

## Dr. B.R. Ambedkar: A symbol of knowledge

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### Abstract

The society must be based on reason, and not on atrocious traditions of cast system, in “The Annihilation of caste”, Dr. B.R. Ambedkar suggests as means the annihilation of caste maintained through Shastras, “Make every man and woman free from the thralldom of the Shastras cleanse their minds of the pernicious notions founded on the Shastras and he or she will interdine and intermarry”. He further said on 26<sup>th</sup> January 1950, we are going to enter onto a life of contradictions. We must remove this contradiction at the earliest possible moment or else those who suffer from inequality will blow up the structure of political democracy which this assembly has so laboriously built up”. He emphasized on the construction of a virtual bridge between the classes of the society. He was a humanist and a Social Revolutionist. There are enough proof to tell that he was multi-faceted personality and veritable phenomenon of the 20<sup>th</sup> century, today known as A Symbol of knowledge.

**Keywords:** Dr. B.R. Ambedkar, knowledge, phenomenon, social

### Introduction

Dr. B.R. Ambedkar was born to Bhimbai sakpal and Ranji on 14 April 1891 in Madhya Pradesh at Mohw army cantonment. He was the fourteenth child of his parents. After retirement from the post of subedar in army, his father in 1894 moves to satara. Shortly after, his mother passed away. Four years later his father remarried and family shifted to Bombay where he cleared his matriculation in 1908 and soon after his father died in Bombay in 1912. It was the period of victim of caste discrimination and humiliation. He spends his life fighting against the cast system and inequality of the society, long after 1954-1955 Dr. B.R. Ambedkar was suffering from serious health problems including diabetes and weak eyesight. Politician and eminent jurist Dr. B.R. Ambedkar died on 6<sup>th</sup> December 1956 at his home in Delhi. It can be said about him that he was a truly multi-faceted personality, architect of Indian Constitution, a great social reformer, a humanist, champion of the downtrodden and prominent of national unity. He was the greatest Indian, one of the illustrious son of India; he achieved fame because of his achievements in various areas as leader of poor, a powerful orator, a constitutionalist par excellence and an astute politician. He emphasized for social justice and equality in India.

### An Architect of Indian Constitution

Dr. B.R. Ambedkar was the chairman of the drafting committee of Indian Constitution; he tried an adequate inclusion of women’s rights in the political vocabulary and constitution of India. He also tried to uplift the social position of women in India by giving them extensive economic and social rights. Dr. B.R. Ambedkar said, “I feel that the constitution is workable; it is flexible and it is strong enough to hold the country together both in peace and war time. Indeed, if I may say 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 was vile.” Dr. B.R. Ambedkar also presented a draft of the Hindu Code Bill In the parliament. Through this draft; he wished to establish gender equality in the low of inheritance, marriage and the economy. The parliament stalled this draft. This led to Dr. B.R. Ambedkar’s resignation from the cabinet in 1951.

### A Humanist Dr. B.R. Ambedkar

Human being is a social animal. Social animal has a tendency to govern and to be governed by a set of rules framed by the society itself. There are two fundamental types of human nature. Creative and possessive, Creative human use human intellect for creative endeavors which enriches human though; knowledge and wealth thereby contribute to the development of human heritage for the Posterity. Possessive people on the other hand do not believe in the use of human intellect for creative purpose. Rather, they believe in appropriation, amassing and even usurpation of the products of the labour of the creative people. These manmade evil created by man for the exploitation of man. Those who aisled their voice against these evils and given a relentless fight against the prevailing social order of their times in order to free the creative peoples from the shackles imposed on them have become immoral personalities in the human history. Dr. B.R. Ambedkar: a veritable emancipator of dalits, a great national leader and patriot, a great religious guide and a great humanist without any parallel among his contemporaries. All these facts of Dr. B.R. Ambedkar’s personality had strong humanistic underpinnings.

### A Multi-Faced Personality

Dr. B.R. Ambedkar was as an Indian jurist, political leader, philosopher, thinker, anthropologist, historian, orator, prolific writer economist, scholar, editor, a revolutionary and one of the founding fathers of independent India.

Enough proof is evident that he was a multi-faceted personality. He was a combination of the best. He had a will of iron like Sardar Vallabhi Patel combined with the power of pushing people into action like Mahatma Gandhi. He fought for his people and not once did he back down and asked himself why he was doing what he was doing. Many people think serving the society as a burden, not him. He believed that serving the people around him was his responsibility. While in the university, he could have done anything. There was no one to tell him to do anything but, he chose to study eighteen hours a day. This led him to complete his Ph.D. Thesis in just 3 years and he received an M.A in two years. He was offered a high post in civil services and held a doctorate. These were despicable days. He once again faced the discrimination because of his caste. He still had this urging desire in him to continue his higher studies. He went to England in 1920 at his own expenses. In the next three years, he managed to get numerous awards and qualified as a barrister-at-law. He believed in setting an example for others. He was glorified as a hero by thousands of his following on his return from Bombay after the separate electoral system had been granted. The period between 1935 to 1950 was his prime –life. He was appointed the principal of the government Law College, Bombay.

During the Second World War, he was appointed as the Labour Minister. All he studies in law, economics, and politics made him the best man available for this job. He had to make a constitution for the world's largest democracy. He carried on a relentless fight against caste discrimination. This day of 6<sup>th</sup> December 1956 was the end of the life of one of the most charismatic leaders in the history of India. Few people on Earth have managed to cause a paradigm shift like Dr. B.R. Ambedkar. He was a true leader. They continue to live long after they become one with nature. His memory continues to live in the dalits who till this date, respect him with all their heart. The coming generations will continue to respect him and cherish his memory.

### **A Veritable Phenomenon**

Dr. B.R. Ambedkar was a veritable phenomenon of the 20<sup>th</sup> century. There may scarcely be a parallel indeed in the annals of human history to the saga of struggle that his life represented. When the Hindu cast system had ordained serve punishment for his community for so much as thirsting for education and knowledge, he had secured the highest academic honours from the most prestigious universities of the world and thus conclusively refuted the basic premise of intrinsic inferiority or superiority based on one's birth proffered by the cast system. He had single-handedly performed the roles of a researcher, a theoretician, an organizer, a journalist, a politician, a leader etc. against all possible odds and still come out with outstanding results. He was among few who dared the contemporary might of the then Indian National Congress and Mahatma Gandhi and stood his grounds even in the face of threats to his life. His published writings were all out of print and were available only in a few reputed libraries. A vast unpublished material was embroiled in ownership disputes and hence was decomposing in the custody of courts of law. The universal eulogy Reflected from the process of cooptation only helped latent tendency towards

deification and ionization of Ambedkar and that virtually made it impossible to review Ambedkar – thought as a living body in context of changing times and circumstances without incurring the sin of sacrilege. While the imperatives of electoral politics have changed the attitude of state to the extent of cooptation of Ambedkar, The civil society still reflects the cattiest prejudice against him.

### **A Social Revolutionist**

Ambedkar lived through a turbulent period of the India history, creating space for the dalit movement within the interstices between the movements of the contending classes with his meager resources. His thoughts are therefore heavily contextised by the dynamics of this contention. While simultaneously trying to build the ideological foundation for the movements. The impact of this ideology is already visible in terms of gnawing one quality that is compounding with every passing year. His claim to liberty, equality and fraternity is conceded in proportion to his purchasing power in the market where everything is a commodity. He was popularly known as Babasaheb Bhim Rao Ambedkar, was one of the architecture of the Indian constitution.

### **Conclusion**

Dr. B.R. Ambedkar was a well-known politician and an eminent jurist. The important efforts of Dr. B.R. Ambedkar were to eradicate the social evils like untouchability and cast restrictions were remarkable. The leader, throughout his life, sought for the dalits and other all 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 Ratan, India's highest civilian honor in 1990. He was a humanist and social revolutionist. There are enough proof to tell that he was multi-faceted personality and veritable phenomenon of the 20<sup>th</sup> century, today known as A Symbol of knowledge.

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