ABSTRACT

Dr. Babasaheb Bhimrao Ramji Ambedkar prominently known as Dr. B.R. Ambedkar was conceived in 1891 was a multifaceted identity, an erudite revolutionary, a beam of trust for oppressed in India and a statesman of the twentieth century. He was the "beacon of light" for the a large number of discouraged, oppressed and misused individuals of India. The commitments of Dr. B.R. Ambedkar plague the whole array of social sciences. Thusly his legacies to learning make him to communist, student of history, economist, political mastermind and strategist, administrator and social revolutionary. It might be extremely troublesome and on occasion even inane to characterize his commitments as investment, sociological, political and social with respect to multi-disciplinary nature of his manner of thinking. The present paper is to make an endeavor to perceive the interrelationship in Dr. Ambedkar’s manner of thinking in order to like his ideological premise of political, budgetary and social equity towards upliftment of discouraged class in India. This examination gives closer and explanatory knowledge into the considerations of Dr. Ambedkar and gives a response to the inquiry of whether we the Indian, attain human uniformity, sex regard in the general public, social equity in the light of social and political theory of him whose memory will ever control the country on the way of equity, freedom and equality.

Many nations as on today have reservation approach in regards to business, instructive and lodging open doors for the poor and the distinctive sorts of religious, semantic and different types of minorities. As such, reservation is acknowledged as an approach instrument to make investment and social open doors for the welfare of the separated and oppressed class. Since, India under British tenet from the beginnings of twentieth century the thought of employment reservation is taxpayer supported organizations for minorities was examined and on numerous occasions had turned into a matter of aggregate deal between Hindus and Muslims and accordingly, it had turned into a political debate. Along these lines, reservation was seen as an instrument of evenhanded circulation of government employments. The Mysore, the 1918 council headed by Sir Lesley Miller, then boss equity of Mysore suggested booking for non-Brahmin groups and inclination to rightfully qualified hopefuls of the discouraged classes in the administrations. In Bombay presidency likewise the Marathas were given reservation and the Lingayats of the Bombay-Karnataka territory were gathered alongside Marathas into a halfway gathering and given employment concessions. In 1927, reservation was given to distinctive groups incorporating the Brahmins in the Madras
Presidency. Since 1925, the British Indian government emulated an approach of saving a certain rate of immediate arrangements to the Government administration to decrease shared imbalances.

Dr. ambedkar was effective in persuading Mahatma Gandhi about the requirement for independent protected open doors for discouraged classes. This is clear from the Poona agreement between Gandhiji and Dr. ambedkar. The Kaka Kalekar Commission, the backward classes requisition, set up the administration of India in 1953 made the accompanying huge suggestions.

Undertaking standing savvy specification of populace in the Census of 1961

Relating social backwardness of a class to its low position in the conventional station progression of Hindu pop culture

Treating all ladies as a class "retrograde"

Reservation of 10 percent situates in all specialized and calling establishments for qualified people of retrograde classes.

Least reservation of Vacancies in all taxpayer driven organizations and neighborhood bodies for other retrograde classes on the accompanying scale: Class I-25%, Class II-33% and Class III and IV-40%.

Subsequently, it may be watched that reservation of occupations and seats in instructive establishments on low rank premise has been acknowledged as an instrument of social equity to give meet open doors to the discouraged and regressive classes in India. This is a critical commitment of Dr. ambadekar for Sc’s as well as for the upliftment of other regressive classes and women.