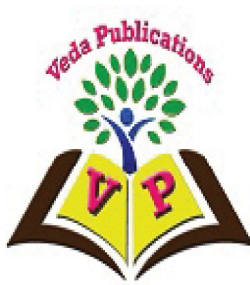


DR. B.R.AMBEDKAR : AN ARCHITECT OF MODERN INDIAN REPUBLIC

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ABSTRACT

DR.B.R.Ambedkar descended from the Indian skies like a meteor, lighting up the freedom movement with an impeccable socio-economic vision along with perfect road map. His social reforms are related to the caste system, discrimination against untouchables and women empowerment. He had decided to carry out the struggle on two tracks in order to mitigate the oppressive social order and to bring about an equitable non capitalist economic restructuring through mass awakening and democratic movements. He holds that winning basic human rights for the depressed classes was more important than securing political rights.

Keywords : *Architect, Constitution, Social Justice, Equality, Untouchable, Caste System, Political Independence.*

INTRODUCTION

Bharat Ratna Baba sahib Dr. Bhim Rao Ambedkar was a great philosopher lawyer, economist, a great intellectual, a social reformer and an able administrator, a masterly statesman and a political scientist. He was an architect of a socialistic pattern of society and unchallengeable exponent of the Indian constitution. He descended from the Indian skies like a meteor, lighting up the freedom movement with an impeccable economic vision and perfect road map. He charted a constitutional democracy wherein he envisioned us to augment the revolutionary goal of equality, liberty and fraternity. He was born as an untouchable called Mahar; it is because of this reason from his very childhood, he underwent an inhuman treatment. But by dint of his sheer perseverance and dedication, he could transcend to the pinnacle of name and fame.

AMBEDKAR'S SOCIAL REFORMS

Dr. Ambedkar rise to eminence was facilitated by various social and political reforms. He was the protagonist of a new social order. His social reforms are related to caste system, discrimination against untouchables and women empowerment. He dreamt of a new society based on liberty equality and fraternity. He exhorted that democracy is not only a form of government but also a mode of associate living where in everybody should have freedom to choose profession. He elucidated a legal, political and scientific approach as means to social reforms

(I) CASTE SYSTEM

According to Dr. Ambedkar caste system is totally unscientific and undemocratic as it lacks scientific origin. Caste is a negative thing. He firmly affirmed that caste system is an impediment on the path of social regeneration and he indented abolition of caste system.

(II) UNTOUCHABILITY

As Ambedkar belongs to an untouchable family, he languished with this Social Stigma both from social and historical perspective. In his Book 'Untouchables' he elucidated this social stigma in detail deliberation. He strongly pledged for the total abolition of Untouchable for which he enshrined two means, viz, social and legal sustainability. Socially untouchables should give up traditional occupation like carrying dead cow out of the village; Give up drinking alcohol and

should be educated. Legal sustainability enamoured the representation of all the untouchables at all levels of the government. As a result, in the Poona pact agreement, reservation of seats was made in general electorate. To him the untouchables should be seen as a minority, a separate people. There special needs should be fulfilled by the government and welfare measures should be carried on for them.

(III) WOMEN

Dr. Ambedkar was influenced by Buddhist idea of women. According to Buddha, women is one of the seven treasures and a phenomenal of supreme value. A family can be ameliorated and restored by women. Ambedkar criticized Manu for degrading women. Ambedkar was against rendering insult and injuries to women. They should garner knowledge and perform religions activities. They should be teachers and sole means to social transformation. Ambedkar tried to provide all sorts of justice to women. In his speech at D.C. Women's College, Amroti in July 1942 Ambedkar said, "The progress of a community can be achieved on the basis of women's progress." He gave a clarion call to women to educate themselves, to be clean and teach their children. This is how Ambedkar was in favour of many social reforms especially in connection to women. He strongly believed in social revolution which is a prelude to political independence.

AMBEDKAR ON SOCIO-ECONOMIC REFORMS

Dr. Ambedkar had decided to carry out the struggle on two tracks to destroy the oppressive social order and to bring about an equitable non-capitalist economic restructuring through mass awakening, reform and democratic movement, as he believed that real economic democracy was a means to transform a nation to a just order. Dr. Ambedkar's mission was to 'bring a structural change in the economic life of the people as that, there would be no scope for exploitation. He was introspecting to transform Indian polity to be freed from any means of economic exploitation. He took up the economic problem of the peasant, agricultural labourers and the workers coming from various sections of the society. During the process of framing the constitution of the Indian republic, Dr. Ambedkar proposed to include certain provision on fundamental rights, especially a clause, to the effect that the state shall provide protection against economic exploitation. Among other things the clause proposed that:-

- (i) Key industries to be owned and run by state
- (ii) Basic but none: - Key industries to be owned by the state and run by the state or by corporations established by it.
- (iii) Agriculture should be a state industry and it should be organised by the state taking over all land and letting it out for cultivation in suitable standard sizes to residents of villages, these shall be cultivated as collective farms by groups of families. As part of the proposals, Dr. Ambedkar provided detailed explanatory notes on the measures to protect the citizens against economic exploitation.

AMBEDKAR ON POLITICAL REFORMS

Dr. Ambedkar realised that more social resistance would vitiate social harmony. Hence he decided to politicise the issue. He worked for a new political order and envisioned a 'peoples India', as well as united India. There is no doubt that, many great men have immensely contributed modernising the Indian polity. But microscopic few like Dr. Ambedkar had pleaded a multi dimensional modernisation of the entire country. He increasingly got involved in Indian politics and claimed that this was the politics of emancipation. He thought that acquisition of political power was equally important. While implementing some policies, he said that he wanted a government, which at the risk of rebellion and resistance from the caste Hindu would go forth and implement the radical policies. The government had to observe that proper constitutional protection was given to the depressed classes. He prepared a declaration of fundamental rights of safeguarding cultural, religious and economic rights of the depressed classes and submitted it to the minorities sub-committee. In this process, he developed his political power to the untouchables and got them granted. Dr. Ambedkar was critical of congress party and Gandhi for neglecting the interest of the untouchables. This is how he resolved to work outside the congress party. When there was need to establish an all India political party to safeguard the interest of the scheduled caste, he established a party named "The scheduled caste federation". The main aim of the political party was to safeguard the interest of the scheduled caste at the crucial juncture of transfer of power.

Dr. Ambedkar wanted social, political and economic rights of untouchables to be protected and for that purpose he put forward the following demands:-

- (i) All education facilities should be provided to depressed classes
- (ii) Depressed class should be given representation in the state and central legislative council commensurate to their population ratio
- (iii) Jobs in the state and the central government should be reserved for them.
- (iv) They should be given representation in all the democratic bodies of the county.
- (v) Provision for separate electorate should be made for the depressed classes.
- (vi) Separate settlement should be established for the depressed classes and towards that end the government should augment settlement commission with the grant of Rs. 5 crore. Political democracy he said rests in the principal that the state shall not delegate power to private persons to govern others.

AMBEDKAR : ARDENT DEMOCRAT

Dr. Ambedkar was a relentless crusader of human rights and staunch believer of democracy. He holds that winning basic human rights for the depressed classes was more important than securing political rights. Again he reiterates "Democracy is not only a form of government, but also a form of social organization". His indefatigable effort for social justice and egalitarian vision has remained the key stone of the entire edifice of Indian democracy.

Dr. Ambedkar intended to exfoliate a democracy revolution in the country by the process of inversion, i.e putting the social order upside down. He held that the swaraj had not completely moved the wheel of democratic revolution. In fact it had moved half way. It was the historical task of the depressed classes to completely revolve the wheel of democratic revolution. It does unmistakably involve two things:-

- (i) An attitude of mind, attitude of respect and equality towards their fellows.
- (ii) A social organization free from rigid social impediments.

Democracy is incompatible and inconsistent with isolation and exclusiveness and resulting in the distinction between the privileged and unprivileged. He further deliberated "what we must do is not to content ourselves with mere political democracy, we must make our political democracy a social democracy as well" political democracy cannot last unless there is political democracy that rests on the principle that the state shall not delegate power to private persons to govern others. In politics we will have equality and in social and economic life we will have inequality. As a nationalist, he believed in a common Indian culture. His idea was to establish one man –one – value system. As a great visionary, he envisioned building up a "peoples India" which would be strong and united. Real national unity can only be established when all sections of the society get freedom.

Dr.Ambedkar called for describing India as a 'union' although its constitution may be federal in structure and also changed the idea of an elected governor for the provinces. He suggested for an "appointed governor". He also undertook the problem of language keeping in view of unity and integrity of the country. He was against the creation of linguistic provinces. He holds that "a linguistic state with its regional language as its official language may easily develop into independent nationality". His version was that, one language can unite people two languages surely to dichotomise people. In the draft constitution, he made Hindi as the national language. Dr. Ambedkar's mission was to make India , modern and civilized free from disharmony and disunity. In order to cloth the fabric on modern political system with legitimacy, it is important that people who have been suppressed centuries are given their legal rights and became equal citizens in all spheres of life.

CONCLUSION

Dr.Ambedkar was such a personality who needs no introduction especially for the Indian. But it is a strange note that such a prodigy was not given due respect almost till his death. But during the days of his physical absence, he is being worshiped by one and all because of his commendable contribution to the biggest democratic country of the world. In the his-

tory of modern Indian political thought, Dr.Ambedkar occupies a very prominent place because of his scholarly writings, speeches, leadership and constructive work. His pragmatic approach to the social- economic and political problem of the country is relevant today. Dr.Ambedkar, a multi faceted personality has left an everlasting impression on our social, political and intellectual life of modern Indian. No one can refute the fact that he was the chief architect of Indian constitution and builder of modern Indian Republic.