



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

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ABSTRACT

Dr. B. R. Ambedkar, a renowned social activist and distinguished philosopher, expressed deep concern for the marginalized from the very beginning of his illustrious career. Throughout his entire life, he dedicated himself to enhancing social and economic conditions. Ambedkar's transformative vision guided individuals in addressing and resolving various issues, particularly the breakdown of contemporary political ideologies. As the dalit struggle gained momentum, Ambedkar emerged as a prominent strategic philosopher in today's society. He gained prominence in India's sociopolitical landscape during the 1920s, playing a crucial role in uplifting the most marginalized section of the supposedly unbreakable Indian community in terms of political, economic, social, and religious perspectives. Additionally, he excelled as a sociologist, economist, judicial analyst, educationist, author, legislator, advocate, and rights-based activist. Ambedkar was both a trailblazer and a scholar who effectively organized, liberated, and united uneducated Indians against all forms of societal and political oppression. This analysis delves into Ambedkar's political perspectives.

Keywords- Equality, Justice, Social Transformation, Constitution.

INTRODUCTION

Dr. B. R. Ambedkar, a renowned social activist and distinguished philosopher, expressed deep concern for the marginalized from the very beginning of his illustrious career. Throughout his entire life, he dedicated himself to enhancing social and economic conditions. Ambedkar's transformative vision guided individuals in addressing and resolving various issues, particularly the breakdown of contemporary political ideologies. As the dalit struggle gained momentum, Ambedkar emerged as a prominent strategic philosopher in today's society. He gained prominence in India's sociopolitical landscape during the 1920s, playing a crucial role in uplifting the most marginalized section of the supposedly unbreakable Indian



community in terms of political, economic, social, and religious perspectives. Additionally, he excelled as a sociologist, economist, judicial analyst, educationist, author, legislator, advocate, and rights-based activist. Ambedkar was both a trailblazer and a scholar who effectively organized, liberated, and united uneducated Indians against all forms of societal and political oppression. This analysis delves into Ambedkar's political perspectives.

Ambedkar played a significant role as a social theorist during the Dalit Movement. As a multifaceted leader, he adhered to various standards and realms within his worldview. The ambiguity and disagreements among researchers and investigators regarding Ambedkar's ideology were primarily due to the numerous and conflicting conceptual examinations. The societal context of academics and their subjective positions are important factors in how Ambedkar evaluates intellectuals. Often, academics' ideas provoke forceful and demeaning responses from him. Despite his significant influence on Indian governance until the 1980s, his initiatives have not been subject to insightful academic debates. His theoretical and sociological contributions have been disregarded or neglected. Dr. Ambedkar is not mentioned in any intellectual writings or statements in contemporary India. The absence of Bhim's presence should be considered when analyzing the underlying ideology of modern Indian philosophers. Interestingly, he has gained prominence among the ordinary people of the underprivileged Indian community. The claim that there is no large village in the world without an Ambedkar monument is not an exaggeration. He is the most well-known symbol of contemporary India. The conservative and revolutionary political and intellectual groups have been compelled to acknowledge Ambedkar due to the conceptual connection between the masses/Dalit and Ambedkar. The Ambedkar holiday reinforces the idea that the Indigenous Democratic State does not represent the majority of the nation, while marginalized communities are making their voices heard. In other words, Ambedkar's thoughts strive to advance the concepts of social regeneration in Indian society.

Ambedkar's contributions to social notions such as liberty, equal treatment, and the role of the state were all rooted in his understanding of Indian culture and the actions of its governing bodies. He strongly criticized the caste system, which had a profound impact on every aspect of an individual's life, as well as the Indian community as a whole. He delved into the intricate connections between individuals and their communities, highlighting how other social forces restrict the freedom of citizens. Ambedkar stood against the oppressive



social structure of Hinduism and advocated for democracy. He challenged the deep-rooted psychological foundations of India, offering marginalized individuals a fresh perspective on existence. His approach was rational and logical, evident in both his writings and lectures. Ambedkar adopted an unconventional and highly empirical method, influenced by the assumptions of modernity. His education in various fields, including philosophy, anthropology, community, government, and Indian ancestry, shaped his perspective. Throughout his works, Ambedkar acknowledged the influence of several intellectuals. His philosophy emphasized the notion that culture is not solely defined by its inhabitants, as groups and communities play a significant role in shaping civilization. While it may be an exaggeration to claim that there is constant class strife, it is undeniable that such communities exist. Ambedkar argued that caste is confined within a class, initially invented by the Brahmins and later extended to other subordinate tribes. Caste can be seen as both a social and political unit. He advocated for a religious environment that aligned with his intellectual beliefs, considering it a commendable achievement. Ambedkar held a strong aversion towards Hindu society, firmly asserting that there is no unified Hindu community. He portrayed Buddhism as an ideal based on morality, emphasizing its attempts to establish a civilized society through the principles of "cause" and "morality."

DR. BABASAHEB AMBEDKAR'S PERSPECTIVE ON EQUALITY

In the present democratic society, the issue of inequality holds significant importance. It plays a crucial role in striving for a fair and just society, particularly for the marginalized and oppressed. It complements the concept of sovereignty by establishing a strong connection with the idea of equality. Understanding the essence of equality is essential to ensure its proper integration with the notion of independence.

Throughout the history of democratic thought, the issue of gender disparities has been a central concern. Aristotle, for instance, highlighted how inequity led to uprisings in various governments. In contemporary times, the concept of equality aims to address existing disparities that are deemed unfair in light of societal awareness. The concept of equal rights forms the foundation of this modern understanding. The term "equality" originates from Latin and refers to the uniformity of quantity, size, quality, or rank. It consistently applies and exerts its influence. In simple terms, it implies that one entity or individual holds the same status or position as another.



This rationale demonstrates that the term "equality" is descriptive. As rational beings, humans possess the ability to reason. Therefore, all individuals are inherently equal. They share similar physical, emotional, and mental needs, and as a result, they should receive equal rights and care in all institutions. However, while equality is a fundamental principle, it also has certain limitations in its application and enforcement, as nature itself does not create everything in an equal manner.

Equality enhances the meaning and significance of independence. By employing the principle of equal treatment, it aims to prevent any particular group in society from acquiring unlimited wealth, power, or status. Its purpose is to curb any form of exploitation and ensure that all groups receive their fair share of benefits and opportunities.

Furthermore, it strives to expand the foundation of societal benefits to prevent a small group from taking control of them or causing the society to go bankrupt. It is evident that equality and freedom are fundamental human values that stem from similar origins. Both share the same reasoning and aim to achieve the same societal objective. Dr. Babasaheb Ambedkar's vision for a fascinating societal structure could have been summarized by the iconic slogan of the French Revolution, "equality, liberty, fraternity." However, the term "fraternity" has been replaced with "community" to convey the true meaning of the last phrase in certain gender-conscious contexts. The three most essential components of an individual's vision for the 21st century are liberty, equality, and solidarity. Ambedkar named his final weekly journal Prabuddh Bharat, following Janata and Bahishkrut Bharat. He aimed to create an egalitarian, free, and brotherly India, as well as an enlightened, rational, and scientific nation that would be loyal to its own history and connect with the most advanced cultures across Europe and elsewhere. Ambedkar also believed that the history of humanity is one of progress rather than just an eternal cycle or process of ultimate degradation. He challenged Marx's definition of the driving force behind human evolution, using the term "fundamental rights" to refer to the freedoms guaranteed to people by the Constitution or manifested throughout society as basic principles. These fundamental rights include what are known as liberties. Economic, social, and intellectual liberties are also part of our basic rights. As far as legislative tools, the Indian Constitution's section 32 stipulates a clause under which people can seek redress for the violation of these liberties and societal responsibilities.



Every member of our society is given equal opportunities and privileges under our Constitution.

AMBEDKAR'S VIEWS ON SOCIAL JUSTICE

The concept of justice is a complex one, with various origins and aspects. Throughout history, different individuals have examined and interpreted justice based on their time, location, and circumstances. One dimension of justice, known as social justice, focuses on organizing society in line with the principles of freedom, equality, and solidarity. Its aim is to create a social environment that fosters the fair and equal development of all individuals, emphasizing equality in interpersonal and economic aspects, as well as fostering a sense of brotherhood. In certain cases, achieving social equity may require providing special attention or care to certain segments of the community who have been denied certain rights for an extended period, in order to bring them on par with other societal groups. However, the core of Ambedkar's vision for an equitable society lies in the freedom, equal rights, and fraternity of all individuals. He advocated for a social structure that promotes proper interactions between people in all aspects of life. As a philosopher and rationalist, he strongly opposed any form of discrimination, insincerity, or exploitation based on religious beliefs. Ambedkar's ideology is not limited to a specific era, nation, or ethnicity, as it is rooted in fundamental ethical values. It must be logical and based on the principles of equality, fraternity, and liberty. He considered the caste hierarchy to be the greatest distortion of Hinduism. According to Ambedkar, the varna system, which gave rise to caste divisions and untouchability, is the fundamental source of all inequalities. He advocated for a social structure where an individual's status is determined by their achievements and merits, rather than the circumstances of their birth.

UNTOUCHABILITY

The concept of untouchability and the caste system have their roots in religious texts. In Hinduism, individuals from lower castes or outcast communities are often considered to be of non-Aryan heritage and of low descent. Dr. Ambedkar aimed to challenge these misconceptions and restore dignity to the underprivileged. To achieve this, he extensively studied ancient Hindu civilization and religious scriptures. In his works "Who Were the Shudras?" and "The Untouchables," he debunked several myths surrounding untouchability



and used analytical thinking to explain its causes. According to him, there were originally only three Varnas: Brahmins, Kshatriyas, and Vaishyas. The Shudras, who belonged to the Kshatriya Varna, were demoted due to conflicts with the Brahmins, resulting in the loss of privileges such as Upnayana and kingship. As a result, the Shudras became the lowest among the remaining three Varnas. Ambedkar highlighted how the dominance of the Brahmins in religious and ceremonial matters led to the decline of the Shudra clan. This demonstrates the significant influence of the Brahmins in ancient society, which also contributed to the existence of untouchables. Untouchability, according to Ambedkar, was a consequence of the conflict between Brahminism and Buddhism. He argued that non-Aryans were not the first to be considered untouchable and that Indian society comprised various distinct ethnicities. He provided a sociological explanation to refute the notion that the underprivileged belonged to a lesser or defeated species. Initially, there were numerous unsettled tribes who engaged in conflicts with different nomadic groups. When these tribes were subdued, the nomadic groups were dispersed.

SOCIAL TRANSFORMATION

Dr. Ambedkar has always prioritized the advancement of society. He believed that social and economic issues should not be addressed until equitable conditions have been achieved. If political autonomy is emphasized, more powerful caste Hindus who are removed from the lower classes may take over power against foreign overlords. Ambedkar also believed that the idea that societal problems would be solved by economic growth is erroneous. The concept of psychological servitude among Hindus is called *casteprn*, which causes a lack of empathy. Therefore, until discrimination based on caste is completely eradicated, no real transformation can occur. Reforming social structures was necessary for transformational change in modern civilization, which had two components: familial change and religious reformation. As a result of familial reform, customs such as child marriage were abolished, which was essential for the self-determination of women. Amendments to legislation governing marriage or separation would benefit women who have experienced similar tyranny as the untouchables. Ambedkar was an opponent of the mistreatment of women in Indian culture and believed that women were entitled to education and should be considered equal to men. He also ensured that women had a part of the assets in the Hindu Code Bill he



wrote. Ambedkar invited women from the destitute group to participate in political and social initiatives alongside organizing those who were untouchable.

DR. B.R AMBEDKAR EDUCATION

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Dr. B.R. Ambedkar played a significant role in empowering the marginalized community by raising their awareness about their situation and emphasizing the importance of education as a means to achieve political, economic, and social progress. Through his famous slogan "educate, agitate, organize," he urged minority groups to integrate with the upper castes in various spheres of life. Moreover, he safeguarded the right to education for all sections of Indian society by enshrining specific provisions in Articles 29 and 30 of the Indian Constitution.



CONCLUSION

The Indian Constitution upholds Ambedkar's belief in equal rights and respect for all people, ensuring that everyone is entitled to the same privileges. However, it is evident that Ambedkar's vision of fairness has not been fully realized over time. Therefore, it is crucial for institutions to disseminate knowledge about injustice through community organizations. Ambedkar aimed to eradicate racial prejudice by drafting the Constitution, as he was concerned about the progress of marginalized groups in Indian society. The principles of equitable treatment advocated by Ambedkar remain significant in contemporary Indian society as they support constitutional and legal measures to protect the rights and dignity of vulnerable communities. Bharat Bhushan Ambedkar's extraordinary life has not only inspired future educators but also provided valuable material for students. A new spiritual figure has emerged, and the illumination emanating from its shrine in the region can be witnessed by people traveling from all corners of the country and even from around the world. This has given rise to an innovative educational institution, a fresh source of literary inspiration, a unique pilgrimage site, and a modern hub for literary activities.

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