



Some people are born brilliant, some have brilliantness thrust upon them and some achieve brilliantness. To the last division, Dr. B.R. Ambedkar belongs. Dr. Ambedkar was a great patriot, social thinker, political reformer, philosophical writer with progressive ideas. He stood for all political, social and cultural activities which increased the cause of human progress and happiness. He was the soul for the Constitution of India. He crusaded for the betterment of the oppressed and depressed classes. And in this struggle, he stood rare crusading spirit, carving out in this process and playing significant role for himself among the leading architects of modern India.

He was a true renaissance man, a person who excelled in many different areas of inquiry. Though he was hated by orthodox Hindus and labelled as a destroyer of Hinduism, historians now realize the crucial role Dr. Ambedkar played in recognizing Hindu society. Far from being a traitor, he played an important role in revitalizing Hinduism, reviving it by challenging everything that was unjust and unfair within it. In fact, he brought about a renaissance of Hinduism by provoking the Hindus to rethink some of the basic tenets of their religion.

He had a great faith in social reformers to create public opinion against the gross

## Babasaheb Dr. B.R. Ambedkar's Contribution to Nation Building

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As a social reformer, Dr. Ambedkar believed in peaceful methods of social change. He was supported to constitutional lines in the evolutionary process of social transformation. He thought the factors like law and order are indispensable for social life. It also strives to sustain institutions that will make better 'social order'. He was opposed to the violent methods in social change for it hinders the tranquillity and creates chaos. He had no faith in anarchy methods. A welfare state of all cannot be developed on the grounds of terror, force and brutal methods. According to him violent methods to a peaceful society is not only improper but also unscientific and immoral.

inequalities in the society. He urged them to build organizations to deal with urgent cases of discrimination. The organizations should deal the powerful section of society to give a chance to the oppressed and depressed classes to work in different sectors. The Hindu society should give a space to depressed sections by employing them in their various sectors suited to the capacities of applicants.

According to Dr. Ambedkar, social change and social justice are indeed critical to the egalitarianism that any democracy must aspire it. As a social democrat Dr. Ambedkar stressed on a much broader notion of stable reconstruction



of country with inclusive growth and cultural integration in the Nation without caste discrimination. As the major architect of the Indian Constitution, Dr. Ambedkar constructed the safeguards for establishing a more equitable society to millions of oppressed and depressed classes. In this process, Dr. Ambedkar emerges not only as a valiant upholder of the Indian democratic republic, but also captures the uniquely distinctive place in the Indian Pantheon as a rare intellectual mass leader who awakened the social conscience of Modern India.

He strongly believed that political institutions were responsible for reforming the existing social institutions by using legislative force to yield the results. Political institutions will survive only when they actively work for social reformation.

Dr. B.R. Ambedkar was a freedom fighter of the truest kind, not merely dreaming of setting India free from British rule, but of transforming India into a country where freedom holds meaning for everyone. While Mahatma Gandhi led fellow Indians in a struggle against discrimination in South Africa, Dr. Ambedkar led a battle, too, against prejudice within his own country. By securing equality for his community, he was creating a more equal world for us all.

### **Dr. B. R. Ambedkar as an emancipator of the Dalits**

Dr. Ambedkar dedicated his life for the uplifting of Dalits. He was opposed to the theory of caste-based superiority and social discrimination. He made a path for legal rights to enact the laws in connection with progress of dalits which could positively change their lives.

Dr. Ambedkar always showed his followers, through the way he lived his own life, that education and hard work alone held the key to their liberation. The untouchables had been a demoralized, helpless group of people, but Ambedkar taught them to stop waiting for help to come from the outside and to rely upon themselves instead. The idea was a revolutionary one for a people who had always been told that their lot in life was preordained and that they had no control over it.

Dr. Ambedkar said, “You can change your lot, but do not flock to temples hoping for justice to come to you in heaven. There is justice to be found on earth if you can fight for it. This idea gave them a new courage and a sense of self respect that they had never known before. The Ambedkar statue was an icon for depressed and oppressed classes civil rights. His posture, Constitution in his hand and showing a new path for millions of downtrodden people to modern society were symbols in the new era.

To conclude, Dr. Ambedkar has always resembled in lives of 160 million strong Dalit communities throughout the country. Dr. Ambedkar views were consistently been inspiring the oppressed, depressed and the downtrodden classes to challenge the dominant strands of political articulations in the country. According to Raja Sekhar Vundru who calls Dr. Ambedkar as the other father said: “Dr. Ambedkar gave millions of untouchables an identity of their own ... (He) is now regarded as a great Indian, a person relevant for all times to come. This is not because his followers are unwavering in their devotion, or that they happen to be numerically higher than supporters of any other person (dead or living) in India, and certainly not because he probably has been represented in the highest



number of statues erected for any man in history. It is because his following has transcended generations. His relevance political, social, ideological, religious, economic will persist as long as the clamour and struggle for justice and equal rights exists”.

Dr. B. R. Ambedkar in “Annihilation of Caste” has remarked; an ideal society should be mobile, should be full of channels for conveying a change taking place in one part to other parts. In an ideal society there should be many interests consciously communicated and shared. There should be varied and free points of contact with other modes of association. In other words, there should be social endosmosis. This is fraternity, which is only another name for democracy. Democracy is not merely a form of Government. It is primarily a mode of associated living, of conjoint communicated experience. It is essentially an attitude of respect and reverence towards fellowmen.

As a Scholar, he starved through university life, saving every penny for his family back home and to buy books. It was no easy at any point to fight his way forward without a family fortune behind him and yet he did. He turned his hardships into an opportunity to become stronger and to fight harder. He was unafraid of opposition, of thinking differently from the crowd and of speaking his mind.

Dr. Ambedkar, in his brief life time, managed to acquire several University degrees at the finest schools in the world, to edit newspapers, to write books, to become the principal of a law college, to lead mass movements, to address public conferences and to work on committees involved with the making of the Indian nation. It was as though he sensed

very early on that he had a lot to achieve and that time would always be running out for him. He was an intellectual giant and perhaps if the plight of the untouchables had not pushed him into politics, he could have been a scholar.

Books were not only his weakness. He had a penchant for fountain pens of all kinds. He enjoyed well-tailored clothes and loved dogs. As an adult, he took up both painting and playing the violin because he believed that every man should love music and art. His hobbies, be it reading or music, spoke of his softer side. But in his political career, not many people saw this side of Ambedkar. He was often described as British bulldog and Sarojini Naidu once called him Mussolini. There is perhaps no one who had escaped his sharp tongue and unforgiving sarcasm, especially if those rebukes were deserved. He was truthful to the point of being harsh.

Dr. B.R. Ambedkar was the first Indian to pursue a doctorate in economics abroad. He argued that industrialisation and agricultural growth could enhance the Indian economy. He stressed investment in agriculture as the primary industry of India. According to Sharad Pawar, Ambedkar’s vision helped the government to achieve its food security goal. Ambedkar advocated national economic and social development, stressing education, public hygiene, community health, residential facilities as the basic amenities. His D.Sc thesis “The problem of the Rupee: Its origin and solution” (1923) examines the causes for the Rupee’s fall in value. He proved the importance of price stability over exchange stability. He analysed the silver and gold exchange rates and their effect on the economy, and found the reasons for the failure of British India’s public treasury. He calculated the loss of development caused by British rule.



In 1951, Ambedkar established the Finance Commission of India. He opposed income tax for low-income groups. He contributed in Land Revenue Tax and excise duty policies to stabilise the economy. He played an important role in land reform and the state economic development. According to him, the caste system divided labourers and impeded economic progress. He emphasised a free economy with a stable Rupee which India has adopted recently. He advocated birth control to develop the Indian economy, and this has been adopted by Indian government as national policy for family planning. He emphasised equal rights for women for economic development. He laid the foundation of industrial relations after Indian independence.

### **Reserve Bank of India**

Dr. B.R. Ambedkar was trained as an economist, and was a professional economist until 1921, when he became a political leader. He wrote three scholarly books on economics:

- Administration and Finance of the East India Company
- The Evolution of Provincial Finance in British India
- The Problem of the Rupee: Its Origin and Its Solution.

The Reserve Bank of India (RBI), was based on the ideas that Dr. B.R. Ambedkar presented to the Hilton Young Commission.

### **Dr. B.R. Ambedkar as a Nation builder**

He was outspoken about his ideas of nation building. He possessed great foresight and his warnings about the future of India ring so true today. In a speech before the constituent assembly

he cautioned his fellow legislators against the use of non-constitutional methods of protest, such as civil disobedience and Satyagraha, because they were essentially anarchic in nature. He rallied against the Indian tendency to engage in hero worship. He was afraid that the people of India would lay their liberation at the feet of someone they worshipped or entrust them with extraordinary limitless powers. He also underlined the importance of creating not just a political democracy, but also a social and economic one. His Ph.D thesis was inspired to set up for the Finance Commission of India and his works helped a lot in framing guidelines for the RBI Act, 1934. He was one of the founders of Employment Exchanges in our country. He played a vital role in establishment of the National Power Grid System, Central Water Irrigation, Navigation Commission, Damodar Valley Project, Hirakud Dam Project and Sone River Project.

### **Dr. B. R. Ambedkar as a major contributor to Indian Constitution**

Dr. B.R. Ambedkar had imprinted his mark of talent and vision in drafting Indian Constitution. His statesman qualities can be easily visible in each and every article of Indian Constitution. Ambedkar preferred the parliamentary system in England than the Presidential System in America. Dr. Ambedkar described the role of President as “He is the head of the state but not the executive. He represents to nation but does not rule the nation. He is the symbol of the nation. His place in the administration is that of a ceremonial device on a seal by which the nation’s decisions are made known ... The President of the Indian Union will be generally bound by the advice of the Ministry. He can do nothing contrary to their advice nor can he do anything without their advice”.



He strongly supported for federal system. He said “The Draft constitution is, Federal Constitution as it establishes what may be called Dual polity. This Dual polity under the proposed Constitution will consist of the union at the centre and the states at the periphery each endowed with sovereign powers to be exercised in the field assigned to them respectively by the Constitution..... The draft constitution can be both unitary as well as federal according to the requirements of time and circumstances. In normal times, it is framed to work as a federal system. But in times of war it is so designed as to make it work as though it was a unitary system”.

Dr. B.R. Ambedkar supported the minorities’ rights that “It is wrong for the majority to deny the existence of minorities. It is equally wrong for the minorities to perpetuate themselves. A solution must be found which will serve a double purpose. It must recognize the existence of the minorities to start with. It must also be such that it will enable majorities and minorities to merge somebody into one. The solution proposed by the constituent assembly is to be welcomed because it is a solution which serves this two-fold purpose”.

Dr. B.R. Ambedkar clarified about the criticisms of The Directive Principles of state policy as “whoever captures power will not be free to do what he likes with it. In the exercise of it, he will have to respect these instruments of instructions which are called Directive Principles. He cannot ignore them. He may not have to answer for their breach in a court of Law. But he will certainly have to answer for them before the electorate at election time”.

Dr. B.R. Ambedkar stated about Article 32 that “If I was asked to name any particular

article in this as the most important an article without which the Constitution would be a nullity I would not refer to any other article except this one. It is the very soul of the Constitution and heart of it”. Dr. B.R. Ambedkar said about independent Election Commission that “the greatest safeguard for purity of elections, for fairness in elections, was to take away the matter from the hands of the executive authority and to hand it over to some independent authority”.

He remarked about the Constitution as “It is workable, it is flexible and it is strong enough to hold the country together both in peace time and in war time. Indeed, if I may so, if things go wrong under the new Constitution, the reason will not be that we had a bad Constitution what we will have to say is that man is vile”. Dr. B.R. Ambedkar was of the opinion that traditional religious values should be given up and new ideas adopted. He laid special emphasis on dignity, unity, freedom and rights for all citizens as enshrined in the Constitution. Ambedkar advocated democracy in every field: social, economic and political. For him social justice meant maximum happiness to the maximum number of people.

Babasaheb Dr. B.R. Ambedkar, the Chief Architect of Indian Constitution was a scholar par excellence, a philosopher, a visionary, an emancipator and a true nationalist. He led a number of social movements to secure human rights to the oppressed and depressed sections of the society. He stands as a symbol of struggle for social justice. Thus Ambedkar wanted a nation to be built on the democratic method, upholding the trinity of freedom, equality and fraternity in a parliamentary democracy. Wherein majority should rule but not at the cost of minority, thus the proper protection to the marginalized is the essence of an egalitarian nation.



On 24th May, 1956, on the occasion of Buddha Jayanti, he declared in Bombay, that he would adopt Buddhism in October. On October 14, 1956 he embraced Buddhism along with many of his followers. The same year he completed his last writing 'Buddha and His Dharma'. Dr. B. R. Ambedkar's patriotism started with the upliftment of the downtrodden and the poor. He fought for their equality and rights. His ideas about patriotism were not only confined to the abolition of colonialism, but he also wanted freedom for every individual. For him freedom without equality, democracy and equality without freedom could lead to absolute dictatorship.

Since 1948, Dr. B. R. Ambedkar suffered from diabetes. He was bed-ridden from June to October in 1954 due to medication side-effects and poor eyesight. He had been increasingly embittered by political issues, which took a toll on his health. His health worsened during 1955. Three days after completing his final manuscript 'The Buddha and His Dhamma', Ambedkar died in his sleep on 6 December 1956 at his home in Delhi.

A Buddhist cremation was organised at Dadar Chowpatty beach on 7 December, attended by half a million grieving people. A conversion programme was organised on 16 December 1956, so that cremation attendees were also converted to Buddhism at the same place. Ambedkar was survived by his second wife, who died in 2003, and his son Yashwant (known as Bhaiyasaheb Ambedkar). Ambedkar's grandson, Ambedkar Prakash Yashwant, is the chief-adviser of the Buddhist Society of India, leads the Bharipa Bahujan Mahasangh and has served in both houses of the Indian Parliament.

A number of unfinished typescripts and handwritten drafts were found among Ambedkar's notes and papers and gradually made available. Among these were 'Waiting for a Visa', which probably dates from 1935–36 and is an autobiographical work, and 'The Untouchables, or the Children of India's Ghetto', which refers to the census of 1951. 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 or Bhim Jayanti. He was posthumously awarded India's highest civilian honour, the Bharat Ratna, in 1990.

On the anniversary of his birth and death, and on Dhamma Chakra Pravartan Din (14 October) at Nagpur, at least half a million people gathered to pay homage to him at his memorial in Mumbai. Thousands of bookshops are set up, and books are sold. His message to his followers was "educate, agitate, organise!".

Famous quotes by Dr. Babasaheb Ambedkar:

1. "They cannot make history who forget history".
2. "Be Educated, Be Organised and Be Agitated"
3. "I like the religion that teaches liberty, equality and fraternity"
4. "Life should be great rather than long".
5. "If I find the Constitution being misused, I shall be the first to burn it."
6. "Cultivation of mind should be the ultimate aim of human existence".
7. "If you believe in living a respectable life, you believe in self-help which is the best help".
8. "We must stand on our own feet and fight as best as we can for our rights. So carry on your agitation and organize your forces."



- Power and prestige will come to you through struggle”.
9. “The history of India is nothing but a history of a mortal conflict between Buddhism and Brahminism”.
  10. “I measure the progress of a community by the degree of progress which women have achieved.”
  11. “Men are mortal. So are ideas. An idea needs propagation as much as a plant needs watering. Otherwise both will wither and die.”
  12. “Every man who repeats the dogma of Mill that one country is no fit to rule another country must admit that one class is not fit to rule another class.”
  13. “The relationship between husband and wife should be one of closest friends.”
  14. “Political tyranny is nothing compared to the social tyranny and a reformer who defies society is a more courageous man than a politician who defies Government.”
  15. “A great man is different from an eminent one in that he is ready to be the servant of the society.”
  16. “Law and order are the medicines of the body politic and when the body politic gets sick, medicine must be administered.”
  17. “Freedom of mind is the real freedom. A person, whose mind is not free though he may not be in chains, is a slave, not a free man. One, whose mind is not free, though he may not be in prison, is a prisoner and not a free man. One whose mind is not free though alive, is no better than dead. Freedom of mind is the proof of one’s existence.”

Dr. B. R. 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. 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. Some Indian Buddhists regard him as a Bodhisattva, although he never claimed it himself. Outside India, during the late 1990s, some Hungarian Romani people drew parallels between their own situation and that of the downtrodden people in India. Inspired by Ambedkar, they started to convert to Buddhism.

Dr. B.R. Ambedkar’s was a short life and yet a most remarkable one. He rose up from dust, from being treated worse than an animal to becoming the father of the Indian Constitution. Dr. B.R. Ambedkar was truly a multi-faceted personality. A veritable emancipator of Dalits, a great National leader and patriot, a great author, a great educationalist, a great political philosopher, a great religious guide and above all a great humanist without any parallel among his contemporaries. All these facets of Dr. B.R. Ambedkar’s personality had strong humanist underpinnings. It is only regrettable that the press in the past as well as the contemporary has projected Ambedkar mainly as a great social rebel and a bitter critic of the Hindu religion. Critics of Dr. B.R. Ambedkar have ignored his basic humanistic instincts and strong humanitarian convictions behind his every act or speech throughout his life. Thus we conclude Dr. B.R. Ambedkar was one of the foremost makers of Modern India.

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