justification demonstrates that the word "equality" is descriptive. Man possesses the "reason" ability since he is a reasonable creature. All men are equals by design. Of course, all men have comparable physical, sentimental, or mental demands. They should thus get the same privileges as well as care in every organisation. Since providence made everything inequitable, it does, nevertheless, have particular constraints on how it may be applied or enforced. The meaning or significance of independence is increased by equality. To stop one group in society from obtaining unrestricted wealth, influence, or status, the equal treatment principle is used<sup>[6]</sup>. It is merely meant to limit the aspect of "exploitation," preventing other groups throughout society from not receiving their fair portion of these benefits. Additionally, it attempts to broaden the basis of societal advantages lest a noisy few seize control of them or bankrupt the society as a whole. It is clear that equality or freedom is fundamental human values that come from similar origins. Both share the same rationale as well as aim to accomplish the identical societal goal.

The iconic slogan of the French revolution, "equality, liberty, fraternity," could have been used to summarise Dr. Babasaheb Ambedkar's vision for an intriguing societal structure. This ultimate phrase a fraternity has been replaced with the word "community,"

as it conveys the real significance of the last phrase in these gender-conscious certain points. The three most crucial elements of an individual's vision for the twenty-first century are liberty, equality, or solidarity. Following Janata and Bahishkrut Bharatas well as Ambedkar named his final weekly journal Prabuddh Bharat. He aimed to create an equalitarian, free, or brotherly Indian as well as an illuminated, logical as well as scientific nation which would be loyal to its own history as well as connect with the most sophisticated cultures across Europe or elsewhere.

Ambedkar also thought that rather than being just an eternal cycle or procedure for ultimate degradation, the history of humanity is one of growth. He disputed with Marx's definition of the driving force behind the evolution of humanity, using the term "fundamental rights" to refer to the freedoms guaranteed to people by the Constitution or manifested throughout society as basic principles. These essential rights comprise what are referred to as liberties. Economic, social, or intellectual liberties are also part of our basic rights. As far as legislative tools, referred to as "writs," for ensuring the compliance for these liberties and societal responsibilities pertain, the Indian Constitution's section 32 stipulates a clause under which people can apply for remedy over the Every member for our is given identical opportunity including privileges under our Constitution, while certain groups or people, such as women, SCST, OBC, minorities, etc., that have long been oppressed under their honor of religious or caste affiliation, are given specific protections<sup>[7]</sup>. These are the individuals who were denied even the most basic necessities like housing, sustenance, or clothes because of the immorality or narrow thinking of certain religious leaders. The foundation of the democratic system is a federal system that refers to the equitable distribution of authority among different communities. Therefore, the authorities have to offer special protection towards a certain segment in the population so as to equalize the political transfer across the nation.

### **III. AMBEDKAR'S IDEAS ON SOCIAL JUSTICE**

Since it has many different origins or aspects, justice is a highly complicated idea. Considering the confines of the time, location, or conditions they lived in, it had been looked at by a variety of individuals from a variety of perspectives. Among the dimensions of classical fairness notion is societal idea of social justice, which refers to the structuring of community in accordance with the ideals of liberty, equality, or solidarity. In order to establish such humane social circumstances that enable the free or equitable growth across all individuals, it places a higher focus on the principles of equality, including interpersonal or monetary, as well as brotherhood. As a result, in order to place certain segments of this community who were

denied specific principles for an extended period on an equitable basis with other categories that society, the idea of social equity occasionally calls for privileged or disparate care.

The freedom, equal rights, or fraternity of all people are central to Ambedkar's vision of equitable society. He advocated for a societal structure built on proper interactions between men in all aspects of life. As a philosopher or rationalist, he disapproved of any kind of discrimination, insincerity, or exploitation of people committed in the context of faith<sup>[8]</sup>. He advocated for an ideology that may be practised in all eras, across all nations, as well as various ethnicities since it is founded on fundamental ethical values. It has to make sense or be founded on the fundamental principles of equality, fraternity, or liberty. He believed that the hierarchy of castes to be the biggest perversion of Hinduism. Ambedkar believes that the varna system, which also gave rise to the distinction between castes or untouchables, constitutes the fundamental source for every inequity.

Ambedkar advocated for a societal structure whereby a person's rank is determined by their achievements or merits rather than by the circumstances of their birth. He supported the concept of special consideration for the nations socially as well as economically marginalised citizens. The majority of sections within an Indian Constitution, which was created during his presidency, require the government to provide equality, fraternity, or freedom to all of its people as well as socioeconomic or political equitable treatment. Additionally, it includes an array of clauses that promise the oppressed individuals in many fields special consideration<sup>[9]</sup>. The Indian Constitution's Article 17 proclaims untouchability to be a thing of the past. Ambedkar said, "I have completed my work; I wish there should be a sunrise even tomorrow," in this statement earlier the Constituent Assembly in support against the ratification concerning the Constitution. Although the current India enjoys freedom of speech, it still needs to set the stage for social and economic independence.

### **IV. THE CAST ASSAULT**

The main obstacle facing Ambedkar was the hierarchy of castes. Because of the social class, Hindu community has stagnated. Given the structure of castes in Hindu civilisation, outsiders are not often accepted. Difficulties with integrating over time result from this weakness. Hindu culture does not satisfy the requirements for homogeneity regardless of themselves. It's merely a combination of many clans. Hierarchy prevents a sense of national identity from growing. The ideology of caste primarily prejudices towards those from lower castes. It hinders the advancement of the lower classes. Castes below are viewed with disdain. As a consequence, the spirits of the lower social strata have declined, so they are now demoralized<sup>[10]</sup>. Particularly the the underprivileged are often the victims of oppression; they are deprived

access to an academic achievement, decent employment, or respect for humanity. The classification structure has completely stripped them of their humanity. The tremendous inequalities or cruelty of the social order of caste are exemplified by the concept of a single person's contact could infect others. As a consequence, the struggle to eradicate inequality is also a struggle for equality or the protection of human rights.

## V. UNTOUCHABILITY AND CAST ORIGIN

The concept of hierarchy caste or the practises of inaccessibility are sanctioned in religious texts. Hindus commonly considered individuals who come from their outcast community to be of non-Aryan heritage, of low descent, incapable, etc. Ambedkar wanted to remove these illusions while offering the the underprivileged self-respect. In order to do that, he thoroughly researched ancient Hindu civilisation as the Holy Scriptures. Throughout his writings "Who Were the Shudras?" and "The Untouchables," he dispelled a number of fallacies about being considered untouchable. He made an effort to use analysis or critical thinking to demonstrate the causes of untouchability. According to him, there were once just three Varnas: Brahmins, Kshatriyas, or Vaishyas<sup>[11]</sup>. The Kshatriya Varna was home to a strong clan known as the Shudras. The Shudras were demoted to Kshatriya position was a result like a conflict involving the Brahmins, which deprived people the privileges of Upnayana, self-denial, or kingship. The Shudras were thus downgraded to Varna 4, last among the remaining three. Ambedkar shows how the Brahmins' dominance of religion or ceremonial caused the clan of Shudras to perish.

The aforementioned demonstrates the Brahmin Varna's tremendous dominance in ancient civilization. Brahman dominance also served as a contributing factor to untouchables. precisely a consequence of the conflict between Brahminism as well as Buddhism, untouchability was born. Ambedkar said that non-Aryans were not the first those considered untouchable. In fact, he claims that there are many distinct ethnicities represented in Indian society. He provides a sociological refutation for the notion that the the underprivileged belonged to a lesser or defeated species as a consequence. There were a number of unsettled tribes at first. They fought with various groups of nomads. Upon being subdued, the inhabitants of these nomadic groups were dispersed. Such scattered people ultimately forged connections with a variety of enduring communities<sup>[12]</sup>. Despite this, their descendants continued to be regarded as inferior to the existing tribes. The explorers thus became aliens. The subsequent stage of conflict among these outsiders and the affluent tribes was started by the issue of religions as well as meat consumption. In the words of Ambedkar, Brahminism embraced absolute nonviolence, total vegetarianism, with bovine idolatry to counter Buddhism's threat. Buddhists outside of the nation were

fond of eating the flesh of dead creatures like cows. They were condemned by Brahmin-run established communities as they insisted on eating meat. Subsequently, the act of excommunication was supported by holy texts. Untouchability thus evolved into a revered aspect of faith.

## VI. SOCIAL TRANSFORMATION

The advancement of society has consistently been Dr. Ambedkar's top priority. Dr. Ambedkar felt that social or economical concerns ought to wait until equitable conditions had been achieved before being addressed. If political autonomy is stressed, more powerful caste Hindus that are also removed from the lower classes would take over power against foreign overlords. The idea that societal problems would all be solved by growth in the economy, in Ambedkar's opinion, is also erroneous. The Hindus' concept for psychological servitude is called *castepsrn*. They suffer from a lack of empathy as a consequence of it. Therefore, until discrimination based on is completely destroyed, no real transformation can take place.

Reforming social structures was a need for transformational change in modern civilization. Societal transformation had two components: familial change or religious reformation. As a consequence of familial reform, customs including child marriage were abolished. It became essential since it dealt with the self-determination of women<sup>[13]</sup>. Amendments to these legislation governing marriage or separation, for instance, would benefit women having experienced identical tyranny as the untouchables. Ambedkar was an acknowledged opponent of the mistreatment of women in Indian culture. He thought that women had an entitlement to an education as well as should be considered equally to men. He grieved that Religion did not provide women the ability to own belongings. Ambedkar ensured as women had a part of the assets in the Hindu Code Bill Ambedkar actually wrote. He invited women from the destitute group to come out to take part in politically or social initiatives alongside organising those who were untouchable.

## VII. DR. B.R AMBEDKAR EDUCATION

Every learning facility, from elementary schools to college universities, must serve as a force for shift, according to Dr. B.R. Ambedkar. Ambedkar was certain that modern society must prioritise learning as well as use it to raise morally upright people. This essay addresses Ambedkar's philosophical concepts in relation to education. Ambedkar envisioned a system of education as India which educates citizens about individual equality or respect as addition to promoting knowledge as well as adherence to their legal rights<sup>[14]</sup>. He believed that education may motivate those who were enslaved to strive

for justice or an end to the oppression they have endured for a long time

Ambedkar saw that the fundamental factor contributing to the disadvantage of the destitute is a lack of knowledge. He favored humanistic learning over becoming a pupil of the church, school, through the nation because it allows an individual to find themselves as well as ensures independence. He made every attempt to provide equal access to education for all of sovereign India's residents, and as a result, he included particular privileges in the Indian Constitution.

Ambedkar believed that the secret to unlocking the windows of illumination, insight, and understanding was learning. Ambedkar believed that the key to bringing about societal transformation was via education. He thought that education might bring about transformation and promote fairness in community<sup>[15]</sup>. Dr. B.R. Ambedkar did a lot to strengthen this consciousness among the oppressed group, awaken people of their circumstances, or teach them that education was a route to their political in nature, monetary, or social advancement. Among the motto "educate, agitate, or organise," he encouraged minority groups to assimilate with the higher castes in social, economic, as well as political spheres. Additionally, he protected the fundamental right to an education for all segments of Indian community through granting specific rights within Articles 30, or 29 of the Indian Constitution.

### VIII. CONCLUSION

In accordance with equitable treatment as well as respect for humanity, the Indian Constitution upholds Ambedkar's belief that every people are entitled to identical privileges. But it has been noted that throughout time, Ambedkar's views of fairness have not been properly realised. As a result, institutions must spread their knowledge for injustice via community organisations. Ambedkar sought to abolish racial prejudice by writing the Constitution as he worried regarding the overall advancement of the weaker segments of Indian community. Ambedkar's concepts of equitable treatment are still important in modern Indian society because they support constitutional as well as legal approaches of preserving the liberties or integrity of the weaker groups.

According to this manner, Bharat Bhushan Ambedkar's remarkable existence has inspired prospective educators as well as provided fresh material for students. A fresh divine emerged for it, and within the region with shrines, a illumination blazing in its shrine can be observed to people travelling for across the country

as well as throughout the globe. There has emerged an innovative institution of learning, a fresh source for literary inspiration, an entirely novel place of the pilgrimage, even a modern venue for literary.

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