

# THOUGHTS ON SOCIETY AND POLITICS BY AMBEDKAR

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## ABSTRACT

In addition to being a great nationalist, Dr. Ambedkar was also a well-known social thinker and orator, as well as being active in politics and the arts. He was a scholar who examined all of the political, social, economic, and cultural behaviours that contributed to the advancement of human progress. As a live-streaming constitution, India's constitution is his legacy. He fought for the rights of those who had been harmed, discouraged, or otherwise disenfranchised. In this way he became a unique crucifying spirit, launching significant social projects that heralded major societal transformations. Pioneering social principles and ethics are like a pioneering engineer. Ambedkar laid the foundation for the Fair Indian Republic. It is clear that he had a significant impact in shaping the future of Indian culture.

**Keywords:** Ambedkar, Contribution towards Indian Society, approach, social justice

### . Introduction

Dr. B. B. R. Ambedkar (Bhimrao Ramji Ambedkar) was born into an uncomfortable Mahar family. As an educator, lecturer, rationalist and visionary he earned many more awards than he could have ever dreamed of before. His initial education came from the areas where the untouchables were spoken openly; in sanctuaries, love and sharing were strictly forbidden. The patrons of the society, the high-caste individuals, abused the low-caste people. Only the so-called "high-class elite" were allowed to utilise the ponds and springs, which meant that individuals like Ambedkar had no access to them (Dey, 2019). For additional study, he enrolled in the London School of Economics. A brilliant legal mind and a warrior's heart were born once he returned from India with his findings. As a self-sufficient individual, he has missed all of the chances he has had to reach his goal. For him, Buddhist teachings were a way to break through the barriers of class, ethnicity, and religion in society. 'The Buddha and His Dhamma' was also written by him.

Untouchability activists might look to Dr. Ambedkar as a lone saviour in their fight. It wasn't only just what he heard or saw, but he had personal experiences of untouchability as well. To him, the untouchability of Hindus was like gold: "The untouchables were obliged to be bonded sweepers, withholding schooling and frequently disallowed property (Singh, 2019)." Uncontrollable economic exploitation was possible because of the economic structure of untouchability. As a result, there was no objective public sentiment against it, and no impartial regulatory machinery to limit it. In the face of severe failure, Dr. Ambedkar symbolised the fight against untouchability and terror sadness as a symbol (Bargi, 2022). Self-help, self-improvement, and self-assertion alone, he informed the despondent class, will help them break their bonds. Slavery and compassion were the subject matter of countless essays and journals that he published.

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

- Explanatory voice against Gandhi's mysticism as a founding father of the Indian constitution
- A true appreciation for the potential that urban areas provide for economic development. It wasn't like Gandhi and Vivekananda's self-reproach over India's long-dead "human development."
- An effective reform metric is the language's proficiency.

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

Dr. Ambedkar's approach to social justice was gradual. As an advocate for structural reforms to equality and democracy, he believed in the power of the press, but he didn't believe in misuse. Even though he published periodicals such Mook Nayak, Janata, and Samata, his work went mainly unnoticed. The unconventional and gradual thoughts that were presented within. Ambedkar deserves a lot of credit if the constitution prohibits the social ill of untouchability. Ambedkar's greatest achievement was to provide hope to the country's downtrodden population. He was responsible with bringing all of the castes that were considered "untouchable" under the umbrella of one SC (Tundawala, 2021). If Ambedkar hadn't pushed for distinct reservations for SCs and STs in education and the public sector at the federal and state levels, their predicament would still be as bad as it was before. Indian politicians, legislators, members of the Indian Administrative Service (IAS), academics and physicians, and members of the Indian Police Service (IPS) have all been brought together by Ambedkar on several occasions (IPS). Reserves and grants given to the SCs and STs were used to boost the level of advanced classes in the disciplines of education, economics, and society by providing more resources to those groups. Legislative requirements to ensure equal treatment for all groups have finally been made clear (Stroud, 2022). As a result, several plans and efforts for the country's genuine growth and as a measure of development were put in place. We can't whine about social justice and dismiss the problem at the same time. For decades, the caste system and blind religions have not erased racial inequities and untouchability in the Indian society (Panyamanee, 2022). Several recent examples of caste massacres might be cited as examples of uncommon incidents. Sanjay Jadhav, his wife, and their kid Sunil, a Dalit, were recently assassinated in a horrifying tragedy. A Pathardi field in the Ahmadnagar district of Maharashtra was used to scrape their amputated limbs one night in October 2014. On May 27, 2014, two young Dalit females from the Badaun district's Katra hamlet, Uttar Pradesh, reportedly committed gang rape and murder. It was widely covered in both Indian and international media outlets. After a thorough inquiry, the Central Investigation Bureau (CBI) concluded that no gang rape happened and the culprits were released. The girls were attacked and strangled to death while still alive, according to a previous post-mortem study (Pritha, 2014). The family of the missing girls and some activists rejected the findings of the CBI investigation in order to avoid international shame and acknowledgement of the status of law and order in Pakistan (Raj, 2020). These are only a few examples from a much larger collection. Social and economic inequalities have become increasingly prominent in Ambedkar's liberated India after he left. On the one hand, the skyscrapers and 5-star hotels in the cities leave behind dirty sewers, mud-strewn regions, and cottages that speak of a life worse than that of animals. As a result, a community established on equity appears to be an impossible dream.

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

He wanted women to be more involved in every aspect of their lives, especially in the arena of politics. As a politician in colonial India, Ambedkar was one of the first to stand out for the rights of workers.

"I measure the progress of a community by the degree of progress which women have achieved" — Babasaheb Ambedkar. In the early twentieth century, when India was beset by political unrest, Ambedkar's worldview reflected this (Sirswal, 2017). A society where women's rights were basic and equal was a vision he had for the future of India.

In terms of women's emancipation, how much of Ambedkar do we remember? What was he known for that was not well known? Exactly how he ensured that the constitution would present a bold vision for women's freedom is not well known (Koli, *et al.* 2018). In order to safeguard the rights of women, he proposed a number of measures. Human rights and the empowerment of women in the West have benefited greatly from Ambedkar's early work while he was a student in London and New York. Ambedkar, as the first elected Indian Law Minister and head of the Constitution-drafting committee, had a significant impact on the country's legislative system. As an elected imperial government member who championed the cause of women's equality before independence, Ambedkar had a significant impact.

The Hindu Code Bill, which Ambedkar had presented as an independent Indian Law Minister, reveals his vision for gender equality and his firm opposition to the caste system. Regulations to control Hindu communities were even provided by the British Raj, who favoured self-regulation in the Hindu community. Gender issues were only addressed by Ambedkar in the Hindu Code Bill, despite the presence of women in the Constituent Assembly (Singh, 2017). Women's right to divorce, the right to have a child, and widows' right to an equitable inheritance have finally been included in the Hindu Code after a long and unjust debate. The caste-specific regressive vocabulary was also removed about the same time. Later, women's demands for share land, involving the Hindu Marriage Act of 1955, were based on this measure.

In addition, Ambedkar assures that the free franchise for adults becomes an integral feature of the republic in the meaning of Constituent Assembly discussions, giving the freedom to vote for women and other ethnic groups (which traditionally had been reserved for the powerful only). Ambedkar argued that the government should and must bear part of the burden of the mother's pregnancy (Sirswal, 2017). According to him, the government's first job is to respond to the people's concerns, and he determined that "it is in the interests of our country that the Mother should have a certain amount of rest throughout the prenatal time." In 1938, workers at the mine and factory received essential safeguards, as well as measures for mothers, children, and working moms. Ambedkar challenged India's long-standing patriarchal domination over women and helped to establish a constitution that was time-tested.

#### **IV. Protest against casteism**

For the first time, Ambedkar did not limit the scope of social progress and welfare to a narrow definition; instead, he focused on the capacity and perspectives of his own community, the Dalits, in order to fight for their liberation. In March 1924, a gathering of the untouchables was convened at Bombay's Damodar Hall, and the foundation of the Bahishkrit Hitakarini Sabha created a firm framework for the suppressed class issues of Ambedkar's mind (Koli, *et al.* 2018). When Ambedkar was a child, he urged that the Dalits be given the same social and strict rights as the rest of the population. As a result of the association, the disenfranchised classes gained further political clout. Ambedkar's battle was no longer with Hinduism itself (Singh, 2017). While the Congress refused to participate in the Simon Committee, he did not hesitate for a moment in order to serve the Dalits. In order to

further their interests, he thought it was his job to demand diverse voters. He had to confront Gandhiji about this issue at the Second Round Table Meeting. It was for the disenfranchised classes that Ambedkar created his Autonomous Labor Party (ALP). A gathering of his supporters challenged the Indian government to move into seventeen seats in Bombay Presidency after the Government of India Act of 1935 announced the transfer of government power to ordinary legislative bodies (Raj, 2020). Even though Ambedkar was a member of the ban, Congress had constituted the administration. The introduction of Mahar Watan and Khoti's nullification bill at his assembly meeting was a spectacular feat. To sell the Konkan region's archaic land-residence system, the bill was introduced.

### **V. Ambedkar as an economist**

Dr. Ambedkar's contributions to Indian finance are notable. For him, it was all about free money. He saw farming as a financial apex. "Ambedkar is my father in economics," said Professor A. K. Sen. He's a hero to the harmed who ought to be honoured. He is entitled to more than he has achieved so far today (Stroud, 2022). "His dedication to financial concerns will be remembered for a long time...!" I don't think economic openness necessarily means a low degree of open expenditure, but rather the sharpest possible focus on pleasure. Those in charge of open subsidies must make an effort to assess alternative methods of reaching their objectives and prevent spillages (Tundawala, 2021). In Ambedkar's role, he was certain that a lone programmed current innovations on the best feasible level with gold cash might attain this desirable aim. Administrations should use public funds in accordance with principles, rules, and norms while also recognising "steadfastness, intellect, and economy," according to him. Debate in the Bombay National Assembly was overruled.

### **VI. Ideological perspective**

He is acclaimed as an Indian idol of the Bahujan ethnic group and a Buddhist renaissance. In the past, it was known as Babasaheb. Among India's most prestigious awards is the Bharat Ratna, the country's highest civilian honour. In the years after India's independence, the position taken by B.R. Ambedkar has shaped the country's social history and its political and civic institutions (Panyamanee, 2022). If it weren't for him, India would have been a very different place. B.R. Ambedkar asserted that one is not born into a certain caste. He eschewed the idea of dominance as it is often understood in our culture (Singh, 2019). In other words, everything is equal. The lofty ideal he espoused. The caste system in India may be viewed from three different perspectives: cultural, anthropological, and sociological. The ideologists, linguists, and stratification sociologists have all taken a different approach to studying caste systems. As a pioneer of his victorious autonomous philosophy, B.R. Ambedkar has extensive knowledge in all areas of human action. He was educated in the field of social sciences (Dey, 2019). He made the assumption that equity was dependent on the growth of the economy and the stability of society. Stability is not necessary for reform, but rather social fairness, according to his beliefs. All of us are changing, as is the law, and this affects everyone in society.

### **VII. Conclusion**

As a genius, Dr. Ambedkar had a wide range of talents. To put his administration's authority ahead of the interests of mankind, he was a lawyer. When it came to his life, it was a short one. He emerged from the ashes, from being treated worse than a monster and became the father of the Indian Constitution. One of the world's greatest humanists of his day, he is a true liberator of the Dalits and a national visionary and a loyalist to his country (Bargi,

2022). Every aspect of Ambedkar's personality was rooted in humanism. As well as a Dalit pioneer or pioneer of retrogressive organisations, he was also an incomprehensible social harmony thinker and a country spokesperson. Babasaheb is the man who, in the early years of his life, built India. The people who fought for India's freedom were determined to see the country come together again afterward. For a long time, Dr. Ambedkar's specialists overlooked his humanistic instincts and strong, beneficial impulses that were underlying each protest or dispute. When it comes to modern Indian culture, Dr. Ambedkar was one of its most influential figures.

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