www.historymarg.com

The Academic
International Journal of Multidisciplinary Research

An Online Peer Reviewed / Refereed Journal
Volume 2 | Issue 11 | November 2024
ISSN: 2583-973X (Online)
Website: www.theacademic.in

Dr. B.R. Ambedkar's Political Philosophy: A Vision for Social Justice and Equality

Md. Sajid Raza
Research Scholar
Department of Philosophy, Aligarh Muslim University, Aligarh, 202002
Email: sajidraza45310@gmail.com, gj0551@myamu.ac.in

Azad Ali
Research Scholar
Department of Philosophy
Aligarh Muslim University, Aligarh, 202002
Email: gj5001@myamu.ac.in

ARTICLE DETAILS

Research Paper

Keywords:

Social Justice, Caste System, Indian Democracy, Equality, Ambedkar's Legacy

DOI :

10.5281/zenodo.14422059

ABSTRACT

This article analyzes the political philosophy of Dr. B.R. Ambedkar, emphasizing his vision for social justice and equality and its lasting significance in modern India. This study conducts a comprehensive analysis of Ambedkar's life, influences, and core beliefs, examining how his ideas have influenced India's democratic structure and persist in motivating social reform movements. Ambedkar's ideology, founded on tenets derived from Buddhism, Marxism, and Western political philosophies, confronts caste discrimination, economic disparity, and gender inequity. As the principal architect of the Indian Constitution, Ambedkar incorporated principles of equality, justice, and fundamental rights to safeguard marginalized communities, while his promotion of affirmative action, women's rights, and social inclusion established the foundation for an inclusive democracy. The article examines Ambedkar's critique of Hindu orthodoxy and the caste system, his dedication to economic empowerment, and his ground-breaking initiatives for gender equality. In the current socio-political landscape, Ambedkar's concepts are essential for tackling enduring inequalities,

www.historymarg.com

caste discrimination, and economic disparities. This study evaluates Ambedkar's legacy and its relevance to contemporary social justice movements, highlighting the transformative potential of his philosophy in establishing a just and equitable society. It also examines Ambedkar's vision, contributing to the discourse on the realization of democratic values and providing insights into how his principles can inform India's quest for social justice in the 21st century.

Introduction

Dr. B.R. Ambedkar is a prominent figure in Indian history, acknowledged for his exceptional intellect and legal expertise, as well as his unwavering commitment to the advancement of marginalized communities (Doddamani & Ramesh, 2024). Born into a Dalit family in 1891, he encountered systemic discrimination from a young age, experiences that significantly influenced his perspectives on caste, justice, and human rights (Kumar, 2024). Ambedkar's transition from social marginalization to the principal architect of the Indian Constitution highlights his profound dedication to eradicating caste hierarchies and fostering a more equitable society. As a reformer, politician, and social philosopher, his contributions transcend the legal domain; his work persists in shaping dialogues on social justice, equality, and democracy both in India and internationally (Bhat & Lone,2023).

The importance of Ambedkar's political philosophy resides in its applicability to matters of social justice and equality. In a period characterized by repressive social conventions, his perspective offered a revolutionary re-evaluation of Indian society, emphasizing liberty, fraternity, and equality as fundamental principles vital for nation-building (Rodrigues, 2024). In contrast to numerous contemporaries, Ambedkar perceived social reform as intrinsically linked to political freedom, contending that political independence devoid of social equality would fail to deliver genuine liberation to India's most marginalized communities. His critique of the caste system was both philosophical and pragmatic, acknowledging it as a framework that perpetuated injustice and impeded India's advancement as a democratic nation (Shah, 2019).

This article seeks to analyze Ambedkar's political philosophy, investigating the relevance of his concepts of justice, equality, and human rights in contemporary society. The article establishes a contextual foundation by analyzing the socio-political landscape of early 20thcentury India, focusing on

www.historymarg.com

the entrenched caste system and its influence on Indian society. Dr. Ambedkar's early experiences, encompassing his education in India and overseas, significantly influenced his comprehension of social inequality and his dedication to fostering a more just society. His distinctive viewpoint, shaped by Buddhist doctrines, Marxist concepts, and Western political theories, constituted the foundation of his political ideology and advocacy. Further I have discussed the philosophical foundations of Ambedkar's thought, investigating the fundamental concepts that informed his vision for a just society. Ambedkar's concepts of justice, equality, and fraternity hold particular importance in the Indian context, as they directly contested the hierarchical frameworks upheld by traditional Hindu orthodoxy. His incisive critique of Hinduism's caste-based discrimination demonstrated his dedication to transforming society in accordance with social equality and human rights.

Moreover, the article moreover examined Ambedkar's contributions to Indian democracy, especially his pivotal role in formulating the Indian Constitution, which enshrined fundamental rights and sought to safeguard marginalized communities. His promotion of gender equality, social justice, and economic empowerment has established a lasting legacy that perpetuates inspiration for social change movements.

www.historymarg.com

In the conclusion I have evaluated the current significance of Ambedkar's concepts, focusing on the obstacles to social justice and equality in contemporary India. Notwithstanding considerable advancements, caste discrimination endures, rendering Ambedkar's philosophy perpetually pertinent in confronting matters of social inequality and marginalization. The article explores his legacy and proposes future applications of Ambedkar's ideas in the continued pursuit of justice and equality in India and elsewhere.

Historical and Socio-Political Context

Understanding Dr. B.R. Ambedkar's political philosophy necessitates an examination of the socio-political context of early 20th-century India, characterized by colonial domination, burgeoning nationalist movements, and entrenched social hierarchies. The caste system, a complex and oppressive social hierarchy endemic to Indian society, significantly influenced Ambedkar's ideology. As a member of the untouchable "Mahar" caste, Ambedkar personally encountered discrimination, which ignited his enduring commitment to eradicating caste-based oppression and promoting equality and justice for all (Rodrigues, 2024).

www.historymarg.com

Ambedkar characterized the caste system as a "division of laborers" instead of merely a "division of labor," (Mahalingam, 2024) highlighting a framework that imposed inflexible roles on individuals and deprived them of the dignity of self-determination. This system, endorsed by religious and cultural conventions, stratified individuals into hierarchical classifications, depriving lower-caste communities of fundamental rights and liberties (Giri, 2024). Ambedkar viewed the quest for equality as not merely a political endeavor but a moral obligation to elevate the marginalized and empower them to exist with dignity and self-worth. The influence of caste transcended social interactions; it impacted education, employment, and access to fundamental resources, perpetuating generational poverty and entrenching inequality (Govindharaj, 2024).

Ambedkar's early years were significantly influenced by the existing social circumstances. Born in 1891 in Mhow, Madhya Pradesh, he encountered social ostracism, degradation, and restricted educational prospects owing to his caste. Through perseverance, he achieved academic excellence, ultimately securing scholarships to study in the United States and England, where he encountered progressive ideas and philosophies that influenced his vision for a just society. His education at institutions such as Columbia University and the London School of Economics equipped him with the tools to critically analyze the origins of social inequality and investigate methods to address them (Ambedkar Insights, 2023). In contemplating his experiences, he notably declared, “Educate, Agitate, Organize” — an exhortation for marginalized communities to empower themselves via knowledge and collective action (Pal, 2024).

The early 20th century witnessed intensified nationalist fervor as India's struggle for independence from British rule accelerated. Ambedkar critically assessed this struggle, acknowledging that political independence would not ensure justice or equality for marginalized communities if the caste system persisted. In contrast to numerous nationalist leaders, Ambedkar asserted that social reform was imperative for genuine liberation. Mahatma Gandhi and the Indian National Congress concentrated on anti-colonial resistance, whereas Ambedkar underscored the necessity of confronting social injustice within Indian society (2022), asserting that "liberty, equality, and fraternity" should underpin any democratic nation. This divergence highlighted the essential distinction between Ambedkar’s vision centered on social justice and the prevailing nationalist agenda of the period (Omprakash, et.al., 2022).

The socio-political context of early 20th-century India influenced Ambedkar's perspective on justice. His distinctive experiences and insights prompted him to champion a thorough reformation of Indian society to ensure fundamental rights for all, regardless of caste or creed. Ambedkar's call to abolish caste discrimination established the foundation for a novel sociopolitical framework focused on equality, a vision he subsequently codified in the Indian Constitution (Biswas, 2023).

Foundations of Ambedkar's Political Thought

Dr. B.R. Ambedkar's political philosophy is fundamentally anchored in his examination of social inequality, his quest for justice, and his dedication to democratic principles. Ambedkar's philosophy was influenced by various sources, including Buddhism, Marxism, and Western political theories. These ideologies collectively shaped his distinctive vision for an egalitarian society in India, where liberty, equality, and fraternity were not simply ideals but essential requirements (Laxman, 2024). Ambedkar developed a philosophy focused on social justice, individual rights, and the elimination of systemic oppression by utilizing diverse intellectual sources (Ahmad & Farooq, 2023).

Ambedkar was profoundly influenced by Buddhism, especially its tenets of compassion, non-violence, and equality. Ambedkar, profoundly discontented with the hierarchical and caste-based practices inherent in Hindu orthodoxy, discovered in Buddhism a philosophical alternative that prioritized universal compassion and repudiated the rigid social stratification of the caste system. He regarded Buddhism as a method to foster human dignity and ethical integrity, ultimately adopting it in his personal life to motivate his followers (Bhalerao, 2020). Ambedkar asserted, I favor the religion that advocates liberty, equality, and fraternity, emphasizing his admiration for Buddhism's congruence with democratic principles. His 1956 conversion to Buddhism, accompanied by millions of adherents, constituted a significant denunciation of the caste system and highlighted his dedication to a just society (Stroud, 2023).

Marxism significantly influenced Ambedkar's perspectives on social inequality and economic justice. Although he did not completely adhere to Marxist ideology, he recognized its analysis of class oppression and its focus on resource redistribution as crucial for combating poverty and inequality. Ambedkar, however, modified Marxist principles to align with the distinct social realities of India. In contrast to Marxists who emphasized class struggle, Ambedkar contended that the caste system represented a more insidious form of exploitation, being profoundly embedded in India's social and religious framework (Ray & Ray, 2022). He criticized Marxism for its neglect of caste, observing that,

www.historymarg.com

the Hindu social order is not only unequal but also hierarchical, characterized by "graded inequality" (Goswami, 2023). Also, for him "Caste is the monster that crosses your path, you cannot have political reform, and you cannot have economic reform, unless you kill this monster" (Subhash, 2015).

Western political theories, especially the democratic ideals of liberty and justice articulated by philosophers such as John Stuart Mill, along with the principles reflected in the American and French revolutions, profoundly impacted Ambedkar's concepts. During his studies at Columbia University and the London School of Economics, Ambedkar assimilated concepts regarding individual rights, equality, and social contracts (Debnath, 2024). He perceived democracy not solely as a governance framework but as a lifestyle necessitating social transformation. "Democracy is not merely a form of Government. It is primarily a mode of associated living, of conjoint communicated experience. It is essentially an attitude of respect and reverence towards fellowmen" (Singh, 2024). This comprehensive perspective on democracy highlighted mutual respect, inclusion, and the significance of social and economic equality as essential to authentic democratic governance (Chand, 2007).

Ambedkar's critique of Hindu orthodoxy and the caste system constituted a formidable challenge to India's conventional power structures. He perceived caste as a social construct intended to reinforce privilege and sustain inequality, depriving individuals of their fundamental rights and freedoms (Prakash, 2023). His works, including *Annihilation of Caste*, present a thorough critique of Hinduism's contribution to the perpetuation of the caste system and promote a society founded on merit and individual dignity (Kumar, 2021).

Ambedkar's Role in Shaping Indian Democracy

Dr. B.R. Ambedkar's contribution to the formation of Indian democracy is unparalleled, particularly in his capacity as the principal architect of the Indian Constitution. Assigned the responsibility of composing a document to guide a newly sovereign nation, Ambedkar aimed to incorporate the principles of justice, liberty, and equality into India's foundational text (Kumar, 2007). His conception of democracy transcended a simplistic political structure; he contended that democracy ought to foster social and economic equity and elevate marginalized populations. Ambedkar established the foundation for an inclusive and egalitarian India, prioritizing individual rights and social equity (Kaur, 2018).

www.historymarg.com

Ambedkar's impact is apparent in the Constitution's focus on fundamental rights, which afford every Indian citizen protections including the right to equality, freedom of speech, and freedom from discrimination. Ambedkar viewed these rights as not merely legal assurances but as crucial instruments for social transformation, particularly for historically marginalized communities (Giri, 2024). He famously declared, “On the 26th of January 1950, we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality” (Reghunath, 2023). Ambedkar was deeply concerned with this duality, understanding that genuine democracy could only be achieved by addressing social inequalities. He aimed to reconcile legal equality with social reality through the Constitution, aspiring to establish a society in which all citizens possess equal opportunities and freedoms (Kumar, 2022).

Ambedkar's pivotal contribution to Indian democracy was his dedication to social justice, especially for marginalized groups including Dalits, women, and religious minorities. Ambedkar contended that for democracy to be substantive, it must cater to the requirements of those who have been systematically marginalized. This viewpoint resulted in the incorporation of affirmative action provisions, or "reservations," in education and employment for Scheduled Castes and Scheduled Tribes (Sisodia, Tandon, & Jain, 2024). Ambedkar sought to challenge the entrenched caste hierarchy and facilitate upward social mobility for historically marginalized groups by ensuring representation for disadvantaged communities. He expressed this intention unequivocally, asserting, the outcast is a by-product of the caste system. Outcastes will persist as long as castes exist. Only the abolition of the caste system can liberate the outcaste. Ambedkar perceived reservations as a mechanism to deconstruct entrenched social hierarchies and foster a more equitable society (Thepa, 2024).

Ambedkar's promotion of gender equality is a fundamental aspect of his contributions to Indian democracy. He asserted that for a genuinely democratic society to flourish, women must be granted equal rights and opportunities. In his capacity as law minister, he advocated for the Hindu Code Bill, which sought to reform Hindu personal law and enhance women's rights in marriage, divorce, and inheritance. Despite encountering opposition and subsequent dilution, Ambedkar's dedication to women's rights represented a pivotal advancement in gender equality in India. His endeavors to promote women's legal rights underscored his conviction that social reform was essential to democracy (Kain, 2021).

www.historymarg.com

Furthermore, Ambedkar's activism and political tactics transcended constitutional provisions. He established political and social organizations, including the Scheduled Castes Federation, to mobilize and advocate for the rights of Dalits. His leadership established a formidable platform for marginalized communities to articulate their demands and confront social injustices. Ambedkar's tactical approach to political organization illustrated his comprehension of democracy as a participatory process necessitating collective action and representation from all societal segments (Dhankhar, 2022).

Conclusion:

In the contemporary relevance and legacy of Ambedkar's vision for social justice and equality remains profoundly relevant in contemporary India, where caste-based discrimination, economic inequality, and social exclusion continue to present significant challenges. While the Indian Constitution, which Ambedkar helped to draft, enshrines principles of equality and fundamental rights, the struggle to realize these ideals fully is ongoing. Ambedkar's ideas on justice, equality, and human rights provide critical insights into India's contemporary socio-political landscape and continue to inspire movements advocating for the rights of marginalized communities.

Ambedkar's political philosophy and contributions to Indian democracy remain profoundly relevant in contemporary society. His lifelong commitment to social justice, equality, and the eradication of caste-based discrimination laid the groundwork for a more inclusive and equitable India. Ambedkar's experiences with systemic oppression shaped his understanding of the interconnectedness of political freedom and social reform, emphasizing that true liberation cannot be achieved without addressing the deep-rooted inequalities perpetuated by the caste system. His advocacy for fundamental rights, gender equality, and affirmative action in the Indian Constitution reflects his vision of a society where every individual, regardless of caste or gender, has the opportunity to thrive with dignity and respect.

Despite significant progress since Ambedkar's time, challenges related to caste discrimination and social inequality persist, underscoring the enduring relevance of his ideas. As contemporary India grapples with these issues, Ambedkar's philosophy serves as a guiding framework for ongoing struggles for justice and equality. His legacy inspires current and future movements aimed at dismantling oppressive structures and fostering a more equitable society. Thus, the application of Ambedkar's principles in today's context is essential for advancing social justice and ensuring that the ideals of liberty, equality, and fraternity are realized for all citizens.

References:

1. Ahmad, S., & Farooq, S. (2023). *B. R. Ambedkar's political and social thought: A revolutionary vision for equality and justice*. *International Journal for Multidisciplinary Research, 5*(4). https://doi.org/10.36948/ijfmr.2023.v05i04.5586
2. Ambedkar Insights. (2023). *Ambedkar Thoughts on Social Justice: Pioneering Equality and Reform in India*. https://ambedkarinsights.com/ambedkar-thoughts-on-socialjustice/
3. Bhalerao, G. (2020). The Buddhism of Dr Ambedkar & the Buddhism of Tagore: A Comparative Study. https://www.ijsr.net/archive/v10i10/SR211005155818.pdf
4. Bhat, S. A., & Lone, S. F. (2023). *BR Ambedkar's political and social thought: A revolutionary vision for equality and justice*. IJFMR. https://www.ijfmr.com/researchpaper.php?id=5586
5. Biswas, S. (2023). BR ambedkar: the unknown details of how he piloted indian constitution. *BBC*. Retrieved 2024, from https://www.bbc.com/news/world-asia-india65175711.
6. Chand, S. (2007). Dr Ambedkar on democracy. Mainstream Weekly. https://www.mainstreamweekly.net/article467.html
7. Debnath, D. (2024). *Babasaheb Dr. B.R. Ambedkar's human rights movement and contemporary issues in socioeconomic and socio-political upliftment of the depressed sections in India. Man In India*. Retrieved from https://www.arfjournals.com/image/catalog/Journals%20Papers/MII/2024/No.%201-2/5-BA-BASAHEB%20DR.%20B.R.%20AMBEDKAR%E2%80%99S%20HU-MAN%20RIGHTS%20MOVEMENT.pdf
8. Dhankhar, G. (2022). *Dalit movements in India and the role of Ambedkar. International Journal of Political Science and Governance.* Retrieved from https://www.journalofpoliticalscience.com/uploads/archives/4-2-18-450.pdf
9. Doddamani, R., & Ramesh, MP. (2024). The educational philosophy as envisioned by Dr. B.R. Ambedkar. https://www.multisubjectjournal.com/article/410/6-4-6-399.pdf
10. Giri, A. K. (2024). Transforming caste domination and the challenges of structural transformations and transformation of consciousness: Ambedkar, Shankara and beyond. *Journal of Human Values*, *30*(2), 188–201. https://doi.org/10.1177/09716858231215646

www.historymarg.com

11. Giri, A. K. (2024). *Transforming Caste Domination and the Challenges of Structural Transformations and Transformation of Consciousness: Ambedkar, Shankara, and Beyond. Odisha Review, 30*(2), 188–201. https://doi.org/10.1177/09716858231215646
12. Goswami, A. (2023, February 24). Inequality of the Hindu social order: Reading Ambedkar's "India and the prerequisites of communism." *All About Ambedkar: A Journal on Theory and Praxis*. https://www.allaboutambedkaronline.com/post/noplace-for-equality-in-the-hindu-social-order-a-critique-of-india-and-the-prerequisitesof-comm
13. Govindharaj, Y. (2024). DR. B.R. AMBEDKAR'S VISION FOR EMPOWERMENT: A COMPREHENSIVE ASSESSMENT OF WOMEN, POVERTY ALLEVIATION, UNEMPLOYMENT, AND SOCIAL DEVELOPMENT. *Https://Www.Researchgate.Net/Publication/380169090_DR_BR_AMBEDKAR'S_VISION_FOR_EMPOWERMENT_A_COMPREHENSIVE_ASSESSMENT_OF_WOMEN_POVERTY_ALLEVIATION_UNEMPLOYMENT_AND_SOCIAL_DEVELOPMENT*.
14. Kain, D. (2021). *The Hindu Code Bill: Revisiting the Intersectional Feminist Legacy of Dr. Ambedkar. All About Ambedkar: A Journal on Theory and Praxis.* Retrieved from https://www.allaboutambedkaronline.com/post/the-hindu-code-bill-revisitingthe-intersectional-feminist-legacy-of-dr-ambedkar
15. Kaur, P. (2018). *Dr. Ambedkar and Socio-Economic Democracy. International Journal of Research and Analytical Reviews.* Retrieved from https://ijrar.com/upload_issue/ijrar_issue_20542430.pdf
16. Kumar, A. (2021). B. R. Ambedkar on caste and land relations in India. *The Journal of the Foundation for Agrarian Studies*. University of Edinburgh Research Explorer. https://www.research.ed.ac.uk/en/publications/b-r-ambedkar-on-caste-and-land-relations-in-india
17. Kumar, D. B. (2022, April 14). *Dr. B.R. Ambedkar's Idea of Social Democracy*. Countercurrents.org. https://countercurrents.org/2022/04/dr-b-r-ambedkars-idea-ofsocial-democracy/
18. Kumar, S. (2024). *Role of Dalit literature in social change in India. International Journal for Multidisciplinary Research (IJFMR).* Retrieved from https://www.academia.edu/120670152/Role_of_Dalit_Literature_in_Social_Change_in_India

19. Kumar, V. (2007). *Babasaheb Ambedkar's Ideas of Social Justice and Just Society. Dialogue (A Quarterly Journal of Astha Bharati)*. Retrieved from http://www.asthabharati.org/Dia_Oct%2007/viv.htm
20. Laxman, M. (2024). B. R. Ambedkar as a Humanistic Economist. Contemporary Voice of Dalit, 0(0). https://doi.org/10.1177/2455328X241252279
21. Mahalingam, R. (2024). *Culture, precarity, and dignity (chapter 12) - diversity and precarious work during socio-economic upheaval*. Cambridge Core. https://www.cambridge.org/core/books/abs/diversity-and-precarious-work-during-socioeconomic-upheaval/culture-precarity-and-dignity/CC30AC400D26BEE89872C566A6848582
22. Omprakash, A., Vaidegi, T., Raheem, A. A., & Sivaprakasam, A. (2022, April 4). Views of Ambedkar on Social Change and Reform. https://ijisrt.com/assets/upload/files/IJISRT22APR640_(1).pdf
23. Pal, G. C. (2024). *Caste as a socio-psychological construct: Theoretical and empirical expositions*. CASTE / A Global Journal on Social Exclusion. https://journals.library.brandeis.edu/index.php/caste/article/view/913
24. Prakash, T. (2023). *A "casteless" society: An aspiration or a myth to cover up privilege?* The Hindu. https://www.thehindu.com/opinion/a-casteless-society-an-aspiration-or-a-myth-to-cover-up-privilege/article66700373.ece
25. Ravinder. (2022). DR. AMBEDKAR AND ITS CONTRIBUTION AS SOCIAL REFORMER. https://www.sciencepub.net/academia/aaj141222/01_38201aaj141222_1_7.pdf
26. Ray, S. P., & Ray, I. A. (2012). Dr. BR Ambedkar and his thought on socialism in India-A critical evaluation. *Journal of Human Sciences*, *9*(2), 236-252. file:///C:/Users/as/Downloads/2055-Article%20Text-6680-1-10-20120714.pdf
27. Reghunath, L. G. (2023, December 3). *The doctor's wise words on 25 November 1949*. Supreme Court Observer. https://www.scobserver.in/journal/the-doctors-wisewords-on-25-november-1949/
28. Rodrigues, V. (2024). Ambedkar's Political Philosophy: A Grammar of Public Life from the Social Margins. https://academic.oup.com/book/57546
29. Rodrigues, V. (2024). *Caste and untouchability*. OUP Academic. https://academic.oup.com/book/57546/chapter-abstract/468611226?redirectedFrom=fulltext

www.historymarg.com

30. Shah, M. (2019). *Political radicalism of Ambedkar's spirituality*. The India Forum. https://www.theindiaforum.in/article/political-radicalism-ambedkars-spirituality
31. Singh, P. (2024). *Dalit history month special: Dr. Ambedkar's Democratic vision- how did he shape India's democracy?* The Mooknayak English - Voice Of The Voiceless. https://en.themooknayak.com/bahujan-nayak/dalit-history-month-specialdemocracy-through-ambedkars-lens-what-were-his-views-and-impact
32. Sisodia, R. S., Tandon, A., & Jain, R. (2024). *Dalit Feminism: Historical Context and Impact. International Journal for Multidisciplinary Research.* Retrieved from https://www.ijfmr.com/papers/2024/4/24262.pdf
33. Stroud, S. R. (2023). Justice, democracy, and liberation: Ambedkar's Navayana pragmatism and the tortuous path of social democracy. *The Journal of Speculative Philosophy*. https://muse.jhu.edu/article/877108
34. Subhash, D. (2015). Dr. Ambedkar's Philosophy of Socio-Economic Justice and its Relevance in Present Indian Context. *Indian Journal of Applied Research*. Retrieved from https://www.worldwidejournals.com/indian-journal-of-applied-research-(IJAR)/recent_issues_pdf/2015/July/July_2015_1435751665__17.pdf
35. Thepa, P. C. A. (2024, June 10). *The Great Spirit of Dr. Bhimrao Ramji Ambedkar*. Brill. https://brill.com/view/journals/jsik/aop/article-10.1163-29502683-20241005/article-10.1163-29502683-20241005.xml?language=en