



## AMBEDKAR'S CONTRIBUTION IN FORMATION OF MODERN INDIA

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### ABSTRACT

*In spite of progress made in our country's social, economic, and political spheres, there is still prejudice and violence based on caste among the Dalits and women which undermine the human dignity of those members of society who are at a disadvantaged position. As a rationalist thinker, Ambedkar took a critical look at the conventional social structure of the Hindus in order to facilitate the development of a society based on equality and justice. Ambedkar's worldview was centred on achieving social fairness for all segments of Indian society which he sought to do through encouraging socio-economic and political involvement among the lower castes. He attempted to do this by establishing a caste-based reservation system. Dr. Ambedkar's philosophy emphasised on the need of equality in society as well as an investigation of the role he played in the development of contemporary India. The descriptive approach will be used to finish the research task, which has been chosen to use this approach. As a direct consequence of this, people have been denied access to the opportunities afforded by education and employment, and their economic, political, and social lives have been destroyed. As a consequence of this, he contends that if we don't have any political rights, we won't be able to transform society and achieve social justice for everyone. Therefore, he places an emphasis not only on the relationships between the many castes that make up the Hindu social system, but also on the relationships that exist within human civilization. In the twenty first century, our country is experiencing the inequality, injustice, economic backwardness, and other problems that are mostly driven by the caste prejudice and caste violence that occurs among the different castes. Ambedkar's effort on building a simply and equal society is more vital for not only to grasp the social orders but also for taking away the present day's social ills of the Indian society. These social evils need to be eradicated in order to make the Indian society a better place.*

**Key Words:** Caste Discrimination, Society, Acts, Inequality, Democracy.

### I

#### Introduction

India is widely recognised as one of the most populous and prosperous social democratic nations in the world. In addition, the country's founding document places a strong focus on democratic governance and ensures the safety of every individual human being. The difficulties of discriminating against depressed caste as a result of social systems is the primary subject of this study. Despite the fact that the Constitution of India specifies that the rights of



disadvantaged castes shall be protected as the members of this group continue to be subjected to abuse and exploitation in many different parts of the nation in contemporary times. In addition, the government's participation in the issue and its idea of social justice are called into doubt as a result of the violations of human rights and atrocities committed against Dalits. It is an attempt to determine the explanations for the perpetuation of violence against Dalits in spite of the various safeguards provided below the Constitution and legislations enacted by the Parliament over a period of time. “These safeguards and legislations have been enacted over a period of time. India has created a variety of perspectives - economic, political, and social. The goal of Dr. Ambedkar's examination of the caste system, untouchability, and the Hindu social order was to create a homogenous Hindu society based on the universal human principles of equality, liberty, justice, and fraternity for all and also which intends to research about the building of contemporary India. Dr. Bhimrao Ambedkar was a renowned liberation fighter, political leader, philosopher, thinker, writer, economist, and many other things in addition to being known as an architect of the Indian Constitution. He made the statement that women have to be provided with all-around development, including social education, as well as their right to socio-economic and cultural wellbeing. He emphasised that each and every category of women should get the part that is rightfully theirs, and that it is imperative to preserve and safeguard the modesty and dignity of women.

In the process of writing the Indian Constitution, Dr. Ambedkar left an indelible impact, both in terms of his skill and his vision. The traits of a statesman that he has are readily apparent in each and every provision of the Indian Constitution. In contrast to the presidential system in the United States, Ambedkar favoured the parliamentary system based on Westminsters' Model in England. Dr. Ambedkar held the President of India to be the head of state but not the executive, country's representative, but he does not really control the nation. He is considered to be the embodiment of the country. His role in the government is analogous to that of a ceremonial device on a seal, through which the choices of the country are communicated. In most of the cases, the President of the Indian Union would be required to follow the recommendations made by the Ministers. He is unable to act in any way that is counter to their advise nor is he able to act in any way without their guidance.

He was a man with many facets to his personality. He was an intellectual, a philosopher, a patriot, a social reformer, a champion of dalits, a scholar, a writer, constitution maker, an economist, an eminent lawyer, and a feminist. He gained the special honour of becoming India's



first monetary economist by carefully analysing the issues surrounding the Indian rupee. This achievement gave him the unique title. He was a leading figure in the modernisation of industry and advocated for industrialisation that was based on an economic model that included the fundamental socialist principles of Gandhian economics. He advocated for the development of skills, the reform of agricultural land, and the upgrading of agricultural technology. He focused his attention on the centralised aspect of fiscal federalism and advocated a cooperative strategy. He wrote the Hindu Code Bill, which served as a magna carta for ensuring that Hindu women be given a fair role in society. In order to show his support for this historic piece of legislation, he did not even hesitate to step down from his position in the government. His role as principal architect of the Indian constitution, which is founded on ideals such as democracy, liberty, equality, and secularism, is unquestionably the most important contribution he has made to society. There is no question that Dr. Ambedkar is a great personality and has made significant contributions to the movement that has led independent India along the road of modernised India. In recognition of his role as the Architect of Modern India, the Bharat Ratna honorary title was bestowed to him in the year 1990.

The Indian Constitution was written with a focus on ensuring social justice as its guiding principle. It is the responsibility of the state to maintain a social order in which the judicial system of the nation promotes justice on the basis of equal opportunity and, in particular, ensures that opportunities for securing justice are not denied to any citizen due to economic or other forms of disability. This obligation falls under the category of the state's constitutional responsibility to maintain social order. This paper attempts to investigate the thoughts that Ambedkar had towards social justice and concentrates on Ambedkar's battles and views on social justice in the context of India and the continued applicability of his goal for social justice in the modern day.

Ambedkar's fight for the protection of human dignity included a wide variety of fronts and issues. In order to reach the most compassionate level possible, he was required to begin with the right to be a person. Ideas, thoughts, and an approach similar to Dr. Ambedkar may be said to be representative of a school of thought known as social humanism. He formulated a socio-ethical philosophy and consistently advocated for human dignity and freedom, socio-economic fairness, material prosperity, and spiritual discipline. He was also an advocate for the abolition of slavery. His name will shine brightly in the firmament of world history not only as a great social philosopher but also as a great revolutionary who devoted his entire life to the betterment



of tens of millions of people who were considered to be on the bottom of the social hierarchy. His legacy will live on forever. Dr. B.R. Ambedkar's worldview places a significant emphasis on the idea that every individual should be treated with respect. A person has the inherent right to be respected because of their human nature. This is what is meant by the term human dignity. Due to the fact that the Dalits have been oppressed by Hindus of higher castes for many generations, Ambedkar has devoted his whole life for ensuring that the Dalits be accorded the respect and dignity they deserve. Because of their birth status, those who are considered to be Untouchables are subjected to a significant amount of social, economic, and educational prejudice. The machinery of the state will be rendered useless if a Hindu from a higher caste did anything intentionally harmful to a member of a lower caste. Ambedkar was dissatisfied with the Hindu caste system, which was founded on hierarchical order. He believed that the abolition of caste was the only way to end the caste system and give the Dalits their dignity back.

Being an untouchable, Ambedkar endured innumerable tragedies as a student. He was forced to sit in a corner alone, not permitted to play sports and cricket in order to not interact with the children of other castes. He began his path of study and followed it till the last breath he took. Because untouchables were not considered to be religious and therefore had no right to be religious at any cost, he was forced to learn Persian as a replacement for Sanskrit despite the fact that he had absolutely no interest in the subject whatsoever. Because Sanskrit was the only medium through which Hindus could read the sacred texts of their religion. It was forbidden for him to learn it.

Dr. Babasaheb Ambedkar resigned from his position as the first Law Minister of India because the then-Prime Minister Nehru blocked the passage of his laudable Hindu Code Bill, which would have guaranteed women in India certain rights. The contribution that Dr. Babasaheb made for the emancipation of women in India is completely disregarded and concealed. He pushed for the Bill to be approved for a period of three years. It was the most significant change for Indian social system in history. It amounts to little more than a proclamation of the rights of women. It discussed restoring the dignity of Indian women and ensuring that men and women have equal rights to pursue their goals. The rights to the property, the order of succession to the property, marriage, divorce, and guardianship are the components that make up these rights. It was a pioneering move and the first stage on the path to the acknowledgment and empowerment of women in India, and it was revolutionary at any time. As a result of this,



a woman will be allowed to possess property in her own right and will also have the ability to dispose of the property she owns. This measure was unable to be enacted because of the orthodoxy that exists within the governing party, which is headed by Shyama Prasad Mukherjee.

Ambedkar is often portrayed as an architect of the Indian constitution. His efforts to demolish the Hindu social system had been more crucial than the constitution itself. However, limiting this contribution only to his service in the authorship of the constitution is a crude simplification that fails to acknowledge his extraordinary complexity as an activist, educator, revolutionary, and thinker. His range of interests cannot be appreciated without taking into consideration the body of literature he has produced on a variety of subjects as well as the social and political intervention he has made in the construction of modern India. An official with the United Nations said that Bhimrao Ambedkar's tireless efforts to ensure that excluded groups were politically and socially empowered made him a pioneer in the world, and that his vision of equality and social justice echoes the ambitions of the United Nations' 2030 development agenda. This statement was made by an official with the United Nations. According to what he stated yesterday, Ambedkar was aware of the fact that steadily increasing inequality is one of the most basic obstacles to the economic and social well-being of countries and their people. According to Steiner, His tireless efforts to ensure that excluded groups were politically and socially empowered, that workers were fairly treated, and that every person had access to education made him a pioneer in India and in other countries. His tireless efforts to ensure that excluded groups were politically and socially empowered, that workers were fairly treated, and that every person had access to education.

Dr. Bhimrao Ramji Ambedkar was not only a brilliant scholar but also one of the best leaders and humanists that India has ever produced. He is considered to be one of the greatest foundation fathers of the present Indian Constitution. He battled for the minimization of not just the concerns of the untouchables, but also for advances in every facet of human existence, whether it be social, political, cultural, anthropological, or religious. He was untouchable. It would be inaccurate to simply refer to him as a humanist; rather, he was an advocate for social humanism. A democracy is a system of government that aims to maintain a better society through the provision of people with the greatest degree of freedom possible while yet ensuring the state's ability to achieve order and security for its citizens. To speak more specifically, democracy is the system of governance in which the general populace is vested with the



authority to make decisions. The significance of Dr. Ambedkar's vision is amplified in nations where there are many departures from the democratic principles outlined above at the fundamental level. He presented a more expansive viewpoint than the concept of political liberty, equality, and fraternity as it is commonly understood, with the aim of encouraging more engagement on the part of the general public. His focus was on the political, as well as the social and economic aspects of democracy.

The evolution of social thinking in India may be traced back in substantial part to the ideas that Dr. Ambedkar expressed in his writings and speeches. These ideas are of considerable relevance in this regard. The passage of time has resulted in a significant number of his works being removed from circulation entirely. There are certain instances in which the original editions are going out of print. In addition, as more time has passed, many of his insights about issues pertaining to society, the economy, and politics are coming to fruition. Caste-based disputes are on the rise and continually becoming worse. The ideas put out by Dr. Ambedkar have therefore taken on a greater significance in today's world. It is possible that we would be able to steer through the current upheaval and be guided for the future if we understand and follow his ideas and treatments on the numerous socio-economic problems that we are facing. It was thus quite appropriate for the Government of Maharashtra to have created an Advisory Committee to assemble all of the data that was available on Dr. Ambedkar for the purpose of publishing the same content in a manner that was proper. It is for this reason that every attempt is being made to compile what the wise Doctor wrote and spoke. The practise of untouchability has been a plague on Hindu society for centuries and the very fact that it continues to exist militates against the fundamental humanistic idea of tolerance that characterised and distinguished Ancient India. The Hindu Succession Act of 1956 was a significant victory for legislation over traditional practise when it modernised Hindu law. For as long as the British ruled India, it served as their primary testing ground for new laws and legal systems.

The works of Dr. Ambedkar continue to be just as important now as they were when they were first published. He was adamant in his conviction that our political democracy must be founded on the ideals of social democracy, which he defined as a way of life that acknowledges liberty, equality and fraternity as the guiding values of human existence. He underlined the need of gauging the level of development that a community has made by the amount of progress that women have made. According to him, if we want to keep democracy alive not only in appearance, but also in practise, we have to adhere steadfastly to constitutional means of





accomplishing our social and economic goals. This is necessary if we are to preserve democracy. He proposed that the idea of one man, one vote, and one value should be implemented in all aspects of our society's existence, including politics, social life, and economic life.

Before beginning his fight against untouchability and the caste system in Hindu civilization, Dr. Ambedkar conducted research on Hindu society. Before he became a man of action, he was already a scholar in addition to being a man of action. Ambedkar made a concerted effort, which he detailed in his writings, to explain the workings of the caste system and shed light on the roots of untouchability in order to provide credence to his campaign for equality. According to him, there were two reasons why the lower castes were not in a position to overthrow their oppressors. The first was that they had largely internalised hierarchy, and the second was that the very qualities of caste-based inequality made it impossible for them to do so.

Ambedkar's thought has its origins not in politics but in religion, namely the Hindu faith, which is credited with being the primary factor in the development of the caste system. His critique of the Hindu religion stemmed from the caste system's immoral behaviours, and he sought potential ways to help untouchables break free of these immoral norms. This was the origin of his socio-political ideology. Ambedkar endured various humiliations due to his status as an untouchable throughout his lifetime. As a result, the emancipation of the depressed classes, the awakening and organisation of untouchables, and the defence of the rights and interests of such individuals were the primary focuses of his political and social beliefs. Ambedkar's political and social ideas may be deduced from the fact that he fought for the emancipation of the depressed classes, also known as the untouchables. It is said that Ambedkar's political philosophy was frequently influenced by the social reforms as well as by India's unique brand of minority politics. This is an accurate description of what happened. The practise of untouchability has been outlawed by the Constitution of India. He observed that rights will be safe and secure if society consciousness is such that it is prepared to acknowledge the rights which legislation decided to implement. But if the community is against the basic rights, it seems that no legislation, no parliament, and no judge can really safeguard such rights in the truest meaning of the term. He issued a warning to his people, stating, I have hopes that my countrymen would someday realise that their nation is larger than the man. He underlined the need of social solidarity as a means of sustaining the democratic foundations of our nation. He sent a word of warning to the Indians saying that democracy in our nation is like a summer



sapling. The roots of the sapling will not be able to be strengthened in the absence of social harmony. In the event that social unity is not accomplished during this summer's seedling of democracy. It will be uprooted by a gust of summer wind. In addition, he issued a clarion call to the Indians, instructing them to understand that democracy is only a surface layer over Indian soil, which is fundamentally anti-democratic. Because brotherhood is the foundation of our Constitution, it is imperative that we work to foster positive relationships between people on the basis of fraternity. It was a beautiful battle on his part to bring in India's first steps toward social and economic democracy. He envisioned a social order that was coherent and built on equality and fairness throughout all spheres of society, including the political and economic spheres. His goal was to make the concept of one man, one value a reality in all aspects of human existence, including social, economic, and political spheres.

## II

One's inherent worth as a human being entitles him to be treated with dignity. Ambedkar devoted his life to restoring the honour and status of the Dalits, a group that has been oppressed by Hindu upper-castes for generations. The 'Untouchables' are subjected to severe economic, social and educational disadvantages just because of their caste. When a Hindu from a higher caste acts maliciously toward a Dalit, the governmental apparatus fails to protect them. There is no one willing to press charges against the Hindu upper classes. Ambedkar was dissatisfied with the caste system, which was founded on Hindu hierarchies. He believed that eliminating caste was the key to elevating Dalit society. The religious beliefs that underpin the Caste system were a major tenet of Ambedkar's belief that "Caste cannot be broken without annihilating it." Yet again, the powerful Hindus prevented Ambedkar from realising his goal of abolishing caste. As a result, he decided to try converting the faith. He believes that saving the Dalit people requires converting them to Christianity. It has been outlined in this paper the Ambedkar's positive impact on the lives of once stigmatised groups like the Untouchables and how he helped to restore their respect and self-respect. In this paper, I argue that the fight will continue until the powerful Hindu castes accept the Dalits as full members of Hindu society and treat them with dignity and respect.

Dr. B. R. Ambedkar was a true freedom fighter who envisioned making India a place where freedom meant something to everyone, not just a place free of British rule. To the betterment of the Dalits, he devoted his life. Ambedkar hoped that social reformers would rally popular





support to address systemic inequality. It is tragic that Ambedkar has been portrayed in the media, both then and now, as primarily an outspoken opponent of Hinduism and a formidable social renegade. They have failed to recognise Dr. Ambedkar's complexity. So, here's our feeble attempt to highlight his impact on contemporary India. People can either have exceptional intelligence implanted in them at birth or can work hard to develop that ability through time. His political, social, and cultural advocacy aimed to further the cause of human flourishing and development. He gave life to India's founding document. He led a mission to help the downtrodden and disadvantaged. And he showed a special crusading zeal in this fight, forging a prominent place for himself among the pioneers of modern India.

While our country has made great strides in the areas of social, economic, and political development, caste-based violence and discrimination against Dalits and women continue to threaten the human dignity of those groups. With his rationalist perspective, Ambedkar examined the Hindus' ancient social system critically in order to develop a more democratic and equitable alternative. Ambedkar's worldview centred on achieving social justice for India's downtrodden castes through increased representation in government and the economy. That's why this thesis set out to investigate Dr. Ambedkar's views on social justice and equality. It seeks to learn more about his ideas and how they helped shape modern India. the research has used a descriptive approach. As a result, they have been cut off from the opportunities presented by modern society, including advancements in economics, politics, and social standing. Therefore, He contends, without any political rights we would not be able to alter society and achieve social justice for everybody. Thus, he places emphasis not just amongst the many castes in Hindu society, but also within the human race as a whole. Caste prejudice and caste violence among different castes are major contributors to the inequality, injustice, economic backwardness, etc. that our country is experiencing in the twenty-first century. Ambedkar's efforts to create a more equal and democratic society are more important now than ever if Indians are to rid themselves of the social ills plaguing their country today.

To build a more modest and democratic society, rationalist philosopher Dr. Babasaheb Ambedkar looked critically at the Hindus' old social framework. His ideas centred on empowering India's poorest citizens to take part in the country's political and economic systems in order to achieve social justice. That's why this thesis set out to investigate Dr. Ambedkar's views on social justice and equality. It seeks to learn more about his ideas for a new India.



Specifically, a descriptive approach was used to write up the research. He argues that it will be difficult to bring about societal transformation and achieve social justice for all if people's political rights are limited. This means he places an emphasis not just on the differences between the various castes within the Hindu social structure, but also on the differences between individuals. In the twenty-first century, caste prejudice and caste fury among the various castes are mostly responsible for fuelling discrimination, injustice, economic backwardness, etc. Dr. Babasaheb Ambedkar's efforts to create a more equal and democratic society are even more important now than they were when he first began his advocacy for social change in India. While our country has made great strides in the areas of social, economic, and political development, caste-based violence and discrimination against Dalits and women continue to threaten the human dignity of those groups. As a result, they have been cut off from the opportunities presented by modern society, including advancements in economics, politics, and social standing.

### **Conclusion**

In spite of the fact that he only lived for 65 years, Dr. Ambedkar had an extraordinary life. He was treated worse than an animal, yet he overcame that to become the father of the Indian Constitution. He rose from the ashes to become a great leader. Dr. Ambedkar has a personality that was comprised of several facets. A true liberator of the Dalits, a great national leader and patriot, a great novelist, a great educationalist, a great political philosopher, a great religious guide, and most importantly, a great humanist without any current equivalent in his day. All of these aspects of Ambedkar's personality were grounded in humanism to a significant degree. Even in the present Indian society, he retains a significant amount of importance in the pursuit of social justice, the elimination of untouchability, the establishment of equality and freedom, and the realisation of genuine democracy. To sum up, it is emphasised that this research provides a closer and more analytical insight into the thoughts of Ambedkar. It also provides an answer to the question of whether we, the people of India, achieve religious tolerance, human equality and freedom, genuine democracy, gender respect in the society, justice, and peace in the light of the political philosophy of Ambedkar, whose memory will always guide the nation on the path toward justice, liberty, and equality. Dr. Ambedkar was one of the most influential contributors to the development of modern India.



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