



## AMBEDKARISM: AN INVISIBLE MANAGEMENT OF PROBLEMS

**Dr. P.  
Subrmanyachary**

Associate Professor, Department of MBA, KKC Institute of PG Studies,  
Parameswara Mangalam, Puttur-517584- Chittoor District, AP

### ABSTRACT

*Ambedkarism' is today a living force in India. Dr. B.R. Ambedkar was an Indian jurist, politician, philosopher, anthropologist, historian and economist. A revivalist for Buddhism in India, he inspired the Modernist Buddhist Movement in India which is also called Dalit Buddhist movement. His first organised attempt to achieve this was the Bahishkrit Hitakarini Sabha to promote education and socio-economic improvement, as well as the welfare of outcastes, at the time referred to as depressed classes. Baba Saheb Dr. Bheemrao Ambedkar inherited a society based on the graded inequality and injustice resulting in the deprivation of human rights of millions of his countrymen. Ambedkar's political philosophy has a great potential in mediating both liberal and communitarian traditions of the west. Ambedkar's political philosophy has given rise to a large number of political parties, publications and workers' unions that remain active across India, especially in Maharashtra. This paper shows that his achievements are just like light in darkness of the society and an invisible management of all problems.*

### KEYWORDS :

### INTRODUCTION:

Ambedkarism' is today a living force in India. Bhimrao Ramji Ambedkar (April 1891 – 6 December 1956), popularly also known as Babasaheb, was an Indian jurist, politician, philosopher, anthropologist, historian and economist. A revivalist for Buddhism in India, he inspired the Modernist Buddhist Movement in India which is also called Dalit Buddhist movement. As independent India's first law minister, he was principal architect of Constitution of India. Overcoming numerous social and financial obstacles, Ambedkar became one of the first Dalits to obtain a college education in India. While practising law in the Bombay High Court, he tried to uplift the untouchables in order to educate them. His first organised attempt to achieve this was the Bahishkrit Hitakarini Sabha, which was intended to promote education and socio-economic improvement, as well as the welfare of outcastes, at the time referred to as depressed classes. Upon India's independence on 15 August 1947, the new Congress-led government invited Ambedkar to serve as the nation's first law minister, which he accepted. He studied Buddhism all his life, and around the 1950s, he turned his attention fully to Buddhism and he planned to make a formal conversion to Buddhism.

### Social Justice:

Baba Saheb Dr. Bheemrao Ambedkar inherited a society based on the graded inequality and injustice resulting in the deprivation of human rights of millions of his countrymen. He felt the need for reforming and restructuring the Hindu society based on equality, liberty and justice and, above all, social justice for all. Centuries old customs, traditions and beliefs cannot be thrown away overnight. To mould the Indian society, which comprised several religions, faiths, linguistic and ethnic groups and subcultures, into one compact unit was by any standard a herculean task. There are a number of minority communities in the country, but all of them are not deprived of facilities for social development as compared to other communities which have been classified as Scheduled Castes by the Constitution of India. The sufferings, exploitation and oppression of the Scheduled Castes will not end unless the Caste system is destroyed. It is high time that the Caste system, which accentuates and heightens social tension, was abolished and a Casteless society based on justice, equality and fraternity established. B.R. Ambedkar is one of the major spokesmen of the depressed classes in India. It is a fact that Babasaheb Ambedkar did not propound any specific definition or theory of 'social-justice' per se. However, in the light of principles enshrined in the theory of social justice as propounded by Plato and Rawls, one can infer basic cultural and structural principles of social justice embodied in the thoughts of Babasaheb Ambedkar. Though the economic problems were political in nature, they were basically social. Dr. Ambedkar pointed out that the government should plan its economic activities properly, so that private entrepreneurship could not be hampered and productivity could be encouraged.

### Economic Ideology:

Dr. Ambedkar studied economic issues like agrarian reforms, small

holdings and agricultural productivity problems regarding Indian currency, problem of provincial finance and planning. He contributed immensely to financial Economics, Economics of Socialism and Agricultural Economics. He presented a true picture of provincial finance in India. His economic thoughts are still relevant. His work in economics is noteworthy. His views deals with public finance and also agriculture are landmark in the economics. Ambedkar's commitment was internal stability and he was convinced that only an automatic system based on gold standard with gold currency could achieve this desirable end. He was of view that governments should spend the resources garnered from the public not only as per rules, laws and regulations, but also to see that "faithfulness, wisdom and economy". Intervening in a discussion in the Bombay Legislative Council on October 10, 1927, Dr. Ambedkar argued that the solution to the agrarian question "lies not in increasing the size of farms, but in having intensive cultivation that is employing more capital and more labour on the farms such as we have. Key industries shall be owned and run by the state. Basic but non-key industries shall be owned by the state and run by the state or by corporations established by it. Agriculture shall be a state industry, and be organized 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. He also stresses the need for industrialization so as to move surplus labour from agriculture to other productive occupations. Thus Ambedkar thought on public Finance and agriculture has vital relevance and still applicable in current situation of India.

### Political Ideology:

Ambedkar's political philosophy has a great potential in mediating both liberal and communitarian traditions of the west. He connects the individual and community based on morality. He proposes the democratic, humanistic and rationalistic religion such as Buddhism as the source for morality and associated living. When Ambedkar criticised the Hindu community for its oppressive nature, he does it with a standard of individual liberty and freedom. When he is talking about suffering of individual members of Dalit community he is projecting an ideal moral community based on equality, liberty and fraternity. So it is not correct to call Ambedkar as either a fierce individualist or as a strong communitarian. Ambedkar was nurtured in the liberal tradition; he makes a difference from it. On many issues, he differs from liberal thinkers like Nehru. While embracing Buddhist religion, he seems to be conservative, but it is clearly evidenced that he is not conservative by his attack of Gandhi and the Hindu social order. At certain points, he seems to be radical (Marxist). But, throughout his life, he maintains his differences with Marxist thought, particularly in understanding Indian society. In other words, one feels that Ambedkar's political thought demands a whole new language and the existing political language falls short in assessing or understanding his philosophy.

### Dalit Ideology:

Ambedkar played most significant role for the most marginalized community of Indian society. It is difficult to conceptualize the social justice in Indian society to untouchables without acknowledging the role of Ambedkar. He was also a victim of Hindu traditions. He was the first who saw the problems of Dalits as citizen with specific social, economic and political rights. It is results of his effort that the completely new type of consciousness emerged among the marginalized community. Ambedkar proved that the problems of Dalits were essentially political. Ambedkar had witnessed the strategic instrumentality of religion in politics and its evil results on two occasions. The Dalits and women which comprised more than half the population of the country are two categories which were the brutal victims of such a social system. It was really difficult for a modern state to establish secularism and true democratic order in such a patriarchal, caste based and communally ordained social and political atmosphere. For the protection of Dalit rights he started many periodicals like Mook Nayak, Bahishkrit Bharat, and Equality Janata. He began with public movements and marches to open up and share public drinking water resources; also he began a struggle for the right to enter Hindu temples. He led a satyagraha in Mahad to fight for the right of the untouchable community to draw and use water from the main water tanks of the towns. Ambedkar proposed an alternative which was indigenously rooted into the traditional and tolerant spirit of India and has the potential to support the modern liberal ethos of the new nation-state. He argued that Buddhism is not a religion but a social philosophy which encompasses radical challenges to the social system based on caste hierarchies. Ambedkar assumes that conversion to Buddhism, at the first stage would de-caste the Dalits from their primordial caste identity and in the progressive run to 'establish the kingdom of righteousness for the prosperity of the whole world' would counter the orthodox religiosity of Hinduism. In contemporary Dalit politics, caste is employed as an ideology and identity to fight against the authoritative Brahminical hegemony and forgot the legacy and compatibility of Buddhist conversion movement. Politics of caste challenges the domination of one group of caste to exchange it with other, making caste identity as the main instrument of mobilization, and thus endorses the presence of Brahminical ideology in regulating the democratic system. Conversion movement further incorporates the potential values to change the public discourse from 'politics of caste' to the 'evaluation of Hindu religion' with a secular perspective, upholding the need of moral religions in the public domain.

### Buddhism:

In his article "Buddha and the Future of his Religion" published in 1950 in the Mahabodhi Society Journal, Ambedkar has summarized his views on religion and on Buddhism. It is not enough for religion to consist of moral code, but its moral code must recognize the fundamental tenets of liberty, equality and fraternity for the survival of human beings with cooperation and co-ordination. In May 1956, a talk by Ambedkar titled "Why I like Buddhism and how it is useful to the world in its present circumstances" was broadcast from the British Broadcasting Corporation, London. In his talk Ambedkar said: "I prefer Buddhism because it gives three principles in combination, which no other religion does. Buddhism teaches Prajna (understanding as against superstition and supernaturalism), Karuna (love), and Samata (equality). This is what man wants for a good and happy life. As Ambedkar himself says: "Men are mortal. So are ideas. An idea needs propagation as much as a plant needs watering. Both will otherwise wither and die." Dr. Ambedkar also laid down distinction between Dhamma and Religion. He says, "Religion, it is said, is personal

and one must keep it to oneself. One must not let it play its part in public life. Contrary to this, Dhamma is social. It is fundamentally and essentially so. In India it is different. Dr Ambedkar's followers were moved by his vision of a new society brought about by the practice of Buddha Dhamma.

### Place in Indian History:

Ambedkar is a socio-political reformer, had a deep effect on modern India. In post-Independence India his socio-political thought has acquired respect across the political spectrum. A memorial for Ambedkar was established in his Delhi house at 26 Alipur Road. His birth date is celebrated as a public holiday known as Ambedkar Jayanti. He was posthumously awarded India's highest civilian honour, the Bharat Ratna, in 1990. His initiatives have influenced various spheres of life and transformed the way India today looks at socio-economic policies, education and affirmative action through socio-economic and legal incentives. Many public institutions are named in his honour, such as the Dr. Babasaheb Ambedkar Open University in Hyderabad; B. R. Ambedkar Bihar University, Muzaffarpur; the Dr. Babasaheb Ambedkar Marathwada University in Aurangabad, Maharashtra; and the Dr. Babasaheb Ambedkar International Airport in Nagpur, otherwise known as Sonegaon Airport. A large official portrait of Ambedkar is on display in the Indian Parliament building. His promotion of Buddhism has rejuvenated interest in Buddhist philosophy among sections of population in India. Mass conversion ceremonies have been organised by human rights activists in modern times, emulating Ambedkar's Nagpur ceremony of 1956. Outside India, at the end of the 1990s, some Hungarian Romani people drew parallels.

### Conclusion:

Ambedkar is a socio-political reformer, had a deep effect on modern India. In post-Independence India his socio-political thought has acquired respect across the political spectrum. The leader, throughout his life, fought for the rights of the dalits and other socially backward classes. Ambedkar was appointed as the nation's first Law Minister in the Cabinet of Jawaharlal Nehru. He was posthumously awarded the Bharat Ratna, India's highest civilian honor in 1990. His life is ideal to the people who want to serve nation.

## REFERENCES

1. Nilanjana Jain; The Problem of Justice in Political Theory and State Practice; Anamika Publishers and Distributors, New Delhi, 2005, p.15. | 2. The Legacy of Dr. Ambedkar " B. R. Publishing corporation, New Delhi.(1990) | 3. Ambedkar , B. R. (1997), "Caste in India – Their mechanism, genesis and Development, Blue in Patrika, India. | 4. Ambedkar s thought on agriculture and its relevance to current agriculture in India" Review of Research, Vol 1, Issue VI, pp1-4 | 5. www.wikipedia.org | 6. www.ambedkarfoundation.nic.in |