

EQUALITY  
SOCIAL JUSTICE &  
WOMEN EMPOWERMENT



Editor  
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# Dr. Ambedkar's Thought on Equality

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Dr. Ambedkar always stood for equality, justice, liberty and fraternity and fought his entire life to integrate all Indians for a strong democracy. Dr. Ambedkar, also known as Indian Lincoln, by the *Zion's Herald*, New England Methodist weekly. He dedicated his whole life for betterment of Indian society he introduced the theory of annihilation of caste to establish equality in society and throw off the yoke of casteism and untouchability. Dr. Ambedkar, "The man of Millennium" and the "Father of India constitution" was devoted towards the equality and upliftment of untouchables and alits, as well as of women. That big segment of population which had been forced to live at sub-human level from times immemorial, under caste system; sanctioned by Hindu scriptures.

Dr. Baba Saheb Ambedkar, his life, contribution and wisdom are known as world wide asset because of his positive thinking, pragmatic approach and scientific temperament etc. His contribution is considered as multidimensional parameters because his vision was based on holistic approach. He contributed in various capacities in different discipline like political science, sociology, philosophy, geography, economic, cultural, religions, historical as well as ethics etc.

Geographically speaking he was a par excellent scholar in economics geography as well as regional disparity expert and he analyzed the regional disparity, cultural variations and social equality in geographical as well as economic perspective. The geographical expansion of India expertise him to visualise the regional variation as well as political and cultural manifestation of Drainage pattern and regional disparity reflected in to life style of Indian citizens of various geographical regions within the country.

He was the first visionary leader in the country to realise the drainage pattern its importance, layout and effects on the various population groups and always tried his level best to minimise the regional disparities for political and cultural integration of the country. To him the scarcity of drinking water in the remote, rigid, desert and semi-desert areas of Thar, Rayalsema etc. could be better managed through interlinking the 42 major rivers of the country. He was the first drainage expert in India who convinced Prof. Khosla to think about the uniform pattern of drainage system, Interlinking the rivers, to minimise the damage of floods of Kosi river and the surplus water of flood regions to the desert and semi-desert areas. The pure drinking water, irrigation, hydroelectricity, Problems of flood areas was basic concern for him, land reforms, the equal distribution of irrigated and non-irrigated lands to the tenants etc.

To him the regional disparity could be minimised through uniform pattern, developing the public sector, transportation, network, interlinkages of national rivers, re-distribution of lands. The landless labours and the landcieling limitations for landlord was his prime concerns. For this better management considering geographical regional disparity and political integration, he suggested the formula of two capitals of this country. One being as Delhi (North) and second being at Hyderabad (South) etc. the basic concept of his two capitals was based on social, economic, geographical, political manifestations etc.

The interaction between north and south could be promoted through this formula because of political affairs at south and north. The interaction between the southern brothers at north and northern citizen at south through political and economic activities will promote the composite cultural and national integration as well as linguistic brotherhood etc.

Dr. Baba Saheb Bheemrao Ambedkar's thought on equality are primarily based on objective conditions. Him the common man of North India and South India, upper caste fellow and lower caste fellow of any geographical regions faces the similar hardship while the economically, socially poor, lower caste fellow faces the much more problems in the day to day life in deserts and semi-desert areas. These types of disparities could be thrashed out by a regional planning based on the cultural dimensions of that particular area.



The population growth, concentration, settlement, its layout etc. Basically determines the soil pattern, productivity, drainage pattern and transportation network etc. The means and mode of production, their ownership is the basic roots of social structure of a particular geographical area. The various ethnic groups settled in India are of basically cultural and economic manifestation oriented. The culture of a particular geographical area initiate through the population concentration, their food habits, agricultural production availability of water, fulfillment of basic needs etc. The wide range of resources managed by particular group of population basically designs the basic resource utilization pattern, political management, hegemony etc. The basic manifestation of these economic and political spheres are reflected in to the cultural and social stratification.

The migrants, intruders and other groups of different geographical areas, infiltrated into India by various capacities, forced the indigenous groups to move another geographical regions created more political and cultural chaos in the country. The resources of nation, utilised according to their own convenience and deprived the other sections of society ultimately led to the origin of lower caste. Hence for, the origin of caste in this country basically having their roots in the resources utilization pattern. Controlled means and mode of production, ultimately reflected into the political hegemony etc.

The disparity whether it is based on geographical, economical, cultural and political etc. can be removed through economic and cultural remedies. The bar on upper income limits, national integration, inter-caste marriage and inter dining and equal distribution of means and mode of production etc.

Therefore, considering all these facts Dr. Baba Saheb Ambedkar has made various constitutional provisions for the deprived section of society to be at par with other society, getting the equal rights of cultural and political and economical equal opportunities etc.

It was Dr. Ambedkar who brought the first installment of Human rights to the most wretched section was caused to be given by Ambedkar in 1932, when he signed the Poona Pact, as Madan Mohan Malviya, being the representatives of the so-called upper class Hindus. It was by the efforts of Dr. Ambedkar that the basic fundamental right of humans, in the "Right to equality", was thrust upon in constitution, making everyone, Hindus, Muslims, Sikhs, Jains, Christians, Parsis and Dalits equal, which made man & woman at par. Thus, the idea we see today, is the Indian constitution, about Equality is the waste tree, whose seed was sown in the mind of Dr. B.R. Ambedkar.

However, we can least characterize Ambedkar's view as pluralistic. Though he was and implicit & very significant sociological theory, he was not a trained sociologist or historian & does not spend any time developing or explicitly stating his methodology. If he had done so, he would probably have said, that he was emphasizing the role of ideas primarily as a corrective factor. Dr. Baba Saheb Ambedkar's thoughts are basically based on objectivity and applied aspects, day to day life experience of a common man. The basic concept can be applied in the cultural, economical and political affairs of this country also reflected into various distractive activities for last 60 years through the mechanism of Indopak war and protest of Hindi in several South Indian states etc.

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