
Role of Ambedkar in Social reform Movement

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Abstract:

This paper explores the role Dr. Ambedkar in social harmony and justice. A scholar, social reformer, and leader, Babasaheb Dr. Bhimrao Ramji Ambedkar devoted his life to ending social injustice in India. He created an India of equals, a nation that gave historically underprivileged people more opportunities. A key figure in the development of contemporary India, Dr. B.R. Ambedkar was committed to abolishing the caste system, defending human rights, and creating an egalitarian society. His groundbreaking initiatives, which included social justice, women's empowerment, and constitutional rights, changed the country. Dr. Ambedkar worked to improve the lot of Indians, especially the oppressed and downtrodden. He is regarded as the true hero of the Indian Constitution and was an advocate for reforms.

Keywords: Dr. B. R. Ambedkar, Social Reforms, movement, Justice etc. . .

Objectives:

To understand Dr. Ambedkar as great social reformer.

To analysis Ambedkar's steps towards social justice.

To comprehend social reform in the views of Dr. Ambedkar.

Methodology:

This study is based on analysis methods. Ambedkar's role and vision on social reforms are taken into consideration for analysis.

Introduction:

Dr. Ambedkar's personal encounters with discrimination served as the impetus for his campaign against untouchability. He focused his efforts on organized movements to oppose the caste system as he became more well-known and educated. He was adamant that social and economic rights were just as vital as political rights in order to free the untouchables.

In addition to the Dalits, Dr. Ambedkar fought for human rights for the oppressed class, which included women, workers, and farmers, as well as the unfair social structure. Ambedkar was a remarkable social reformer, a scholar and educationist, an emancipator of the oppressed classes, and a genuine human rights advocate. All Indian citizens should have equal rights under the constitution, according to Dr. Ambedkar. He created the constitution so that every citizen is treated

equally under the law while serving as the committee's chairman. "Be Educated, Be Organized, and Be Agitated" was his national ideology.

Ambedkar's diverse reforms included civil rights, law, and activism: In Social Reforms

Constitutional Rights: As independent India's first Law Minister, he ensured the Constitution of India established justice, liberty, and equality. Article 17 legally abolished untouchability, while Articles 14, 15, and 16 prohibited discrimination.

Dr. Ambedkar led the Mahad Satyagraha movement in the fight for Dalit rights. The goal of this movement was to defend the Dalit community's fundamental human rights. Ambedkar sought to eradicate social prejudice against Dalits through the Mahd movement. The Dalits in Mahd were prohibited from using the water from the chowder tank, which sparked the movement. But in 1927, the Mahad Municipality passed a resolution permitting everyone to use the water of the tank, regardless of social caste, thanks to Ambedkar's unwavering fight. In an effort to combat untouchability, he published five weekly newspapers: Mook Nayak, Bahishkrit Bharat, and Samta Janata. To combat the negative effects of untouchability, Ambedkar established the Bahishkrit Hitkarini Sabha in July 1924. In addition to operating libraries and reading rooms, the Sabha established a free school for both young and old. During the negotiations for separate electorates for the depressed classes, Dr. Ambedkar's activism reached a turning point. Mahatma Gandhi started a fast until death in opposition to the British government's Communal Award, which gave minority groups, including the downtrodden classes, separate electorates. Gandhi feared that this would split Hindu society.

Society founded on Equality: He fought fiercely to eradicate the social evils of the caste system and feudal inequality in order to rebuild society. He envisioned a transformed society founded on the principles of liberty, equality, and fraternity found in the French Revolution. Additionally, he wished to eradicate the caste system's negative effects from Indian society.

Spreading Education: Ambedkar combined his social and educational goals. He came to see that mass education was the only way to achieve social emancipation. Ambedkar's call for social reforms was embodied in the slogan "Educate, Agitate, Organize." Numerous schools, colleges, hostels, and other educational establishments were founded to help the poor with the help of the People's Education Society, which was founded in 1945.

Political Upliftment of the Underprivileged: Ambedkar was successful in turning a class movement into an Indian revolution. As one of the delegates at the Roundtable conference in London during British rule, he called for the Dalits to have their own electorate. As the chairman of the drafting committee, Ambedkar made sure that the welfare and advancement of India's underprivileged community were guaranteed when the country's new constitution was being drafted. This established reservations for underprivileged communities in a number of areas, including work and education.

Economic and Land Reforms: Dr. Ambedkar emphasized the importance of comprehensive land reforms. Giving justice to the poor, uplifting the oppressed, and creating a just society for all were at the core of his life philosophy. He thought that the advancement of society was hampered by an unfair agricultural system. In order to make the agricultural system fair for everyone, especially the landless, he was in favor of land reforms.

According to him, the state has a significant role to play in the state's economic transformation. As a result, he supported both the nationalization of land and its leasing to small-scale farmers. To advance agricultural activities, these groups must be urged to establish cooperatives. To increase productivity, significant capital investments must be made in tandem with agricultural development. Dr. Ambedkar came to the conclusion that the untouchables could never attain equality within the Hindu community after years of attempting to reform Hinduism from within. During a conference in Yeola in 1935, he said, "I was born a Hindu, but I will not die a Hindu." Dr. Ambedkar investigated a number of religions before settling on Buddhism, which he believed to be native to India and devoid of caste prejudice. He and about 500,000 of his followers formally converted to Buddhism in Nagpur on October 14, 1956. One of the biggest religious conversions in history is still the Dhamma Chakra Pravartan. Sometimes referred to as Navayana or "Neo-Buddhism," Dr. Ambedkar's interpretation of Buddhism placed a strong emphasis on social engagement and rejection of inequality. For his followers, his posthumously published book, "The Buddha and His Dhamma," is an essential resource.

Indian society was profoundly altered by Dr. Ambedkar's social reform initiatives. His involvement in activism: Raised awareness of the predicament of untouchables on a national and international level. Established the foundation for affirmative action laws that are still in place today. Motivated generations of social justice activists. Buddhism offered a practical and philosophical substitute for caste. laid the groundwork for independent India's legal abolition of untouchability.

Conclusion:

Thus my paper suggest that the pioneering social reformer, Dr. B.R. Ambedkar led the anti-caste movement, battled for Dalit rights, and promoted women's emancipation in India. His groundbreaking activism paved the way for the Indian Constitution's adoption of affirmative action and the legal abolition of untouchability. his well-known exhortation to "Educate, Agitate, Organize" continues to motivate social movements in India and abroad, elevating him from a national hero to a global symbol of social justice.

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Encyclopaedia Britannica. Bhimrao Ramji Ambedkar (born April 14, 1891, Mhow, India—died December 6, 1956, New Delhi) was a leader of the Dalits (Scheduled Castes; formerly called untouchables) and law minister of the government of India (1947–51). In 1947 Ambedkar became the law minister of the government of India. He took a leading part in the framing of the Indian constitution, outlawing discrimination against untouchables, and skillfully helped to steer it through the assembly; the adoption of the constitution on January 26, 1950, is today celebrated as Republic Day, a national holiday. He resigned in 1951, disappointed at his lack of influence in the government. In October 1956, in despair because of the perpetuation of untouchability in Hindu doctrine, he renounced Hinduism and became a Buddhist, together with about 200,000 fellow Dalits, at a ceremony in Nagpur.

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Krishnamurty, J. (2020), "Ambedkar's Educational Odyssey, 1913–1927", *Journal of Social Inclusion Studies*, 5 (2), SAGE: 1–11, doi:10.1177/2394481119900074, ISSN 2394-4811, S2CID 212824611, (p. 2) Ambedkar obtained his London DSc degree in 1923 for his thesis 'Problem of the Rupee' (University of London, 1926). However, he was not the first Indian to achieve this feat. Records of the London University clearly show that John Matthai and Pramathanath Bandyopadhyay (more popularly known as Pramathanath Banerjea) obtained their DSc degrees from the university in 1916. ... (p. 3) Turning to US doctorates, while Ambedkar was one of the early Indians to work for a PhD in the USA, he was awarded his degree by Columbia University only in 1927. The first Indian PhD in Economics in the USA was probably Rajani Kanta Das, a labour economist, who worked with Professor John Commons and was awarded the PhD degree by the University of Wisconsin in 1917.

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