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## **ANALYSIS OF DR. B. R. AMBEDKAR'S SOCIAL IDEOLOGY**

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### **ABSTRACT**

Dr. Bhimrao Ambedkar's efforts to defend women's rights and inspire the poor earned him widespread acclaim and established him as an early leader in the human rights movement. As a leader in the field of social justice, he advocated for women's equality. He thinks that individuals from all walks of life should be given the same chances in life. This motivated him to join the movement for women's liberation and equality. Establishing a social order based on justice and fairness was his ultimate objective. When he learned of the prejudice women experienced in Indian culture, he took action. Several safeguards were included by Dr. Ambedkar to the Indian Constitution to ensure that women are treated fairly and are given equal rights as men. Core concepts in his work were freedom, human equality, democracy, and social and political liberty (self-reliance). From his childhood forward, he endured tremendous mockery, poverty, and social humiliation; yet, here he is, a great scholar and philosopher. He was a social reformer on the cutting edge, one who believed in democracy and could set out the values upon which our civilisation was built. He was a critic of those who advocated for inequality and slavery in India and a supporter of universal equality and freedom for all people. He was well-versed in the fields of law, religion, history, economics, politics, and social structures.

**KEYWORDS** Empowerment Women, Caste, Socio-Political, Ideology

### **INTRODUCTION**

It is generally accepted that Dr. B.R. Ambedkar and Gandhi were the two most important people in India when it came to developing and implementing the idea of Dalit empowerment in the political realm as it exists today. Each generation has had to deal with vastly diverse political climates on their path to the same results. The hopes of those who, despite Dr. Ambedkar's relentless fight, are still marginalised in today's world are also celebrated in his honour. An



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attempt to "seek not only a new energy for the country but also reinforcing its foundations," as V.P. Singh put it, is behind Dr. Ambedkar's Bharat Ratna award.

His forecasts for the development of our culture, economics, and government are increasingly becoming reality. There has been an increase in violence between and among various socioeconomic classes. That's why Dr. Ambedkar's thoughts are more important now than ever. We may be able to ride out the storm that has befallen us if we can grasp and apply his concepts and therapies for numerous socioeconomic difficulties. For this reason, it was crucial that the Government of Maharashtra organise an Advisory Committee to compile and distribute all data pertaining to Dr. Ambedkar. Due to this, we are exerting maximum effort to collect the Doctor's sage advice. Castes in India are also discussed in this book. His remarks on Justice Ranade, titled "Dismantling Caste,".

The reservation system has been used by Indian social justice projects, despite the fact that it has been riddled with problems from the beginning. Historically, the Hindu caste system has been the driving force behind India's persistent socioeconomic inequity. Although all humans are created equal, a few people developed a caste system based on occupations that made the horrific practise of untouchability possible. People we label dalits have historically been discriminated against in terms of their access to resources and their legal protections to live a healthy, long life. The great social reformer Ambedkar took on these issues in a fresh way during the independence struggle period, and his guiding influence set the way for the overall growth of scheduled castes. Ambedkar devoted his life to combating inequality. He advocated for the oppressed and offered practical ways to aid people on the fringes and the outside of society, speaking out against the injustice of untouchability. Ambedkar's efforts to create a society free of caste prejudice and discrimination have never been more crucial. He believed that the orthodox had exploited untouchability as a powerful instrument in their quest to suppress dissent and erase change, and that the caste system was ultimately to blame for the institution of untouchability. He believed that the end of caste was a necessary condition for any political or social change to take hold. He was an advocate for social justice who worked to have untouchables and other marginalised people groups guaranteed legal rights in the Constitution. Ambedkar's just society is built upon the principles of liberty, equality, and fraternity. The existing state of affairs, however, does not bode well for the success of Ambedkar's proposal to aid the poor and helpless.



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## LITERATURE REVIEW

**James Stephen Meka (2022)** Born on April 14, 1891 to a family of social outcasts, Bhimrao Ramji Ambedkar saw the harmful impacts of discrimination and injustice early in life. Nevertheless, he overcame these obstacles and became renowned as the "Father of the Indian Constitution," as well as making great advances in ending poverty and improving the lives of India's most disadvantaged people. A question arises: "What more may India achieve by adopting his principles as a whole?" Dr. B.R. Ambedkar made an everlasting effect on a society beset by social stigma and economic inequity. This paper was written in light of this line of thinking. In 2015, the United Nations established seventeen Sustainable Development Goals (SDGs) to address issues of poverty and inequality across the world. More than 165 countries have committed to the SDGs and are making strides toward their achievement. However, research suggests that most nations won't be able to complete the SDGs by the target date of 2030. Sweden ranks highest among all countries in terms of accomplishing each of the 17 goals, whereas India ranks about 120th. Understanding Babasaheb Ambedkar's worldview and strategic policy framework is crucial for developing an effective and long-term plan to achieve the SDGs. This research, motivated by the principles of Ambedkar, offers a concise plan for achieving five of the most important and urgent Sustainable Development Goals.

**Sachin BS (2021)** Common in Indian culture is the practise of maintaining a rural residence for the whole of one's life. More than 60% of India's people still live in rural areas. As a tool of community organisation and mobilisation, Panchayat Raj Institutions (PRI) play a critical role in rural areas. In the Preamble to India's constitution, the word "justice" is defined as "social, economic, and political equality." It seems that numerous dimensions of justice have been enshrined as essential purposes of the constitution. The Indian constitution guarantees economic, social, and political equality. This study was exploratory in nature and hence used an exploratory research technique, with primary data gathered using a case study approach from elected members of the panchayat. In-depth interviews with elected members of three separate village panchayats in rural Bangalore provided the data. In addition, the significance of Panchayath Raj Institutions in upholding constitutional social justice was studied using secondary data related with Dr. B R Ambedkar's beliefs on social justice as written in the Indian constitution. Despite the government's best intentions, members of historically oppressed groups, such as those of lower castes, are still routinely denied representation in Panchayaths and have their political demands ignored.



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**Dr. Kalvakunta Ramakrishna (2019)** Dr. B.R. Ambedkar, the major architect of the Indian Constitution, arrived in British-controlled India at the ideal time to assume the leadership of his family and launch a social movement, which led him to become involved in drafting the nation's governing document. By providing an objective examination of the thread of Ambedkar's thinking on socio-economic and political issues associated to the Indian context, this study aims to fill in the gaps and omissions in the existing literature on Ambedkar. This study analyses Ambedkar's ideas in depth, answering the issue of whether or not Indians, particularly the poor and oppressed, see him as an eternal soul whose legacy would lead the country toward social justice, freedom, and equality. Ambedkarism, the topic of this study, is still highly significant to modern Indian democracy for the promotion of social justice, the elimination of untouchability, and the creation of socioeconomic equality.

**V.M. Ravi Kumar (2018)** There have been some very exceptional leaders and philosophers to emerge from modern India, like Mohandas Karamchand Gandhi and Bhimrao Ramji Ambedkar. They see quite different outcomes for India's future as an independent country. Gandhi's vision was rooted in Indian civilizational heritage, whereas Ambedkar's was inspired by western enlightenment and Buddhist ideals. Their contributions to modern India's intellectual canon ensured them a significant place in it. The debate between Gandhi and Ambedkar has been analysed from a number of theoretical perspectives, such as modernity vs tradition and rural versus urban. This article widens its focus to cover the environmental movement in India. The effort to represent Gandhi and Ambedkar's conversation drew on ecological factors. The environmental movement in India will be propelled to new heights with the support of this initiative.

**Chairez-Garza, J. (2018)** This article analyses Ambedkar's critique of racialized notions of untouchability. It examines the manner in which Franz Boas' racial ideas, as communicated by Alexander Goldenweiser, influenced Ambedkar's political philosophy. The article positions Ambedkar as a thinker who was aware of the larger changes occurring in Western academia at the turn of the twentieth century. While attending Columbia University, Ambedkar was exposed to ideas that questioned the assumption that racial and ethnic identity were unchangeable. To continue the work of Boas, Ambedkar contended that the Untouchables' social rank should not be determined by their supposed racial inferiority. Instead, he proposed recasting untouchability as a cultural barrier that could be confronted and eventually surmounted.



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## **The Caste System in India**

There should be no such thing as a superior race, B.R. Ambedkar said; everyone should be treated equally. Analysis of India's caste system has been approached from ideological, social-anthropological, and sociological perspectives. Ideologists, who have examined caste from a scriptural viewpoint, social anthropologists, who have examined it from a cultural perspective, and sociologists, who have examined it from a stratification perspective, are only few of the academics who have examined Ambedkar's social ideology. The great jurist and primary author of the Indian Constitution, B.R. Ambedkar. His writings and speeches have far-reaching effects on India's culture, economy, and government. He worked as a social thinker in the Indian society and government, where he provided answers to problems including the harmful impacts of the caste system.

### **Social Philosophy**

Dr. Ambedkar's views on caste and the caste system changed many times during his life. Initially, he saw caste as a concept of homogeneity imposed on multiplicity. According to him, societies started engaging in things like Sati, child marriage traditions, and widow persecution as a direct consequence. There was a domino effect when one caste started strictly policing its limits. The Brahmins' prideful mentality may have been responsible for the emergence of castes. Dr. Ambedkar tirelessly emphasised the similarities between different castes, such as the sharing of responsibilities and meals and the absence of an emphasis on birth, but seldom touched on the differences. Dr. Ambedkar argued that the Hindu caste system was essential to the religion. He argues that the only way to completely do away with the caste system is to actively promote freedom and equality while still carefully managing the limits imposed by communities. In order to achieve this goal, he advocated for intercaste marriage and intercaste eating. Dr. Ambedkar believed that untouchability was separate from caste, despite the fact that both untouchability and caste share the characteristic of categorical discrimination. The term "untouchable" refers to members of a lower caste and is the most insulting term in the caste system since it stigmatises every human interaction. He said that all of the untouchables had it rough since the Hindu higher castes treated them badly. The rest of society shuns and treats Untouchables mercilessly to the point that they are forced to live outside the town gates. Dr. Ambedkar firmly believes that eliminating untouchability and other types of discrimination cannot be accomplished in the foreseeable future. To put an end to untouchability, society as a whole would need to undergo a radical change. In addition to the protections guaranteed by the Constitution, everyone should also be treated with dignity and respect. He reasoned that the rest of society could not be relied



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upon to assist the untouchables in escaping their position because of their inherent differences. Any kind of self-help involves more than simply willpower; it also needs information and organisation. However, constitutional democracy's advantages are not limited to this.

### **Social Ideology**

B. R. Ambedkar did significant research across all academic fields to establish the framework for the independent philosophy that would come to define his country. His training as a social scientist led him to accept the dynamism notion, as did his belief that, in line with the Hindu caste system, progress and stability in society depend on equal treatment of all members. B.R. Ambedkar's life's work was dedicated to alleviating human suffering and promoting social justice and civil liberties. B.R. Ambedkar advocated for social cohesion in India; he thought the caste system should be eliminated altogether. He thinks that a society based on the principles of freedom, equality, and brotherhood has to seep into every person's pores until they become the prevailing worldview. In addition to criticism for his position as a constitution writer, B.R. Ambedkar was attacked for his dedication to social justice and his criticisms of the Hindu caste system, the existing social order, and the harmful repercussions of preserving such a system. B.R. Ambedkar is a rescuer for suppressed hispanic manhood.

### **Division of Society**

B.R. Ambedkar examined the Hindu caste system by tracing its origins and development back to Hinduism's religious beliefs. Fundamental ideals of social justice, such as the equality of all people before the law regardless of their gender, ethnicity, religion, caste, or place of birth, are undermined by the Hindu caste system. B.R. Ambedkar, a social reformer, devoted a great deal of time and energy to learning about the Hindu caste system and how it divides people. B.R. Ambedkar's social philosophy found fertile ground in Indian society. Depending on the setting, the term "society" may apply to a wide variety of social groups. Uses like this may be seen throughout Indian tradition. People of Indian ancestry. The same word is also used to refer to those who identify with a certain religion. Cultures such as Hinduism, Christianity, and Islam provide examples of such environments. The Hindu religion is practised by the vast majority of India's population. An estimated 85 percent of Indians consider themselves to be Hindu. Its integrity has survived the test of time. Records date back to than four thousand years there. Humanity had reached a level of development that allowed its civilization to persist uninterrupted to the present day. In addition, it has stood the test of time over four or five millennia of religious thought and practise. Shortly after completing his education, he took on a prominent position in society, politics, and the constitution, and he participated in the satyagraha



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to better the harijans' economic and social standing. Dr. B.R. Ambedkar's life was a complex political struggle for equality and justice. Part of what made him famous was his participation in the national struggle, his proactive social philosophy, and his "battle" against the principles of the Untouchables.

### **Ideological perspective**

He is widely regarded as a great Indian jurist and political leader for the Bahujan movement, and he is also known for his efforts to revitalise Buddhism in India. If that's not enough, he's also known as Babasaheb. Because of his extraordinary dedication to serving his nation, he was awarded India's highest civilian honour, the Bharat Ratna. B.R. Ambedkar's effect on the social history of India after independence may be seen in the country's political and civic structures today. Many researchers of India's history have pondered the question of how the country may have progressed without him. According to B.R. Ambedkar, a person's birth does not define their social rank. Anti-social supremacy was something he felt very passionately about. Everyone is basically on the same playing field. He gave his life for this worthy cause. The study of India's caste system has been seen from a variety of theoretical perspectives, including ideological, anthropological, and sociological ones. Ideologists have studied caste from a theological standpoint, anthropologists from a cultural vantage point, and sociologists from a social stratification vantage point. B.R. Ambedkar's original philosophy stems from his exhaustive research into all facets of human existence. His expertise and skills in the discipline were honed over his academic and professional career in the social sciences. He believed that justice was essential to the growth and stability of every society. When it comes to social justice, he prioritises continuity above revolution. Human beings and the societies in which they reside are not exempt from the universal rule that all things must change.

### **Annihilation of the caste system**

B.R. Ambedkar worked to promote peace amongst India's many religious groups. He had complete faith in the efficacy of the in all its manifestations and was committed to eliminating it from our society. He knew what it was like to have one's family and society persecuted by the caste system for a long period of time. Therefore, he devoted his whole working life to advocating for the rights of socially and economically marginalised communities. Over time, his reputation as a rescuer for the downtrodden increased. His social theory has since been widely regarded as the most advanced in Indian culture. Consequently, this study will examine his social stances.



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## **Social Change through Legislation**

Ambedkar argued that a radical societal overhaul was necessary to eradicate caste-based inequality. He argued that government legislation may change society for the better. At the Round Table Conference, when the Scheduled Castes finally earned their ability to vote independently, he advocated on their behalf. Nonetheless, he was unsuccessful and had to cast a provisional ballot. A group tasked with writing India's constitution was assembled, and Ambedkar was put in charge. Our Constitution is the product of his labour. What's more, the Indian Constitution is a lengthy document, ranking among the longest of its kind. Important features of his constitution that aim to resolve problems without resorting to religious compulsion include judicial review, directive principles, and socialism. He successfully advocated for and obtained divorce without penalties and the right to inherit one's father's property, among other rights for women.

## **Human Rights and Women Rights**

Our society celebrates women for the many contributions they make to society, including those of goddess, mother, and "maker." Still today, women are disproportionately hailed as the creators of history's most influential works. Furthermore, women constituted almost half of the total population. Women have faced prejudice and abuse throughout history and into the present day, but this injustice is seldom brought to light. Self-sacrifice and self-denial are the very foundations of their nobility and strength, but they have been subjected to every kind of inequality, indignity, and discrimination. Most Indian women are doomed to a life of passivity, helplessness, and servitude because of the expectations placed on them to play the roles of devoted spouses and obedient mothers.

## **Today's Present Context**

The vast majority of citizens are literate but have not had a proper education. The progress toward social transformation could not have been made without the expansion of educational possibilities. Inertia in enacting social changes, as well as the imposition of the mythical heavenly status of ancient women on modern women, have stymied the latter's progress and prevented her from reaching her full potential. The Indian mindset has not accepted women's equality with men as a result of the reforms and liberation of women throughout the age of globalisation and modernity, which has set women's advancement in India back.



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There has been an uptick in incidents of assault, criminality, and forced humiliation against women, and this is all attributable to the government's inaction in trying to maintain social norms. Education, employment prospects, population growth, economic stagnation, inflation, and resource depletion are all potential contributors to the slow pace of social development. Living in the modern world and making use of cutting-edge technology is not always beneficial.

The enslavement and inferiority of women is a societal construct that has to be dismantled. Women of various socioeconomic backgrounds' participation makes this scenario possible. There are several well-known women activists working to improve health, reduce poverty, and protect the environment. Women were no exception, since hardly one supported the social reformers. While the so-called "women's reservation law" is the topic du jour, the truth is that the average woman has no idea what it entails. The male perspective that a woman's education is useless unless it leads to marriage is even more absurd. Today's women are perpetually oppressed by a cycle that involves low self-esteem, male domination, a lack of knowledge about her rights, and a lack of control over her own life.

## **CONCLUSION**

Both the Hindu and Muslim social systems in India perpetuated a system that denied women their dues, which Ambedkar apparently considered as comparable. He was looking for a solution to fight their dreadful institutions so that he might bring about a society based on equality, fairness, and fraternity. Though the goal of women's empowerment has not yet been attained, Dr. Ambedkar's beliefs on the rights and development of women are still valid in the present reality, not just in India but in the worldwide context as well. His monument, honouring his distinguished academic career, is located at the entrance of London School of Economics and has the inscription "Symbol of Knowledge." His academic and scholastic accomplishments are highlighted below. He was an ardent nationalist who tirelessly fought for the rights of India's underprivileged. Although he strongly supported democracy, he thought it should be codified as a way of life rather than a form of governance. Lawful freedom is useless if it is not accompanied by the freedom to live without interference from others. The first Indian Minister of Law was B. R. Ambedkar.



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