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(भारतीय कला एवं संस्कृति की विशिष्ट शोध पत्रिका)

प्रधान सम्पादक

डॉ० प्रेमशंकर द्विवेदी



Role of Dr. Babasaheb Ambedkar in Formation of Modern India

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Abstract

In spite of improvement in social-economic and political sectors in our country, nevertheless there are caste violence and discrimination exist amongst the Dalits and women, which challenges the human dignity of these weaker section. Ambedkar being a rationalist thinker significantly see the Hindus ordinary social gadget so as to create a truly and egalitarian society. Ambedkar's philosophy grew to become round how to avail the social justice for different sections of the Indian society as he tried to gain it via the socio-economic and political participation amongst the depressed castes. Hence the lookup paper aimed at to find out about Dr. Ambedkar's ideology toward equality in society, also which targets at find out about his imaginative and prescient in formation of contemporary India. The lookup work has undertaken the descriptive technique for finishing the lookup work. As a result, they were remained excluded from the advantages of schooling and jobs, additionally the economically, political socially existence has been ruined. As a result, He argues that besides any political rights we would possibly now not alternate the society and reap social justice for all. So, he emphasizes no longer solely between unique castes of Hindu social order then again additionally with inside the Human civilisation. Within the twenty first century as our state is witnessing the inequality, injustice, monetary backwardness etc. are commonly fuelled by way of the caste discrimination and caste violence among the a number castes. To eradicate of these social evils, Ambedkar's work on construct a truly and egalitarian society is greater crucial for no longer solely to hold close the social orders however additionally for take away the present day days social evils of the Indian society.

Introduction:

India is one of the biggest social democratic nations in the world. Also, its Constitution gives emphasis for the democratic country and safeguards of the every and each human being. This article focuses on the challenge of discrimination in opposition to depressed caste by means of social system. As the charter of India defines that the marginalized castes must be secured, but, the one area is dealing with atrocities and exploitation inside the various corners of the U.S. in cutting-edge amount. Further, the violation of human rights and atrocities in opposition to Dalits, it raises query about the government's position and idea of social justice. It is an try to decide the explanations for perpetuation of violence on Dalits in spite of a number of safeguards furnished beneath the Constitution and legislations enacted with the aid of the Parliament over a duration of time. In present day period, human being reached in twenty first century and India has been developed in different views. Dr. Ambedkar's evaluation of caste system, untouchability and Hindu social order was once supposed to carry about a homogeneous Hindu society on the groundwork of the human values of equality, liberty, justice and normal brotherhood. Hence the lookup paper aimed at to learn about Dr. Ambedkar's ideology closer to equality in society, additionally which ambitions at learn about his imaginative and prescient in formation of current India.

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Research Methodology

The secondary sources are given greater significance in this precise research. The secondary sources of statistics used are the articles of lookup journals, working papers, thesis and books of well-known philosophers.

Research Hypothesis:

H0: There is no importance imaginative and prescient in the direction of modern-day India is fulfilled. There is no importance in the study.

Castes In India:

Naturally Dr. Ambedkar offers with the challenge of Caste machine from the Anthropological factor of view. He observes that the populace of India is combination of Aryans, Dravidians, Mongolians and Scythians. Ethically all humans are heterogeneous. According to him, it is the team spirit of subculture that binds the human beings of Indian Peninsula from one cease to the other. After evaluating the theories of more than a few authorities on Caste, Dr. Ambedkar observes that the superimposition of endogamy over exogamy is the primary motive of formation of caste groups. Regarding endogamy, he states that the customs of Sati, enforced widowhood for existence and child-marriage are the result of endogamy. To Dr. Ambedkar, sub-division of a society is a heral phenomenon and these corporations turn out to be castes via ex-communication and imitation.

Annihilation of Caste:

This well-known tackle invited interest of no much less a individual than Mahatma Gandhi. Dr. Ambedkar observes that the reformers amongst the excessive caste Hindus had been enlightened intellectuals who constrained their things to do to abolish the enforced widowhood, child-marriage, etc., but they did no longer experience the necessity for agitating for the abolition of castes nor did they have braveness to agitate towards it. According to him, the political revolutions in India had been preceded by using the social and spiritual reforms led by way of saints. But all through the British rule, problem of political independence obtained priority over the social reform and consequently social reform persisted to continue to be neglected. Pointing to the Socialists, he remarked that the Socialists will have to combat towards the monster of caste both earlier than or after the revolution. He asserts that caste is now not based totally on division of labour. It is a division of labourers. As an financial business enterprise also, caste is a unsafe institution. He calls upon the Hindus to annihilate the caste which is a terrific issue to social harmony and to set up a new social order based totally on the beliefs of liberty, equality and fraternity in consonance with the standards of Democracy. He advocates inter-caste marriage as one of the options to the problem. But he stresses that the faith in the Shastras is the root purpose of preserving castes. He consequently suggests, Make each man and lady free from the thralldom of the Shastras, cleanse their minds of the pernicious notions based on the Shastras and he or she will inter dine and intermarry. According to him, the society should be based totally on purpose and now not on atrocious traditions of caste system.

Untouchables and Untouchability:

Untouchability has been the scourge of Hindu society and its existence militate in opposition to the simple humanistic philosophy of tolerance which typified and marked the Ancient India. The reform of Hindu Law in the Hindu Succession Act of 1956 was once a awesome triumph of rules over custom. India had constantly been the laboratory of legislative experiments for the British rulers. The Indian Constitution is a mid-20th century phenomenon and it has drawn closely on the journey of different international locations in working



democratic institutions. Judging with the aid of the experience, it need to be stated that the Constitution has labored well. It is a remember of some delight that there is proof of withering away of the caste in city areas however even then, there is no purpose for complacency and our efforts ought to proceed to eradicate the evils of caste. I must, however, admit that vestiges of untouchability are nonetheless surviving in rural areas.

It is the village which is nonetheless the unit of our administration and it is there that our future work lies. The State nowadays is dedicated to the institution of the simply social order and in all walks of lifestyles there is proof of new things to do with a view to enhancing the lot of the frequent man. The evolution from repute to contract, from immobility to mobility, from the tendency to seem to be to the previous as the perfect to the faith in shiny future sustained by means of socialist beliefs of equality and fraternity these are some of the conspicuous facets of the socio-economic scenes of the free India in the making of which the philosophy and the beliefs of Dr. Ambedkar have performed a essential part.

View on Education:

He was once satisfied that, the schooling on my own is a grand panacea to all social ills. He did no longer go away any stone unturned to imbibe the significance of education. He confused the want of greater education. He began a new generation via organising Educational Institutions. He had association trust that as the physique desires food, the idea desires ideas which solely can be realized thru education. His thoughts about schooling had been crystal clear in evaluation to his contemporaries. He was once of the company opinion that the training on my own can assist in constructing present day India. My thinking is stuffed with a experience of gratitude toward this superb man who guided the humanity to create homogenous society.

Result:

As a result. He argues that barring any political rights we may no longer exchange the society and reap social justice for all. So, he emphasizes now not solely between unique castes of Hindu social order then again additionally with inside the Human civilisation.

Discussion:

The view of Dr. Ambedkar is no longer definitely fulfilled however there is greater adjustments in the Indian society .It is no longer the identical as the historic society there is a whole lot betterment in the society .The view of him is slowly getting fulfilled in India. Within the twenty first century as our kingdom is witnessing the inequality, injustice, financial backwardness etc. are usually fuelled by way of the caste discrimination and caste violence amongst the quite a number castes

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