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## **The role of Dr. BR Ambedkar in freedom struggle**

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### **Abstract**

Dr. Ambedkar was a freedom fighter of the truest kind, not merely dreaming of setting India free from British rule, but of transforming India into a country where freedom holds meaning for everyone. He dedicated his life for uplifting of the Dalits. Ambedkar wished social reformers to create public opinion to fight the gross inequalities in the society. It is very sad that the media in the past as well as the present has projected Ambedkar mainly as a bitter critic of the Hindu religion and a great social rebel. They have ignored Dr. Ambedkar's multi-faceted personality. Here is our little effort to focus his role in Modern India.

**Keywords:** emancipation, inequalities, humanist, dalits, reformer

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### **Introduction**

Dr. B.R. Ambedkar had immense contribution in the shaping modern India. He led millions of oppressed, to a life of self-respect, dignity, and responsibility. Babasaheb, as he was also known as, always stressed on the importance of better education, so that position of common people in society can be improved. It was Ambedkar who was primarily responsible for the formulation of Constitution, adopted after India became independent. Ambedkar was born into a poor untouchable family and spent his whole life fighting against social discrimination, the system of Chaturvarna – the Hindu categorisation of human society into four varnas – and the Indian Caste System. Dr. Ambedkar was the most ambitious leader, pursuer of the target, strong willed, determined, discreet, courageous, hardworking, studious thoughtful, self-respecting, expert in work, dutiful, devoted recipient of the highest degrees, manifold knowledgeable, good user of the knowledge for the welfare of the people.

### **A different freedom struggles**

Ambedkar's life had spanned the first part of the twentieth century and all the decisive phase of India's freedom struggle. However, he had fought for a correlated but different freedom struggle, one for the liberation of the most oppressed sections of Indian society. This was a liberation movement wider and deeper than that of fighting colonialism, focusing on the kind of new nation that was to be built. This struggle did not emerge in a vacuum; it was the zenith of protracted and widespread movements of those classified as 'Shudras' and 'Untouchables' in the traditional hierarchy. His freedom fight, the freedom of Dalits had many aspects. It began with the simple demand to drink water from a public well, just as Dalits earlier had fought for simple rights of using public roads, transport and schools. Legislatures and municipalities had been passing resolutions for some years making the facilities open to all, but these had been ignored.

### **Battling all odds**

Ambedkar's movement to implement the claim to the source of all of life's nourishment, which was also a movement to constitute public space as truly public, met with resistance from the orthodox and was transformed into a cultural challenge when Dalits and caste Hindus under his leadership burned the Manusmriti, the ancient Brahmanic code that was the cultural-legal symbol of caste slavery. However, all Brahmins are not alike. There are exceptions. It was also Ambedkar who began the revival of Buddhism in India that has grown tremendously after his death and continues to grow today also among his countless followers. He also went on to become the first law minister of India. Ambedkar tried to turn the Wheel of the Law toward social justice for all. Dr. B R Ambedkar is viewed as messiah of dalit's and downtrodden in India. He was elected as the chairman of the drafting committee that was constituted by the Constituent Assembly to draft a constitution for the independent India.

### **A true role models**

Dr. Ambedkar had a charismatic personality. He was pragmatic par excellence, who never allowed him to be swayed by abstract ideas and ideals. He strongly believed that political independence cannot assure either social solidarity or national integration in the absence of social justice. Being a democratic socialist, he propagated that fundamental rights have little meaning to people in the absence of social democracy. One of the greatest contributions of Dr. Ambedkar was in respect of Fundamental Rights and Directive Principles of State Policy enshrined in the Constitution of India. The Fundamental Rights provide for freedom, equality, and abolition of untouchability and remedies to ensure the enforcement of rights. The Directive Principles enshrine the broad guiding principles for securing fair distribution of wealth and better living conditions.

### **Role in framing Constitution**

- In framing the constitution of independent India, he played a leading role. He was appointed as the Chairman of the constitution drafting committee in 1947.
- Ambedkar was a wise constitutional expert; he had studied the constitutions of about 60 countries. Ambedkar is recognized as the “Father of the Constitution of India”
- The text prepared by Ambedkar provided constitutional guarantees and protections to individual citizens for a wide range of civil liberties, including freedom of religion, the abolition of untouchability, and the outlawing of all forms of discrimination.
- Ambedkar advocated extensive economic and social rights for women and won the support of the Assembly to introduce a system of reservations for members of scheduled castes and scheduled tribes and Other Backward Class in the civil services, schools, and colleges.
- He laid emphasis on religious, gender and caste equality. Even Ambedkar recommended the adoption of Uniform Civil code to bring reform in the Indian society.

### **Conclusion**

The profile of Ambedkar presented through different spectral views is expected to be appraised not merely within the historical isochronism, but it must also be looked at from the present context of knowledge, especially in the post-colonial reference. Exempting the scathing overt attack by Arun Shourie, Ambedkar is being projected as a doyen of the very establishment against which he fought during his life time. He is even considered by the politicians and a section of the intellectuals as the saint who worked to bring about a homogeneous 'Hindu society'. But the truth that Ambedkar was an authentic victim and rebel of casteism and untouchability, his expositions on the Hindu scriptures and his wrath towards Gandhiji are no more wanted to be remembered. He is sought to be defaced systematically by absorption, adoption and domestication resulting in an organized oblivion. The people in the post-colonial India need not recall the foregone past. They are being shaped to believe that the condition has changed without leaving any trace of caste discrimination.

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