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A RELEVANCE OF DR. B.R. AMBEDKAR IN TODAY'S INDIA

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ABSTRACT

The world is celebrating the 133rd birth anniversary of Dr. B. R. Ambedkar. Countries like America, Canada, England, Germany, and Japan are taking the festival very seriously. Columbia University where Dr. Ambedkar studied, and London School of Economics celebrate the occasion with great joy. One of the reasons Dr. Ambedkar is celebrated worldwide is the great impact his ideas had on Today's India. Dr. Ambedkar remains highly relevant in today's India for several reasons. Constitutional legacy, social justice, equality education, empowerment, fight against discrimination and political discrimination. In essence, Dr. B. R. Ambedkar's vision and ideals continue to resonate in contemporary India, serving as a guiding light in the ongoing struggle for social justice, equality, and inclusive development. The various lenses around social justice aim to help people understand more about the change agents they can understand more about what social change has meant over time and what it can be visual for them even today.

Keywords: *Constitutional Legacy, Social Justice, Equality, Inclusive Development.*

Introduction

In a case of murder for cast pride, a 22–year–old Dalit youth was hacked to death allegedly by a five-member gang, which included the brother–in–law of the deceased, near a bar in Pallikaranai of Chennai on 24th of February 2024. A scheduled caste youth, he had married a girl belonging to the backward community and was brutally murdered. This crime happened not in a remote place, but in Chennai. Praveen could also be forgotten very soon, but he may not be the last victim. There aren't many caste crimesthat make the news for an extended period, even though some have captured the attention of the media for an extended period. Those do serve as sobering reminders of how society has not progressed to embrace relationships that transcend the boundaries of caste and religion.

A month after the honor killing of this fury, the nation observed the 133rd birth anniversary of Dr. B. R. Ambedkar, the most forceful champion and icon of the socially deprived and the uncompromising critic of Caste- ridden Hinduism. The proximity of these two events resonates with the deeper meaning and message of the relevance of Dr. Ambedkar in today's India. Dr. Ambedkar always feared, in the context of Indian independence, the continued prevalence of injustice to the Dalits as it would be the rule of the majority community.

As the chairman of the drafting committee of the constituted assembly, he used all powers of persuasion at his command to provide "Constitutional Morality" to delegitimize traditional religious morality that has for centuries, stifled and exploited the most vulnerable section based on caste.

Historically, they created something called Manu Dharma Shastra and changed what was there till then, Dr.Ambedkar pointed out that there is a great deal of Purusaktam in saying that it is the Rig

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Veda. In Varunashiramam sects 90 then as an opportunity to show it outside, Manu-Nidhi, Bhagavad Gita, etc were created during only Kalu period when the Sunga Dynasty was formed after the end of Vaski Makara Rajya but over time it was there and it came naturally. They linked it with God and stated that it was made by Brahma.

Dr. Ambedkar in his article on *The Rise and Fall of Hindu Woman* squarely blames Manu (who is considered to be the greatest lawgiver of the Hindu Dharma Shastras) for the downfall of women. He says that during the Vedic period, women were held in high esteem and when Buddha started preaching his 'Marga' no inferior treatment was meant but when Manu codefined his view in his 'Smiritis" the entire social fabric got poisoned against Shudras and women.

Seventy-four years after adopting the constitution that guarantees equal rights to all citizens of India, many of the anxieties forcefully and insightfully articulated by Dr. Ambedkar remain as significant as ever. The division of people into several thousands of castes is a nation in the social and psychological; sense of the world.

The underpinning of such an integrated society is the ideal of fraternity which he defined as a sense of "common brotherhood of all Indians" giving unity and solidarity to social life. Elucidating this point he further asserted that "without fraternity, equality, and liberty will be no deeper than cost of paint". As the first law minister in Nehru's cabinet, Dr. Ambedkar, unable to pass the Hindu Code Bill, released painfully that any socially progressive legislation would be blocked by those who wanted the comfort of the status quo Dr. Ambedkar's eloquent speech *To Leave Inequality Between Class And Class, Between Sex And Sex,* which is the soul of Hindu society untouched, and to go on passing legislation relating to economics problems is to make a force of our constitution and to build a palace on a during heap. Thus it is evident that Dr. Ambekar knew exactly the shape of things to come in independent India. Dr. Ambedkar's concerns have an even more ominous tone today.

The absence of development plans or legislative protections to accomplish this objective is not the issue. High ideals are upheld by the numerous laws designed to prevent the exploitation of SCs and STs. Budgets from the federal and state governments allocate comparatively large sums of money for a range of welfare and development initiatives. Undoubtedly, the constitutionally mandated reservations for employment and education have had an impact, but statistical evidence and empirical facts continue to point to the persistent social and economic injustice experienced by the Dalits and other tribal people.

Recurrent incidents of harassment, corruption, exploitation, exclusion, denial of justice, relocation, and deprivation taint the story of the growth of SCs and STs. In India, Dalit communities account for about 11% of all rape victims. According to a news report, women in Dalit communities in India are particularly vulnerable. An estimated 3,5000 Dalit women were raped, according to NCRB data, meaning that roughly 10 Dalit women are raped every day. As Dr. Ambedkar warned long ago, the search for fraternity and equality and liberty without fraternity are barren clouds.

Apathy is a sign of a lack of commitment to political politics and a lack of faith in the overall goals. Although there are frequent overdrives and affirmations of the state's support for the welfare of Dalits and tribal people as part of political and intellectual theatricals, the state never feels the need for true compassion, compulsion, or commitment to the cause. Sadly, there isn't enough urgency to push for societal change so that instances of violence, injustice, rape, and exploitation become a thing of the past.

Dr. B. R. Ambedkar dedicated his whole life to the uplifting of the depressed classes and organized and led the revolt of depressed hierarchies of Hindu society Dr. Ambedkar stands out as a leader of mass agitations, as an experimenter in electoral politics a religious iconoclast, a founder of schools, colleges, and as the champion of the Dalit movement.

Dr. Ambedkar's writings and speeches (published and unpublished) explore the relationship between culture psychology and the political economy, of power make an objective analysis of the Hindu sacred texts, and trace the roots of untouchability and casteism he attacked the established social order and desired the destruction of the culturally defined inequality and also the economic inequality. The pertinent socioeconomic rights clauses enshrined in the constitution are intended to prohibit discrimination against Dalits in India as well as to protect against exploitation of any kind based on untouchability.

Additionally, for the state to enjoy the rights protected by the constitution, the provisions have placed an obligation on it to take proactive measures to improve socioeconomic conditions. Dr. Ambedkar is not acknowledged in India. Dr. Ambedkar's battles and lessons to all oppressed people are evident in his message and experience. No one of Dalit origin could ever escape hiding the Dalit identity

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by closing his eyes, erasing the permanent stripes of the caste and tribe, and the associated racial and ethnic, anthropological and cultural features, or trying to hide behind the movements, despite all of Dr. Ambedkar's education and accomplishments. He could also be called a condescending and denigrated Mahar, a Dalit leader, and a Mahar. Regardless of how tall or steep the spires and walls are, Dalit movements take place in a vast and magnificent setting. The racial and ethnic prejudices against Dalits on account of their unerasable Dalit origin stay the lesson from Dr. Ambedkar. 'Educate, Agitate and Organize'.

Only with agitations, lead to organizations, their refinement, and unity. The unity of all Dalits, Pan-Dalits unity, across religion, language, SC &S ST barriers caste, sub-caste, tribe, and sub-tribe – regional differences, could the Daalits ever hope to think of standing against organized oppression and planned subversion – either crude, open or sophisticated and concealed white – collar suppressions. Yes, Black may be beautiful, and Dalits may be dignified. but we cannot assent the same, and establish these unless we stand united. United we may succeed, sooner or later one day. But divided on any lines, sure we are to fall soon. (Shepherd45)

Furthermore, Dr. Ambedkar's observations on economics and governance still influence Indian discourse. In the context of current discussions on poverty alleviation, social welfare programs, and inclusive development, his views on social justice and the role of the state in ensuring the welfare of all citizens are especially pertinent. His focus on the necessity of a powerful and responsible state to guarantee social and economic justice still influences debates about public policy and governance.

Therefore, it is the moral duty of every individual in this country to pay their homage to Dr. Ambedkar who labored hard to bring about total liberation for the Dalits from all kinds of oppressions. This day is the birth anniversary of Dr. Ambedkar, all the people have to take a pledge to fulfill his dreams about social justice. Dr. Ambedkar's relevance in today's India cannot be overstated. Generations of Indians are still motivated to pursue social justice, equality, and empowerment through his teachings, ideas, and contributions. Dr. Ambedkar's visions continue to be a driving force in India's continuous transition to a more democratic, egalitarian, and inclusive society even as it faces the challenges of the 21st century.

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