



## Ram Rajya: Ambedkar vision of Modern India

**Renu Chaudhary**

PhD scholar, Department Of English  
Bhagat Phool Singh Mahila Vishwavidyalaya  
Khanpur Kalan, Sonipat Haryana

### Abstract

Dr. B.R. Ambedkar, a radical jurist and social reformer in India, had a unique take on the term Ramrajya. Ambedkar's non-mythological interpretation of Ramrajya included lofty principles. Ambedkar's main focus was on achieving fairness in society. He dreamed of a world free of caste prejudice, where everyone, even the historically oppressed Dalits, would be treated with respect and given equal opportunity. The Constitution and the rule of law would be supreme under his Ramrajya. Constitutional principles would direct government conduct to protect individual rights and liberties and prohibit abuses of authority. Ambedkar believed that education was crucial to his cause. He advocated for liberation of oppressed groups and equal opportunity for everybody to get a high-quality education. There was also a push for economic parity. His Ramrajya focused on reducing economic inequality, fostering shared prosperity, and eliminating poverty. Ambedkar's outlook was heavily based on secular principles. His Ramrajya called for secular rule that would protect the rights of citizens of different faiths without allowing any of them to meddle with government. The importance of social peace was emphasised, with a focus on working together across India's many religious and ethnic groups. Ambedkar stressed the need of oppressed groups having a voice in politics. His Ramrajya envisioned a democratic political order that included all citizens and encouraged deliberative voting. Ambedkar's experiences and dedication to reducing societal disparities informed his abstract viewpoint on Ramrajya, which centred on justice, equality, and dignity for everyone. His thoughts are still being spoken about and considered while thinking about modern India's government and social reform.

**keywords:** Ramrajya, B.R. Ambedkar, social justice, caste discrimination, Dalits, equality, rule of law, Constitution, government, rights, freedoms, education, economic empowerment,

### introduction

The term Ramrajya refers to an idealised and harmonious form of government that takes its inspiration from the mythical rule of Lord Rama and appears often in India's social and political discourse. Dr. B.R. Ambedkar, a giant whose intellectual legacy moulded the nation's direction, sheds light on the historical reality behind the legendary attraction. Ambedkar's imaginative view of Ramrajya goes beyond the legendary bounds and into the realms of social justice, equality, and inclusive government, going far beyond the traditional interpretations. This article deconstructs the meaning of Ramrajya in the context of India's diverse social terrain by examining the ways in which Ambedkar's abstract ideas are woven into its structure.

The perspective of Dr. B.R. Ambedkar, an esteemed lawyer, social reformer, and author of India's Constitution, provides food for thought while considering the term Ramrajya. Ambedkar's view goes well beyond the simplistic presentation of a utopian kingdom to explore deeper nuances that have strong resonance with India's complex political landscape. In his complex tapestry of ideas, Ramrajya is elevated from the realm of myth to that of metaphor for social revolution. This view, which has its foundation in Ambedkar's unyielding dedication to social justice, reveals a society in which caste systems collapse and the voices of the disadvantaged find an audience. The rule of law and the



Constitution are the bedrock of this system, protecting citizens against abuses of power and guaranteeing their constitutionally protected liberties. Ambedkar's ideals go beyond only promoting economic growth and educational opportunity; they also include protecting the secular fabric that allows for coexistence among people of different faiths. Ambedkar's vision of Ramrajya is a forceful appeal to rethink India's storey beyond mere mythology since it abstractly embodies a society where justice, equality, and inclusion thrive.

*"Caste is not a physical object like a wall of bricks or a line of barbed wire which prevents the Hindus from co-mingling and which has, therefore, to be pulled down. Caste is a notion; it is a state of the mind." (1)*

The radical change in perspective brought about by Dr. B.R. Ambedkar's reimagining of Ramrajya goes well beyond the domain of mythology to build a new narrative with firm roots in social awareness. Ambedkar's vision reveals, under the ethereal surface, a painting of social change, intricately woven with the threads of justice, equality, and the reformation of society. With his theory in place, Ramrajya goes from being an abstract concept to a realistic goal: a society free from caste prejudice. The Constitution takes centre stage as the holy text, directing government according to the principles of equality under the law and protection of personal freedoms. In order to correct economic inequalities, measures that aid the underprivileged are implemented, and access to quality education is expanded. Ambedkar's Ramrajya promotes secularism and the peaceful coexistence of many religions, hence it is fundamentally pluralistic. This view sees participation in politics as fundamental, and it stresses the need of everyone having their voice heard in order to shape the communal future. Ambedkar's Ramrajya is the rallying cry of a modern India, one that calls for a society to break free of traditional norms.

### **Ambedkar's Ramrajya: Social Justice and Equity**

Ambedkar's Radical Idealism for Social Change Beyond its mythological origins, the theme explored in Ramrajya becomes a rallying cry for significant societal change. It is founded on a firm belief in equal treatment of all people. Ambedkar's vision of Ramrajya is one in which caste prejudice is abolished and all people are treated equally. As the oppressed, and the Dalits in particular, are freed from an unfair social order, respect for human worth rises to the forefront of daily life. In this rewritten history, the Constitution takes centre stage as the document that guarantees just and equitable rule. In Ambedkar's opinion, Ramrajya is more than just a pipe dream; it becomes a practical effort in which all citizens are given equal freedoms and opportunities. As a result, it may serve as an impetus for a shift in cultural norms that helps people in all walks of life succeed. Ambedkar's advocacy of this vision not only challenges the status quo but also charts a route for a more democratic and equitable future in India.

*"I measure the progress of a community by the degree of progress which women have achieved."(2)*

Ambedkar's vision of a revolutionary Ramrajya dives deeply into the complex web of social justice and equality, spinning a tale that goes well beyond the bounds of common knowledge. This new vision transforms Ramrajya from an abstract mythology into a concrete representation of Ambedkar's drive to right past wrongs. By erasing the stigma of caste prejudice, this future shows a world in which the disadvantaged and downtrodden Dalits find true freedom. The Constitution has become the bedrock of this revolution, a holy document that dictates all aspects of government. When put into practise, the ideals of liberty, equality, and brotherhood may eradicate long-standing systematic prejudices and



transform society for the better. According to Ambedkar, Ramrajya is an open invitation to create a society in which access to justice is not earned but guaranteed. Ambedkar's idealistic Ramrajya becomes a goal for social transformation. This vision goes against the grain by calling for the total elimination of all forms of oppression. It encourages people to take charge of their lives and make a difference in the lives of their fellow citizens. This vision is still relevant in modern India, and it serves as a reminder that striving for social fairness and equality is not simply a good idea; it is necessary for any civilised community.

### **Beyond Myth and Metaphor: Ambedkar's Reimagining of Ramrajya**

Ambedkar's Reimagining of Ramrajya Uncovers a Transformative Perspective Beyond Traditional Interpretations, Going Beyond Myth and Metaphor. Ambedkar's imaginative lens expands the meaning of Ramrajya beyond the world of mythology. In this context, the ideal of a fair and equitable society is transformed from a far-off concept into a realistic goal. Ambedkar's vision strips away the allegory to show Ramrajya as a platform for societal change. Social justice and equality are intricately woven into this fabric. Ambedkar's rethinking dismantles caste-based systems and challenges conventional wisdom. In this counternarrative, formerly oppressed Dalits gain agency and freedom, and their pride is restored. The Constitution takes centre stage as the determining document, with its precepts providing the bedrock upon which this Ramrajya is built. The rule of law takes precedence, leading to more just and equitable policies. The concept covers all aspects of life in an inclusive society, from economic autonomy to educational attainment to political representation. Ramrajya is more than just an idea; it is a rallying cry from Ambedkar. It encourages people to take initiative and shape a better world for all people, regardless of their socioeconomic status. As the barriers of myth crumble, Ambedkar's vision ushers in a future where Ramrajya is no longer a fantasy but a reality where justice and equality take centre stage. Ambedkar's reinterpretation of Ramrajya is a radical divergence from the common understanding of the term and prompts us to examine it through the lens of social revolution. Ambedkar's futuristic view brings Ramrajya out of the realm of mythology and into the actual world.

Ambedkar's reconstruction of Ramrajya reveals it to be an active model of fairness and equality in society. Within this storey, the oppressed and downtrodden, especially the Dalits, find a place of empowerment and inclusion, blurring the distinctions between caste systems. As the veil is lifted, a community dedicated to rehabilitating its members' sense of worth becomes apparent. The Constitution is used as a compass to sketch out the basic structure of this new Ramrajya. Its values, which uphold justice, liberty, and equality, serve as the basis for legitimate authority. Building a citizenry that is able to contribute effectively to the collective growth requires not just economic elevation but also educational empowerment. Ramrajya by Ambedkar is a call to action to reform our society. It pushes us beyond indifference and encourages us to take an active role in tearing down long-standing prejudices. In this account, political representation acts as a channel for underrepresented groups, resulting in a more inclusive democracy. As Ambedkar's revolutionary vision replaces mythology, Ramrajya becomes more than a desirable goal. It urges people to change for the better and work together to create a world where everyone is treated with respect.

### **Constitutional Canvas: Law and Individual Rights in Ambedkar's Ramrajya**

Ambedkar's Ramrajya gives this idea a concrete shape in his Constitutional Canvas; here, the rule of law and individual rights stand out as the defining strokes. 'Ramrajya' is no longer a fantastical concept; rather, it is a model for government based on the values of fairness and individual liberties. According to Ambedkar, the Constitution should be treated as a sacred text because it would lead the country to a more fair and equal society. The Constitution and the rule of law it establishes guarantee a government



that is not based on whim but on principle. It limits the accumulation of power and promotes an order in which justice is the norm. Within this framework, the intrinsic rights of each person take centre stage. Ramrajya is based on the principle of universal human equality. By combating bias and exclusion, we can build a society in which everyone's rights are respected and supported. In Ambedkar's Ramrajya, the Constitution serves as both a shield against tyranny and a catalyst for emancipation. It sparks a community that welcomes differences while protecting everyone's civil liberties. This creative reimagining uses the colours of equality and personal freedom to depict a Ramrajya where everyone has a place.

“Make every man and woman free from the thralldom of the *Shastras*,  
cleans their minds of the pernicious notions founded on the *Shastras*  
and he or she will inter-dine and inter-marry||”.

### **Economics and Education: Ambedkar's Ramrajya**

Ambedkar's idealistic Ramrajya framework is built on the strong foundations of Economic Empowerment and Education. This view goes beyond mythological allusions to show how these principles really function to create a more equal and just country. One essential aspect is economic empowerment, which targets the uplift of underprivileged groups like the Dalits. Ambedkar's Ramrajya proposes measures that level economic playing fields, spreading the fruits of progress to even the most inaccessible regions. This method not only eliminates poverty but also breaks down existing inequities, paving the way for a more equitable and prosperous future for all people. Another pillar, education, emerges as a potent agent of societal transformation. Ambedkar believed that education was the key to liberation from bigotry and illiteracy. In his Ramrajya, schooling is made available to everyone regardless of socioeconomic status. The revolving doors of knowledge offer up possibilities for growth for all people. Education and economic opportunity go hand in hand to create a society in which everyone has a chance to have a positive impact on the nation's development. Ambedkar's vision goes beyond words, calling for concrete action to enact laws that reinforce these pillars. All of society's potential is unleashed in Ramrajya as a result of these tenets, paving the way for an enlightened and wealthy future.

Ambedkar's Ramrajya places a premium on Economic Empowerment and Education, two pillars that go well beyond mere symbolism and into actual, tangible social change. These cornerstones aren't extras; they're fundamental to his concept of a perfect society. In this context, economic independence is a driving force that knocks down walls and builds bridges. The oppressed, particularly the Dalits, are given the tools they need to end their own servitude and poverty. Ambedkar's Ramrajya proposes a world in which everyone has equal access to a thriving economy, guaranteeing peace and prosperity for everyone. In Ambedkar's view, education is a vehicle for personal growth and social change. Education is a universal right under his Ramrajya, regardless of one's socioeconomic status. By eliminating inequalities in access to high-quality education, we can raise a generation that is prepared to contribute to the development of our country. Ambedkar's Ramrajya is propelled forward by a combination of economic freedom and education. These pillars establish a society in which individuals are respected and given the resources they need to make meaningful contributions to the betterment of their community. In this hypothetical future, wealth inequality disappears and education brings people together to create a more just and enlightened society in which everyone may reach their full potential.

### **Harmony in Diversity: Ambedkar's Secular Outlook within the Realm of Ramrajya**

Ramrajya by Ambedkar provides a fresh viewpoint that goes beyond the norms of mythology. Ambedkar's unwavering dedication to a secular worldview drives this vision's central theme of peace



in diversity. His reimagined Ramrajya is a harmonious tapestry of religious systems from all across the world. The secular ideal that underpins Ambedkar's thought is one in which church and state operate independently of one another. This structure safeguards unbiased government and people's rights to freely practise their religions. When seen in this way, Ramrajya becomes a haven where the religious views of each resident are protected. Ambedkar's Ramrajya is successful in uniting people of different faiths since it celebrates variety. It fosters an accepting and empathetic community where people's differences are valued rather than exploited. Thus, Ambedkar's ideal promotes a community in which people of all religions work together for the common benefit. Ambedkar's secular basis serves as a unifying force in this alternative Ramrajya. It promotes communication, appreciation, and unity. As the barriers of myth crumble, this vision serves as a reminder that harmony in a society where everyone's ideas are respected is not only possible but necessary.

### **conclusion**

When considered from Dr. B.R. Ambedkar's vantage point, the term Ramrajya acquires new depths of meaning. Ambedkar's idea of Ramrajya goes beyond the legendary attraction to reveal a radical vision of social justice, equality, and inclusive government. Ambedkar's Ramrajya is not some far-off ideal, but rather a rallying cry for a world in which justice triumphs over prejudice and everyone, especially the disadvantaged, is treated with respect. Ambedkar prevents abuses of power and arbitrariness in his system of government by establishing the supremacy of the Constitution and the rule of law. Ambedkar's Ramrajya eliminates class distinctions and frees the downtrodden by making economic autonomy and education its cornerstones. These pillars allow people to overcome ingrained disadvantages and contribute to the nation's development, laying the groundwork for a fair and successful society. Ambedkar's secular stance inside Ramrajya promotes peace and togetherness by praising India's rich religious diversity. By supporting a secular form of government, he hopes to create a world where people may freely practise their faith while living side by side in peace and harmony. Ambedkar's take on Ramrajya urges moving beyond myth towards actual change. It forces us to examine the cultural norms that keep inequality alive, and it motivates us to work toward a more fair and equitable world in which everyone may feel safe expressing their unique identities. Ambedkar's Ramrajya is a potent reminder that the path to progress lies not in historical texts but in the collective determination to create a society that echoes the values of justice, dignity, and empowerment for all, and it continues to reverberate in modern discussions thanks to Ambedkar's visionary ideals.

### **References**

1. "The Essential Writings of B.R. Ambedkar" - Edited by Valerian Rodrigues: This collection of Ambedkar's writings covers a wide range of topics, including social justice, equality, and his vision for modern India.
2. Ambedkar's Own Works: Read his own writings, speeches, and essays, including "Annihilation of Caste," "The Problem of the Rupee," and "Thoughts on Linguistic States."
3. Ambedkar, B.R. "Annihilation of Caste." 1936.
4. Ambedkar, B.R. "Thoughts on Linguistic States." 1955.
5. Ambedkar, B.R. "The Problem of the Rupee: Its Origin and Its Solution." 1923.
6. Ambedkar, B.R. "The Untouchables: Who Were They and Why They Became Untouchables?" 1948.
7. Keer, Dhananjay. Dr. Ambedkar: Life and Mission. 1954.
8. Kamath, M.V., and V.B. Kher. B.R. Ambedkar: The Quest for Justice. 1991.
9. Various academic research works. (Use appropriate citations based on the specific works you are referring to.)
10. The Constitution of India. Adopted on January 26, 1950.



11. Ambedkar, B.R. *Annihilation of Caste: An Undelivered Speech*. Delhi: Arnold, 1990, p. 102.
12. Dhasal, Namdeo. "Now, Now." In *An Anthology of Dalit Literature*, edited by Mulk Raj Anand and Eleanor Zelliot, 53. Delhi: Gyan Publishing House, 1992.
13. Forster, E.M. *A Passage to India*. London: Penguin, 1989, p. 215.
14. Jabbar, Naheem. "Naipaul's 'India': History and the Myth of Antiquity." *Textual Practice* 20(1), 2006, pp. 99–120.
15. Naipau, V.S. *India: A Million Mutinies Now*. London: Minerva, 1991, p. 3.
16. Dumont, Louis. "For a Sociology of India." *Contributions to Indian Sociology* 1, 1957, pp. 7, 9.
1. Dirk, Nicholas. *Castes of Mind: Colonialism and the Making of Modern India*. Princeton, NJ: Princeton University Press, 2001.
2. Chatterjee, Partha. *The Nation and Its Fragments: Colonial and Postcolonial Histories*. Princeton, NJ: Princeton University Press, 1993, p. 198.