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Relevance of Dr. Bhimrao Ambedkar in present day

Dr. Prashant Upadhyay

ishekhkar7@gmail.com

R.R.Verma P.G.collage Sarangpur, Sultanpur

ABSTRACT

Dr. Ambedkar also accepts democracy as a way of life, emphasizing on the superiority of the individual, he considers the transformation of power as a means. He used to say that the foundation of democracy is not solidified by giving some constitutional rights. In the concept of his democratic system, 'morality' and 'sociality' have been the two main values, whose relevance increases in the present times. In fact, today the tension in politics has increased so much that the values of political morality have disappeared. Every political party calls for political morality and socialism to make vote bank on its side, but after getting power, they do not implement these principles.

Keyword: Vaishyas, Kshatriyas, Hinduism, Human Society

Dr. Bhimrao Ambedkar (14 April 1891 – 6 December 1956) was born in Mhow, Madhya Pradesh, the architect of India's constitution, thinker and social reformer. His father's name was Ramji Maloji Sakpal and mother's name was Bhimabai Ramji Sakpal. He was the 14th and last child of his parents. Dr. Bhimrao Ramji Ambedkar was a world class jurist. Apart from being a Bahujan political leader and a Buddhist revivalist, he was also the main architect of the Indian Revolution. He is popularly known as Babasaheb. He was born in a poor untouchable family. Being born in an untouchable family, he had to spend his whole life in hellish miseries. Babasaheb Ambedkar spent his whole life in the struggle against the Chaturvarna system of Hinduism and the ubiquitous caste system in Indian society. In Hinduism, human society is classified into four varnas. Which are as follows – Brahmins, Kshatriyas, Vaishyas and Shudras. The Shudras were harassed by people of higher classes than them. Baba Saheb struggled all his life to change this system. Therefore, by adopting Buddhism, he established equality in the society with its egalitarian ideas. He is also credited with starting the Buddhist movement. Since he is the source of inspiration for a very large population of the world, it is appropriate to call him Vishwa Bhushan. Overcoming many social and financial constraints, Ambedkar became one of the first untouchables to receive a college education in India. Ambedkar earned a law degree as well as several doctoral degrees from Columbia University Eyre London School of Economics due to his studies and research in law, economics or political science. Ambedkar returned to his country as a renowned scholar and after that he practiced law for a few years. After this he published some magazines, through which he advocated the political rights and social freedom of the Indian untouchables. Dr. Ambedkar has been given the title of Bodhisattva by Indian Buddhist monks, although he never called himself a Bodhisattva.

Due to his caste, he was facing social resistance for this. Ambedkar and other untouchable children, despite being able to attend school, were segregated in school and were neither given any attention nor assistance by the teachers. They were not allowed to sit inside the classroom, and when thirsty, some upper caste person poured water on their hands from a height, as they were neither allowed to touch the water, nor the water vessel. According to the people, by doing this both the vessel and the water became impure. Usually this work was done by the school peon, in whose absence the boy Ambedkar had to live without water.

Struggle against untouchability: Dr. Ambedkar advocated separate electorates and reservation for Dalits and other religious communities. In 1920, in Bombay, he started the publication of the weekly Mooknayak. The publication soon became popular with readers, when, then, Ambedkar used it to criticize conservative Hindu politicians and the Indian political community's reluctance to fight caste discrimination. To spread education among the downtrodden classes and work for their socio-economic upliftment. In 1926, he became a nominated member of the Bombay Legislative Council. In 1927, Dr. Ambedkar decided to start a massive movement against untouchability. He also fought for the right of untouchables to enter Hindu temples as well as open public resources of drinking water to all the people of the society through public movements and processions. This struggle continues even today.

Relevance in the political field: Dr. Bhimrao Ambedkar is considered one of the modern builders of India. His ideas and principles have always been relevant to Indian politics. In fact, he was an advocate of such a political system, in which the state should give equal political opportunities to all and there should be no discrimination on the basis of religion, caste, color and sex etc. This political philosophy of his emphasizes on the relationship between the individual and the society. He firmly believed that until the economic and social inequalities were not eliminated, the establishment of democracy would not be able to assume its true form. Babasaheb Ambedkar believed that the main reason for India's backwardness is the delay in the change in the land-system. The solution is democratic socialism. Due to which economic efficiency and productivity will increase and the transformation of the rural economy will be possible. In fact, in the absence of social consciousness, democracy becomes self-less. In such a situation, until social democracy is not established, the development of social consciousness is also not possible.

In this way, Dr. Ambedkar also accepts democracy as a way of life, emphasizing on the superiority of the individual, he considers the transformation of power as a means. He used to say that the foundation of democracy is not solidified by giving some constitutional rights. In the concept of his democratic system, 'morality' and 'sociality' have been the two main values, whose relevance increases in the present times. In fact, today the tension in politics has increased so much that the values of political morality have disappeared. Every political party calls for political morality and socialism to make vote bank on its side, but after getting power, they do not implement these principles.

Thoughts on Equality : Dr. Ambedkar was very committed to equality. He believed that the right to equality should be above religion and caste. Providing equal opportunities for development to every individual should be the first and last moral responsibility of any society. If society cannot discharge this responsibility, then it should be changed. They believed that this change in society is not easy, for this many methods have to be adopted. Today, when the world is moving towards modernity on one hand, on the other hand, incidents of inequality are also being seen in the world. There is no doubt that inequality is natural, due to which the person differs from each other in color, form, height and intelligence etc. But the problem is with the inequality created by humans, under which a person of one class, color and caste considers himself superior to others and asserts his authority over the resources. In this context, the Day for the Elimination of Racial Discrimination is celebrated every year by the UNO, which still reveals the inequality prevailing in the society. Keeping in view the seriousness of this situation in India, Article 14 to 18 under the Constitution, while providing for the right to equality, it has been said of equal opportunities. In order to provide equal opportunities to all, a provision of reservation was made for the exploited, downtrodden and downtrodden. Thus Ambedkar's ideas of equality make him relevant not only in the context of India, but also in the context of the world.

Relevance in Economic Sector: Babasaheb Ambedkar had a practical approach towards economic problems. They believed that the main reason for India's backwardness is the delay in the change of land-system, the solution is democratic socialism, which will increase economic efficiency and productivity, and it will be possible to transform the rural economy, the most important feature of their approach to economic problems. It was that he used to condemn laissez-faire and scientific socialism. Even today, problems like poverty, unemployment, wide disparity in income and wealth, illiteracy and unskilled labor etc. are prevalent in the Indian economy. Dr. Ambedkar's important thoughts about the economy can be seen under the following points-

In his work titled *The problem of the rupee :Its origin and its solution*, Dr. Ambedkar examined the development of Indian currency (rupee) as a medium of exchange during 1800 to 1893 and the problem of selection of suitable monetary system. also explained. In today's time, when the Indian economy is facing the problem of currency devaluation and inflation, the results of his research can be important not only in understanding the problems but also in paving the way forward for its solution. can.

Ambedkar gave a clear overview of the Indian agricultural system in his article *Small Holdings in India and their Remedies* published in 1918. He made some important results by critically examining the Indian agricultural system, the relevance of which remains till date. He believed that if agriculture is treated at par with other economic enterprises, then the distinction between big and small holdings will end, which will bring prosperity in the agricultural sector. Another of his research, *The Evolution of Provincial Finance in British India*, remains relevant even today. In this research, he emphasized on a smooth tax system for the development of the country. For this, he gave the idea of making the then government fiscal system independent. Dr. Ambedkar was instrumental in the establishment of economic planning and contemporary economic issues in India and the institutions which were established after independence to strengthen the Indian economy in the long run. When the country will develop rapidly, then agriculture will be the foundation on which the building of modern India will be built, to achieve this goal, Ambedkar advocated taking revolutionary steps for the reorganization of the agricultural sector. Ambedkar was a major advocate of nationalization of cultivable land. Dr. Ambedkar entrusts the state with the responsibility to plan the economic life of the people in such a way that it achieves the highest point of productivity and does not stop a single demand for private industry and also provides for equitable distribution of wealth. Go. State ownership is proposed in the field of agriculture in a planned manner, where farming is done in a collective way and in the field of industries, a modified form of state socialism is also proposed. In this, the system of providing necessary capital for agriculture and industry has been clearly laid on the shoulders of the state.

The research done by Dr. Ambedkar is also suitable for today's time, in the present times all the social and economic problems of the Indian economy like poverty, unemployment, inflation, backwardness, inequality (individual and regional), Indian currency against foreign currencies (Serious discussions related to devaluation of Rupee etc. etc. can be seen in the economic researches of Dr. Ambedkar.

Dr. Ambedkar wanted to establish the Indian economy as a just economy, in which there should be equality, poverty, unemployment and inflation, there is no economic exploitation of the people and there is social justice, in general it may seem that Dr. Ambedkar If only he had made economics his career, he would probably have been one of the ten famous economists of the world of his time.

But Dr. Ambedkar's contribution is more than any economist. Dr. Ambedkar made practical application of the principles and researches of economics in the context of Indian society. Unless there is an application of research, its social utility is doubtful, by radically changing the Indian social system, Dr. Ambedkar realized the objectives of economics in the real sense, this unforgettable contribution of his strong socio-economic sensibility and social Economics are the result of deep thought.

Relevance in Social Sector: Ambedkar's entire life was devoted to the improvement of Indian society. After studying the ancient Indian texts, he also tried to tell that the practice of caste system, caste system and untouchability in the Indian society has arisen due to the distortions that have come in the society over a period of time, and not because of it in the society from the beginning. It was there. The efforts made by him in the social field cannot be forgotten from any point of view in the making of modern India, whose relevance is alive till date. He decided to launch a massive movement against social discrimination. Through public movements and processions, he also struggled to get the untouchables the right to enter the temples, apart from opening the public resources of drinking water to all the people of the society. Thoughts related to women: Dr. Ambedkar was very concerned about the inferior status of women in Indian society. He believed that education was very important for the free and dignified life of women. Ambedkar always strongly supported gender equality. This is the reason that he presented the 'Hindu Code Bill' in the Parliament while being the first law minister of independent India and he made extensive provisions in this bill to make a just system for Hindu women. It is noteworthy that he resigned from the cabinet after his Hindu Code Bill draft was stalled in the Parliament. In this draft, gender equality was talked about in the laws of succession, marriage and economy. In fact, after so many years of independence, these rights have not been implemented on the practical level, while even today women are facing problems like harassment, gender discrimination, violence, unequal pay for equal work, dowry harassment and not getting property rights. are battling.

It is worth noting in this context that recently the question of uniform civil code has been raised again. This was widely opposed, while Babasaheb Ambedkar strongly supported the Uniform Civil Code.

Relevance in education related field: Ambedkar was well aware of the importance of education. In fact, he had to face many humiliating situations in his school life due to being born in a caste considered to be untouchable. He believed that education develops the understanding in a person that he is not different from others, he also has equal rights. He talked about the creation of a state where the entire society is educated. He believed that education only removes a person from superstition, lies and pomp. The aim of education should be to develop a sense of morality and public welfare in the people. The nature of education should be such that along with development it can also contribute to character building.

It is noteworthy that these ideas related to education of Dr. Ambedkar are considered as the ideal form of education system today. The effect of his thoughts is that today in the constitution, caste, geographical and economic inequalities cannot become a hindrance in the spread of education, for this Article 21- of the Fundamental Rights. A provision has been made under the Right to Education, which proves their relevance in the present context.

Relevance in the field of rights: Dr. Ambedkar used to emphasize on rights as well as duties. He believed that the person should not only be aware for the protection of his rights, but should also be striving for it, but we should not forget the truth that along with these rights we also have some duty towards the country. His ideas about rights become more important in the present times. In fact, in the present world, governments provide some fundamental rights to their citizens to get equal opportunities for development, although fundamental rights are also talked about along with fundamental duties.

Relevance in the field of working class: Babasaheb not only strived for the rights of untouchables, women, but also for the reconstruction of the entire society. He did remarkable work for the welfare of the working class. Earlier laborers were made to work for 12-14 hours a day. Due to their efforts, the rule of working eight hours a day was passed. Apart from this, due to his efforts, the Indian Trade Union Act, Industrial Disputes Act and Compensation etc. were also reforms for the workers. It is noteworthy that he inspired the workers to take active participation in politics. Almost most of the current labor laws are made by Babasaheb, which gives life to his ideas.

Thus it can be concluded that Ambedkar's social thought shows great potential for the upliftment of the untouchables, downtrodden and oppressed classes. He wanted to establish an ideal society through his upliftment, in which the elements of equality, liberty and fraternity are the basic principles of society. If these ideas are implemented, then most of the problems of the society like Varna, caste, gender, economic, political and religious aspects can be closely monitored. This means that as long as the downtrodden, the untouchables are not treated sympathetically, Babasaheb's relevance will remain.

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