



Indian Streams Research Journal



EQUIVALENCE IN INDIAN SOCIETY: DR.B.R.AMBEDKAR

Dr. Jnanmitra B. Bhairamadgi

ABSTRACT

Dr. B.R. Ambedkar was an extraordinary National Leader who made an exceptional commitment towards creation of the constitution of India. Dr. Ambedkar was a strict man however didn't need hypocrisy for the sake of religion. To him religion was ethical quality and it should impact the life of every individual his character, activities, responses different preferences. He encountered the sharpness of position framework in Hindus and reprimanded it. He disavowed Hinduism and held onto Buddhism as a strict answer for the issues of untouchables. Dr. Ambedkar dismissed Islam, Sikhism and Christianity and favored Buddhism as a result of two reasons. Right off the bat, Buddhism has its underlying foundations in the Indian soil and Secondly, it is the religion of morals, ethical quality and realizing which has a bad situation for rank framework. Dr. Ambedkar set down 22 promises for the individuals who needed change to Buddhism. On fourteenth Oct., 1956 Baba Sahab grasped Buddhism with his supporters, in excess of five lakh in part. He acquired an incredible transformation the life of the discouraged, smothered and mistreated positions in India. Dr. Bhim Rao Ambedker was a notable educator himself. He set up People's Education Society in Bombay and Aurangabad to teach the understudies of Dalit people group. His instructive way of thinking is reflected in his talks, his distributed articles in different magazines and his work in the instructive establishments. The current paper is worried about his instructive way of thinking. As per him school is a heavenly organization where the brains of understudies are made all around refined. School is a production line of making productive members of society. Training is a deep rooted ceaseless cycle and instructor is its significant piece. The instruction of ladies is likewise significant like the training of men. Training is the method of opportunity from misuse. It stirs the general public and assists with making it self-needy and self-assured. The analysts attempted to talk about the instructive way of thinking of Dr. Bhim Rao Ambedker as his thoughts regarding school and instructive organization, training and understudies and function of instructors in the instruction of understudies.



KEY WORDS: *Sikhism and Christianity and favored Buddhism.*

INTRODUCTION

Babasaheb Dr.Bhimrao Ramji Ambedkar has a place with the uncommon class of extraordinary men who set guidelines of enormity for themselves and satisfy them. In his own words "an extraordinary man must be persuaded by the elements of social reason and should go about as a scourge and scrounger of the general public." His life itself remains as a declaration to this ideal of tying down human nobility to all. He asserted an incredible mission by announcing that "For the assurance of basic freedoms a few extraordinary men have immolated themselves at the raised area of obligation. Better to bite the dust in the prime of youth for an extraordinary reason than to live like an oak and sit idle." Dr.Ambedkar encapsulated an unequaled personage among all the public heads who just had the ethical appropriateness to affirm that "I am a man of character." He pursued a courageous battle against the "malevolent invention to stifle and oppress mankind" – the Brahmanical framework to cause the subhuman and subservient greater part to recover their human character through social, monetary, political and social liberation. He proclaimed that "Our fight is for Freedom. Our fight isn't for hardly any financial and political increases. Our fight is for the recovery of Human Personality which was smothered and ruined... " The scope of Ambedkar's battle for making sure about human poise is extremely immense. He needed to begin from the Right to be Human to accomplish most noteworthy altruistic level. Dr.Ambedkar's thoughts, works and viewpoint could well be described as having a place with that pattern of thought called Social Humanism. He built up a socio-moral way of thinking and immovably represented human respect and opportunity, financial equity, material thriving and otherworldly order. His name will sparkle always in the atmosphere of world history as an extraordinary social thinker as well as an incredible progressive who devoted as long as he can remember for the improvement of the overflowing a huge number of the dark horses.

HIS WORLDVIEW

History, for Ambedkar was an account of man's expanding command over his predetermination through the reformist turn of events and use of his abilities. History is a wonder intelligible as far as objective causal examination. This authentic system accommodated a norm of assessment – social orders were pretty much reformist according to their recorded degree of advancement toward rationalistic, humanistic, populist condition. He dismissed a solely monetary translation of history and relegated extraordinary centrality to scholarly powers and thoughts during the time spent history. He comprehended the historical backdrop of India as one of reformist decrease and degeneration, its current stage speaking to a breakdown and emergency. Ambedkar contended with an abundance of printed and recorded proof that the retrogressive idea of Indian history was to be credited to the presence and activity of the standing framework and the philosophical institutional choke hold of Hindu religion which brought about Spiritual Fascism.

Dr.Ambedkar's idea has a view particularly not quite the same as entrepreneur or socialist view, or the Eastern or Western idea. It is a certified collaboration between Western progressivism and Indian reality as he encountered it and hypothetically grasped it. On the philosophical plane, he was established in Buddhist logic, in reason and science. On the financial and political level, his thoughts were grounded in the standard of communist vote based system. He had a clear agrarian program and modern system. He had a fantasy to advance majority rule government. In his financial compositions, Dr.Ambedkar made a rankling assault on the royal monetary arrangement and misuse. Numerous teachers in London felt that the view communicated by Dr.Ambedkar in his paper on "Duties of a Responsible Government in India" and different works were of a progressive sort.

AMBEDKAR'S EXHUMATION OF 'SOCIETY' IN INDIA:

Dr.Ambedkar held that there were two subjectively various gatherings which had not exclusively been generally focal, however kept on being focal, to social association and social elements. These were position and class. Verifiably, the Vedic Varna framework, which was a class request, had been changed into a position request in this manner, and in present day India the incipient class request was persistently and unpredictably mutilated and vanquished by standing request. This is the purpose of his test to Marxists when he asked them whether the Indian low class, station divided, can actually turn into a class in itself, not to mention a class for itself. He clarified with perseverance that the development of standing society, combined with sexual orientation imbalance is to shield the interests of the Brahminical gatherings comparable to different gatherings, keep up their good and mental authority over them, and safeguard their situation of intensity, renown and benefit.

ENFORCED POVERTY AND CULTURAL CAPITAL

Dr.Ambedkar is the main social researcher to discover a few aspects of dehumanization in the rank framework, controlled through the motor of religion. Before Dr.Ambedkar a few endeavors were made to paint station as just a social variation. The Hindus are the main individuals on the planet whose monetary request – the connection of laborer to worker is sanctified by religion and made sacrosanct, everlasting and untouched. The reviewed disparity puts the classes on a vertical plane not only through shows but rather through profound, good and legitimate structure. Ambedkar characterized culture as a more major classification in which both governmental issues and financial matters crossed. His persistent work of the financial aspects of Brahmanism as the law of upheld destitution dependent on the creed of fate, molding the casualties as hardheaded vassals uncovers the third element of capital, i.e the Cultural Capital(Satyapal,2010). While financial capital alludes to the order over monetary assets, social capital identifies with the assets dependent on bunch participation, connections, organizations of impact and backing. Social Capital then again, concerns types of information, abilities and focal points that give power and higher status in the general public. Culture shares a significant number of the properties that are normal for monetary capital that any 'fitness' turns into a capital to the extent that it encourages apportionment and inconsistent circulation in this manner making open doors for selective preferred position to people or gatherings in the general public. Ambedkar introduced an intricate outline of such social preferences which are cornered by the twice-conceived and are utilized to condition the conduct and perspectives of the subservient ranks for the social, monetary and political predominance of the recreation standings. He was the first to follow out the connection between Brahminical philosophy, position framework and monetary misuse.

AMBEDKARISM AS A WAY TO THE WORLD.

Consequently, it is the obligation of the common society particularly the informed segments to make social and good cognizance and fabricate an accommodating society. In a significant manner, Dr.Ambedkar in this way offered articulation to an internal need in India for a simply social condition; on such premise alone would national be able to prosperity be made sure about. Despite the fact that aware of the incredible obstructions to the foundation of law based game plan in Indian culture, Ambedkar was idealistic about a durable society. "I am persuaded that, given time and conditions, nothing on the planet will keep this nation from getting one and with every one of our stations and doctrines, I have not the smallest wavering in saying that we will somehow or another be a unified people" (Keer, 1962:388). He urged the country to protect autonomy by

building up fairness and crew in all circles of life. World needs to be remade for the public great, basic great and widespread great of mankind. Ambedkarism shows the exit plan. It has a dream to develop 'Another World'.

ECONOMIC PLANNING

Ambedkar was the principal Indian to seek after a doctorate in financial matters abroad.[74] He contended that industrialisation and horticultural development could upgrade the Indian economy.[75] He focused on interest in farming as the essential business of India.[76] According to Sharad Pawar, Ambedkar's vision helped the legislature to accomplish its food security goal.[77] Ambedkar pushed public monetary and social turn of events, focusing on instruction, public cleanliness, network wellbeing, private offices as the fundamental amenities.[75] His DSc theory "The issue of the Rupee: Its source and arrangement" (1923) inspects the reasons for the Rupee's fall in value.[76] He demonstrated the significance of value soundness over trade dependability. He examined the silver and gold trade rates and their impact on the economy, and found the purposes behind the disappointment of British India's public treasury.[76] He determined the loss of advancement brought about by British standard. [78] In 1951, Ambedkar set up the Finance Commission of India. He contradicted personal duty for low-pay gatherings. He contributed in Land Revenue Tax and extract obligation approaches to settle the economy.[76] He assumed a significant function in land change and the state monetary development.[79] According to him, the position framework separated labourors and blocked financial advancement. He accentuated a free economy with a steady Rupee which India has received recently.[76] He supported conception prevention to build up the Indian economy, and this has been embraced by Indian government as public approach for family arranging. He accentuated equivalent rights for ladies for financial development.[76] He established the framework of modern relations after Indian freedom

DR. AMBEDKAR INDIAN POLITICAL

Dr. Ambedkar is probably the most splendid illuminating presence in the atmosphere of Indian political history. That he had a functioning influence in the encircling of the Indian Constitution is known to all. In any case, that doesn't unmistakably uncover the real job that Dr. Ambedkar played in molding the predetermination of the country. Truth be told, he was basically a social reformer. In a nation like India, where society is exceptionally divided and station worn, it was very normal for a transcending character like Dr. Ambedkar to dispatch a tireless battle against all types of treachery – social, financial, and political. Acting naturally a delegate of the purported discouraged classes in India, Ambedkar committed as long as he can remember to the freedom of the discouraged classes from the counterfeit servitudes made by the special segments of society for their own advantage. A social radical, Ambedkar defied the malevolent disasters of casteism and odd notions winning in the nation and didn't stop for a second to carry on a firm battle against the social indecencies. It would, hence, be no distortion to state that Dr. Ambedkar devoted as long as he can remember to the inspire and improvement of the down-trampled and socially in reverse individuals of India.

Dr. Ambedkar had spoken and composed productively against the overall Hindu social request which depended on evaluated imbalance with the prevalence of the meager few and debasement of the many. As per him, legislative issues can't turn into the imposing business model of the chosen handful while the extraordinary lion's share can't stay as load animals. He energetically condemned the hypothesis of birth, demise, and reward and the hypothesis of rebirth which is indivisibly bound up with position framework in Hindu religion. He descended intensely on the hypothesis of Varnashram and resurrection dependent on disparity of rank framework. The

limit of man to shape his own fate isn't perceived in this framework; such disparities can't build up a sound society. In a general public, station framework and genuine solidarity can't exist together simultaneously.

SOCIAL JUSTICE

Social justice is the fair and just relation between the individual and society. This is measured by the explicit and tacit terms for the distribution of wealth, opportunities for personal activity and social privileges. The fair and proper administration of laws conforming to the natural law that all persons, irrespective of ethnic origin, gender, possessions, race, religion, etc., are to be treated equally and without prejudice. Scholars from different viewpoints have viewed social justice being a multi-dimensional concept. Social justice is a bundle of rights. It is the balancing wheel between the 'haves' and 'have nots'. The term social justice is comprehensive having a great social value in providing a stable society and in securing the unity and integrity of the country. In general, Social justice may be defined as "the right of the weak, aged, destitute, poor, women, children and other under-privileged persons".

Dr. Ambedkar was the chief architect of the Indian Constitution and is also one of the advocates of social justice in modern India. He tried to achieve social justice and social democracy in terms of one man-one value. He treated social justice as a grass-root for patriotism and nationalism. According to Ambedkar, the term "social justice" is based upon equality, liberty and fraternity of all human beings. The aim of social justice is to remove all kinds of inequalities based upon Caste, race, sex, power, Position and wealth. The social justice brings equal distribution of the social, political and economical resources of the community. He was fully aware of the pattern and problems of the Indian society. Ambedkar did not acknowledge the theories of social justice as propounded by the Varna system, the Aristotelian order, Plato's scheme, Gandhian sarvoday order and not even the proletarian socialism of Marx. The contents of Ambedkar's concept of social justice included unity and equality of all human beings, equal worth of men and women, respect for the weak and the lowly, regard for human rights, benevolence, mutual love, sympathy, tolerance and charity towards fellow being. Humane treatment in all cases dignity of all citizens, abolition of Caste distinctions, education and property for all and good will and gentleness, He emphasized more on fraternity and emotional integration. His view on social justice was to eradicate man-made inequalities of all shades through law, morality and public conscience; he stood for justice for a sustainable society.

Dr. Ambedkar was of the considered view that the root cause of social injustice to the Scheduled Castes and Scheduled Tribes is the Caste system in Hindu society. He observed, Castes are enclosed units and it is their conspiracy with clear conscience that compels the excommunicated to make themselves into a Caste. The logic of their obdurate circumstance is merciless and it is in obedience to its force that some unfortunate groups find themselves closed out with the result that now groups by a mechanical law are constantly being converted into Castes in a widening multiplicity. He further maintained that the root of untouchability is the Caste system and the root of the Caste system is religion, the root of the Purohit religion attached to varnashram and the root of the varnashram is the Brahminism, the root of Brahminism lies with the political power. Dr. Ambedkar's social vision is reflective in his own words. As an economic system permits exploitation without obligation untouchability is not only a system of unmitigated economic exploitation, but it is also a system of uncontrolled economic exploitation. That is because there is no independent public opinion to condemn it and there is no impartial machinery of administration to restrain it, there is no check from the police or the judiciary for the simple reasons that they are all down from the Hindus, and take side of exploiters.

Dr. Ambedkar's real democracy was a social democracy. According to him, it is essential to realize that political democracy cannot succeed where there is no social and economic democracy. He pleaded the realization of economic and social democracy in India, for political democracy was unreal preceded by economic and social democracy. Dr. Ambedkar said, we must begin by acknowledging the fact that there is complete absence of two things in Indian society, One of these equality is on the social plane. We have in India a society based on the principle of graded inequality which means elevation for some and degradation for others. On the economic plane, we have a society in which there are some who have immense wealth as against many who live in abject poverty-How long shall we continue to live this life of contradictions? How long shall we continue to deny it for long, we will do so only by putting our political democracy in peril, we must remove this contradiction at the earliest possible moment or those who suffer from inequality will blow up the structure of political democracy. His philosophy was occupied with social amelioration, political enlightenment and spiritual awakening. For this it attached due importance to the economic well-being of the masses. To him, Political thought embodied a social dynamism because of man's attitude animal and social being. He had deep faith in fundamental human rights in the equal rights of men and women, in the dignity of the individual in social economic justice in the promotion of social progress and better standards of life with peace and security in all spheres of human life. His study of social facts enriched his political philosophy. Dr. Ambedkar was dead against the Hindu Caste structure as he was of the view that this structure has been primarily responsible for committing all sorts of atrocities on the various sections of the society particularly the weaker sections Scheduled Caste and Scheduled Tribes. Ambedkar was against Manu smriti as it gives a blank Cheque to the Brahmins to commit all sorts of atrocities on Scheduled Castes and Scheduled Tribes and defend their evil designs.

CONCLUSION

Ambedkar presented an elaborate illustration of such cultural advantages which are monopolized by the twice-born and are used to condition the behaviour and attitudes of the servile castes for the social, economic and political dominance of the leisure castes. The contents of Ambedkar's concept of social justice included unity and equality of all human beings, equal worth of men and women, respect for the weak and the lowly, regard for human rights, benevolence, mutual love, sympathy, tolerance and charity towards fellow being. Humane treatment in all cases dignity of all citizens, abolition of Caste distinctions, education and property for all and good will and gentleness, He emphasized more on fraternity and emotional integration. Dr. Ambedkar was of the considered view that the root cause of social injustice to the Scheduled Castes and Scheduled Tribes is the Caste system in Hindu society. He pleaded the realization of economic and social democracy in India, for political democracy was unreal preceded by economic and social democracy. To him, Political thought embodied a social dynamism because of man's attitude animal and social being. He had deep faith in fundamental human rights in the equal rights of men and women, in the dignity of the individual in social economic justice in the promotion of social progress and better standards of life with peace and security in all spheres of human life.

REFERENCES

- ❖ "Archives released by LSE reveal BR Ambedkar's time as a scholar"
- ❖ Buswell, Robert Jr; Lopez, Donald S. Jr., eds. (2013). Princeton Dictionary of Buddhism. Princeton, NJ: Princeton University
- ❖ Jaffrelot, Christophe (2005). Ambedkar and Untouchability: Fighting the Indian Caste System.
- ❖ Ambedkar, B. R. "Waiting for a Visa". Frances Pritchett, translator.
- ❖ "Bhimrao Ambedkar". columbia.edu.