

ISSN No. 2394-9996



# New Vision

Multi-disciplinary  
Research Journal

January 2017

Online version : <http://www.milliyaresearchportal.com>



Anjuman Ishat -e- Taleem Beed's  
Milliya Arts, Science & Management Science College,  
Beed- 431122 (Maharashtra)  
Website : [www.milliyasrcollege.org](http://www.milliyasrcollege.org)  
E-mail.ID : [newvisionjournal@gmail.com](mailto:newvisionjournal@gmail.com)

# INDEX

Sr. No.	Title of Research Paper	Author	Sub	P.No.
1	AMIT CHAUDHURI: A NEW WAY OF WRITING	Dr. Laxmikant Bahegavankar	English	1
2	DEPICTION OF CULTURE AND HISTORY IN AMITAV GHOSH'S <i>THE SHADOW LINES</i>	Dr. Mrs. Shaikh Ajaz Perveen Mohd. Khaleeluddin	English	4
3	Realism and Humiliation in Dalit Literature	Dr. Sangeeta S. Sasane	English	10
4	Mahatma Gandhi's View of Rural Development	Dr. Sandhya Beedkar	Sociology	13
5	Dr. Ambedkar's Social Reformer Movement	Syed Tanvir Badruddin	Sociology	16
6	"A Review on the life of Maulana Abulkalam Azad."	Dr. Mohammed Quayyum M. Younus	Polytical Science	19
7	VITAL DEMOCRACY UNDER THE PARTICIPATION OF INDIAN NATINALISM.	Asst. Prof. Shaikh Gafoor Ahmed	Polytical Science	26
8	SPORTS NUTRITION	Dr. Shaikh Afsar Jaidi Saif Sultan	Phy - Education	30
9	Climate Change and its Impact on Agriculture	Dr. Mirza Wajid Baig Rustum Baig	Geography	35
10	Phychology of Sport and Exercise	Dr. Saudagar Faruk Dr. Md. Ataullah Jagirdar	Phy - Education	40
11	कलावाद एक समिक्षा	डॉ. मिर्झा असद बेग डॉ. पठाण अय्युब खान	हिंदी	44
12	जनवादी कवि नागार्जुन	प्रा. डॉ. महेमूद पटेल	हिंदी	47
13	नारी अस्मिता का सवाल : 'त्यागपत्र'	डॉ. अलका श्री. डांगे	हिंदी	50

## Dr. Ambedkar's Social Reformer Movement

Syed Tanvir Badruddin

Asst. Prof. in Sociology,

Milliya Arts, Sci. & Mang. Sci. College, Beed.

### Abstract:-

In India so many social reformers emerged to fight against injustice in favour of dalit communities, however a few leader successfully communicated they own ideas to societies towards the welfare of depressed society. Particularly, Ambedkar worked for the Dalit rights, women rights, backward castes, minorities and working class people and struggled all his life for the minimum dignity of all human beings irrespective of caste or class. He brought dignity to the lives of the so-called untouchables.

**Key Words:-** Social reformers, Philosophy, Untouchable, Dalit.

### Introduction :-

Ambedkar's thinking arose out of his acute dissatisfaction with the strange treatment meted out to the people of his community. He had a deep faith in fundamental human rights, in the equal rights of man and woman, in the dignity of the individual, in the promotion of better standards of life and, above all, in peace and security in all spheres of human life. He was a champion of a revolution to be brought about by the dynamics of public view through a change in the laws of the land. He saw a vast difference between a revolution and real social change. A revolution transfers political power from one party to another or one nation to another. The transfer of power must be accompanied by such distribution of power that the result would be a real social change in the relative strength of forces operating in society.

### Methodology:-

The present study on is based on secondary sources. Secondary data collected from internet, Government documents, newspapers, published papers, books, etc.

### Objectives:-

To know the impact of the pioneering work of Dr. B. R. Ambedkar in the field of human dignity, against caste discrimination in India.

## **Dr. Ambedkar a Social reformer:-**

Dr. Ambedkar has been a great advocate of equal rights & equal chances for all human beings irrespective of any kind of discriminatory elements. Ambedkar has been a victim of the system although he has been a great scholar in the world because he was born in a Dalit community whose members have been looked down upon for centuries by the people of their country, especially by the cast Hindus.

Ambedkar's concept of social equality consist of equal right & equal chances to all citizen in the society. He was one of the most educated persons of all politicians of his time with multiple degrees from India and Abroad and wrote several books and articles to put forth his theories for the problems facing India at that time. He also proved that intellect is not the property of any particular caste or class but given an opportunity the most despised on the earth can also surpass any other castes or classes. His two well known works , Who Were the Shudras? (1947) and The Untouchables (1948), has for the first time analyzed in detail the 'Shudras' and 'untouchables' which created a stir in. Ambedkar advocated human dignity, liberty, quality, and fraternity through the legal provision. Jatava observed that Ambedkar is the prevailing ethical and political drawbacks sprang from a total misconception of the meaning of human relationship, and the problem of rights human relations was the key to his entire thought and action. It was in this conviction and with an optimistic faith in human goodness, love and truth, which he entered upon his sacred mission. The aim of his mission was to arouse in men and women the passion for right relations. His purpose was practical rather than speculative and his philosophy of life was essentially a development and evolution under certain conditions and events prevailed in Indian society' (Lal 1998: 45). Ambedkar was against the concept of Hindu social system. Ambedkar says that cast is an artificial chopping of the population into fixed & definite units each one prevented from fusing in to another group through the custom of endogamy ( Larbeer 2003). He quotes "Cast is the monster that crosses your path , you cannot have political reform, & you cannot have economic reform, unless you kill this monster ( Kazeha 1988 ). Dr. Ambedkar architect of India's constitution & messiah of the downtrodden , fought against cast-based discrimination & inequalities which were responsible for step-motherly treatment & suffering of more than these evils derived there sanction form the caste system as laid down by

manusmreiti. Ambedkar was deadly opposed to it. He was so strongly motivated that he went to the extent of making a bonfire of manusmriti at Mahad near Mumbai in 1927.

#### Conclusion:-

Ambedkar was one of the pioneers of social justice in India. It was Ambedkar who provided new dimensions to the concept of justice. We regard him as the 'Supporter of Social justice.' He was himself a victim of social injustice, faced its difficulties; and he not tolerated the injustice, but boldly fought against them. Ambedkar had a liberal concept of justice.

#### References:-

- 1) B. R. Ambedkar, Annihilation of Caste, an undelivered speech written in 1936 by B. R. Ambedkar, <http://ccnmtl.columbia.edu/projects/mmt/ambedkar/web/index.html> (2016).
- 2) BadalSarkar, Dr. B. R. Ambedkar's theory of State Socialism International Research Journal of Social Sciences, 2, (2015).
- 3) Ahir, D.C. (1990) "The Legacy of Dr. Ambedkar" B.R.Publishing corporation, New Delhi.
- 4) Gunjal V.R. 2012. Dr. BabasahebAmbedkar and Women Empowerment, Social Work, Vol. XI (1)
- 5) Nandu Ram, 1995, "Beyond Ambedkar- Essays on Dalits in India" Har-Anan Publications, New Delhi.