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'THE ROLE OF DR. B. R. AMBEDKAR SOCIAL REFORMER IN INDIA'

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ABSTRACT

Dr. Babasaheb Ambedkar is the great Indian social reformer, Economist, Political thinker, world class knowledgeable person in the India. He is the first law minister of Indian independent. The developments to end the disasters of untouchability and caste framework which picked up its force amid the last century has changed its nature and measurement amid the course of history. Much appreciated to the fathers of Indian Constitution, particularly Dr. B. R. Ambedkar, who himself hailed from the backward classes, the law does not segregate against any citizen on the premise of caste and corrective activity is taken against those damaging the principles of natural equity.



KEYWORDS: Caste , Untouchability, backward classes, Community and Downtrodden, Women empowerment, Equality.

INTRODUCTION

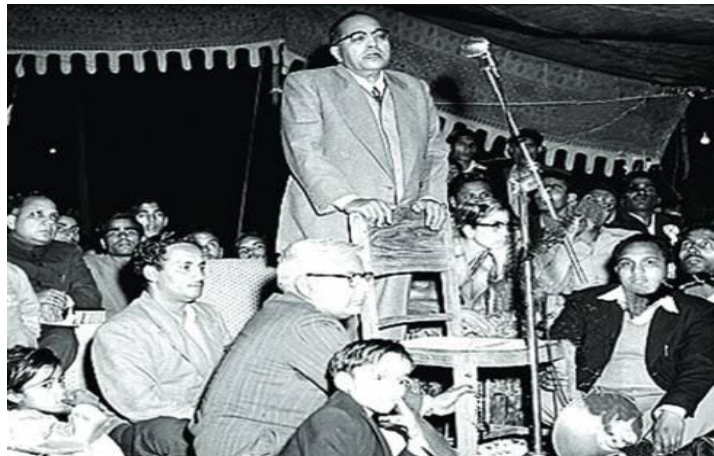
DR. Babasaheb Ambedkar is India's greatest Thinker. The beginnings of humanity and the great pearl of the sun Dalits. Constitutional sculptor DR. Ambedkar was the First Law minister of Independent India. Buddha, Basavanna, Jyothibapule. The lives of the great men of old were influenced by struggle and ideals. Throughout their lives, they have been recorded in Indian history as a lighting a lamp of Social Justice, fighting injustice.

Dr. Ambedkar's Contribution to the betterment and empowerment of the lives untouchables, minorities and Women is very valuable. He has created the world class contribution and is the Empowerment of all Indians. It is for this reason that the University of Oxford has recognized him as the fourth major achievement of the World's 100 greatest Achievers. Ambedkar was a mine of talent. He has given valuable social thought to from an alternative socialization without compromising with the system. The Constitution of India is an invaluable document for his great Political thinking and contributions.

Dr. Ambedkar played a significant role for the upliftment of downtrodden. He was considered as messiah for suppressed class as he belongs to untouchable's community. He experienced caste discrimination right from the childhood, that's why he raises the issues related to untouchability there are many leaders who raise their voice for the down trodden of India, but the most significant, eminent actions were taken by B R Ambedkar because he himself faced such problems, After noticing the evils of

prevailing caste system and its impacts on suppressed human being prompted founding father of the Constitution of India to create an egalitarian society wherein justice, social, economic and political right prevails which includes equality of status and opportunity may be available to everyone irrespective of caste system.

No doubt India has got political freedom and has political democracy, but it must be the concerned of everyone that real freedom cannot be cherished without attainment of social and economic democracy. It is unfortunate that the Indian society is sharply divided into various caste and sub caste which is obstacle due to rigidity segregation and division of the society based on rigid caste consideration. B R Ambedkar was impressed enough by the conduct and humanism of the great social reformers like Budhha, Kabir and Jyotiba Phule. He declared that Untouchables must leave the Hindu culture and accept another religion instead, and he himself embraced Buddhism.



OBJECTIVES :

- I. To know the effect of the spearheading work of Dr. B. R. Ambedkar in the field of humanity
- II. To feature his task as one of the organizers of Modern India.
- III. To investigate and evaluate his Legacy and Contribution to social transformation India.

METHODOLOGY :

The present research on 'The Role of Dr. B. R. Ambedkar social transformation in India' depends on Historical method. This exploration depends on a decent arrangement of essential and auxiliary sources that are accessible. Dr. B. R. Ambedkar's works, What Congress and Gandhi have done to untouchables (1945), Federation versus Freedom (1939), The issue of Rupee: Its starting point and its answer 1925), Annihilation of Caste (1936), Castes in India: Their Genesis, Mechanism and Development (1918), Who were the Shudras (1946), The Untouchables: Who were they and why they moved toward becoming Untouchables (1948) and assorted accumulation of auxiliary hotspots for the examination were additionally counseled.



DEVELOPMENT OF THOUGHTS

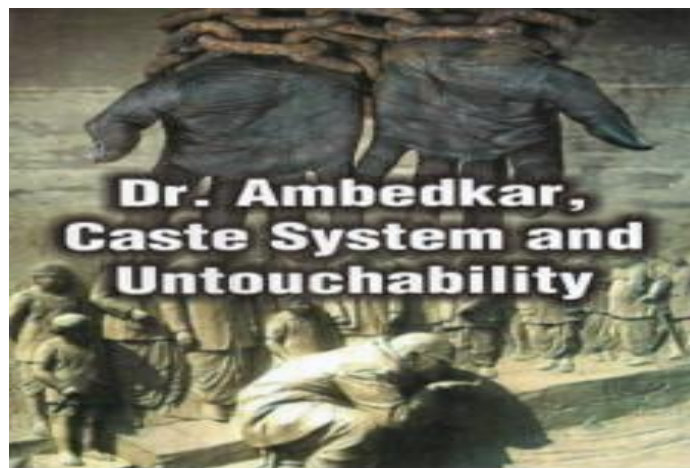
Dr. Ambedkar criticized old Law books like Manusmriti and Arthshastras who showed the inferiority and bitterness towards the suppressed class. He also criticized the higher standard of Brahmans who are category above of all. The Brahmans are somehow responsible for social exploitation and the backwardness of untouchables.

Ambedkar also rejected that there were no such invasion of Aryans as mentioned in the ancient Vedic and Sanskrit literature. He argued that Shudras were not dark skinned but Shudras were also belongs to the Kshatriyas class but due to the defeat in a battle with VAISHYA after which they became their subordinates. He raises many question against the political minded Hindus such as are you fit for political power even though you do not allow a class of your own countrymen like the untouchables to use public school, public well, public street, to wear what apparel or ornament they like, food they want to eat, he who emerged a revolutionary leader, approached the problem of Hindu caste system and the fate of suppressed human being from different perspective. In estimation of Dr. Ambedkar caste is a barrier to social progress and was the direct result of Hindu caste system.

According to him Varna and Caste were evil ideas. He was of the belief that by the eradication of the Varna system, a cohesive and egalitarian society may emerged the concept if equality and fraternity and viewed that every congressmen who was of the opinion that when one country is not fit to rule, another country must admit that one class is not fit to rule another class. If he talks about political reformation he criticized both Mahatma Gandhi as well as Congress Party. He said that Congress to be the sole representative of people of India including all communities'

Dr. Ambedkar's initiative for the abolition of caste system

Dr. B R Ambedkar all through his lifetime was viewed as a questionable character. He was an incredible patriot who was not so much seen but rather more misconstrued by his own comrades. Be that as it may, his value couldn't be covered up for quite a while, he started to be hailed by the individuals of the India as an extraordinary nationalist for a mind-blowing duration. There were different activities taken by him for the course of the update that he submitted together with Roa Bahadur K. Srinivasan of the minority panel of the round table meeting he had laid out the terms and conditions on which the discouraged classes will agree to put themselves under a larger part rule in a self administering India as pursue:



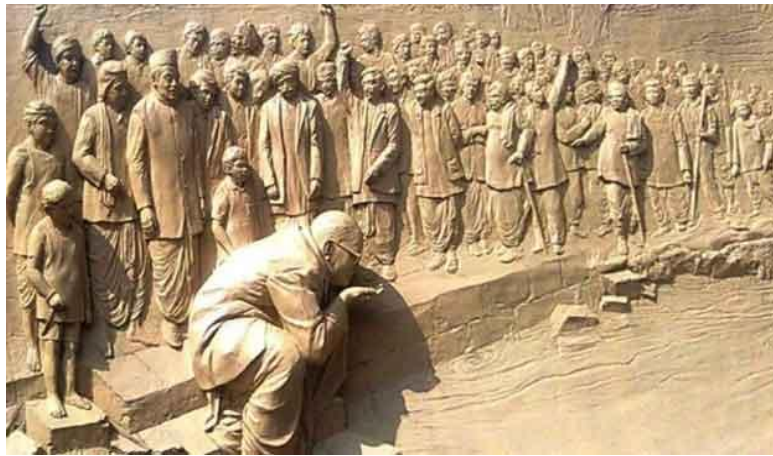
- Equal citizenship and principal rights proclaiming the act of distance as illicit.
- Free delight in equivalent rights ensured by sufficient protected cures.
- Protection against segregation.
- Adequate portrayal to the discouraged classes in the governing body. They should reserve the option to choose their agent by Universal Adult Suffrage.
- Adequate portrayal in the administrations.

- Redress against pre legal activity or disregard of intrigue and commitment ought to be forced on the enactment and the official to make satisfactory arrangement for the training, sanitation, enrollment and different issues of social and political progression of the discouraged classes.

Ambedkar was called upon to assume a staggering job in his ability as administrator of the drafting advisory group of the constituent gathering and as a pastor of Law in the Nehru Cabinet. He was endowed with the duty of shielding the privileges of each Indian, particularly for discouraged areas. A brisk look at the arrangements specified partially III, IV and XVI of the Indian Constitution.

A long distance race of oppressed

On his arrival to India in 1923, he established, Bahishkrit Hitakarini Sabha with a fundamental object of spreading training and improving the financial states of the abused classes. With a trademark of Educate-Agitate-Organized the social development drive by Dr. Ambedkar went or destruction of the rank and the remaking of the Indian culture based on equity of individuals.



In 1927 he drove the walk at Mahad, Maharashtra to set up the privileges of the untouchables to take water from the open Chawdar Lake. This denoted the start of hostile to standing and against minister development. The sanctuary passage development propelled by B.R. Ambedkar in 1930 at the Kalam sanctuary is another milestone in the battle of human rights, political and social equity.

Probably the best commitment of Dr. Ambedkar was in regard of crucial rights and order standards of state approach revered in the constitution of India. The key rights accommodate opportunity, balance and abrogation of unapproachability and solutions for guarantee the advancement of rights. The order standards referenced reasonable circulation of riches and better living conditions for all.

It was he, who neglected his high platform, resting to their level, gives them some assistance and raised them to human stature. For Indians, Ambedkar is not any more an authentic character named Bhimrao Ramji Ambedkar. He is as of now transformed into an image an image for their aggregate goal and a symbol for the postulation of their liberation. Mankind's history is loaded with such symbols; rather it is to a great extent made of them.

Ambedkar's Critique of Hindu Religion and Society The mercilessness, superstition and outlandishness in Hinduism, made Ambedkar to examine for continuously sufficient religion to meet for his prerequisites. Being an inaccessible Hindu, he looked law as just against his kinfolk. This is the standard explanation which brought Ambedkar to the overlay of Buddhism. He didn't stop with change to Buddhism. He started examining Buddhism concerning Hindu society. Finally he rose with his 'recognizing humanism' that is the legitimate interpretation of Buddha Dhamma. Therefore, Ambedkar's Buddhism, can be seen unmistakably with respect to Hindu social structure. Without pondering Hindu perspective, one can't do value in taking a gander at Ambedkar's explanation of Buddhism.

Ambedkar's points of view on humankind, authenticity, intelligent approach to manage social direct - all these should be seen as reflections and reactions to Hindu social solicitation. Settling on a

choice about the authenticity of his understandings in partition, won't help us with making rational closures. So focusing the perspective of Ambedkar from the beginning can help us with settling on considerable and prudent choices on his clarification of the Buddhism.

Ambedkar's way of thinking is the ordinary man's perspective. Ambedkar didn't relate it to the inconspicuous ontological and other common issues which man couldn't disclose with value to mankind. In Ambedkar's vision, hypothesis has a social and good centrality, since he required it to be a techniques for social change. He feels that, each man, should have a perspective of life, for everyone must have a standard by which to measure.²

The principal inspiration driving Ambedkar's thinking is to develop the right relations among men. That is the explanation, ensuing to rejecting the nearness of God, the relentless soul, heaven and hell, the transmigration of soul, etc., Ambedkar took hypothesis in man's social setting. So the vital issue of Ambedkar was not to find the association of man with god or the association among soul and god, anyway the human relations. As such the right relations among man and man.

In Ambedkar's view, the purpose behind significant quality isn't to fulfill the perfect creatures and sacred delegates, anyway to develop the relations among individuals, in perspective on love, opportunity, decency and society. The grand supported morality, does not stay by human love and human concern yet motivate people to grasp moral quality for perfect endowments, for material thriving.

Ambedkar is a real Buddhist and principled practical person. He reacted on the lines of the Buddha's perception of society and he grasped the monetary vote based framework as the techniques for social change, which is the prime aim of Buddha Dhamma. Ambedkar required an overall population reliant on 'Opportunity, Equality and Fraternity'. He communicated that along these lines of reasoning has its fundamental establishments in religion and is gotten from the Buddha.

In the Indian setting, Ambedkar's opportunity, consistency and society is another worth fitting all in all circles of life including law and legal foundations. Additionally, law is characterized by secularism that is it must be concealed by sacredness of club as well. Law must have human face and it should have social explanation. The synonym of all of these features of law is Dhamma (Law) of Buddha. What Ambedkar has done is, applied it to show society and thereafter induced that law of Buddha is thoughtful law and he grasped it to override manu vi te rule.

DR. AMBEDKAR AS A SOCIAL REFORMER

Dr. Ambedkar believed in calm procedures for social change. He was reinforced to consecrated lines in the formative methodology of social change. He thought the segments like legality which are fundamental for open action. It moreover attempts to help foundations that will improve 'social solicitation'. He was against the furious methodologies in social change for it block the tranquility and makes perplexity. He had no trust in defiance systems. A welfare state of all can't be made on the grounds of fear, control and furious techniques. According to him ruthless systems to a quiet society isn't simply rash yet what's more casual and improper.



He was a certifiable Renaissance man, a person who surpassed desires in a wide scope of locales of solicitation. In spite of the way that he was detested by standard Hindus and set apart as a destroyer of Hinduism, history pros by and by comprehend the huge activity Dr. Ambedkar played in seeing Hindu society. Far from being a liar, he expected a huge employment in recharging Hinduism, reestablishing it by testing everything that was screwy and off the mark inside it. As a matter of fact, he understood a renaissance of Hinduism by impelling the Hindus to reconsider a bit of the crucial statutes of their religion.

He had an exceptional trust in social reformers to make well known inclination for against of the gross differences in the overall population. He requested that they set up relationship to oversee basic examples of isolation. The affiliations should deal the astounding zone of society to permit to the manhandled and disheartened classes to work in different parts. The Hindu society should give a space to disheartened portions by using them in their various territories fit to the furthest reaches of up-and-comers

Dr. Ambedkar reliably indicated others how its done. He showed his followers, through the way where he continued with his own special life, that preparation and constant work alone held the route in to their opportunity. The untouchables had been an agitated, powerless social affair of people, anyway Ambedkar trained them to stop believing that help will with beginning everything considered and to rely on themselves. The idea was a dynamic one for a people who had reliably been educated that their current circumstance was foreordained and that they had no impact over it.

Dr. Ambedkar expressed, "You can change your part, anyway don't raced to sanctuaries looking for after value to come to you in heaven. There is value to be found on earth in case you can fight for it. This idea gave them another strength and a sentiment of feeling of pride that they had never known. The Ambedkar's rule was an image for disheartened and manhandled classes social fairness. His position, constitution in his grip and showing another route for some down trodden people to current society were pictures in the new period.

He had faith in tranquil strategies for social change. He was upheld to established lines in the developmental procedure of social change. He thought the variables like peace which are crucial for public activity. A welfare condition of all can't be created on the grounds of fear, power and fierce techniques. As indicated by him fierce techniques to a serene society isn't just ill-advised yet in addition informal and corrupt. He asked them to establish associations to manage critical instances of separation

He held that the liberation of Dalits in India was conceivable just through the three-pronged drew closer of training, disturbance and association. In this way Ambedkarism is the incredible significance to the Indian culture to accomplish social equity, expulsion of unapproachability, in building up fairness and genuine majority rules system. While Mahatma Gandhi drove individual Indians in a battle against segregation in South Africa, Dr. Ambedkar drove a fight as well, against partiality inside his very own nation.

CONCLUSION

Standing framework was especially stringent and inflexible organization of early society which was answerable for the unfortunate state of various gatherings of the network and they were treated as smothered and untouchables class. Different effective advances were taken by various social reformers to destroy this abhorrence from the brain of the individuals, in light of the fact that each individual personality were capable to produce this shades of malice into once mind. This paper stressed the demolition of standing framework in the light of the perspectives if Dr. B R Ambedkar. He made important commitment to the social and political reasoning and reproved the silly frame of mind of the Brahmanical Hinduism towards the untouchables and worked for the freedom of persecuted class from the high rank Hindus. Through his composition and discourses he made the individuals aware of the political, financial and social issue of the untouchables and dazzled the need of giving exceptional consideration to the states of untouchables.

The impact of Ambedkar thought is apparent from the way that the new constitution guaranteed balance to every one of the residents as well as found a way to annul untouchability and made its elements in any structure an offense culpable under law.

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The impact of Ambedkar thought is obvious from the way that the new constitution guaranteed uniformity to every one of the natives as well as found a way to nullify untouchability and made its components in any structure an offense culpable under law.

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