

Dr. Ambedkar's Role in Establishing the Constitutional Framework for Political Rights and Empowerment of Dalits: A Critical Legal Study.

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Abstract

India is a democratic nation where democratic ideals have an impact on the political and social structure. Political and social organisations must fully align with democracy in order for it to be strengthened. Dr. Ambedkar gave parliamentary democracy priority over presidential democracy. In contrast to democracy, which gives people the opportunity to seek education, participate in politics, and choose representatives, political democracy gives people the freedom to completely realise their innate potential and powers. Dr. Ambedkar thought that the development of Dalits is impossible without political engagement. Baba Saheb thus believed that Dalits' advancement depended on their involvement in the political system. Dr. Ambedkar fought for the equal rights of common people to those who had been denied them for decades. He said that emancipating the Dalit caste into which he was born was the goal of his life. In the Constitution, Baba Saheb gave Dalits unique rights. The wellbeing of the state's residents, particularly the Dalits and other marginalised groups, was guaranteed under the Constitution. The state's dedication to the public welfare is reflected in the Preamble of the Constitution, the Directive Principles of State Policy, Fundamental Rights, and particular clauses such as clauses 38, 39, and 46. The construction of social equality, which will directly affect Dalits and raise their social and economic standing, is the only way for the new democratic parliamentary system's fundamental principles of justice, liberty, equality, and fraternity to have a bright future. He thought that education may be a very effective way to do this. Dr. Ambedkar both made the idea of social justice relevant and cleared the path for the development of an egalitarian society in India by granting equal rights to all citizens.

Keywords: Dalit advancement; egalitarian society; political system; democracy; social

1. Introduction

According to Dr. Ambedkar, untouchables and Dalits constitute an essential component of the Indian social order. The fundamental reason for the so-called Dalits' backwardness is untouchability, which originates from Hinduism's four varnas. The issue of social development and the construction of social justice cannot be addressed unless untouchability is eliminated. Dalits can only progress if they are granted social, economic, political, and religious rights. All the privileges enjoyed by other segments of Hindu society ought to be available to them. According to Ambedkar, educating Dalits is crucial to enacting social and political transformation. In addition to the advancement of Dalits, Dr. Ambedkar's vision of social progress included the total abolition of the caste system and casteism that pervaded Indian culture. He was adamant that the success of democracy

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and India's political progress depended on the creation of an equitable society. Because of this conviction, he used Articles 14, 16, and 17 of the Indian Constitution to declare untouchability a crime. The current study may represent a turning point in India's efforts to create an equitable society. Babasaheb made a major contribution to the Dalits' growth. In his political philosophy, equality and freedom are crucial.

Philosophical viewpoints are expressed in human existence, behaviour, culture, and civilisation. In a more general sense, philosophy is a living concept that nearly all thoughts revolve around. In actuality, philosophy serves as the cornerstone of all social structures in its original sense. Additionally, it is the origin of all political and economic ideas, behaviours, and social activities. A socio-philosophical viewpoint serves as the foundation for determining human ideals, conducting any procedure, and working for the advancement of society.

The four varna system, caste prejudice, high-low, rich-poor, and gender inequality have all been pervasive in Indian culture since antiquity. In order to improve the standard of living for India's 85% Shudra-Atishudra Girijan, Dalit labourers, and farmers, social development entails coordinated efforts to solve their basic socioeconomic issues. Poverty, illiteracy, social system inequity, unequal protection, a serious shortage of health and education facilities in the community, the poor social status of the oppressed, and the appalling working conditions have been the main causes of our long-standing difficulties. Due to social and political negligence, corrupt bureaucracy, and administrative apathy, the government's intentions and goals to solve these issues have not come to pass. The bulk of India's people, the Shudra and Atishudra communities, benefited greatly from the socio-political and economic advancements of Bharat Ratna Dr. Ambedkar, India's greatest thinker and the architect of the Constitution, in the twentieth century. His notion of social development, which reflects and is pertinent to the social development of Dalits, is a landmark in the framework of social justice after much research, thought, and meditation. Dr. Ambedkar had a distinct political philosophy. He was a fervent supporter of democracy. He thought that Dalits could only be freed and elevated in a democratic government. As a result, he made sure that Dalits have political rights under the Indian Constitution. For the advancement of Dalits, he created reservations in the government and political system.

To promote education among Dalits, he founded the Bahishkrit Hitakarini Sabha, the Depressed Classes Education Society, and the People's Education Society. Dr. Ambedkar felt it was essential to spread political awareness among Dalits so that they could organize and fight for their political rights. To this end, he founded the Samata Sainik Dal, the Independent Labour Party, the All India Scheduled Castes Federation, and the Republican Party. Dr. Ambedkar believed that if a slave is made aware of his own servitude, he will surely revolt against his slavery. To ensure this revolt is successful, he called upon Dalits to educate, organize, and fight. Baba Saheb provided special privileges for Dalits in the Constitution. The Constitution was committed to the welfare of the state's citizens, and especially the weaker sections, the Dalits. The Preamble of the Constitution, the Directive Principles of State Policy mentioned therein, the Fundamental Rights and specific articles like 38, 39 and 46 reflect the State's commitment to public welfare.

2. Jurisprudential and Political Philosophy of Dr. B. R. Ambedkar.

After finishing his academic studies overseas, Baba Saheb Dr. Ambedkar returned to India and established the Bahishkrit Hitkarini Sabha in 1924. Around 1924, he started advocating for political and social change in India. On February 3, 1928 the Simon Commission was introduced to India to grant its citizens specific rights.¹ The Central Government

¹ Vasant Moon, *Dr. Babasaheb Ambedkar* (Delhi: 1991) 46.

appointed an All-India Committee to assist the Simon Commission. It was chaired by Sir John Simon and consisted of six other members, none of whom were Indians. Due to the absence of Indian members, the Congress protested the commission by showing black flags. Protest meetings were held across the country. During one such protest, Lala Lajpat Rai was injured in a police lathi charge in Lahore and died after a few days of illness. Dr. Ambedkar had immense affection for Lala Lajpat Rai, and upon his passing, he organized a condolence meeting in Mumbai to pay his respects.²

In addition, each provincial legislature formed its own committee to work with Simon. Dr. Ambedkar was appointed along with other members on August 3, 1928. As a result of his support for the Simon Commission, Dr. Ambedkar's opponents called him a traitor and a stooge of the British.³ Students even boycotted Dr. Ambedkar's classes. However, this had no effect on Dr. Ambedkar.⁴ A total of 18 Dalit organizations testified before the Simon Commission. Sixteen of them demanded separate electorates for the Dalit community.⁵

Dr. Ambedkar gave a speech to the Simon Commission on October 22, 1928. According to him:

- (a) Dalits must to be seen as a distinct group apart from Hindu society.
- (b) Compared to other minority groups in India, Dalits require more political protection.
- (c) The Commission should consider that the Dalit population is economically enslaved and has a low level of education.

Dr. Ambedkar saw that staying in the Council was the only way to ensure the welfare of Dalits, despite opposition from the Congress and Gandhi's supporters. Dr. Ambedkar intended the country's Constitution to safeguard Dalits and guarantee their involvement in the political process. According to Dr. Ambedkar, "I will not only remove the state-based Shudratva of Dalits, but I will also instill self-respect in them by fighting to the last drop of my blood and will not allow the social, political, and economic dominance of Hindus in the future."⁶ The number of people who see parallels between Marxism and Ambedkar's beliefs has grown over the past several years. Marx did not see caste and class as obstacles to transformation. Was it because there were no such disparities in the social structure from which he originated? The fight against social injustice was never abandoned by India's leftists. Instead, he disregarded this urgent query. As a result, his philosophy was not spread. The nation's Marxist and revolutionary intellectuals will not be able to overlook Ambedkar in the future. We must now come to the conclusion that only by uniting the concepts of Marx and Ambedkar can revolutionary forces develop here. "Ambedkarism" and "Marxism" are two dynamic and potent political ideas. Today, it is necessary to identify similarities and take appropriate action rather than going into great detail about these problems.

The destiny of this nation can only be shaped by workers, Dalits, oppressed people, and troubled people. Indian politics will be influenced by the strain of their ambitions. Today, the unity of workers and Dalits is desperately needed. Such unions will be opposed by capitalist and other forces. Using the concepts of Ambedkar and Marx, it is urgently necessary to unite these two parties. In order to preserve equality, fraternity, friendship, and democratic norms, this third force must develop. Dr. Babasaheb founded the Republican Party in order to accomplish this. He aimed to change this social structure, whether or not

² Sanjay Rajak, *Dr. Ambedkar: Life and Philosophy* (New Delhi: 2009) 92.

³ Dr. M. S. Shahare and Dr. Malini Anil, *Dr. Babasaheb Ambedkar: Struggle Journey and Message* (New Delhi: 1993) 81.

⁴ Rajak, *op. cit.*, 93.

⁵ Surya Narayan Ransubhe, *Dr. Babasaheb Ambedkar*, 44.

⁶ Bhalchandra Phadke, *Dr. Babasaheb Ambedkar* (Purna: Shri Vidya Prakashan, 1985) 131.

he was a socialist. In actuality, this is Marxism, Ambedkarism, and Buddhism. Our goal was to establish a society free from exploitation and social inequity.

3. Methodology

This paper analyzes doctrinal and critical legal issues using qualitative, historical, and analytical methods. It focuses on Dr. B.R. Ambedkar's political philosophy, specifically studying how his writings, speeches, and role as Chairman of the Drafting Committee shaped constitutional provisions for Dalit political rights and empowerment.

The research draws from a rich tapestry of primary and secondary sources. Foundational documents such as the Constitution of India, the Constituent Assembly Debates, Dr. Ambedkar's own writings and speeches, the Simon Commission Report, the Round Table Conference proceedings, and records from the political organizations he established form the core of the primary materials. Complementing these are books, journals, biographies, and scholarly analyses on Ambedkarite thought and constitutional law. The study relies on meticulous library and archival research and employs thematic, critical, and chronological analysis. As the work is doctrinal and historical, it does not include empirical or field surveys.

4. Dr. Ambedkar's Political Mobilization, Constitutional Struggles, and Outcomes.

Born into the Mahar caste on April 14, 1891, Dr. Ambedkar is the architect of contemporary India, a renowned defender of democracy and humanity, and the principal architect of the Indian Constitution. Despite challenging social, economic, and cultural conditions, he not only obtained advanced degrees from a number of esteemed colleges in India and beyond, but he also developed into a well-known progressive and scientific thinker by in-depth research and introspection. His whole life was devoted to the advancement, development, and welfare of the untouchables and Dalits, who make up 20% of India's population. Since ancient times, they have been denied access to social justice, education, power, and riches in addition to all human rights. His entire life was devoted to their care, growth, and elevation.

Understanding Dr. Babasaheb Ambedkar's social battles is crucial to comprehending his political fight. He spearheaded a movement and fought for human rights for the 20% of the people that Hindu tradition denied.⁷ He knew full well that it would be difficult to alter the Hindu mindset.

Dr. Ambedkar thought that only by actively engaging in politics could these basic rights be realised.⁸ He was a fervent advocate of democracy and recognised that everyone would naturally be granted equal rights if India's governing structure adhered to democratic principles. His political thought aimed to do more than just meet people's fundamental necessities. He aimed to protect society's political, social, economic, religious, and cultural rights. His political theory may be found in his numerous writings, speeches, and the manifestos of the political parties he formed, despite the fact that he did not create a book on the subject. No caste or class was exempt from Dr. Ambedkar's hardships. Everyone would have equal rights under his ideal political system.

Dr. Ambedkar believed that social democracy was a prerequisite for the advancement of political democracy. Social democracy is the foundation of political prosperity. Without equality in society, political democracy and freedom are meaningless. The social structure has a significant influence on the political system. In actuality, the social structure affects

⁷ Prabhakar Baidh, *Mahamanav Babasaheb Ambedkar*, 137.

⁸ Dr. Surya Narayan Ranasubhe, *Dr. Babasaheb Ambedkar* (Delhi: 2001) 90.

political life to such an extent that it may change, obliterate, and even make fun of how it operates.⁹ Therefore, before making judgements on political and economic issues, it is imperative to consider the social structure.

Outcomes: According to Dr. Ambedkar, political democracy is based on the following fundamental principles:

- (a) Personal growth is the objective.
- (b) The Constitution ought to protect the individual's inalienable rights.
- (c) In order to acquire certain unique privileges, a person shouldn't have to forfeit his constitutional rights.
- (d) No person or group should ever be granted the authority to dominate or control others.
- (e) Everyone should be able to rule or become powerful.¹⁰

Dr. Ambedkar embraced democracy as a way of life. He said that nothing in this world is permanent based on his personal experience. Change is a rule of life for both individuals and society; everything is subject to change. Without a question, democracy plays a significant role in Dr. Ambedkar's political philosophy. Dr. Ambedkar sought to create a system that would allow minority groups and all social strata to participate fairly in politics through his political beliefs and activism. As he considered the effects of the caste system, Dr. Ambedkar stated:

- (a) Hindus were destroyed as a result of caste prejudice.
- (b) It is impossible to reorganise Hindu society according to the caste system; the caste system ought to be outlawed.
- (c) It is undesirable to reorganise Hindu society according to the caste system as it deprives individuals of their access to education and the ability to wield weapons. It emasculates him by denying him rights.
- (d) These religious ideals, which are connected to equality, freedom, and fraternity, make it feasible for Hindu society to be reorganised.
- (e) The foundation of casteism and varna in the shape of religion must be removed in order to achieve this goal.
- (f) The foundation of caste and varna can only be eliminated when the idea that the texts are Bhagavatvaani is abandoned.¹¹

It is evident from the aforementioned factors that he rejected varna and varna in whatever form. He publicly disagreed with society's caste structure. Both of these behaviours, according to him, are barriers to social advancement. Untouchability may have developed in society as a result of the negative consequences of these customs. Dr. Ambedkar, who was influenced by Buddhist philosophy, studied Western philosophy and social structures in great detail and, as a result, put humanity at the centre of all social ideas. He had nothing against any certain caste or religion. He was against all of humanity's societal problems. He worked to create a society in which people respect one another, are united by love, fraternity, and humanity, and do not take advantage of one another. During the French Revolution, philosophers such as Rousseau, Voltaire, Diderot, and Montesquieu advocated for human freedom based on these fundamental human principles.

⁹ B. R. Ambedkar, *States and Minorities* (Bombay: 1947) 23.

¹⁰ Ranasubhe, op. cit., 90.

¹¹ B. R. Ambedkar, *Hindu Jatipretha v ti Modnyachya Marg* (publication details unknown) 14.

5. Institutional Leadership: Political Organizations and their Impact on Dalit Empowerment.

Babasaheb Dr. Ambedkar urged his fellow Dalits and members of his caste to put all of their effort into helping their own candidates win elections so they could take part in political power if they genuinely wished to escape their wretched situation. It would be difficult to ameliorate the Dalit community's situation until enlightenment is brought about. He made an effort to alert the untouchables to the idea that Scheduled Castes and Scheduled Tribes are only granted ten-year reservations under the Constitution. The excluded will not be able to rise from their sad situation or obtain a position in the nation's political authority if they do not organise themselves into a strong society within these 10 years. As a result, they ought to start working on organisation. The following organisations were founded by Dr. Ambedkar to promote Dalit development:

Editing the magazine, "Bahishkrit Bharat"

In 1927, Dr. Ambedkar founded the periodical "Bahishkrit Bharat" to revitalise the Dalit struggle and boost the socioeconomic and political voice of the marginalised minority. After returning from England, he committed his life's goal to the Dalits and completed this historic work. In this setting, on March 14, 1927, he founded the "Colaba District Bahishkrit Parishad" in Mahad, under which the social movement and publishing of "Bahishkrit Bharat" began in April 1927. He himself took on the job of editing it. Within a year, he had broken the so-called Brahmin movement in Maharashtra (then the Bombay Presidency) and the surrounding provinces. He incited outrage against the exploitation and atrocities committed against the untouchable castes, as well as violations of their fundamental rights and societal limitations. In reality, 'Bahishkrit Bharat' became the collective voice of millions of Marathi-speaking Dalits and untouchables.

The Anti-Untouchability Association

Following Gandhi and Ambedkar's Poona Pact, the Anti-Untouchability Association was founded in November 1932, inspired by Gandhi, and eventually reorganised as the 'Harijan Sevak Sangh'. He was named Minister of the Bihar State Branch. Dr. Rajendra Prasad was greatly inspired by him during the Bihar Provincial Anti-Untouchability Conference. He brought together Dalit leaders to create the All India Dalit Association of nationalist untouchables, with Rasiklal Biswas of Bengal as president. He was designated as its general secretary. He later resigned as minister of the Servants of the Untouchability Society (Harijan Sevak Sangh), which was founded with Gandhi's blessings and financial support from Ghanshyam Das Birla, because it was primarily a socio-educational organization, whereas Jagjivan Ram desired to play a political role for the untouchables.

Formation of the Independent Labour Party.

Dr. Ambedkar became known as the Dalits' liberator by 1935, especially the Mahar community in Maharashtra. He challenged the British Raj's position in India due to customary social and religious practices while fighting for Dalit rights at the Round Table Conference in 1930–1932. The country's untouchable and Dalit movements then gained traction. The social reform movement gained traction. A feeling of independence and emancipation was sparked by Untouchables. For this, gaining political power was crucial. In order to fight injustice, obtain political rights, and protect them from the influence of Gandhi and the Congress, he founded his own independent political party, the Independent Labour Party.

Dr. Ambedkar led the All India Scheduled Caste Federation.

The Federation's primary goals were established, among them the relentless pursuit of the Scheduled Castes' (untouchables') independent status in Indian society. They included obtaining economic, social, and political rights according to their huge population and significance to the country. There were further statements made, including:

- A new constitution would not be acceptable without the Scheduled Castes' (untouchables') approval.
- Why not give the untouchables the right to separate electorates if Hindus have consented to a separate state for Muslims? Different electorates are required.
- Land should be divided in accordance with the number and size of the untouchables' families, and our rural population should be given land for cultivation as well as cultivation in new villages and colonies.
- Every government agency, such as the Legislative Assembly (Parliament), the Cabinet of State Legislative Assemblies, the District Board, the Municipal Board, the Army, the Police, the Courts, etc., shall have complete representation.

Therefore, Dr. Ambedkar cleared the path for the full growth of Dalits through his political organization.

6. Constitutional Provisions and Legal Framework for Dalit Political Representation and Regional Development

In order to develop the Constitution, the Constitutional Committee established a Drafting Committee on August 29, 1947. The honour of serving as this drafting committee's chairman went to Dr. Babasaheb Ambedkar. In Indian history, this incident is a tremendous miracle. A new Smriti was to be written by the same rebel who had destroyed the Manusmriti twenty years prior. In essence, Dr. Ambedkar was a social reformer. Instead of referring to him as a "social reformer," it would be more accurate to describe him as an individual who worked to incorporate the whole Indian social structure into another system. In order to obtain human rights for a people forbidden by tradition, he spearheaded movements, waged a fight, and offered study and analysis of religion and tradition. All of these things are distinctive. He knew that the Hindu attitude could not be changed that easily. He had concluded that Dalits needed to actively participate in politics in order to safeguard their human rights, rather than relying on a change of heart among the higher castes. He had concluded that Dalits had to engage in politics in order to obtain their rights. As a result, he was advocating for Dalits in politics.

Article 15(4): Development of Social, Economic, and Ethical Interests

Discrimination on the grounds of religion, ethnicity, caste, sex, or place of birth is forbidden under Article 15. However, Scheduled Castes and Scheduled Tribes are protected by an exemption in Section 4 of this article. It gives the State the authority to establish specific special arrangements for the advancement of Scheduled Castes and Scheduled Tribes, or socially and educationally disadvantaged groups of individuals. This clause is in keeping with the policy described in Article 46, which mandates that the State Government give special consideration to the advancement of the economic and educational interests of the underprivileged classes and to safeguard them from social injustice.

Article 16(4): Post and Service Reservations

Clauses 1 and 2 of Article 16 uphold the right to equality of opportunity in terms of government employment, although Article 16(4) provides a further exemption.

Articles 16(4) and 14:

It is not appropriate to construe Articles 14 and 16(4) in a way that makes them meaningless. Article 14 will not be violated if reservations imposed under Article 16(4) are kept within acceptable bounds. Members of the advanced classes will be denied the opportunity to work, nevertheless, if the reservations are excessive—that is, more than half of all positions. This would be regarded as a violation of the legal right to equality.

Article 19(5): Safeguarding tribal property rights

Every Indian citizen is entitled to the freedom to travel and live anywhere in the country, as well as the ability to buy and sell property. However, in order to safeguard the

interests of Scheduled Tribes, the government may apply exceptional limits under Article 19 (5).

Article 23:

The selling of human remains, forced labour, bonded labour, and other types of forced labour are all forbidden by Article 23. Since the majority of Scheduled Castes and Scheduled Tribes are involved in bonded labour, this clause is essential.

Article 29:

Clause 4 of Article 15, which was added to the Constitution by the First Amendment Act of 1951, governs Article 29 (2). This brought Articles 15 and 29 into compliance with Articles 16 (4), 46, and 340. The Constitution gives the government the authority to set aside seats in government-run educational institutions for people from underprivileged social strata. Linguistic or cultural minorities have the right to maintain their language or culture under Article 29. Scheduled Caste and Scheduled Tribe communities are protected under this provision in order to maintain their traditions, languages, and dialects.

Article 46:

The advancement of the economic and educational interests of the Scheduled Tribes, Scheduled Castes, and other marginalised groups is covered by this article. This article gives the state the authority to take whatever action to advance the economic and educational interests of the underprivileged. However, the restrictions imposed by the Fundamental Rights limit this clause. The Constitutional Act of 1951 revised Articles 15 and 29 concerning Fundamental Rights in order to implement this item. The Directive Principles specify the rules of policy that the state must follow in accordance with this Constitution. Article 46 Directive Principles direct the state to give the poor's educational and economic interests—including those of Scheduled Castes and Scheduled Tribes—particular consideration. While provisions like maintenance of efficiency of administration and observance of minimum standards in educational institutions, etc. limit state action, it would not be against national interests or Article 335 to partially relax educational requirements and tests for candidates from Scheduled Castes and Scheduled Tribes hired for positions.

The Lok Sabha:

Seats in the Lok Sabha are reserved under Article 330 of the Constitution. Additionally, the number of reserved seats must be commensurate to the population of Scheduled Tribes and Scheduled Castes, according to the Constitution. Out of the 543 seats in the Lok Sabha, 79 seats are set aside for Scheduled Castes and 46 for Scheduled Tribes in accordance with the Delimitation of Parliamentary and Assembly Constituencies Order, 1976. Appendix XIII contains information on reserved seats per state.

The Rajya Sabha:

Scheduled Castes and Scheduled Tribes are not granted reservations in the Rajya Sabha under the Constitution. The main reason for this is that seats are filled by indirect elections rather than direct elections for members. Nonetheless, candidates from Scheduled Tribes and Scheduled Castes are sometimes given consideration for Rajya Sabha elections.

State Legislature:

Seats in state legislative assemblies are reserved for Scheduled Castes and Scheduled Tribes under Article 332 of the Constitution. All states and union territories with tribal populations have seats set aside for Scheduled Tribes, with the exception of tribal-majority states like Arunachal Pradesh, Nagaland, Mizoram, and Meghalaya. The interests of tribal people in the aforementioned states must also be safeguarded due to the growing pressure from the non-tribal population and the impact of monetary power. Appendix XIII displays the distribution of reserved seats by state and union territory.

Legislative Councils:

The Legislative Councils do not have a reservation clause, in contrast to the Rajya Sabha. Nonetheless, in a few states, Scheduled Tribe candidates have been elected to Legislative Councils. Scheduled Castes and Scheduled Tribes are guaranteed seats in the Legislative Councils under Article 332 of the Constitution. Article 334 states that, absent an extension, the reservation of seats for Scheduled Castes and Scheduled Tribes in the Lok Sabha and State Legislative Assemblies will terminate forty years after the Constitution's adoption. This clause was originally intended to last for ten years, but it was later extended three times by constitutional changes.

Article 338: Special Officer

The President may designate a Special Officer for Scheduled Castes and Scheduled Tribes in accordance with Article 338. The Special Officer will be in charge of looking into any issues pertaining to the constitutional safeguards afforded to Scheduled Tribes and Scheduled Castes. At the intervals that the President may specify, he or she will report to the President on how these provisions are being implemented. All of these reports will be presented to each House of Parliament by the President. The Commissioner for Scheduled Castes and Scheduled Tribes is an ex officio appointment for such a person.

In the First and Second Round Table Conferences, Dr. Ambedkar stressed the need for Dalits to have independent representation, akin to the communal representation given to Christians, Muslims, and Sikhs of Punjab by the British. Dalits are an essential component of Hindu society, according to Mahatma Gandhi, and any circumstance that causes Hindu civilisation to fall apart cannot be tolerated. He offered the following suggestions in 1930 while serving on the State Committee:

- Expand the number of scholarships and hostels available to Dalit students.
- Offer scholarships for training in railway workshops, factories and other industries.
- Create a distinct department for engineering study overseas and offer scholarships.

Ambedkar was the first Dalit leader who lit the torch of Dalit consciousness, awakening Dalits to their rights, not only against oppression and exploitation. He was perhaps the first fearless leader who never hesitated or feared to engage in ideological confrontation with upper caste Hindu leaders to achieve his goals. The progress of Dalits today, the prestige and respect they enjoy in society, the reservation system, their participation in politics, their role in the economic structure, and their prestige in various administrative and political positions are all due to Dr. Bhimrao Ambedkar's vision and inclusive approach.

7. Conclusion.

As the primary architect of the Indian Constitution, Dr. Bhimrao Ambedkar is regarded as the "Messiah of the Dalits" and the "modern social architect" of contemporary India. His personality was multifaceted. In addition to his expertise in constitutional law, economics, and law, he was also a social and religious theorist. He envisioned a social revolution—that is, the dismantling of social barriers and the establishment of a society where everyone has equal possibilities for advancement and growth and there is no discrimination against people based on factors such as gender, economic position, or place of birth. Superstitions, stereotypes, and pointless rituals ought to be eliminated from society. He thought that in order to achieve the ultimate human ideals of freedom, equality, and fraternity, the caste system must be abolished. Both wealth and social harmony are impossible without its elimination. This study also showed that social cohesiveness and national unity are only achievable when the Dalit community, an essential component of Indian society, is granted the same constitutional and human rights as other populations. Indian intellectuals were forced to consider an egalitarian approach as a result of this research. As a result,

Dr. Ambedkar is recognised for bringing about genuine social fairness in Indian society. The study also showed that Dr. Ambedkar looked for national interests inside the Dalit community in addition to speaking for them. Dr. Ambedkar made a successful endeavour to apply the Indian cultural concept of unity in diversity to Indian politics and society. India was on the verge of becoming the most comprehensive democratic society in the world, thus this was crucial. As a result, no political party or administration can now disregard or fail to take into account the interests of Dalits and other underprivileged groups. This is a centralised, powerful, democratic, federal state's necessity and reality.

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