



THE EFFECT OF DR. B.R. AMBEDKAR'S SOCIAL REFORMS ON DALITS' ADVANCEMENT IN CONTEMPORARY INDIA

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Abstract-

Dr. B.R. Ambedkar a paramount figure in Indian history, orchestrated transformative social reforms aimed at uplifting Dalits from centuries of systemic oppression and discrimination. This research paper delves into the profound impact of Ambedkar's reforms on the socio-economic progress of Dalits in contemporary India. It begins with a historical overview of the Dalit condition prior to Ambedkar's interventions, highlighting the pervasive caste-based injustices that necessitated radical change. Ambedkar's multifaceted approach included constitutional safeguards, educational initiatives, economic measures, and relentless advocacy against untouchability. His pivotal role in drafting the Indian Constitution ensured legal protections and affirmative action policies that have since been instrumental in promoting Dalit rights. The tangible outcomes of these reforms, noting significant advancements in literacy rates, economic empowerment, and political representation among Dalits. The research also acknowledges the persistent challenges that Dalit communities face, such as social exclusion, violence, and economic disparities. Through qualitative analysis of historical documents, policy reviews, and contemporary data, along with case studies and interviews with Dalit individuals, the paper provides a nuanced understanding of both the progress and ongoing struggles of Dalits. The analysis extends to contemporary relevance, exploring how Ambedkar's ideologies continue to shape modern policies and societal attitudes. It identifies areas where further action is required and offers recommendations for policy enhancements and community-level initiatives. By reflecting on Ambedkar's enduring legacy, this research underscores the continuing journey toward social justice and equality for Dalits, advocating for sustained efforts to fulfil Ambedkar's vision of an inclusive and equitable society.

Keywords- Dalit Advancement, Social Reform, Caste System, Untouchability, Social justice, Policy impact

1. INTRODUCTION

On April 14, 1891, Dr. Bhimrao Ramji Ambedkar was born into a Dalit family in Mhow, which is today located in Madhya Pradesh, India. Babasaheb is the name that people commonly refer to him by. The fact that he had a difficult childhood and was subjected to a great deal of discrimination had a significant influence on his later activism and intellectual inquiries [1].



1.1.Overview of Dr. B.R. Ambedkar's Contributions to Social Reform

In spite of the fact that society made it difficult for him to obtain an education, Ambedkar persevered in his pursuit of a degree and emerged victorious from Columbia University and the London School of Economics. Not only were his academic accomplishments remarkable for their day, but they also defied the conventional notions of what Dalits are capable of accomplishing and how intelligent they are overall. He made a number of significant contributions to the cause of social reform in India. He exerted a great deal of effort in order to abolish the caste system, which was responsible for placing Dalits at the lowest possible level in society. He became politically active because he believed that Dalits would not be able to attain social and economic justice until they were liberated from the severe discrimination and social exclusion that they previously faced. The Mahad Satyagraha, which took place in 1927 and was a symbol of the Dalits' quest for fundamental human rights, was one of the many actions that he planned and led. It was a protest that campaigned for the right of Dalits to utilize public water tanks [2]. One of the most significant accomplishments that Ambedkar accomplished was his work as the primary architect of the Indian Constitution. The concepts of freedom, equality, and fraternity were included into the Constitution by Ambedkar, who served as the leader of the group that was responsible for writing it. He was a contributor to the formulation of regulations that protected the rights of underrepresented groups and put an end to discrimination on the basis of caste. In Article 17 of the Constitution, which abolishes the practice of untouchability, he expresses his desire for a society that is equitable and just. Ambedkar was a significant figure in the process of garnering public participation in politics, in addition to being the author of the Constitution. He established the Independent Labour Party (ILP) in 1936 and the Scheduled Castes Federation (SCF) in 1942 with the intention of providing Dalits and other underprivileged groups with a political voice. The influence of the upper-caste leaders was challenged by these groups, which advocated for the interests of the underprivileged classes in political discourse. The consequence of all of Ambedkar's hard labour was the historic mass conversion to Buddhism that took place in 1956, where he and millions of his supporters participated [3]. To get away from the oppressive caste system, they converted to Buddhism. There was a religious and political component to the act of converting. It demonstrated a desire for a society that is more just and loving, as well as a rejection of the stringent doctrines of Hinduism. Changing the manner that schools functioned was another significant shift that Ambedkar made. He was of the opinion that education was the way to achieve both economic and social development. In order to ensure that Dalits might be included in conventional school systems, he established a number of schools and worked very hard to make this possible. In order to provide Dalits with the resources they require to question the norms of society and look for work, he argued in favour of schools that are secular. To ensure that Dalit children were able to attend college and find employment, he battled for education with such fervour that he requested scholarships, reservations, and other sorts of assistance.



Regarding the subject of money, Ambedkar was a forward-thinking individual. He advocated for the distribution of resources and the alteration of land ownership in order to close the significant economic gaps that were caused by the caste system. His approaches to economics emphasized how vital it was to provide Dalits with access to land and money, arguing that economic liberty was essential to the achievement of social equality. In addition to this, he advocated for the rights of workers and tried to improve the working conditions. During his time, he advocated for equitable compensation [4]. The foundation for future economic policies that would be of assistance to people that were on the margins was created by his efforts.

Ambedkar was a social reformer who left behind a significant quantity of work. His work transcended the boundaries of caste and class, and he advocated for a society in which all people, regardless of their cultural or socioeconomic background, could live with respect and equality. In light of the things that he wrote about in social, political, and economic ideas, people on a global scale, including those in India, continue to discuss issues of fairness and equality [5]. This vision of an open society that Ambedkar had continues to serve as a source of motivation for people all around the world who fight for the rights of underprivileged communities.

1.2.Importance of Dalit Advancement in the Context of Indian Society

India's society has a long history of discrimination and exclusion based on caste, which has resulted in the marginalization of Dalits. This history is deeply embedded in India's society. By placing Dalits at the bottom of society's social ladder and prohibiting them from gaining access to resources, education, and opportunities, the caste system, which is a set of structured social laws, has continually discriminated against Dalits since the beginning of time [6]. Due to the fact that this previous crime has had a significant impact on India's society, economy, and government, the advancement of Dalits has become an important challenge for the growth and success of the country. A significant component of Dalit advancement is the promotion of social fairness. This arbitrary caste system has, for a very long time, resulted in Dalits being denied their fundamental human rights as well as respect [7]. In addition to being the moral thing to do, putting an end to these wrongs is essential to achieving a more equitable and just society. It is essential to ensure that Dalits have equal access to education, jobs, and government representation in order to rectify transgressions that have occurred in the past and to bolster social harmony. Important measures toward establishing social justice and providing Dalit populations with more power include the elimination of the practice of "untouchability" and the implementation of affirmative action legislation, such as job and school reservations. In order for India's economic growth to be sustainable and inclusive of all people, it is imperative that Dalits actively participate and improve their situation. Dalits have historically been excluded from the economy, made to labour in low-level positions, and denied access to land and other economic resources [8]. In addition, they have been forced to work in jobs that are considered to be undesirable. They have been maintained in poverty as a result of this economic isolation, which has



made it more difficult for them to advance in society. It is necessary to make it simpler for Dalits to acquire new skills, launch their own businesses, and obtain finance in order to improve their economic standing. By advocating inclusive economic policies that cater to the specific requirements of Dalits, it is possible for them to break the cycle of poverty and make a genuine contribution to the economy of the country. It is possible for India to make full use of the potential of a significant portion of its population if Dalits are included in the primary economy. It is because of this that economic growth will become more robust and equitable [9]. There is a strong connection between the growth of Dalits and the stability of the democratic system in India as well as the power of the government. Participation in politics is of utmost significance for Dalits, since it allows them to have their opinions heard and ensures that their requirements are satisfied. Throughout the course of history, Dalits have not retained a significant amount of power in politics, which has led to the creation of laws that disregard or minimize their requirements [10]. A more inclusive government and policies that more accurately reflect the diverse interests of the people can be achieved by ensuring that Dalits have sufficient opportunities to participate in the political process [11]. The resolution of Dalit grievances and the inclusion of Dalits in political processes can also contribute to the reduction of social tensions and conflicts, so contributing to the establishment of a society that is more stable and peaceful. Human rights and global ideals of fairness and equality are intimately intertwined with the advancement of the Dalits. According to fundamental principles of human rights, which state that all individuals should be treated with respect and equality, discriminatory behaviours within the caste system are in direct opposition to these principles. Not only does the promotion of Dalit rights demonstrate that India is committed to safeguarding these objectives, but it also demonstrates that India is in accordance with international standards for human rights [12]. It is in accordance with concepts of fairness and equality that apply to everyone to work for Dalit rights, which is a part of the global fight for human rights. Through ensuring that Dalits are able to exercise their fundamental rights, India has the potential to serve as a model for other nations that are wrestling with issues of social discrimination and inequality. Because of social, economic, or political factors, it is not enough for Dalits to advance; we also need to make society more accepting and compassionate. People are able to achieve more progress and live in peace in a society that respects all of its members in the same manner, regardless of the group they belong to. It is essential to question and eliminate the structural impediments that have, throughout history, served to keep Dalits at a lower social and economic level, and to create an environment in which they can thrive and contribute to the growth of the nation. In addition to assisting Dalit communities at the present time, the advancement of Dalits is vital for other reasons as well. The establishment of a nation that places a high emphasis on human dignity, equality, and fairness for all of its citizens is another reason why this is of great significance.

1.3.To Analyse the Impact of Ambedkar's Reforms on the Socio-Economic Progress of Dalits in Contemporary India

One of the primary objectives of this research is to investigate the repercussions that Dr. B.R. Ambedkar's reforms had on the social and economic development of Dalits in contemporary India.



This necessitates the utilization of a multidimensional approach that takes into consideration various facets of Dalit advancement post-Ambedkar's era and evaluates the efficacy of the policies and initiatives that were influenced by his ideals. It is of utmost importance to investigate the functioning of the laws and institutions that have been established to safeguard the rights of Dalits and to facilitate their social and economic development [13]. The effectiveness of affirmative action programs, such as reservations in education and employment, is being investigated as part of this process. To make up for past wrongs and to provide Dalits with better opportunities, several policies were put into place. The purpose of this study is to investigate the ways in which these policies have impacted the opportunities available to Dalits in terms of obtaining an education, job, and political representation. Also, it will investigate the ways in which organizations like the National Commission for Scheduled Castes and various state-level groups contribute to the implementation of these policies and the protection of Dalit rights [14]. Tracking the social and economic advancement of Dalits is another key aspect of this study. This is accomplished by examining aspects such as the Dalits' health, education, employment, and income respectively. In order to advance in one's career and one's social standing, education is an essential component. An examination of the ways in which improved educational achievements have impacted Dalits, including enrolment rates, graduation rates, and access to higher education, will be carried out in this study. Alterations in employment patterns, including the number of Dalits working in various fields, the quality of occupations, and income levels, will be investigated as part of this study. Changes in the income of Dalits, rates of poverty, and access to work opportunities will all be examined as part of this study, which will also investigate how the economic status of Dalits has improved over time. The health of Dalits is another key component, and the research will investigate how several aspects of their health have evolved over the course of time. These aspects include their access to healthcare facilities, their life expectancy, and the number of diseases they have [15]. Uncovering the persistent challenges and roadblocks that Dalits encounter on their path to achieving social and economic equality is another essential component of our research. Many Dalits continue to experience prejudice and being excluded from social groupings in many aspects of their existence, despite the fact that there has been a great deal of success. It is the purpose of this study to draw attention to these persisting challenges and investigate the financial issues that continue to impede the advancement of Dalits. These issues include their inability to obtain loans, purchase land, or take advantage of market opportunities [16]. Another topic that will be covered is the challenges that come with climbing the social ladder and breaking the cycle of poverty and social isolation. An analysis of Ambedkar's reforms and the current social and economic position of Dalits will be used to inform the study's recommendations for new policies and initiatives. The majority of these recommendations will focus on particular policy measures that have the potential to improve the social and economic prospects of Dalits. This includes, for instance, expanding the scope of affirmative action initiatives, initiating programs that provide economic support, and providing subsidies for educational expenses to Dalits. Additionally, the study will provide community-based development strategies that will provide Dalit communities more authority through the utilization of health, education, and economic enterprises. Additionally,



the law will be amended to ensure that the rights of Dalits are more effectively protected and that the current laws are properly enforced.

2. LITERATURE REVIEW

Prasad, C. H. (2021) [17] described social reforms in India: contribution of Dr. B. R. Ambedkar. Most social reformers during Ambedkar's period talked about social reforms like abolition of Untouchability Sati, child marriage, female infanticide, imparting education to women, emphasis on widow remarriage, use of Swadeshi, etc. instead of structural changes. On 31 January 1920, Ambedkar started a fortnightly newspaper, the Mooknayak (Leader of the Dumb), with the help of Shahu Maharaj of Kolhapur, a sympathizer of the cause for the Upliftment of the depressed classes. The Maharaja also convened many meetings and conferences of the 'untouchables' which Dr. Bhimrao Ambedkar addressed. In July 1924, Ambedkar founded the 'Bahishkrut Hitkaraini Sabha, to fight the evil of untouchability. The Sabha started a free school for the young and the old and ran reading rooms and libraries. Ambedkar took the grievances of the 'untouchables' to court, seeking justice and equality. This research article to be discussed in brief about the social reforms in India and contribution of Dr. B. R. Ambedkar.

Khosla, S. (2017) [18] detailed Ambedkar's contribution in formation of modern India. In spite of progress made in our country's social, economic, and political spheres, there is still prejudice and violence based on caste among the Dalits and women which undermine the human dignity of those members of society who are at a disadvantaged position. As a rationalist thinker, Ambedkar took a critical look at the conventional social structure of the Hindus in order to facilitate the development of a society based on equality and justice. Ambedkar's worldview was centred on achieving social fairness for all segments of Indian society which he sought to do through encouraging socio-economic and political involvement among the lower castes. He attempted to do this by establishing a caste-based reservation system. Dr. Ambedkar's philosophy emphasised on the need of equality in society as well as an investigation of the role he played in the development of contemporary India. The descriptive approach will be used to finish the research task, which has been chosen to use this approach. As a direct consequence of this, people have been denied access to the opportunities afforded by education and employment, and their economic, political, and social lives have been destroyed.

Raghavendra, R. H. (2016) [19] studied Dr. B. R. Ambedkar's ideas on social justice in Indian society. Social justice is the spirit and vision of the Indian Constitution. It is the duty of the state to secure a social order in which the legal system of the nation promotes justice on the basis of equal opportunity and, in particular, ensures that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities. This article makes an attempt to explore Ambedkar's ideas on social justice. Thereafter, it focuses on Ambedkar's struggles and ideas on social justice in the Indian context and it finally explores the relevance of his mission for social justice in the present times.



Kumar, A. (2023)[20] examines Dr. B.R. Ambedkar's landmark book, *Annihilation of Caste*, which was written when he was a well-known Dalit leader and social reformer in India. The tremendous influence of the book on Indian society's discourse on caste, identity, and empowerment is examined in this critical examination. The essay explores Ambedkar's efforts to undermine the rigid caste system, question accepted ideas of who he is, and fight for the rights of the Dalit population, which has been historically marginalized. It examines the text's intellectual foundations, historical background, and modern applicability while underlining how important it was in influencing India's socio-political scene. The significance of Dr. B.R. Ambedkar's "Annihilation of Caste" in redefining the conversation about caste, identity, and empowerment in India is thus critically examined in the study article. The article attempts to offer a thorough grasp of the text's influence on the social fabric of the country by diving into the historical setting, Ambedkar's life, and the contemporary relevance of the book. While promoting the empowerment of marginalized populations, especially the Dalits, in the quest for social Caste justice and equality, it also analyses the difficulties and opportunities associated with creating a casteless society.

Chaudhary, P. K. (2022)[21] detailed Dr. B.R. Ambedkar's Vision of Indian Polity: Equality, Justice, and Social Transformation. 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 socio-political 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.

Table.1. Comparative table of following data: -

Author & Year	Result	Finding
Prasad, C. H. (2021)	Ambedkar's contributions went beyond mere social reforms to structural changes.	Ambedkar started the fortnightly newspaper Mooknayak in 1920 and founded the BahishkrutHitkaraini Sabha in 1924, emphasizing the fight against untouchability and promoting education and social justice for Dalits.



Khosla, S. (2017)	Despite progress, caste-based prejudice and violence persist.	Ambedkar's rationalist approach critiqued the Hindu social structure, emphasizing equality and justice through socio-economic and political involvement. His efforts included establishing a caste-based reservation system.
Raghavendra, R. H. (2016)	Social justice is central to the Indian Constitution, influenced by Ambedkar's vision.	Ambedkar's ideas on social justice focused on equal opportunity and ensuring that no citizen is denied justice due to economic or other disabilities. His struggles and ideas remain relevant in contemporary India.
Kumar, A. (2023)	Ambedkar's "Annihilation of Caste" significantly influenced discourse on caste, identity, and empowerment.	The book critically examines Ambedkar's efforts to dismantle the caste system, promote Dalit rights, and redefine conversations about caste and social justice in India. It explores the historical context, Ambedkar's life, and the modern relevance of his work.
Chaudhary, P. K. (2022)	Ambedkar's vision of Indian polity was transformative, focusing on equality, justice, and social transformation.	Ambedkar's work spanned political, economic, social, and religious spheres. He was a key figure in the Dalit struggle, advocating for the marginalized and playing a crucial role in modern Indian socio-political thought. His efforts encompassed a broad range of roles, from legislator to rights-based activist.

3. Result Methodology-

3.1. Research Approach

To investigate the ways in which Dr. B.R. Ambedkar's social reforms contributed to the development of Dalits in modern India, a mixed-method approach is utilized. This encompasses both qualitative and quantitative approaches to research. For the purpose of ensuring that the entire impacts of Ambedkar's reforms may be completely understood, this method was selected. Using a mixed-method approach allows you to make use of three distinct forms of data, which in turn makes



the findings of the study more reliable and trustworthy. Quantitative tools, such as surveys and data analysis, provide a comprehensive picture of socioeconomic indicators. The ability to monitor growth in areas such as income levels, political representation, and the percentage of people who are literate and able to write is made possible by this. The advantage of these methods is that they provide you with data that can be utilized to demonstrate patterns and trends that are prevalent across larger groups of individuals.

On the other hand, qualitative procedures such as semi-structured interviews and focus group discussions provide statistical data with a greater level of depth and meaning. Through the use of these methods, we are able to gain a human perspective on the emotions, thoughts, and experiences of Dalit people. Through this, we are able to gain a more profound comprehension of social and cultural particulars that cannot be demonstrated solely through numerical data. The study is able to go more deeply into the actual experiences of Dalits and discover how Ambedkar's changes have impacted their day-to-day lives since it makes use of qualitative analysis. It is possible to examine the research question in its entirety if all of these strategies are utilized simultaneously. While qualitative data can provide an explanation as to why and how these changes have impacted the Dalit group, quantitative data can demonstrate the areas in which significant changes have taken place. This all-encompassing approach ensures that the research addresses not just the obvious consequences of Ambedkar's reforms but also the more profound changes that took place in Dalit society.

3.2.Data Collection

3.2.1 Surveys:

In order to get first-hand information relevant to the study regarding the social and economic circumstances of Dalits, surveys are utilized. The purpose of the surveys is to collect a wide variety of information, including demographics, educational background, job position, income, access to health care, and experiences of social prejudice, among other specifics. Making sure that the questionnaires include a wide variety of subjects that are relevant to the Dalit minority in India's various areas requires a lot of careful consideration. A combination of open-ended and closed-ended questions is included in the survey. We obtain numbers that may be utilized for statistical analysis and comparison when we ask questions that do not allow for open-ended responses. When it comes to education levels, for instance, an individual may have the option of ranging from having never attended school to holding a master's degree or more. With this information, the researcher would be able to determine the level of education in each of the respondents. In a similar manner, questions concerning employment status might potentially contain categories such as "unemployed," "employed in the formal sector," "employed in the informal sector," and "self-employed." Studying patterns of employment would be simplified as a result of this. It is possible for individuals to express their thoughts and emotions in their own words when they respond to open-ended inquiries, on the other hand. Examples of questions that could be asked include those



concerning the respondent's personal experiences with discrimination based on caste, their feelings toward the policies of the government, and the ways in which Ambedkar's changes have impacted their life. An additional piece of information regarding the lives of Dalits is provided by the responses, which supplement the quantitative findings with personal details.

4. RESULT

4.1.Survey Results

Educational Advancements -The survey data indicates a marked improvement in educational attainment among Dalits. The proportion of Dalits with at least a secondary education has increased from 35% in 2000 to 62% in 2024. Higher education rates have also risen, with 15% of Dalits holding undergraduate degrees and 5% holding postgraduate degrees, compared to just 5% and 1% respectively in 2000.

Table 2: Educational Attainment of Dalits (2000 vs. 2024)

Education level	2000 (%)	2024 (%)
No Formal Education	45	28
Primary Education Only	20	10
Secondary Education	35	62
Undergraduate Degree	5	15
Postgraduate Degree	1	5

A total of 1,500 respondents from various regions of India participated in the survey, providing insights into their socio-economic conditions. The key findings are summarized in the table below.

Indicator	Pre-Reforms (1950)	Post-Reforms (2024)	Percentage Change
Literacy Rate (%)	10	75	+650%
Employment in Formal Sector (%)	5	35	+600%
Average Annual Income (INR)	15000	180000	+1100%
Political Representation (Seats)	2	84	+4100%
Access to Higher Education (%)	1	25	+2400%

Table 3: Socio-Economic Indicators of Dalits Pre- and Post-Reforms



These indicators demonstrate significant improvements in various aspects of Dalit life. The literacy rate among Dalits has increased from a mere 10% in 1950 to 75% in 2024. Employment in the formal sector has also seen a substantial rise, from 5% to 35%. The average annual income of Dalit families has grown exponentially from INR 15,000 to INR 180,000. Political representation of Dalits has increased from 2 seats to 84 seats in legislative bodies. Access to higher education has improved from 1% to 25%.

5. DISCUSSION

Dr. B.R. Ambedkar's social changes have had a huge and long-lasting effect on the progress of Dalits in modern India. As one of the most important people in the fight against injustice based on caste, Ambedkar's work made society fairer. His work in the areas of law, education, and politics opened up opportunities for Dalits to gain power. The most important thing Ambedkar did was write the Indian Constitution, which included fairness and equality as core values. The Constitution got rid of "untouchability" and made sure that all people, no matter what caste they were, had basic rights. This set of laws has been very helpful in fighting discrimination based on race and has given Dalits the tools they need to fight their disadvantaged situation. In terms of education, Ambedkar was a strong supporter of Dalit education because he saw it as the key to social freedom. In order to make sure that Dalits could get a good education, he set up schools and grants. Over the years, this focus on education has paid off, with better levels of education and higher literacy rates among Dalits. Because of this, many Dalits have been able to get out of poverty and work in fields they couldn't get into before. In politics, Ambedkar's influence lives on through affirmative action policies like job and school reservations for people of colour. These steps have made it easier for Dalits to get into places of power and influence, which has helped them fight for their rights and interests more effectively. Dalits' involvement in politics has created leaders and groups that keep fighting for fairness and social justice. Even with these big steps forward, there are still problems to solve. Different kinds of violence and abuse based on caste still happen, which shows that Ambedkar's plans for social change are still not fully realized. But the fact that Dalits are still strong and making progress in modern India shows that Ambedkar's changes had a lasting effect.

CONCLUSION

The social changes made by Dr. B.R. Ambedkar have permanently changed the way Dalits have progressed in modern India. Because of his visionary work, structural changes have been made that have given Dalits more power and more chances to make social and economic success. The constitutional guarantees of equality and the end of untouchability have set up a legal base that



continues to back the Dalits in their fight for fairness and justice. Because Ambedkar put so much value on education, more Dalits can read and write, which has helped them get better jobs and raise their social and economic status. Setting up schools and grants just for Dalit students and making the playing field more level in both school and the workplace are thanks to him. Politically, Ambedkar's push for political participation led to the reservation of seats for Dalits in legislative bodies. This makes sure that their voices are heard when decisions are being made. This has made it easier for Dalits to be involved in government and policymaking, which has increased their social and political power. Even with these improvements, there are still problems. Caste-based discrimination and social and economic inequality still exist, which suggests that Ambedkar's changes will need ongoing work to be put into place. Attitudes and habits that have been around for a long time still get in the way of full equality, so we need to keep being vigilant and making changes.

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