



*Journal of Advances and
Scholarly Researches in
Allied Education*

*Vol. IX, Issue No. XVIII,
April-2015, ISSN 2230-7540*

**STUDY ON DR. AMBEDKAR AS A
EMANCIPATOR OF THE DALITS**

AN
INTERNATIONALLY
INDEXED PEER
REVIEWED &
REFEREED JOURNAL

Study on Dr. Ambedkar as a Emancipator of the Dalits

Raj Kamal Mishra*

Research Scholar, Maharaj Vinayak Global University, Jaipur

Abstract – Dr. Ambedkar was an opportunity warrior of the most genuine kind, not simply longing for setting India compel from British standard, yet of changing India into a nation where opportunity holds importance for everybody. He devoted his life for inspiring of the Dalits. Ambedkar wished social reformers to make general supposition to battle the gross inequalities in the general public. It is extremely tragic that the media in the past and additionally the present has anticipated Ambedkar chiefly as a severe pundit of the Hindu religion and an extraordinary social renegade. They have disregarded Dr. Ambedkar's multi-faceted identity. Here is our little exertion to center his job in Modern India.

Keywords: Emancipation, inequalities, humanist, Dalits, Reformer

----- X -----

INTRODUCTION

A few people are brought into the world splendid, some have brilliantness pushed onto them and some accomplish brilliantness. To the last division, Dr. B. R. Ambedkar has a place. Dr. Ambedkar was an incredible nationalist, social mastermind, political reformer, philosophical essayist with dynamic thoughts. He represented all political, social and social exercises which expanded the reason for human advancement and satisfaction. He was the spirit for the constitution of India. He campaigned for the advancement of the persecuted and discouraged classes. What's more, in this battle, he stood uncommon crusading soul, cutting out in this procedure assumes critical job for himself among the main modelers of present day India.

OBJECTIVES OF THE STUDY:

To know the effect of the spearheading work of Dr. B. R. Ambedkar in the field of human nobility, against rank discrimination in India. ii. To highlight his job as one of the originators of Modern India. iii. To examine and survey his Legacy and Contribution to India.

PROCEDURE

The present study on 'The Role of Dr. B. R. Ambedkar in Modern India' depends on authentic technique. This exploration depends on a decent arrangement of essential and optional sources that are accessible. Dr. B. R. Ambedkar's compositions, What Congress and Gandhi have done to untouchables (1945), Federation versus Freedom (1939), The issue of Rupee: Its

birthplace 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 various gathering of optional hotspots for the study were likewise counseled.

DR. AMBEDKAR AS A SOCIAL REFORMER

Dr. Ambedkar had confidence in serene techniques for social change. He was upheld to protected lines in the developmental procedure of social change. He thought the variables like peace which are key for social life. It additionally endeavors to continue establishments that will improve 'social request'. He was against the fierce strategies in social change for it deterrent the serenity and makes disorder. He had no confidence in political agitation techniques. A welfare condition of all can't be produced on the grounds of fear, compel and severe techniques. As indicated by him fierce techniques to a quiet society isn't just inappropriate yet additionally informal and immoral (Buddhism and Communism, 1956).

He was a genuine Renaissance man, an individual who exceeded expectations in a wide range of zones of request. In spite of the fact that he was despised by conventional Hindus and marked as a destroyer of Hinduism, history specialists presently understand the urgent job Dr. Ambedkar played in perceiving Hindu society. A long way from being a swindler, he assumed an essential job in renewing Hinduism, restoring it by testing everything that was out of line and out of line inside it. Actually, he realized a renaissance of Hinduism by inciting the Hindus to

reevaluate a portion of the essential precepts of their religion.

He had an incredible confidence in social reformers to make popular conclusion for against of the gross inequalities in the general public. He asked them to establish associations to manage earnest instances of discrimination. The associations should bargain the ground-breaking section of society to allow to the persecuted and discouraged classes to work in various parts. The Hindu society should give a space to discouraged sections by utilizing them in their different areas suited to the limits of applicants.

As indicated by Dr. Ambedkar, social change and social equity are without a doubt basic to the populism that any majority rules system must aim it. As a social democrat Dr. Ambedkar worried on an a lot more extensive idea of stable recreation of nation with comprehensive development and social coordination in the Nation without position discrimination. As the real engineer of the Indian constitution, Dr. Ambedkar developed the shields for building up a progressively evenhanded society to a large number of persecuted and discouraged classes. In this procedure, Dr. Ambedkar develops not just as a Valliant upholder of the Indian law based republic, yet additionally catches the particularly unmistakable place in the Indian Pantheon as an uncommon scholarly mass pioneer who stirred the social inner voice of Modern India.

He was unequivocally trusted that political organizations were in charge of transforming the current social foundations by utilizing authoritative power to yield the results. Political organizations will endure just when they effectively work for social reformation (Ambedkar, 2015).

Dr. Ambedkar was an opportunity contender of the most genuine kind, not simply longing for setting India constrain from British guideline, however of changing India into a nation where opportunity holds significance for everybody. While Mahatma Gandhi drove individual Indians in a battle against discrimination in South Africa, Dr. Ambedkar drove a fight, as well, against bias inside his own nation. By anchoring equity for his locale, he was making a progressively equivalent world for every one of us.

DR. AMBEDKAR AS A LIBERATOR OF THE DALITS

Dr. Ambedkar devoted his life for the elevating of Dalits. He was against the hypothesis of standing based prevalence and social discrimination. He made a way for legal rights to order the laws regarding advancement of dalits which could decidedly change their lives (Jaoul Nicolas).

Dr. Ambedkar dependably shown others how its done. He demonstrated his devotees, through the manner in which he carried on with his very own life, that training and diligent work alone held the way to their freedom.

The untouchables had been a crippled, defenseless gathering of individuals, yet Ambedkar instructed them to quit trusting that assistance will originate all things considered and to depend upon themselves. The thought was a progressive one for a people who had dependably been informed that their present circumstance was predetermined and that they had no power over it.

Dr. Ambedkar stated, "You can change your part, however don't run to sanctuaries seeking after equity to come to you in paradise. There is equity to be found on earth on the off chance that you can battle for it. This thought gave them another bravery and a feeling of sense of pride that they had never known. The Ambedkar statue was a symbol for discouraged and abused classes social equality. His stance, constitution in his grasp and appearing new way for many down trodden individuals to present day society were images in the new period.

To close, Dr. Ambedkar has dependably takes after in lives of 160 million in number Dalit people group all through the nation. Dr. Ambedkar sees were reliably been moving the mistreated, discouraged and the oppressed classes to test the predominant strands of political enunciations in the nation. As indicated by Raja Sekhar Vundru who calls Dr. Ambedkar as the other dad stated: "Dr. Ambedkar gave a huge number of untouchables their very own character ... (He) is currently viewed as an incredible Indian, an individual significant for all occasions to come. This isn't on the grounds that his adherents are resolute in their commitment, or that they happen to be numerically higher than supporters of some other individual (dead or living) in India, and unquestionably not on the grounds that he likely has been spoken to in the highest number of statues raised for any man ever. It is on the grounds that his following has risen above ages. His pertinence political, social, ideological, religious, monetary will hold on as long as the noise and battle for equity and equivalent rights exists" (Rajasekhar Vundru, 2012).

DR. AMBEDKAR AS A SCHOLAR

He starved through college life, sparing each penny for his family back home and to purchase books. It was no simple anytime to battle his way forward without a family fortune behind him but then he did. He transformed his hardships into a chance to end up more grounded and to battle harder. He was unafraid of resistance, of reasoning uniquely in contrast to the group and of talking his brain.

Dr. Ambedkar, in his concise life time, figured out how to get a few University degrees at the best schools on the planet, to alter papers, to compose books, to wind up the primary of a law school, to lead mass developments, to deliver open meetings and to chip away at advisory groups required with the creation of the Indian country. It was just as he detected from the get-go that he had a great deal to accomplish and that

time would dependably be running out for him. He was a scholarly monster and maybe if the predicament of the untouchables had not pushed him into legislative issues, he could have been a researcher.

Books were not just his shortcoming. He had an affinity for wellspring pens of various sorts. He appreciated all around customized garments and cherished puppies. As on grown-up, he took up both painting and playing the violin on the grounds that to trusted that each man should love music and craftsmanship. His leisure activities, be it perusing or music, talked about his gentler side. However, in his political vocation, relatively few individuals saw this side of Ambedkar. He was frequently depicted as British bulldog and Sarojini Naidu once called him Mussolini. There is maybe nobody who had gotten away from his sharp tongue and unforgiving mockery, particularly if those censures were merited. He was honest to the point of being brutal.

DR. AMBEDKAR AS A NATION BUILDER

He was out talked about his thoughts of country building. He had incredible foreknowledge and his admonitions about the fate of India ring so evident today. In a discourse before the constituent gathering he advised his kindred administrators against the utilization of non-established techniques for challenge, for example, common noncompliance and Satyagraha, since they were basically an anarchic in nature. He encouraged against the Indian propensity to participate in legend revere. He was anxious about the possibility that that the general population of India would lay their freedom at the feet of somebody they revered or depend them with uncommon boundless forces. He likewise underlined the significance of making a political majority rule government as well as a social and monetary one. His PhD proposition was enlivened to set up for the Finance Commission of India and his works helped a ton in encircling rules for the RBI Act 1934. He was one of the originators of Employment Exchanges in our nation. He assumed a fundamental job in foundation of the National Power Grid System, Central Water Irrigation, Navigation Commission, Damodar valley venture, Hirakud task and Sone stream venture.

DR. AMBEDKAR AS A NOTEWORTHY SUPPORTER OF INDIAN CONSTITUTION

Dr. Ambedkar had engraved his sign of ability and vision in drafting Indian Constitution. His statesman characteristics can without much of a stretch obvious every single article of Indian Constitution. Ambedkar favored the parliamentary system In England than the Presidential System in America. Dr. Ambedkar depicted the job of President as "He is the leader of the state however not the official. He speaks to country yet does not manage the country. He is the image of

the country. His place in the organization is that of a formal gadget on a seal by which the country's choices are made known ... The leader of the Indian association will be commonly bound by the guidance of the Ministers. He can do nothing in opposition to their recommendation nor would he be able to do anything without their advice" (Jadhav Narendra, 2014).

He unequivocally upheld for government system. He said "The Draft constitution is, Federal Constitution is as much as it sets up what might be called Dual nation. This Dual country under the proposed constitution will comprise of the association at the middle and the states at the fringe each enriched with Sovereign forces to be practiced in the field relegated to them separately by the constitution... The draft constitution can be both unitary and in addition government as per the necessities of time and conditions. In typical occasions, it is encircled to function as a government system. Be that as it may, in the midst of war it is so planned as to make it fill in as if it was a unitary system" (Jadhav Narendra, 2014).

Dr. Ambedkar bolstered the minorities' rights that "It isn't right for the greater part do prevent the presence from claiming minorities. It is similarly wrong for the minorities to propagate themselves. An answer must be discovered which will fill a twofold need. It must perceive the presence of the minorities to begin with. It should likewise be with the end goal that it will empower dominant parts and minorities to blend someone into one. The arrangement proposed by the constituent gathering is to be invited on the grounds that it is an answer which fills this twofold need".

Dr. Ambedkar illuminated about the reactions of The Directive Principles of condition of approach as "whoever catches power won't be allowed to do what he enjoys with it. In its activity, he should regard these instruments of guidelines which are called Directive Principles. He can't overlook them. He might not need to respond in due order regarding their break in a court of Law. In any case, he will unquestionably need to respond in due order regarding them before the electorate at race time" (Jadhav Narendra, 2014).

Dr. Ambedkar expressed about Article 32 that "It I was requested to name a specific article in this as the most essential an article without which the constitution would be a nullity I would not allude to some other article aside from this one. It is the plain soul of the constitution and heart of it".

Dr. Ambedkar said about autonomous Election Commission that "the best defend for virtue of races, for reasonableness in races, was to remove the issue

from the hands of the official specialist and to hand it over to some free expert".

He commented about the constitution as "It is useful, it is adaptable and it is sufficiently able to hold the nation together both in harmony time and in war time. In reality, in the event that I may in this way, if things turn out badly under the new constitution, the reason won't be that we had a terrible constitution what we should state is that man is despicable".

CONCLUSION

Dr. Ambedkar's was a short life but then a most striking one. He ascended from residue, from being dealt with more awful than a creature to turning into the dad of the Indian Constitution. Dr. Ambedkar was really a multi-faceted identity. A veritable liberator of Dalits, an incredible National pioneer and loyalist, an extraordinary creator, an incredible educationalist, an extraordinary political thinker, an incredible religious guide or more every one of the an incredible humanist with no parallel among his contemporary. Every one of these features of Ambedkar's identity had solid humanist underpinnings. It is just deplorable that the press in the past and in addition the contemporary has anticipated Ambedkar predominantly as an extraordinary social renegade and a harsh pundit of the Hindu religion. Pundits of Dr. Ambedkar have disregarded his essential humanistic impulses and solid helpful feelings behind his each demonstration or discourse for an amazing duration. Along these lines we close Dr. Ambedkar was one of the chief producers of Modern India.

REFERENCES

1. Buddhism and Communism, Ambedkar's speech at the closing session of the Fourth Conference of the World Fellowship of Buddhists in the State Gallery Hall in Kathmandu (Nepal) on November, (1956)
2. B.R. Ambedkar (2008). What Congress and Gandhi have done to the Untouchables, pp. 135-136
3. B. R. Ambedkar (2015). Annihilation of Caste, an undelivered speech written in 1936 by B. R. Ambedkar, <http://ccnmtl.columbia.edu/projects/mmt/ambedkar/web/index.html>.
4. Jaoul Nicolas : Learning the use of Symbolic means: Dalits, Ambedkar statues and the state in U.P., Contributions to Indian Sociology, 40(2), pp. 175-207
5. S. Anand (Ed.) (2014). Annihilation of Caste: The annotated critical edition – B.R. Ambedkar – Introduced with the essay 'The Doctor and the Saint' by Arundhati Roy, Navayana Publishers, New Delhi, 44.

6. Rajasekhar Vundru (2012). 'The other Father', Outlook (Weekly), Independence Day Special, 20 August, 2012.
7. Jadhav Narendra (2014). Ambedkar: Awakening India's social conscience, Konark Publishers, New Delhi, 453,454,463
8. Badal Sarkar (2013). Dr. B. R. Ambedkar's theory of State Socialism International Research Journal of Social Sciences, 2.

Corresponding Author

Raj Kamal Mishra*

Research Scholar, Maharaj Vinayak Global University, Jaipur