ROLE OF DR. B. R. AMBEDKAR IN MODERN INDIA

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ABSTRACT :

Dr. Ambedkar was a freedom fighter of the truest kind, not merely dreaming of setting India force from British rule, but of transforming India into a country where freedom holds meaning for everyone. He dedicated his life for uplifting of the Dalits. Ambedkar wished social reformers to create public opinion to fight the gross inequalities in the society. It is very sad that the media in the past as well as the present has projected Ambedkar mainly as a bitter critic of the Hindu religion and a great social rebel. They have ignored Dr. Ambedkar's multi-faceted personality. Here is our little effort to focus his role in Modern India.

Keywords: Emancipation, inequalities, humanist, Dalits, Reformer.

INTRODUCTION:

Some people are born brilliant, some have brilliantness thrust upon them and some achieve brilliantness. To the last division, Dr. B. R. Ambedkar belongs. Dr. Ambedkar was a great patriot, social thinker, political reformer, philosophical writer with progressive ideas. He stood for all political, social and cultural activities which increased the cause of human progress and happiness. He was the soul for the constitution of India. He crusaded for the betterment of the oppressed and depressed classes. And in this struggle, he stood rare crusading spirit, carving out in this process plays significant role for himself among the leading architects of modern India.

CONCEPT OF SOCIAL JUSTICE

In the ancient Indian approach, justice was concerned with the performance of duties, not with the notion of rights. In ancient Indian tradition, there were two approaches 'Dandaniti' and 'Dharma', which were concerned with justice. 'Dandaniti' was very close to the modern notions of justice (law and punishment). It suggested the legal aspect of justice. Dharma was another name for the code of duties and justice was nothing but virtuous conduct with dharma. Thus, like Platonic justice, the Hindu tradition linked justice with performance of duties prescribed by dharma.

The modern approaches to justice are broadly Liberal and Marxist approaches. The Liberal argument is that the individual's rights and liberty are necessary for a just society, while the Marxist approach relies upon equality for a just society. The latter believe that unless and until the existing inequalities in society are removed, society will not be just. The basic premises of justice are liberty, equality and rights.

The concept of social justice emerged out of a process of evolution of social norms, order, law and morality. It laid emphasis upon just action and created space for intervention in the society by enforcing rules and regulations based on the principles of social equality. The term 'social justice' consists of two words: one is social and the second is justice. The term 'social' is concerned with all human beings who live in society, while the term 'justice' is related to liberty, equality and rights. Thus, social justice is concerned with ensuring liberty, providing equality and maintaining individual rights for every human being in society. In other words, securing the highest possible development of the capabilities of all members of the society may be called social justice.

DR B.R. AMBEDKAR'S STRUGGLE FOR SOCIAL JUSTICE

Ambedkar belonged to the Mahar caste. The Mahars were treated as untouchables and were subjected to socio-economic discrimination in society. In such a society, not only did man hate man, but the caste Hindus kept themselves away from the shadows of the *Harijans* (Harijans (children of lord Hari/Vishnu) is a term popularized by Mohandas Gandhi for referring to Dalits, traditionally considered to be untouchables) and downtrodden. Their paths, residences, wells and temples were separate; even if one side had a great desire

to talk, but the other side discarded them. The ways of keeping relations were strange. The downtrodden did not have the courage to come forth, raise their eyes and stand beside to talk to people of the higher castes. The doors of the temples, like the doors of schools, were not opened for them. These bad traditions were the gifts of the social structure and the caste system. It was in such a society that Ambedkar was born and brought up. However, fighting all odds, he attained higher education and soon after completing his studies, he launched himself politically, fighting for the rights of the depressed classes and against inequality practiced in the society. He was a crusader of social equality and justice. He never made any compromise with injustice, never cared for prestige and self-aggrandizement. He was an uncompromising rebel against social injustice and inequality. He worked relentlessly for the regeneration of humanity, for the well-being of mankind and for the transformation of man and society. He was a great social liberal. His vision was to produce a new social order based on the principles of justice, equality and fraternity. Thus, the idea of justice, equality, liberty and fraternity was the crux of his activities (Mallik, 2011).

Dr B.R. Ambedkar's name will be written in golden letters in the history of India as a champion of social justice. He was not only the main builder of the Constitution, but also the crusader of social justice for the betterment of the downtrodden. He spent his whole life for the betterment of the poor and exploited untouchables in the Indian society.

In such a society, to bring about a great change, Dr Ambedkar had only one power—his logic and thought. He relied on the power of his thoughts and ordinances. French revolutionary Rousseau had written, 'Man is born free, but everywhere he is in chains.' His three words equality, liberty and fraternity had revolutionized France in 1789. Ambedkar was very much influenced by Rousseau's words and he decided to fight for justice based on equality. Dr B.R. Ambedkar wanted economic and social equalities before political equality; he tried his best to ensure that the downtrodden got a proper place in society. Hence, he gave more importance to social justice than political justice; on equal opportunity with individual liberty were laid much emphasis to root out the differences created by the caste system of the country.

DR. AMBEDKAR AS A SCHOLAR

He starved through university life, saving every penny for his family back home and to buy books. It was no easy at any point to fight his way forward without a family fortune behind him and yet he did. He turned his hardships into an opportunity to become stronger and to fight harder. He was unafraid of opposition, of thinking differently from the crowd and of speaking his mind. Dr. Ambedkar, in his brief life time, managed to acquire several University degrees at the finest schools in the world, to edit newspapers, to write books, to become the principal of a law college, to lead mass movements, to address public conferences and to work on committees involved with the making of the Indian nation. It was as though he sensed very early on that he had a lot to achieve and that time would always be running out for him. He was an intellectual giant and perhaps if the plight of the untouchables had not pushed him into politics, he could have been a scholar. Books were not only his weakness. He had a penchant for fountain pens of all kinds. He enjoyed well-tailored clothes and loved dogs. As on adult, he took up both painting and playing the violin because to believed that every man should love music and art. His hobbies, be it reading or music, spoke of his softer side. But in his political career, not many people saw this side of Ambedkar. He was often described as British bulldog and Sarojini Naidu once called him Mussolini. There is perhaps no one who had escaped his sharp tongue and unforgiving sarcasm, especially if those rebukes were deserved. He was truthful to the point of being harsh.

DR. AMBEDKAR AS A NATION BUILDER

He was out spoken about his ideas of nation building. He possessed great foresight and his warnings about the future of India ring so true today. In a speech before the constituent assembly he cautioned his fellow legislators against the use of non-constitutional methods of protest, such as civil disobedience and Satyagraha, because they were essentially an anarchic in nature. He rallied against the Indian tendency to engage in hero worship. He was afraid that the people of India would lay their liberation at the feet of someone they worshipped or entrust them with extraordinary limitless powers. He also underlined the importance of creating not just a political democracy, but also a social and economic one. His PhD thesis was inspired to set up for the Finance Commission of India and his works helped a lot in framing guidelines for the RBI Act

1934.He was one of the founders of Employment Exchanges in our country. He played a vital role in establishment of the National Power Grid System, Central Water Irrigation, Navigation Commission

CONCLUSION

Dr. Ambedkar's was a short life and yet a most remarkable one. He rose up from dust, from being treated worse than an animal to becoming the father of the Indian Constitution. Dr. Ambedkar was truly a multi-faceted personality. A veritable emancipator of Dalits, a great National leader and patriot, a great author, a great educationalist, a great political philosopher, a great religious guide and above all a great humanist without any parallel among his contemporary. All these facets of Ambedkar's personality had strong humanist underpinnings. It is only regrettable that the press in the past as well as the contemporary has projected Ambedkar mainly as a great social rebel and a bitter critic of the Hindu religion. Critics of Dr. Ambedkar have ignored his basic humanistic instincts and strong humanitarian convictions behind his every act or speech throughout his life. Thus we conclude Dr. Ambedkar was one of the foremost makers of Modern India.n, Damodar valley project, Hirakud project and Sone river project.

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