



Dr. Babasaheb Ambedkar : Inspiration of Social Revolution

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Summary:-

Dr. Babasaheb Ambedkar is accepted Buddhism along with . There was a kind of revolution in his life and he created his own social, political, economic, religious and especially cultural identity. Equality, fraternity based on social justice could be created. He gave the political mantra 'One person, one vote, one value' to all Indians. Today, the oppressed Dalit class he meant is seen standing on its feet with self-respect.

Key words :- Untouchable, Deen-Dalit, Deprived, Human Values, Patriotism, Conversion, Social Revolution.

Preface :-

Architect of Indian Constitution and Kaiwari of Dalits Dr. Babasaheb Ambedkar made continuous efforts to bring social, political and economic justice to the underprivileged, who were rejected as untouchables, living in the mentality of slavery for centuries. Determined in 1935 to establish equality for Dalits by getting their right to justice and d. On October 14, 1956, on the day of Vijaya Dashami, Nagpur, a settlement of Naglokas, took initiation with millions of followers of the Buddhist Dhamma and became a sacred pilgrimage site for Buddhists.

Objectives :-

1. To study Dr. Babasaheb Ambedkar's position on conversion.
2. To review the effects of conversion on the social, political, economic, cultural, educational and other systems of India.
3. To trace the changes brought about by conversion.

Hypotheses:-

1. The life biography of Dr. Babasaheb Ambedkar is inspiring.
2. In the post-conversion period, a great deal of change has taken place in social, political, religious, cultural, economic, educational and other fields.
3. Deprived for years and generations, the society has realized the values of liberty, equality, fraternity, justice, humanity, due to conversion.

4. Dr. Babasaheb Ambedkar is a liberator who freed untouchables, downtrodden, tribals, women, underprivileged and Bahujans from slavery.

Significance :-

Due to Dr. Babasaheb Ambedkar's role and work related to conversion, there has been a great change in social, political, religious, cultural, economic, educational and other fields in the country. He has given rights to the deprived untouchables, Dalits, tribals, women, underprivileged and Bahujans. Therefore, this research topic is important.

Research Methodology , data collection and Analysis :-

For the present research article, the historical records of the time of Dr. Babasaheb Ambedkar, the opinions of others about the conversion, the information about the events that happened are based on secondary sources such as glorious book , previously published research essays , article , books, texts , magazines, newspapers, magazine, weekly, internet and website etc. has come to studying data collection.

Historical, descriptive, analytical, comparative method has been studied on the basis of collected facts.

Limitations:-

The present research paper is only Dr. Babasaheb Ambedkar's role in conversion , Social revolution and subsequent changes in social, political , economic,

religious, cultural, educational and other systems is limited.

Subject Explanation: -

Dalit community people Dr. Ambedkar is revered as God because Dr. Ambedkar gave reading, self respect, self respect. Deva is described as " Mukan karoti wachalam , Pangum lam'gayate giri." The Lord gives speech to a dumb person. Teaches him to speak and gives strength to a crippled person to cross mountains. For centuries, the Shudra community in India did not have a read, that means they had a tongue but could not speak. They had to endure injustice. They could not even express their anger. Babasaheb made this silent community of lakhs speak. In the truest sense Babasaheb Muknayak decided.

Shudras were mentally enslaved to the point that they would not be able to achieve anything, they were only worthy of pandering to their superiors. Babasaheb taught self- confidence and self- respect to the crippled society with such a mind. Builds confidence to climb mountains. Now the Dalit society has woken up, it is aware of its rights. People have gone to the big positions based on merit. Babasaheb is to blame for this. There is no doubt that his work is like God. Therefore, even though Babasaheb did not approve of personal worship, it cannot be said that it is the fault of the people that Babasaheb is worshiped by Dalit people because Babasaheb's work is supernatural.

Need for economic social justice: -

The success of Indian democracy ultimately depends on the creation of a sovereign democratic state based on social, economic and political justice, which can create equality and fraternity in this country. That is why the warning given by him in the following words in a speech in our Constituent Assembly is worth preserving for generations.

We should also transform our political democracy into social democracy. Political democracy cannot survive without the social democracy that underpins it. What is social democracy? It means, a system of life which accepts liberty, equality and fraternity as principles of life, cannot be considered as one and the same principle. Socially, our society in India is based on the principle of hierarchical inequality, which is like a hierarchy and means, the advancement of some and the degradation of others. Economically, our society is such that a few

have a lot of wealth, while the majority live in abject poverty. On January 26, 1950, we are entering the life of an anomaly. If we have equality in politics, inequality in our social and economic life. In politics, we accept the principle of one man, one vote, and one vote, one price, but in our social and economic life, due to our social and economic structure, if we continue to reject the principle of 'one man, one value', it will lead to the destruction of our political democracy. We should eliminate this anomaly the moment we can. Otherwise, the political democracy that this representative assembly has so painstakingly built will destroy the disparate and suffering people. "

Dr. Ambedkar had no faith at all. Economic poverty and social disparity in India were the greatest scourges facing democracy here. Along with the inclusion of the fundamental rights that state civil and political rights, the Indian Constitution also aims to establish economic and social justice. It appears that the inclusion was inspired by him and Nehru.

Babasaheb Ambedkar exerted his energies to find a suitable religion that could liberate his Dalit-oppressed brothers from slavery and servitude. He succeeded in this. Babasaheb freed them from the shackles of untouchability and made them touchable. Changed the despised life to the status of a respectable citizen. They were included in the mainstream of the nation by giving them economic, social and political rights. Not only this, the self-drafted Indian Constitution kept all their rights intact. So Dr. When Babasaheb Ambedkar appealed to accept Buddhism, he got huge support from the Dalit people.

Dr. Ambedkar chose Buddha Dhamma after intensive study for more than 20 years. The focus of Buddha Dhamma is 'man' and 'morality' is its foundation. Also, since human welfare is the purpose of Buddha Dhamma, Babasaheb was very impressed by this Dhamma. Another reason to choose this Dhamma is that it teaches Prajna (wisdom), Karuna (compassion) and equanimity. Similarly, it is intellectual and a religion that teaches freedom, equality and fraternity.

Acceptance of Buddhadhamma:

Dr. Babasaheb Ambedkar accepted the Buddhist Dhamma on 14th October 1956 in Nagpur at the historic Dharmachakra Pravanta ceremony. The

native Naga people of India accepted the Dhamma of Buddha and propagated it throughout India. As these Nag people lived around Nagpur, they chose Nagpur for Dhamma initiation. After Dhamma Diksha, speaking in front of the huge crowd present at that place, Babasaheb became very emotional and exclaimed, "I decided to leave Hinduism in 1935 and this struggle has been going on since then.

I am very satisfied and happy with the idea of this historic conversion on the land of Diksha. I feel like I've been released from hell. Seventh century Buddhist scholar Dhammakirti made a proper reflection on how Buddhism differs from Hinduism. They say - Buddha Dhamma does not agree that 'Veda' is a divine truth. Also, the Lord is the creator of creation, bathing in holy water washes away sins and self-sacrifice is liberating, all these concepts are not accepted by Buddhists. Also the caste system is also unacceptable to Buddhism. Dr. Dr. Babasaheb Ambedkar gave 22 Pratijas to the crowd present. The first eight of these vows state that Buddhists should not worship Hindu gods. It has been said that Buddha should not be regarded as an avatar of Vishnu, traditional rituals and ceremonies of Hindus should not be performed. The next two affirmations state that all human beings are equal. The rest of the vows are for the novices to strictly follow the Arya Ashtangika path, so that they can spend their lives happily.

Influence of Buddhadhamma -

Buddha's teaching is the way to liberation. The change in those who adopted the Buddha way of life is significant and the reason for which Dr. Ambedkar chose this dhamma, he is the giver of justice. Briefly speaking, there has been a kind of revolution in the lives of those who have adopted the Buddha's path. They have created their own cultural identity. They have become aware of their rights. Although they are financially weak, they are moving forward with courage and confidence. They don't believe in misconceptions and don't believe in old rusty traditions. He firmly believes that progress can be made only through hard work, education and self-effort.

The Buddhist movement in India, which started in 1956, has come a long way. The initiation ground where Babasaheb Ambedkar took Dhamma initiation on October 14, 1956 and exhorted his millions of

followers to follow the path of Buddha, has become a sacred pilgrimage site for Buddhists. Every year in the month of October, on the occasion of Ashok Vijayadashami, all the roads are filled towards Dikshabhoomi. Millions of Buddhist followers from all over the country come to Diksha Bhoomi to pay their respects to their saviour. Dr. Except for Babasaheb Ambedkar, there is no leader in the world today, whom millions of people have placed on the throne of their hearts with great love. This Dhamma movement of Indian Buddhists is continuously moving forward.

Conclusion :-

1. Due to Dr. Ambedkar's thoughts and work, untouchability, bigotry, traditional traditions were broken and the casteism was reduced and the change in the society was speeded up.
2. Dr. Ambedkar's ideas on religion influenced religious institutions and directly and indirectly reduced the monopoly of certain classes.
3. There is no place for superstition in Buddhism but a scientific approach is found.
4. Constitution gave concessions to Bahujans in administration which helped to overcome their backwardness.
5. The 73rd and 74th amendments to the Indian Constitution have reserved 33% seats for women in local bodies and 50% in Maharashtra, women have come forward in local politics. This is only Dr. It has to be said that it was possible only because of Ambedkar.
6. Dr. Due to Ambedkar's thoughts and work, youth from Dalit, tribal, backward class and Bahujan communities are working in big positions in the administration today.
7. Dr. Babasaheb Ambedkar Day is a source of inspiration for Dalits, oppressed, underprivileged, hardworking, tribal women and backward classes.
8. Dr. Babasaheb Ambedkar involved Dalit tribal oppressed deprived Bahujans and got proper position and status.
9. Dr. Babasaheb Ambedkar's thoughts are still relevant today.

Suggestion and Recommendation :-

1. Emphasis should be placed on eradicating casteism in society.
2. Religion, religious leaders and followers should adopt a scientific approach.

3. To provide due justice and dignity to the weak, deprived, victimized and oppressed.
4. Creating public awareness in society through government and semi-governmental organizations.
5. The government should encourage the upliftment of Dalits, tribals, women and backward classes.
6. Although Dalit movement, literature and leadership have emerged due to their inspiration, policies for upliftment of Dalits, reduction of economic disparity, promotion of education, provision of employment opportunities and upliftment of Dalits have to be implemented.

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