

DR. B.R. AMBEDKAR

(APRIL 14, 1891- DECEMBER 6, 1956)



Study Material

By

DR . SUMAN TIWARI

ASSISTANT PROFESSOR

DEPARTMENT OF SOCIOLOGY, AMPGC



BACKGROUND

- **Born to Bhimabai Sakpal and Ramji on 14 April 1891 in Madhya Pradesh**
- **Mahar caste - considered untouchables -socio-economic discrimination - Fourteenth child of his parents**
- **Father was a Subedar in the Indian Army- Remarried**
- **Schooling Bombay 1908 in Elphinstone High School**
- **His father died in Bombay in 1912**
- **Spouses: Savita Ambedkar (m. 1948–1956), Ramabai Ambedkar (m. 1906–1935)**
- **Children: Bhaiyasaheb Ambedkar**
- **Suffered from health problems/diabetes and weak eyesight**
- **On 6 December, 1956 he died at his home in Delhi**
- **Buddhist-style cremation was organized for him**



EDUCATION

- **In 1908, Ambedkar got the opportunity to study at the Elphinstone College**
- **Scholarship – Sahyajirao Gayakwad ruler of Baroda,**
- **Political Science and Economics - graduated from the Bombay University in 1912**
- **Appointed as the Defense secretary to the King of Baroda**
- **Became Professor of political economy @ Sydenham College of Commerce and Economics in Bombay**
- **In 1920 - awarded honor of D.Sc by the London University**
- **University of Bonn, Germany, to study economics**
- **On 8 June, 1927, he was awarded a Doctorate by the University of Columbia**
- **Awards: 1990 - Bharat Ratna**



BOOKS BY AMBEDKAR

- **The Problem Of Rupee; Its Origin and Its Solution, 1923**
- **The Evolution Of Provincial Finance in British India, 1925**
- **Annihilation Of Caste, 1936**
- **Thoughts On Pakistan, 1946**
- **Ranade, Gandhi and Jinnah, 1943**
- **What Congress & Gandhi have done to Untouchables, 1945**
- **Who were the Shudras, 1946**
- **State and Minorities, 1947**
- **The Untouchables, 1948**
- **The following works were published after his demise in 1956-**
- **The Rise and Fall of Indian Women, 1965**
- **Dr. Ambedkar On Buddhism, 1982**



SOCIAL IDEOLOGY

- **Dedicated his life to the cause of removal of untouchability**
- **Life-long fight for liberating - centuries-old habit and exclusion - social reforms as of right.**
- **Spokesman: humanity - workers, small peasants and landless labourers**
- **Created a sense of self-respect and pride in them**
- **Total reorganization and reconstruction of the Hindu society on two main principles—equality and absence of casteism**
- **Fundamental human rights- equal rights of man & woman - dignity of the individual - better standards of life - peace and security in all spheres of human life**
- **Long-range response was a direct attack against the root cause**



ECONOMIC IDEOLOGY

First Indian to pursue an doctorate in economics abroad

- **Industrialization and agricultural growth**
- **Investment in agriculture as the primary industry of India**
- **National economic & social development- education - Public hygiene - community health -basic amenities**
- **DSc thesis "The problems of Rupee, its origin and solution (1923)" examines the causes for the Rupee's fall in value**
- **Importance of price stability over exchange stability**
- **Silver and gold exchange rates and their effect**
- **Loss of development caused by British rule**
- **In 1951, established the Finance Commission of India**
- **Opposed income tax for low-income groups**
- **Land Revenue Tax and excise duty policies to stabilize the economy**



POLITICAL IDEOLOGY

- **Citizens have power in their own hands in democracy**
- **Democracy rests on four premises, where the citizen remains at the center**
- **The individual has certain inalienable rights, which must be guaranteed to him by the Constitution**
- **The individual shall not be required to relinquish any of his constitutional rights as a price of any privilege**
- **Core of political thinking : Rights are protected not by law but by the social and moral conscience of society**
- **Social conscience - safeguard of all rights, fundamental or non-fundamental once rights are enacted in a law they are safeguarded, is unwarranted**



- **Equality in society, equality before law and administration, constitutional morality, lack of tyranny of the majority and developing public conscience are conditions for the success of democracy in India.**
- **Democracy is essentially a form of society, a mode of associated living .**
- **The roots of democracy are to be searched in the social relationship. Political democracy cannot last unless there lies at the base of it social democracy.**
- **Social democracy is a way of life which recognizes liberty, equality and fraternity as the principles of life**
- **Unless there is social democracy, power to the people would remain a distant dream.**
- **Equality is the original notion and respect for human personality is a reflection of it If equality is denied, everything else may be taken to be denied**

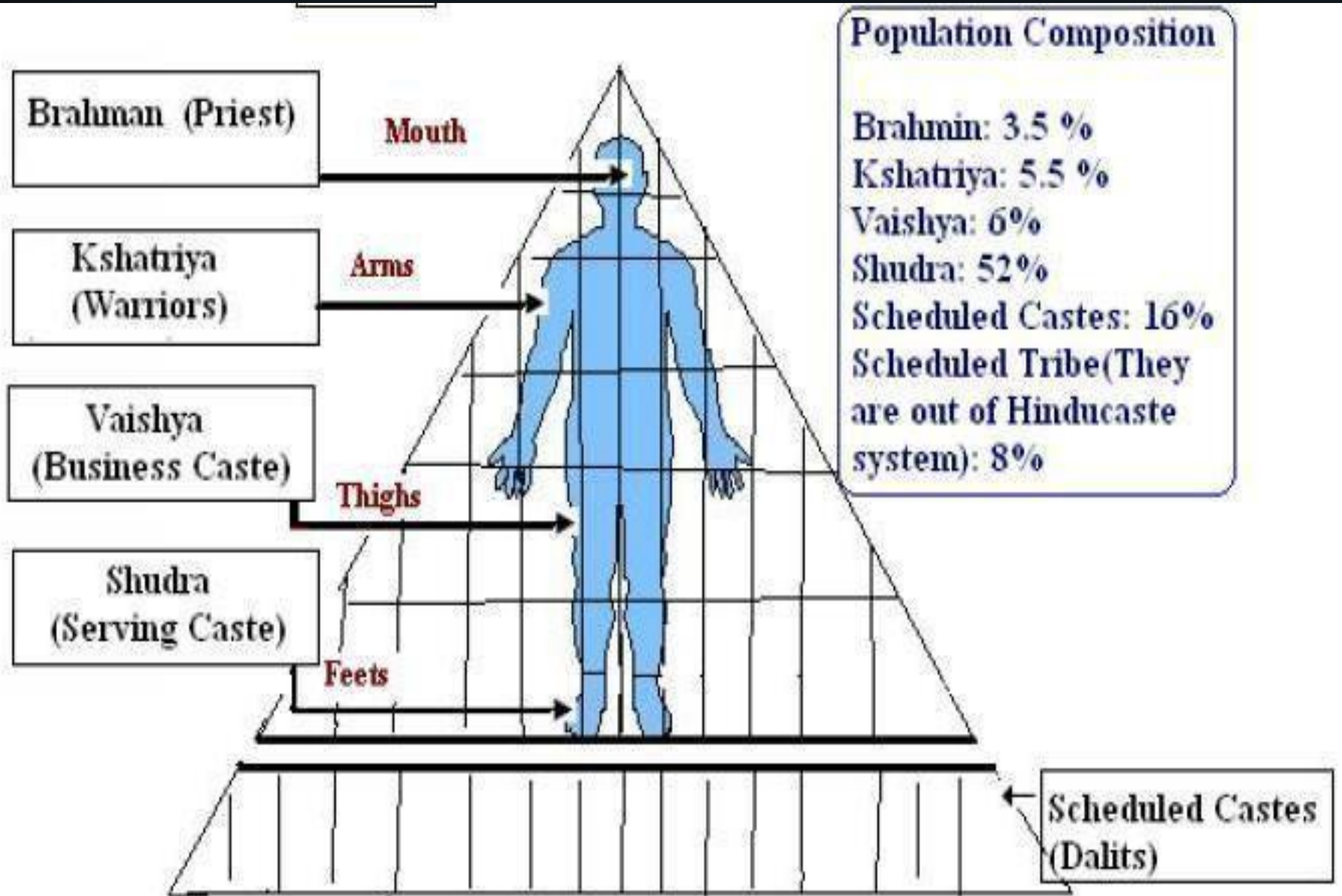


- **Ambedkar was not only a thinker but was also a determined social engineer and true reformer.**
- **His philosophy was not theoretical and scholar. It was more of practical and realistic in nature.**
- **It was not purely normative, neither it was rigid. doctrine had no place at all in his schemata of work.**
- **He always tried to strike a balance between his thought and action. In his search for a meaning in life, he tried to bring together the ideals of his thought and realities of everyday life.**
- **Thus, his thrust was not on building up a metaphysical body of thought, but to tackle the everyday issues which we encounter. With his scholarly writings and rigorous political activism, Ambedkar had left an indelible mark on Indian polity, society and economy.**



- **Ambedkar who was an devoted reader and prolific write was deeply influenced by the ideas of Gautama Buddha, Jyotiba Phule and John Dewey. Buddha's realist conception of the world became central to Ambedkar's worldview. This influenced him to build up a philosophy based on a synthesis of rationalism and empiricism; idealism and realism; humanism, materialism an spiritualism; individualism and socialism, and nationalism and internationalism.**
- **His ideas and ideals revolve around the welfare of man through social and political action, respect for basic human dignity, respect of human rights, and secularization of state.**
- **His belief in peace and non-violence, constitutional morality, social justice are some of the most valuable and enduring elements of his political and social philosophy which can guide us in building up a humane and just society.**

INTERPRETATION OF CASTE SYSTEM





SOCIAL & POLITICAL LIFE

In July 1924 Ambedkar started his political career by establishing the Bahishkrit Hitkarini Sabha (The Depressed Classes Welfare Association) to raise the educational level and economic status of the depressed classes as well as to ventilate the hardships of these classes.

- Started his paper Bahishkrit Bharat and a weekly paper Mooknayak (Leader of the Dumb) to champion the cause of depressed classes in India.
- 1927- Nominated as a member of Bombay Legislative Council
- 1928- Appointed as professor of law in Govt Law College, Bombay
- Represented untouchables in Second and Third Round Table Conference, London
- 1932- Founded All India Untouchability League (Harijan Sewak Sangh)



- **June 1935- Became the Principal and Professor of Jurisprudence in Bombay's Government Law College**
- **In 1936, founded the Independent Labor Party**
- **In the 1937 elections to the Central Legislative Assembly his party won 15 seats**
- **Ambedkar oversaw the transformation of his political party into the All India Scheduled Castes Federation**
- **Appointed on the Defence Advisory Committee and the Viceroy's Executive Council as Minister for Labor**
- **His appointment as free India's first, Law Minister and chairman of the committee responsible to draft a constitution**
- **FOUNDER/CO-FOUNDER :**
Buddhist Society of India, Independent Labour Party, Scheduled Castes Federation, Samata Sainik Dal



- Ambedkar at the Yeola **Conversion Conference**, announced his intention to convert to a different religion and exhorted his followers to leave Hinduism.
- He would repeat the message at numerous public meetings across India.
- In 1936, Ambedkar published his book ***Annihilation of Caste***.

It strongly criticised Hindu religious leaders, the caste system in general.

- Afterwards published another book entitled ***Who Were the Shudras?*** In which he attempted to explain the formation of Untouchables.



**“I like the religion
that teaches
liberty, equality
and fraternity.”**



DR. AMBEDKAR AND SOCIAL JUSTICE

- **Rigid on caste system and traditional legislation of Hindu society**
- **Emphasis on improvement in the lives and tendencies of the untouchables themselves.**
- **The right of the untouchables to exercise all public places.**
- **Separate representation for Dalits.**
- **Legal measures to improve the condition of Dalits.**
- **Religion change.**



ATTITUDE TOWARDS RELIGION

Ambedkar's View of Hinduism

- One of basic reasons Ambedkar decided to leave Hinduism is because this religion has no sympathy, equality and liberty which are considered as to uplift an individual.
- But above of all, Hinduism advocates the caste system .
- Caste system devices people in society into four castes including Brahmins, Kshatriyas, Vaishali and Shudras.
- Not only that, the Hinduism further produced another class of people called the Untouchables who were outcaste.
- Therefore ,according to Ambedkar, the caste system contains its nature of inequality.
- There is no equality, liberty and fraternity in Hindu religion and society.
- In an interview in 1937 with reporters, Ambedkar said that he burn a copy of the Manusmriti because he viewed it as a symbol of injustice.

Ambedkar's View of Buddhism

- **Buddhism is based on morality, and morality is its god**
- **There is a disparity in the social philosophy of Hinduism. Whereas equality in Buddhism.**
- **Buddhism is based on logic.**
- **Buddhism does not promotes by poverty.**
- **Freedom in the moral laws of religion should be the status of equality and brotherhood.**

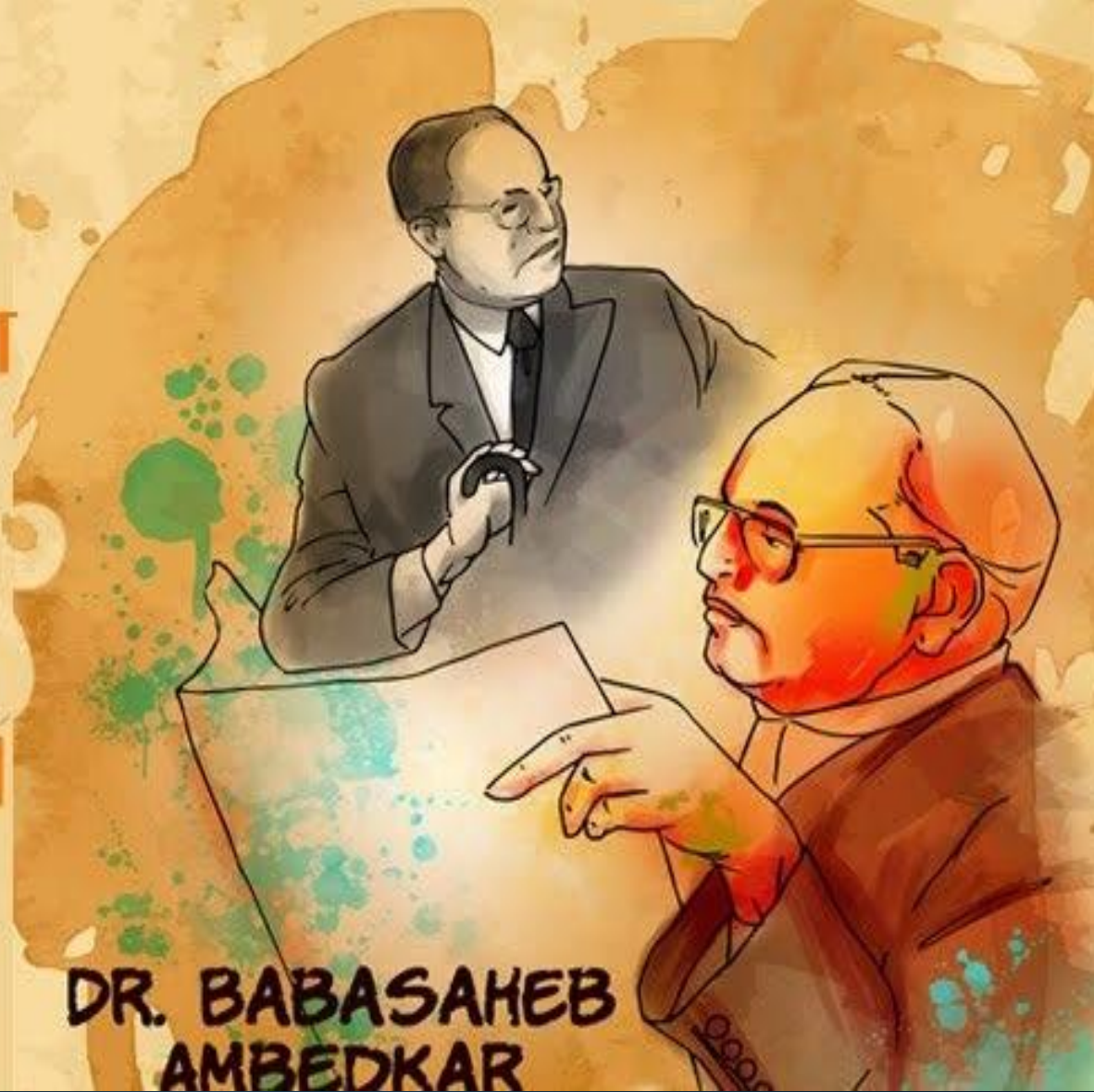


CONCLUSIONS

- **Messiah of Dalits.**
- **Realistic attitude towards Dalits.**
- **Work towards women's upliftment.**
- **Major role in formulation of Indian Constitution.**
- **Social injustice and the rendering of social democracy.**



अपने कार्यों द्वारा
बाबा साहब ने पाया
हर जगह सम्मान,
इसलिए तो कहे
जाते हैं वह महान।



**DR. BABASAHEB
AMBEDKAR**



**THANK
YOU**