
**RELEVANCE OF BHIMRAO RAMJI AMBEDKAR'S THOUGHTS IN
CONTEMPORARY INDIA**

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ABSTRACT

Bhimrao Ramji Ambedkar is a living force in India today. The extent of social change of any socially discriminated people can be understood better than the social philosophy proposed by great leaders like Ambedkar in modern India. B.R. Ambedkar was a multi-faceted personality, a philosopher, a politician, a social reformer, a historian and an economist. BR Ambedkar was the principal architect of the Indian Constitution. This research paper analyzes B.R. Ambedkar's thoughts and its significance for achieving social justice, freedom, equality and fraternity through constitutional provisions in the 21st century in an Indian context. This article also assesses the role of Ambedkar in connection with his significant contribution to Dalit society, as an architect of the Indian Constitution, as a feminist, as an economist, as a writer and his place in the history of India. The need for this time is to highlight and protect those aspects of the personality and thinking of Ambedkar that help ensure social change. The radical part of Ambedkar's legacy, which will strengthen the forces fighting for radical social transformations, must be protected and imitation. The life and work of Ambedkar cannot be ignored by anyone in our country who is concerned about a changing society. In conclusion, Ambedkar's thoughts is still relevant in India to achieve social justice, eliminate Untouchability and establish equality, freedom and fraternity.

Keyword: Constitution Social justice, Freedom, Feminist Dalit's Untouchability

Today, Bhimrao Ramji Ambedkar is accepted as a destitute leader, architect of the Indian Constitution, national builder, human rights defender, Global Icon, and India's greatest leader. Let's accept the fact that B.R. Ambedkar fell victim to the process of reductionism. The mainstream media, academia, and intellectuals played a dominant role in this reductionist process. As a result, he was considered only as the leader of the oppressed. The Ambedkar reference book is of great importance for Indian society even today in achieving social justice, eliminating Untouchability, and establishing equality and freedom and genuine democracy. Ambedkar is a socio-political reformer who has had a profound influence on modern India. After gaining independence in India, his socio-political ideas gained great respect in all areas of society. Ambedkar fought all his life for the rights of the oppressed and other socially backward classes, as well as for women. He also made a great contribution to economic and agricultural reforms. His life is perfect and inspires people who want to serve the nation. Bhimrao Ramji Ambedkar today is a living force in India. Bhimrao Ramji Ambedkar, also affectionately called Babasaheb, was one of the most prominent sons of India. Babasaheb was a multifaceted personality, philosopher, politician, social reformer, lawyer, historian and economist, Dalit advocate, prominent lawyer and feminist. Babasaheb was the first Minister of Justice of independent India. He inspired the Modernist Buddhist Movement in India, which is commonly known as the Dalit Buddhist Movement. He appeared on the Indian socio-political scene in the early 1920s and remained at the forefront of all social, economic, political and religious efforts to raise the lowest stratum of Indian society, known as the "untouchables". Babasaheb organized, united and inspired Dalits in India Use political means effectively to achieve the goal of social equality. Reference publication Ambedkar was a highly educated person - Ph.D. from Columbia University (1917), D.Sc. from the London School of Economics and the Bar from Gray's Inn in London (1923) .B. R.

Ambedkar is an institution. He is the hope for millions who have been denied their rights. Ambedkar was not a writer or philosopher, but a popular leader in a huge segment in India, so many of his decisions were political in nature at that time. The reference edition Ambedkar was an iconoclast because he never believed in icons. His hero was Voltaire, whose famous quote he always used. I may not agree with you, but I will defend your right to expression. ” He always mentioned that India. Voltaire is needed a dissident who can speak without leaving things in his heart. Those who want to make us believe that Ambedkar had only a constitution book in his hands actually leave aside his historical role in the mass struggle for the rights of people. Ambedkar stood for all those who were oppressed by religious dogma. He was the chief architect of the Constitution of India, based on the values of democracy, freedom, equality and secularism (Anita, 2017: 207). He challenged the state and provided the state with a new alternative. He himself said that bad people can also ruin good constitutions. He also said that if this constitution could not protect people, he would be the first to burn it. He was posthumously awarded the highest civic honor of India - Bharat Ratna in 1990 for his significant contribution as an architect of modern India (Shabir, 1999: 4).

Everyone is talking about the life and work of Babasaheb Ambedkar today. One of the reasons for this surge of interest may be the 129th anniversary of Ambedkar's birth. However, the interest shown today by political parties in Ambedkar has other compelling political reasons. Ambedkar's life was largely in the period before independence. He died on December 6, 1956. Even ten years have passed since independence at that time. And even five years passed after the promulgation of the constitution, in the development of which he played a major role. Although the ruling parties in the past seven decades of independent India have attempted to tailor Ambedkar's legacy to their interests, these efforts have never been as intense as we see them today.

The Congress Party is trying again to accept Ambedkar in order to regain the lost support of the Dalits and other weaker sections. Dalit's and other weaker classes, which for a long time remained a solid bank for voting, began to move away from it in many states after the introduction and implementation of neoliberal policies, which seriously damaged their interests. Now, realizing the importance of wearing a mask for the poor and restoring the lost voting base, he is trying to restore Ambedkar's credibility in his strategy of caring for the weaker sections (Nahar, 2017: 40).

Sang Parivar's also shows great interest in Ambedkar, because he believes that his ideas and personality are a huge obstacle to the implementation of his Hindutva project. To overcome this obstacle, he is trying to appropriate Ambedkar by disinfecting and distorting his ideas and turning him into a supporter of Parivar's revanchist ideology. To understand this, Sang Parivar's has a two-pronged strategy - attack and intimidate Dalits; and take on the identity of Ambedkar, distorting his ideas.

After BJP came to power in the center, physical attacks against the Dalits and other weaker units increased significantly. The way the organizers of the Ambedkar-Periyar Study Group at the IIT Madrid Institute were persecuted, the way the central government played a role in the events that led to the suicide of Rohit Vemula from the University of Hyderabad clearly reveals their intentions to establish a "culture of higher caste" in the name of "Indian culture." Undesirable words spoken by President Mahilla Morcha in Uttar Pradesh, degrading weaknesses, are another recent example. We cannot forget the book written by Arun Shuri once ago, degrading Ambedkar (Palanichamy, P. And M..Elavarasi,2017:51).

Sang Parivar's clearly knows that he cannot erase Ambedkar's ideas by simply attacking him. That is why he pursues the second part of his strategy - the assignment of Ambedkar, distorting his teachings in accordance with the needs of their Hindutva project. They campaign that Ambedkar is a social reformer who tried to reform and improve Hinduism, and a great nationalist who rejected Islam and Christianity by adopting Buddhism, which is part of Indian culture. They are trying to put Ambedkar in the pantheon of leaders and ideologists of the Sangha Parivara.

However, these attempts by Sangh Parivar's and BJP are not fair. The ideas set forth by Ambedkar throughout his life are completely contrary to the ideas of the forces of Hinduism. He spent his whole life to destroy the caste system and expose those teachings and ideas of Hinduism that support the caste system. Ambedkar firmly believed that as long as Hinduism exists, a caste system and Untouchability will exist, and therefore the Dalits can be released only if they are free from its strangulation. It is for this reason that only after intense reflection did he abandon Hinduism and join Buddhism with his followers. Therefore, the efforts of the Sangh Parivar's forces to portray Ambedkar as a reformer of the Hindu religion will not convince anyone, especially the oppressed.

A completely different type of process occurs among those organizations and intellectuals who claim to be the true heirs to Ambedkar's heritage. The failure of such slogans as the "political power" of the Dalits and other weaker strata in achieving significant progress in the struggle against the caste system and the liberation of the Dalits, posed some of them a dilemma. Faced with this situation, some organizations and individuals lose hope for the prospects of social change and gladly allow the ruling classes to co-opt. These co-opted sections try to create the impression that the advancement of a few people among the Dalits will lead to the progress of all. But these illusions quickly disappear in the face of the realities that the Dalits encounter. In essence, the capitalist system consciously promotes some people from the weaker strata to the upper levels of society in order to ensure the stability of its social system. The slogan "share of power" is a practical expression of this desire of the capitalist system to nominate several people from weaker strata to the ranks of the ruling class (Nahar,2014:41-42).

Marx noted this a long time ago: "This (capitalist mode of production) constantly leads an undesirable series of new soldiers of fortune on the field along and against the various individual capitalists already present, in fact strengthens the rule of capital itself, expands its foundation and allows it to attract new forces from the lower layers of society ... The more the dominant class is able to absorb the best people from the dominant classes, the more solid and dangerous is its rule. Another portion of Dalit intellectuals is extremely excited by the destructive nature of neoliberal politics. They notice failure and reduce the use of reservations that have been named as a "blessing" given by Ambedkar, understanding that they cannot save reservations without fighting neoliberal politics. They are also thrilled by the efforts of the Hindutva forces to break the debate on caste oppression and inequality off the political agenda, promoting their revanchist nationalism, revivalist patriotism, and dying feudal culture (Raghavulu,2019:2-3).

These Dalit intellectuals cannot break existing frustration with the Dalits and move forward unless these forces identify specific Ambedkar ideas that can help them fight forces that are trying to impose their hegemony by promoting neoliberal politics, communism and cultural reaction. Some intellectuals of the Dalits are not able to get rid of their anti-Marxism and do not want to get involved with forces and movements fighting for the rights

of the exploited. Many of them have not yet realized the entrenched link between ongoing caste inequality and the capitalist system. If they do not, they will help the ruling classes in their attempts to distort the legacy of Ambedkar in accordance with their interests and in the continuation of the capitalist system. (Raghavulu,2019: 3).

All those Dalit organizations and intellectuals who profess faith in Ambedkar should consider joining forces with those who are willing to support and promote the legacy of Ambedkar.

The Communists are also more interested now, than before, in the legacy of Ambedkar. Unlike the BJP and Congress, the Communists want to preserve and promote the radical part of Ambedkar's legacy in the interests of the Dalits and other weaker strata. Naturally, this provoked some of the best-intentioned and mischievous criticism. Many of the ill-wishers question the sincerity of the Communists in the struggle to destroy the caste system.

Countryside that they waged. The weakness of the Communists does not lie in identifying or combating caste discrimination. It consists in a misunderstanding of the dialectical relationship between the struggle for the annihilation of caste and the abolition of classes and in one-dimensional thinking that the elimination of classes will automatically lead to the liquidation of the caste system. This weakness is not limited to the question of caste. This also applies to understanding women's issues and cultural issues. The Communists understood this a long time ago and, therefore; do not have any obstacles to advance the radical ideas of Ambedkar in the struggle against oppression of the caste.

There is no doubt that without destroying the capitalist system, we cannot destroy the caste system at present. But in order to build the class unity necessary for the destruction of the capitalist system, it is necessary to recognize the obstacles imposed by the caste system.

Although the basic ideology of Ambedkar and the communist ideology are completely opposite poles, the Communists never refused to recognize the glorious efforts of Ambedkar in the struggle against the caste system and for the well-being of the Dalits and other weaker strata. The Communists intend to move forward, using all the good things in Ambedkar's legacy, identifying and developing ideas that are useful for social change, and discarding ideas and actions that are inconsistent with current times (Urmilesh,2013:12).

The ruling classes in our country are trying to turn Ambedkar into a harmless symbol corresponding to their class rules. His statue has become an important part of this scheme. All the statues of Ambedkar, without any changes, are fashioned with a copy of the Constitution in his hand, as if to show that he did nothing significant in his life, except for the development of the Constitution. There is no doubt about Ambedkar's role in drafting our Constitution, and it would not be an exaggeration to praise him as the architect of our Constitution. In addition to Ambedkar's enormous role in providing reservations for the weaker strata, we can clearly see his seal in the development of a liberal and democratic Constitution. Despite all this, we must not forget that the main character of our Constitution is the protection of private property. All these aspects concerning ordinary people are subject to directive principles, and do not make them fundamental rights. Anyone can understand what constitution would have arisen if Ambedkar were given complete freedom to draft it from the memorandum that he submitted to the Constituent Assembly (Austin,1999:21).

Ambedkar spent only two or three years on all the preparatory work for the Constitution. He spent most of his life fighting the caste system and freeing the weaker strata. To hide this basic feature of Ambedkar's life and contribution and to backstage his thoughts on the liquidation of the caste system, projecting him only as an architect of our Constitution, is a serious injustice to his legacy. Although there were many aspects to Ambedkar's life, his struggle against the elimination of the caste system and the liberation of the Dalits occupies an honorable place among them. Ambedkar studied and wrote all his life about the caste system. Some of the ideas presented by Ambedkar about the functioning of the caste system will allow those who want to change society to better understand the internal dynamics of the caste system (Jatava,2001:47).

His rhetorical assertion that the caste system is not only a division of labor, but also a division of workers, indicates the need to combat caste prejudices present in exploited classes in order to create a real unity of these sections. Another important understanding presented by Ambedkar is related to the peculiarity of inequality in the caste system, which impedes the general development of anti-caste consciousness. He defined this as graduated inequality, which means that every caste hates the superiority of the caste over it, but affirms its superiority over castes below it. Even subclasses among Dalits are not free from this graded inequality. Ambedkar has repeatedly emphasized that if we do not fight this widespread, uneven inequality, it will be impossible to break the caste system and create class unity or strengthen our democratic system (Ram , 2010: 16-17).

This land for their life gives them the opportunity to perpetuate the caste system. If the monopoly on land in the hands of the ruling castes is violated, the foundation of the caste system in the village may be violated, which opens the way for the struggle to eliminate caste oppression. Ambedkar also emphasized the role of education in overcoming caste oppression. He defined the denial of education to sudras, women and the untouchables as an important element in maintaining the caste system. He regarded the development of education among the oppressed strata as an important weapon to escape from the countryside and caste inequality and to form consciousness among the oppressed strata to repel oppression. That is why Ambedkar worked all his life for the development of the weak (Waghmare,2016:16).

CONCLUSION

Ambedkar is a living force in India today. The extent of social change of any socially discriminated people can be understood better than the social philosophy proposed by great leaders like Ambedkar in modern India. B.R. Ambedkar was a multi-faceted personality, a philosopher, a politician, a social reformer, a historian and an economist. BR Ambedkar was the principal architect of the Indian Constitution. This research paper analyzes B.R. Ambedkar's thoughts and its significance for achieving social justice, freedom, equality and fraternity through constitutional provisions in the 21st century in an Indian context. This article also assesses the role of Ambedkar in connection with his significant contribution to Dalit society, as an architect of the Indian Constitution, as a feminist, as an economist, as a writer and his place in the history of India. The need for this time is to highlight and protect those aspects of the personality and thinking of Ambedkar that help ensure social change. The radical part of Ambedkar's legacy, which will strengthen the forces fighting for radical social transformations, must be protected and imitation. The life and work of Ambedkar cannot be ignored by anyone in our country who is concerned about a changing society. In conclusion, Ambedkar's thoughts is still relevant in India to achieve social justice, eliminate Untouchability and establish equality, freedom and fraternity.

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