
Thoughts of Ambedkar-The Foundation of 21st Century India

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Abstract

Dr. B.R.Ambedkar is widely familiar for various contributions he has made in the process of building a new India. He, as the Chairman of the Constituent Assembly has struggled hard to keep some special provisions in the Constitution of India for those among the population of India who, so long, have always been downtrodden. The well-thought plan he had for the expansion of modern Education among those who are called scheduled caste, scheduled tribe and other backward classes are undoubtedly praiseworthy. He had left no stone unturned to eliminate the menace of untouchability from society. The Constitution of India had some noble goal to implement social Justice, political and economic rights especially for the deprived masses. But these noble goals still remain a far cry. So, Dr. B.R.Ambedkar, even after 73 years of the implementation of India's Constitution, is relevant from social and political perspective.

KEYWORDS: Social Justice, Political Rights, Economic Rights, Constitution, Untouchability, Democracy

INTRODUCTION

Intellectual and active contribution made by B.R. Ambedkar, the celebrated figure, in the process of drafting and finalizing the constitution of India will remain a memorable event in many many years to come. He is widely known as the "Emancipator" or "the messiah" of the oppressed in general and the Untouchables is particular. With a view to accomplishing social justice he went as far as to make special provision for special Reservation for those who are under developed. But it's a matter of great concern that, even after seven decades of the implementation of the constitution, social justice still remains far cry due to the difference between rich and poor, disparity between male and female, superstitions, caste problem, political violence and above all, the lake of democratic values in our greater society. Immense Progress in the field of science and technology notwithstanding, untouchability still remains a social ulcer in India.

OBJECTIVES OF THE STUDY

1. Consolidation of Social justice.
2. Analyse and implementation of the thoughts of Ambedkar.
3. To point out the obstacles on the way to social justice.

METHODOLOGY

Since the nature of this research work, the data and informations have been collected from various secondary sources such as reference books, internet, journals, and online edition of relevant documents contributed by eminent persons having expertise on Dr.B.R.Ambedkar.

UNTOUCHABILITY AND AMBEDKAR

The eradication of untouchability was the priority for Ambedkar. He had firm belief that removal of untouchability, ones for all, was the precondition for achieving social justice. What is "untouchability"? It is a social evil that bars social mingling between human beings. A man or woman stays away from other belonging to so - called low caste etc.

The sole objective of Ambedkar was to ensure the interest of those who are down trodden, Dalits or out casted as untouchables. He firmly believed that state could be instrumental to ensure social justice and the constitution could play the role of "Steering wheel". (Bandyopadhyay, 2020-2021) Ambedkar's objective was to establish justice for every stratum of society. Until and unless the so-called Dalits or untouchables, the deprived section that makes the majority of our population, could be at par with the main stream population, social justice would remain a far cry. The article 17of our constitution that prohibits Untouchability is the contribution of Dr.B.R. Ambedkar.It not only prohibits Untouchability but also lays provision for prosecution and punishment for offences of untouchability. (Basu, 2001) The fact that India is a modern state owes a lot to the provision of the article 17 of the constitution of India. But the fact still stands that more than 160 million people are tagged untouchables in the larger society of India. (Mayell, 2003)Untouchability is a "social ailment ". The provisions laid down in our constitution are, though necessary, not sufficient to eradicate this social ailment. The constitutional safeguards for the 'untouchables' alone cannot do away with this evil. The social structure itself wreaks havoc to marginalize the untouchables. So, Dr. Ambedkar had prescribed for social movement raising slogan "Educate, Agitate, organize". (Das, 2008) He wanted the victims to realise their plight by themselves. Until and unless they become conscious of the root course of the distress, it cannot be done from without.

The precondition to be complied with is adequate education for these victims. Based on these principles the right to education has been recognised as a fundamental right in the constitution of India by virtue of the 86 amendments in the year 2002. (Patil, 2016) But the fact stands that the ground reality with regard to mass education is yet to be satisfactorily changed.

AMBEDKAR AND INDIAN CONSTITUTION

That the principles of equality and justice have been incorporated in the constitution of India is the outcome of relentless struggle carried out by Dr. B.R. Ambedkar. The article 14 of the constitution of India has ensured equality before law and equal protection by law. while the article 15 has ensured social dignity for all. In terms of this articles, the state cannot be discriminatory in dealing with the citizens of India. The article 17 has the provisions to do away with untouchability. The article 23 has prohibited human trading and / or forceful and unpaid labour. The article 39 has made provisions for same wage or same work and equal opportunities terms and condition for same work. Special safeguards for the Weaker and under developed section of society have been guaranteed in the article 46 which has made provisions of reservations for education and other economic opportunities for those who are belonging to weaker and under developed section. People belonging to these sectors have been termed as scheduled caste and schedule tribes. The articles 330 and the article 332 have made provisions for reservations of sets in the Lok Sabha and the Bidhan Sabha respectively. (Mukherjee, 2015) The greater society in India has diverse discrimination including gender discrimination. It is the principles of Dr Ambedkar which, to a significant extent, contributed to do away with all these discriminations. He had firm belief that, in addition to constitutional provisions, a social movement too is essential to bring about equality in the true sense of the term.

AMBEDKAR AND DEMOCRACY

Ambedkar had dreamt to bring about true democracy in India. Democracy for him was not merely a political phenomenon. It has economic, social and cultural dimensions too. He had the agenda to have a structural change in the social and economic field. But Ambedkar's all sincere efforts and contribution notwithstanding, true democracy is still a far cry in India. Political nepotism, violence and unfair means in the election process are vitiating process of democracy. The conflict between communities based on language, religion or cast have been damaging the cohesion among the people of India. The difference between rich and poor is quite evident in our country. Economic disparity is one of the obstacles on way to accomplish Social justice in India. The Covid conditions have aggravated further the social inequality. In terms of world inequality report, 2022 prepared and published by Paris World Inequality LAP only 10% of the Indians have had average annual income amounting to Rs. 11 65520 in the year 2021 while 50% of Indian have had a meagre income amounting to Rs. 53610. (India-during-corona-period-prb-325511, 2021) These contrast makes it very clear the disparity between rich and poor. Which needs to be done away with as early as possible to achieve Ambedkar's dream.

CONCLUSION

The strenuous and protracted struggle carried out by Dr.B.R.Ambedkar with a view to establishing social justice and eradicating untouchability has set a glaring example. In the context the former chief justice of India Krishna Iyer may be quoted: "While both

Gandhi and Ambedkar were symbols of the revolt against the caste-conscious oppressors within the Hindu fold they chose different paths. If Gandhi was a deliverer of Indians, including the weakest sector, from the British raj, Ambedkar was the spearhead of the black power against the Varna font... Gandhiji wanted reform to end injustice while Ambedkar demanded rebellion for the annihilation of the caste system itself. Gandhiji was a Vysya and insisted on eradication of Sudrahood and untouchability. Ambedkar was a Mahar and indignantly instead on the abolition of the Varna structure, thereby levelling up all castes into one economic unity. Ambedkar's was a historic necessity, a dialectical demand if social democracy was to be India's desideratum." (Chakrabarti R. , 2009)

The stagnancy caused by the evils of caste problem coupled with untouchability keeps hindering the progress of contemporary India. Dr Ambedkar had dreamt to emancipate every single Indian from the stagnancy. This alone can usher in modernity in the India he had dreamt. The necessary precondition for breaking this shackle is to reform in various sectors including social, political and administrative. (Chakrabarti S. , 2001) His relentless struggle that he had initiated continued even after independence. He is regarded as the architect of the constitution of India for his dreamt of bringing about a modern India that would provide Social justice to each and every citizen.

After seven decades, exploitation is yet to be eliminated. So the agenda chalked out by Dr. Ambedkar must be implemented. Full implementation of the agenda prescribed by Ambedkar alone can resolve the issues we still are suffering from.

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