

## DR. AMBEDKAR'S VISION: BALANCE OF SOCIETY BY TRANSFORMING SELF AND SOCIETY

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### ABSTRACT

This paper sets out to uncover some relationship between reflection discourse and action. By challenging and synthesizing some polemical argument concerning the creation, maintenance and transformation of self and society, a model of self society driving that operates by reflection, discourse and action is developed. The model of self society dynamics brings together features of self reflection and ideology critic (explored in the paper) which it is suggested are required for any counselling (conventional action) to be grounded in locally meaningful ways. By creating dialogue community in which self and group belief can be subjected to validation through discourse, it is proposed that of dynamic balance between individual needs and broader societal aims may be achieved. If individual can be open to such discourse (i.e. they can become critically self thoughtful) than it is argued that possibilities for achieving sustainable change will be significantly enhanced.

Babashaeb Bhimrao Dr. Ambedkar set standard of greatness for themselves and live of to them. In his own words "A great man must be motivated by the dynamics of social purpose and must act as scourge and scavenger of the society". He transformed himself into Buddhism and he wanted others also to follow his footprints as according to him Buddhism is the way to enlighten the status of population, so that social justice established to frame the emerging knowledge society in the century because he experienced at first hand the agonies, anguishes, frustration and

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humiliation of this degrading Hindu Brahminical social structure. Nobody can be opposed to his view that for the untouchable, the liberation from the degrading humiliation imposed by Hinduism was a matter of more urgent necessity than even the political liberation from the alien British rule. The Indian society owes a tremendous debt to his radical and humanitarian approach for solution of the problem of the Backward classes.

**KEY WORDS:** Mechanism of society, Enlightenment of education, Reflection; transformation; self-society dynamics; critical systems thinking; systemic intervention; critical self-reflection; ideology-critique; critical appreciation.

## INTRODUCTION

Transformation generated by not only internal motivation alone, it require external pressure or opportunity. An exercise of unilateral can force changes in external behaviour, but can not transform the meaning- making structure of a system.

As per development theory that transformation to a qualitatively different and more inclusive way of making meaning requires playful, reciprocal initiatives between self and society.

Hence, a person exercising transformation invites mutuality- a mutual exercise of change guided by a living awareness of what is currently at stake for the particular person participating in the transformation.

**For example:- The chick seeking to crack the egg shell from the inside may not succeed alone, but if the mother hen cracks the before the chick is ready, the chick will surely die, only if both cooperate appropriately from inside and outside can transformation occur.**

Transforming cannot be insolently and unilaterally wielded. Instead, it requires a continual, humble effort—not just to be rational—but to be aware of the present moment in all its fullness. This awareness effort includes and transcends one's own material interests, emotional preferences, and intellectual theory about the situation, as well as those of the others and the institutions involved. This effort also transcends the narrowness of the present and experiences how the past is growing into this moment and the future is growing out of it.

In order to avoid such outcomes [as were discussed in a section not included in this excerpt], transforming is not merely open to, but actively seeks, challenge and contradiction. Indeed, properly appreciated, each moment of potential transformation is such a challenge, since the person seeking to exercise transforming is relating to systems that do not initially share an understanding of what is at stake.

The person seeking to exercise transforming must seek challenges to his or her approach in every way possible—by taking on dilemmas of increasing complexity or social scope, or dilemmas that go more deeply to the heart of the culture as a whole, or by discovering new ways of conducting inquiry that better show the negative consequences of his or her perspective and action. The active search for such challenge is essential precisely because the Strategist perspective is likely to be one that permits one to exercise significant influence—even transformation—in the wider world.

easily outshine and subordinate other perspectives. It can generate ego-inflation and an associated blindness and lack of living awareness that can make the very strength of the Strategist demonic. To confront and thwart this tendency, transforming must be understood, to put it in the strongest form possible, as self-mortifying. It would rather not influence than inappropriately influence. This is how far transforming go to seek challenge and contradiction.

As the foregoing paragraphs also imply, transforming is nothing if not timely. A distinguishing feature of a Strategist stage theory—and of developmental theory in particular—is that it explicitly draws the attention of the person holding the theory to the question of timing in action. However, any theory of development and transformation, such as this one, clearly has general, universalistic elements to it, and may be applied “in general” without specific attention to the uniqueness of the given situation. This, again, is a danger of the Strategist who tends to identify with the theory. In fact (or, more precisely, in act) transforming is never properly applied in general, but always in response to the unique circumstances of particular situations and systems—always in response to a living awareness that revivifies and revalidates (or else disconfirms) the general categories of the theory.

Put differently, transforming is not enacted in a deductively logical fashion. It does not deduce a specific action from general principles. Instead, transforming is enacted logically. It seeks analogies between a general theory and an independent apprehension of the present situation, felt from the inside as a participant in it.

Finally, transforming all who come within the radius of its influence, including those who oppose its influence. The exercise of transforming is intrinsically a cooperative 'positive-sum' game, not a competitive "zero-sum" game. It generates greater —a greater range of awareness, control, and influence for each person or organization that transforms to a later stage of development. Also, because it seeks challenges, tests the feedback received for validity, and defers to validated negative feedback rather than defending against it, the exercise of transforming opponents as well. As stated above, transforming invites mutuality; the more others are the closer they come to exercising transforming themselves, the more nearly mutual occasions of influence become.

### **OBJECTIVE OF STUDY**

To study about the Babasaheb Bhimrao Ambedkar's vision for knowledge society in 21<sup>st</sup> century.

Dr. Ambedkar vision of balance of society and equality in society.

To give message to society about the Ambedkar's vision.

### **METHODOLOGY**

This paper is the outcome of a secondary data on Indian Banking Sector with special reference to Indian context. To complete this, I have read various annual reports, books, journals and periodicals. And several reports on this particular area have been considered, and internet searching has also been done.

### **RELIGION AND HUMANITY**

Humanity as substitute for god is discussed, Can it be a substitute for religion irrespective of god ? According to Auguste comte; "The progress of human knowledge passed through three stages the theological ,the philosophical, and the "positive" or "scientific". That the only (now) open to

man is the positive knowledge of science, and that all doctrines of god must be dismissed as probably illusory. He proposed therefore as a substitute for deity the grand etre, Humanity as the object of devotion and worship. For purpose of devotion comte allowed the use of the image and examples of particular individuals who had contributed to progress or exemplified in a striking manner ideal human qualities.

Accordingly the religion without god may be described as the religion without god may be described as the religion of evaluation this description fit precisely neat in the concept of Buddhism. So we may conclude that humanity is nothing but the Dhamma or the doctrine of positivism or Anatta, Anicca and dukka.

### **RELIGION VIEW OF BABASAHEB AMBEDKAR**

Ambedkar's earlier views of religion as expressed in away from the Hindus and his interpretation of Buddhism as set forth almost twenty years data in the Buddha and his dhamma. In fact the Buddha's dhamma as Ambedkar come to define it, is so consist with the view point articulated in 1930's that his eventual choice at Buddhism in the 1950's seems to have been not merely appropriate but inevitable. In other words, Ambedkar came to his view of religion through his argument with Hinduism and not through direct, self – conscious Buddhist influence. When in 1940's he began to examine Buddhism seriously, he brought to it an already highly developed view of what religion is and ought to be. He found that in many ways Buddhism satisfied the criteria he had developed independently of Buddhist influence and he also used those criteria to interpret Buddhism for his own people's benefit.

Dr. Ambedkar moral philosophy does not accept any system of norms that is opposed to the principles of liberty, equality and fraternity be it varna vayvastha or plato republic. It we closely study Dr. Ambedkar's ethical standard we would find that hindu social system based on classification of human beings or plato state based on three classes of citizen does not come up to that standard. His ethical standards upholds liberty and equality, whereas the Hindu society and plato's state preach inequality and disharmony.

The preamble to India's constitution broadly and clearly indicates the foundation of open society that Dr. Ambedkar had his mind. The first and foremost basis of this society is its secular nature. It combines law and morality in order that right relations between man and man be enlarged both by society and the state. The society, which has been conceived in Indian constitution is essentially based on the principles of Justice liberty, equality, and fraternity, This is an open and liberal society and it has to be developed and sustained by both law and morality.

### **SOCIALISM AND BUDDHISM**

Socialism is the legitimate child of two great revaluations, the industrial revolution which had established it self in England towards the end of the eighteenth century and of the parallel revolution in that which about the same time found most prominent expression in India. He also knew that wonderful services that might be rendered by new technical improvement if only they were made subordinate to human well being.

Both for society as well as for individual there is always a gulf between more living and living worthily. In order that one may live worthily one must first live, the time energy spend upon mere life, upon gaining of substance detracts from that available for the activities of a distinctively human nature and which go to make a life of culture.

Dr. Ambedkar was well aware of pleasure theory and its influence on people. But he made a clear difference between pleasure and happiness coming from depth of society mark by hierarchy of inequality and involutes complexity of fixed exploitation to a leading role in the drafting of India's constitution symbol of new order Ambedkar was indeed a man marking the beginning of an era, a man whose life and thought encompass analysis of both, rage about and struggle against old exploitation and a vision of young India.

Dr. Bhimrao Ramji Ambedkar who has to be considered India's man of the millennium enlightenment a Buddhist means a prabhudh Bharat means equalitarian free and fraternal India, he sought to achieve. Human development is increase in human wealth and capacities is very much affirmed though we have to remember that wealth does not mean simply material good but also artistic and scientific achievement.

Durkeim and Weber was Ambedkar ideologist because he gave so much importance to the role of religion and ideas in human action.

## CONCULSION

Dr. Ambedkar's commitment to constitutional method was unwavering and educated path of informed and reasoned public engagement. He said " we must abandon the bloody methods of revolution when there was no left for constitutional methods for achieving economic and social objectives. These methods are nothing but grammar of anarchy and sooner they are abounded the better for us.

Dr. Ambedkar dreamed of an India in which all sections of society are empower – socially, economically and publically an Indian in which all the section our population believes that they have an equal stake in the country and its future and Indian in which social status will be decided not by standing in caste hierarchy or economic wealth but by individual.

Dr. Ambedkar's vision in the 21<sup>st</sup> centaury an India where the social system and economic would permit the full development of human potential and ensure a dignified existence for all citizen.

Each one of us has responsibility to do our outmost to make Dr Ambedkar's dream come true .we must do every thing possible to presume and strengthen our democracy , we must engage in combined and committed effort to our come poverty and prejudice, we need to constantly on ground against devise forces raising their needs in country .we should address with outmost speed the challenges of malnutrition , ignorance , unemployment and Infrastructure.

We must also ensure that Untouchability or any form of disability based on caste, creed, religion or sex is not practised in any part of country. It is only through these endeavours can we occupy our rightful place in leading Ranks of comity of nations.

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