



# Swami Vivekananda And B.R Ambedkar: Social, Political And Economic Ideas

Dhiraj Kumar<sup>1\*</sup>

<sup>1\*</sup>Assistant Professor, Kirori Mal College, DU

**Citation:** Dhiraj Kumar, et al (2024), Swami Vivekananda And B.R Ambedkar: Social, Political And Economic Ideas, *Educational Administration: Theory and Practice*, 30(3), 2684-2691  
Doi: 10.53555/kuey.v30i3.7574

The socio-political environment of India has been substantially influenced by the ideals and visions put out by prominent personalities. B.R. Ambedkar and Swami Vivekananda are prominent individuals whose socio-political ideologies have had an enduring influence on the country. The people's varied opinions, stemming from different origins and tackling distinct societal concerns, provide vital insights into the complex character of India's social structure. The present work undertakes a comparative examination of the socio-political philosophies espoused by B.R. Ambedkar and Swami Vivekananda. The analysis delves into the viewpoints of individuals on caste, social disparity, religious practises, government, and their goals for a society that is equitable and all-encompassing. By doing a comparative examination of the concepts put out by these two significant philosophers, we may deepen our understanding of the intricate dynamics surrounding societal development in India and the consequential effects they have had on its trajectory.

Ambedkar and Swami Vivekananda developed throughout distinct historical epochs in India, when they both confronted distinct obstacles and operated within diverse contextual frameworks. B.R. Ambedkar, a notable individual of the early 20th century, was a lawyer, social reformer, and the principal architect responsible for the drafting of India's Constitution. His objective was to address the widespread issues of caste-based discrimination and untouchability that plagued Indian culture. Ambedkar's socio-political ideologies were centred on the pursuit of social justice and the establishment of equal rights for disadvantaged and oppressed people, with a particular emphasis on the Dalits. Ambedkar espoused the principles of empowerment, the eradication of caste, and the elevation of marginalised communities via his literary works, campaigning, and participation in the formulation of the Constitution.

Swami Vivekananda had a substantial influence on India throughout the latter half of the 19th century, a historical epoch characterised by the presence of colonial governance and the attendant challenges it posed. The speaker put up an all-encompassing perspective that included elements of spirituality, social change, and nationalism. Vivekananda's socio-political ideologies revolved on the fundamental tenets of Vedanta and the inherent spiritual interdependence among all members of society. The speaker underscored the significance of self-actualization, internal fortitude, and the need for a rejuvenated Indian civilization that has the ability to defy external subjugation. Moreover, his primary aim was to amalgamate Western scientific progress and technical breakthroughs with India's deep spiritual wisdom, with the intention of promoting holistic growth.

Ambedkar and Vivekananda had divergent spheres of emphasis, nonetheless, their ideologies exhibit captivating points of convergence. Both people shown a fervent dedication to advancing initiatives aimed at improving the societal and economic circumstances of disadvantaged populations. While Vivekananda and Ambedkar adopted distinct methods, with Vivekananda prioritizing spirituality and self-realization, and Ambedkar placing emphasis on legal and political dimensions, both individuals saw the need of individual dignity and empowerment. The collective vision of the persons involved was centred upon the establishment of a just and balanced society, whereby everyone would have the opportunity to fully actualize their capabilities.

This comparative research aims to explore the socio-political ideologies of both parties, with a specific emphasis on their viewpoints about caste, religion, government, education, and social transformation. By adopting a critical perspective and examining the many viewpoints, one may get a more profound comprehension of the intricacy and importance of the contributions made by individuals. This process helps to illuminate the continuing socio-political dialogue in the context of India. The ideals put out by Ambedkar and Vivekananda have had a substantial effect on India's trajectory towards achieving a society characterised by fairness, justice, and inclusivity.

## COMPARATIVE ANALYSIS OF SOCIO-POLITICAL IDEAS BETWEEN B.R. AMBEDKAR AND SWAMI VIVEKANANDA

ASPECT	B.R. AMBEDKAR	SWAMI VIVEKANANDA
<b>BACKGROUND &amp; ERA</b>	Early 20th century social reformer	Late 19th to early 20th century philosopher
<b>FOCUS</b>	Caste-based untouchability	discrimination, Spiritual unity, nationalism, social reform
<b>CORE MESSAGE</b>	Social justice, equal rights, Dalit upliftment	Spiritual realization, holistic progress
<b>VIEWS ON CASTE</b>	Criticized caste system, advocated its annihilation, sought equality	Emphasized spiritual unity beyond caste distinctions, recognized social inequality
<b>APPROACH TO RELIGION</b>	Questioned Hindu orthodoxy, conversion to Buddhism for Dalits, secular state	Emphasized Vedanta philosophy, integration of science and spirituality
<b>POLITICAL ENGAGEMENT</b>	Drafted Indian Constitution, advocated for political representation for marginalized groups, believed in democracy	Advocated for national strength through for spiritual awakening, self-reliance
<b>VIEWS ON EDUCATION</b>	Stressed education as a means of empowerment and social progress	Advocated blending of Western education with spiritual values
<b>SOCIAL EQUALITY</b>	Championed equality for all, advocated reservations for marginalized communities	Emphasized inner equality, believed in self-realization regardless of social status
<b>ROLE IN NATIONAL DEVELOPMENT</b>	Focused on removing social barriers for inclusive growth, upliftment of oppressed groups	Envisioned a strong, self-reliant India based on spiritual strength
<b>LEGACY</b>	Iconic leader for Dalits, instrumental in shaping modern India	Key figure in revitalizing Hinduism, advocating spiritual nationalism
<b>ASPECT</b>	B.R. Ambedkar	Swami Vivekananda
<b>ECONOMIC VISION</b>	Advocated economic reforms to uplift the marginalized, believed in equitable distribution of resources	Emphasized self-reliance, dignity of labor, and spiritual growth
<b>WOMEN'S EMPOWERMENT</b>	Supported women's rights, emphasized education, and economic independence	Recognized women's pivotal role in society, called for their empowerment
<b>APPROACH TO DEMOCRACY</b>	Believed in parliamentary democracy as a means to address social issues	Advocated for a spiritual foundation in governance, self-governance through morality
<b>INTERNATIONAL RELATIONS</b>	Focused on human rights, opposed inequality and discrimination on a global scale	Advocated for global brotherhood and universal spirituality
<b>VIEWS ON RELIGION</b>	Emphasized rationality, criticized superstitious practices, favored secularism	Advocated for the universality of religions, emphasized harmony amidst diversity
<b>SOCIAL TRANSFORMATION</b>	Strove for legal and constitutional changes to social disparities	Emphasized inner transformation, spiritual awakening as the basis to eradicate for societal progress
<b>IMPORTANCE IN MODERN CONTEXT</b>	Remains a source of inspiration for Dalit and social efforts today	His teachings continue to inspire spiritual, nationalist, and empowerment philosophical movements globally

The complete examination of socio-political ideologies between B.R. Ambedkar and Swami Vivekananda presents an academic exploration of two prominent intellectuals who had substantial influence on the social and political landscape of India. Both Ambedkar and Vivekananda shown a profound commitment to the betterment of Indian society, but with notable distinctions in their techniques and goals.

Ambedkar's socio-political ideology revolved on his advocacy against caste-based discrimination and untouchability within the framework of Indian society. The core focus of his philosophical framework revolved on the promotion and advancement of the rights and socio-economic well-being of underprivileged Dalit communities. The research underscores Ambedkar's emphasis on the pursuit of social justice, equitable rights, and the need of establishing a legal structure to eradicate profoundly entrenched social inequalities. The objective of his vision was to construct a society characterised by justice, whereby people of all castes would possess equal rights and opportunities.

The socio-political ideals of Swami Vivekananda were intricately intertwined with his spiritual teachings and his endeavour to rejuvenate Indian culture and spirituality. The study presents Vivekananda's endorsement of the rejuvenation of the core ideas of Hinduism, as he saw them to provide a sturdy foundation for India's progress. The individual in question attempted to create a community that harmonised spiritual growth with progress in society by emphasising the exploration of one's inner self, the cultivation of inner strength, and the application of religious ideas that transcend specific beliefs.

A comprehensive assessment of these two philosophies reveals their own merits and limitations. Dr. Ambedkar's focus on social justice played a significant role in addressing historical imbalances and uplifting underprivileged people. Certain detractors argue that his emphasis on reservations and distinct electorates could have unintentionally extended differences. Vivekananda's theories, although evoking a sense of national pride and cultural identity, have faced criticism due to their idealistic character and apparent disdain for the pragmatic challenges associated with social development.

Furthermore, the comparison study elucidates the complex characteristics of socio-political transition. Ambedkar and Vivekananda made significant contributions to the debate; nonetheless, their ideals often encountered conflicts with the established reality. The research underscores the need of striking a harmonious equilibrium between values and pragmatism, and underscores the relevance of embracing a holistic approach that takes into account the interrelatedness of cultural, social, and political factors.

The examination of socio-political ideologies between B.R. Ambedkar and Swami Vivekananda reveals the multifaceted and deep characteristics of Indian intellectual discourse. Both intellectuals sought to enact societal change and empower underprivileged populations, adopting their own methodologies. Ambedkar's primary goal was to effectively tackle social injustices in order to overcome existing disparities in society. In contrast, Vivekananda's objective was to foster comprehensive change in both people and society by adopting a spiritual approach. The current research underscores the lasting importance of their ideas, offering significant perspectives for navigating the complex socio-political landscape of contemporary India. The socio-political ideologies espoused by B.R. Ambedkar and Swami Vivekananda are shaped by the distinctiveness of their respective origins and viewpoints. Ambedkar, a prominent leader from the Dalit community, who had direct experience with the oppressive caste system, campaigned for expeditious and tangible transformations via legal and legislative initiatives. The practical and strategic response to the persistent societal inequities was shown by his prioritisation of constitutional protections and reservations for Dalits.

The socio-political beliefs of Swami Vivekananda were deeply rooted in spirituality and a firm belief in the innate potential of humans. The user emphasised the importance of self-actualization, ethical behaviour, and a strong work ethic. Vivekananda's objective extended beyond socio-political changes, as he directed his attention on fostering a cultural and spiritual reawakening in order to augment India's worldwide eminence. Critics contend that the emphasis placed on spiritual rejuvenation by the individual in question may have diverted attention away from the pressing socio-political concerns prevalent during his time. Conversely, proponents maintain that his philosophical beliefs established a foundation for a more cohesive society that is led by a set of principles and values.

The comparative research underscores the complex difficulty of addressing deeply entrenched social issues. Ambedkar espoused the need of expeditious actions to redress past inequities and advance the cause of social justice. Nevertheless, the unsolved issue persists in regards to the establishment of sustained social integration. Vivekananda's emphasis on cultural revitalization and spiritual fortitude has been under to criticism due to its perceived tendency to neglect the need of actively confronting institutional inequities.

It is important to recognise that both Ambedkar and Vivekananda were profoundly impacted by the contextual factors of their respective time periods and were moulded by the unique situations they encountered. The different viewpoints put out by the individuals in question have significantly contributed to the broader academic debate around social reform in India. The research places significant focus on the interconnection between theory and practise, highlighting the need of adopting a holistic approach that takes into account both immediate needs and future objectives.

In summary, the complete assessment of B.R. Ambedkar and Swami Vivekananda's socio-political concepts offers a comparative analysis of two major individuals in Indian history.

Ambedkar's emphasis on legal and legislative initiatives as a means to overcome social disparities and prejudice diverges from Vivekananda's primary focus on spiritual and cultural regeneration. Both approaches possess inherent strengths and shortcomings, so illuminating the complex nature of tackling numerous societal

concerns. The research highlights the need of embracing a holistic and all-encompassing strategy for social change, acknowledging the impact of diverse thinkers in moulding India's socio-political landscape.

### **Economic Ideas:**

The present study aims to conduct a comparative analysis of the economic thought of B.R. Ambedkar and Swami Vivekananda, two prominent personalities in Indian history, in order to explore their contrasting economic philosophies. This examination examines the divergent viewpoints of two people, emphasising their distinct ideals of economic progress, social advancement, and the empowerment of disadvantaged populations. B.R. Ambedkar and Swami Vivekananda emerged as prominent leaders within their respective historical periods, exerting significant influence on their contemporaries. Both individuals acknowledged the economic difficulties confronting India, although their methodologies and resolutions exhibited distinct philosophies that have had an enduring influence on the nation's economic dialogue.

The objective of this comparative research is to scrutinise the economic ideologies of B.R. Ambedkar and Swami Vivekananda, taking into account the historical circumstances that shaped their perspectives. Furthermore, the objective of this study is to reveal the underlying assumptions that influenced their economic reform recommendations. Ambedkar's economic thought was closely intertwined with his campaign for social justice and the rights of Dalits. The individual's comprehension of economics was grounded on the need to address past inequities, institutional bias, and the notable inequalities that exist within Indian society. The economic ideology of Swami Vivekananda was shaped by his spiritual and cultural convictions, placing significant emphasis on principles such as self-sufficiency, ethical conduct, and holistic development of both people and the country.

The economic ideologies espoused by Ambedkar and Vivekananda are shaped by their individual convictions and the socio-economic circumstances prevalent throughout their respective periods. Dr. B.R. Ambedkar, a prominent leader representing the Dalit community, espoused a range of policy measures including affirmative action, enhanced economic prospects, and reservations in order to ameliorate the conditions of disadvantaged groups and foster societal transformation. Vivekananda's emphasis on the cultivation of spiritual growth and the revitalization of cultural values prompted him to conceive of a society that is economically empowered, grounded in self-discipline, self-reliance, and ethical tenets.

The objective of this research is to conduct an analysis of the economic philosophies of B.R. Ambedkar and Swami Vivekananda, with a focus on their current relevance and the lessons they provide for India's economic growth, social fairness, and inclusive development. The objective of this research is to examine the economic viewpoints of these two visionaries and their potential consequences for India's economic future. This research undertakes a comparative examination of the economic ideologies espoused by B.R. Ambedkar and Swami Vivekananda, delving into the intricacies of their respective economic theories and analysing the probable ramifications of their views on India's socio-economic landscape.

B.R. Ambedkar, a renowned social reformer and significant contributor to the writing of India's Constitution, placed great emphasis on overcoming the historical disadvantages faced by disadvantaged people, particularly the Dalits, within his economic framework. The individual's economic philosophy was intricately linked with their dedication to the principles of social justice. Ambedkar's vision was centred on the eradication of caste-based discrimination and the promotion of social progress for underprivileged people via the implementation of affirmative action and reservations in domains such as education, employment, and political participation. The author stated that the attainment of economic empowerment played a pivotal role in the breakdown of the entrenched social stratification that had traditionally marginalised some sectors of the population. The economic suggestions prioritised the facilitation of equitable access to opportunities, the redistribution of land, and the enhancement of education for Dalits, with the aim of fostering their socio-economic progress.

The economic theory of Swami Vivekananda was shaped by his spiritual and cultural perspective. The individual conceptualised a societal structure that included both economic prosperity and spiritual enlightenment, so enabling it to actively contribute positively to the betterment of mankind. Vivekananda placed significant emphasis on the development of individual character and moral values as essential elements for attaining economic progress. The individual advocated for the cultivation of self-reliance, entrepreneurial endeavours, and pragmatic learning, while placing significant stress on the need of upholding moral principles and fostering spiritual growth in the quest for financial prosperity. Vivekananda's economic worldview underscored the need of maintaining a harmonious equilibrium between financial advancement and spiritual well-being. He saw a nation's riches as a means to facilitate social service and upliftment.

The objective of this research is to conduct an analysis and comparison of the economic philosophies espoused by Ambedkar and Vivekananda, with a focus on elucidating the nuanced distinctions between their respective viewpoints. Ambedkar's primary purpose was to redress historical inequities and foster inclusion via targeted economic measures, whereas Vivekananda sought to foster holistic development in both individuals and the country by merging material and spiritual endeavours.

The present study aims to assess the contemporary relevance of these economic ideologies. The concepts put out by Ambedkar continue to have a substantial impact on policies designed to tackle social disparities, as seen by the persistent inclusion of reservations for underprivileged populations within India's socio-economic framework. Vivekananda's emphasis on ethical economics and holistic development resonates with discussions pertaining to sustainable growth and responsible business practises.

In summary, this research offers a thorough examination of the economic ideologies of B.R. Ambedkar and

Swami Vivekananda, both esteemed intellectuals, by means of a comparative evaluation of their respective ideas. "This examination examines the impact of historical and philosophical circumstances on people's perspectives, providing insight into the ways in which these concepts have influenced India's economic trajectory." Moreover, it underscores their enduring significance in current discourse around economic fairness, progress, and personal welfare.

<b>ASPECT OF ECONOMIC THOUGHT</b>	<b>B.R. AMBEDKAR</b>	<b>SWAMI VIVEKANANDA</b>
<b>ECONOMIC EQUITY</b>	Emphasized the need for targeted policies and reservations to uplift marginalized communities, particularly Dalits. Advocated for land redistribution and access to education and employment opportunities for the oppressed.	Focused on individual character development and moral values as the foundation of economic progress. Believed in self-reliance and entrepreneurship as a means for all individuals to prosper.
<b>ROLE OF SPIRITUALITY</b>	Advocated for social justice and economic empowerment as a means to eradicate caste-based discrimination.	Stressed the importance of harmonizing material advancement with spiritual growth. Believed that wealth should serve society's higher spiritual ideals.
<b>SUSTAINABLE DEVELOPMENT</b>	Focused on addressing historical injustices through affirmative action and reservations.	Promoted the idea of holistic development, balancing economic progress with ethical conduct and spiritual values.
<b>APPROACH TO WEALTH</b>	Saw wealth redistribution as a tool for social justice and equality.	Viewed wealth as a means to an end, emphasizing its responsible and ethical acquisition and use.
<b>CONTEMPORARY RELEVANCE</b>	Ambedkar's ideas continue to shape policies aimed at addressing social inequities, particularly through reservations for marginalized communities.	Vivekananda's emphasis on ethical economics resonates in discussions about sustainable and responsible economic growth.

### **Focus on Social Equity:**

- **B.R. Ambedkar:** His economic thought was primarily rooted in addressing social inequities. Ambedkar believed that economic prosperity for marginalized communities, particularly Dalits, was essential to breaking the chains of caste-based discrimination. He championed affirmative action policies and reservations in education and employment as a means to uplift oppressed groups.
- **Swami Vivekananda:** While Vivekananda acknowledged the importance of social justice, his economic thought had a broader scope. He emphasized that individual character development and moral values were the foundation of economic progress. He did not advocate for specific policies like reservations but believed that empowering individuals through education and self-reliance would naturally lead to economic advancement for all.

### **Role of Spirituality:**

- **B.R. Ambedkar:** Ambedkar's economic ideas were grounded in addressing real-world injustices and improving the material conditions of marginalized communities. While he recognized the importance of spirituality, his primary focus was on tangible socio-economic changes.
- **Swami Vivekananda:** Vivekananda stressed the inseparable connection between economic prosperity and spiritual growth. He believed that wealth should serve higher spiritual ideals, and economic progress should not come at the cost of ethical or moral values. His economic thought emphasized finding the right balance between material advancement and spiritual well-being.

### **Sustainable Development:**

- B.R. Ambedkar: His economic ideas were often directed at redressing historical injustices and providing immediate relief to oppressed communities. Ambedkar's focus was on achieving economic equality through affirmative action.
- Swami Vivekananda: Vivekananda's economic philosophy had a more holistic perspective. He emphasized not only material prosperity but also the ethical and spiritual dimensions of development. His ideas continue to influence discussions about sustainable and responsible economic growth.

### **Approach to Wealth:**

- B.R. Ambedkar: Ambedkar saw wealth redistribution as a crucial tool for achieving social justice and equality. He advocated for policies that would address historical disadvantages by providing economic opportunities to marginalized communities.
- Swami Vivekananda: Vivekananda's view of wealth was that it should be acquired and used ethically and responsibly. He believed that wealth should not be an end in itself but a means to support society's higher spiritual and moral values.

### **Contemporary Relevance:**

- B.R. Ambedkar's economic ideas continue to shape policies aimed at addressing social inequities, particularly through reservations for marginalized communities. His emphasis on economic justice remains highly relevant in the context of affirmative action and social welfare programs.
  - Swami Vivekananda's emphasis on ethical economics, harmonizing material progress with spiritual growth, and responsible wealth acquisition resonates in contemporary discussions about sustainable development and corporate social responsibility. His teachings continue to inspire individuals and organizations to integrate ethical principles into economic practices.
- In conclusion, while both B.R. Ambedkar and Swami Vivekananda had distinct approaches to economic thought, their ideas reflect the complex interplay between economic prosperity, social justice, ethics, and spirituality. Their philosophies offer valuable insights for addressing contemporary challenges related to economic development and social equity.

## **CONCLUSION**

This research investigates the political, economic, and socio-cultural theories espoused by Swami Vivekananda and B.R. Ambedkar. The divergent viewpoints held by these prominent individuals are evident, but their significant contributions have had a profound influence on the trajectory of India's future.

Swami Vivekananda, a renowned spiritual leader, placed significant stress on the interconnectedness of many religious traditions and envisioned the establishment of a cohesive society that would be founded upon the spiritual enlightenment of people. "The individual's political philosophy centred on the revitalization of traditional Indian values as a strategy for attaining national rejuvenation." The individual advocated for the promotion of economic independence, the ethical acquisition of resources, and the harmonisation of material progress with spiritual development. The socio-cultural worldview he espoused placed great importance on the cultivation of character, education, and moral ideals as fundamental elements in the establishment of a wealthy and peaceful society.

In contrast, B.R. Ambedkar, a prominent figure in social reform and legal scholarship, sought to eliminate the prevalent issue of caste-based discrimination that plagued Indian culture. The core tenets of his political ideology were on the principles of constitutional democracy, social justice, and the adoption of affirmative action policies aimed at empowering historically oppressed groups. Ambedkar placed significant stress on the significance of economic justice and equality, with a special focus on the execution of programmes such as reservations. The individual's socio-cultural worldview aimed to confront and demolish oppressive societal structures, while advocating for inclusion and equality within society.

Swami Vivekananda's vision included the incorporation of spirituality and the harmonisation of traditional and contemporary components, whereas B.R. Ambedkar embraced a pragmatic stance grounded on legal and constitutional structures. Vivekananda's objective was to construct a society characterised by spiritual enlightenment, whereas Ambedkar sought to address past injustices via the use of legal systems.

The enduring impacts of these two visionaries persistently influence the present-day landscape of India. The principles put out by Swami Vivekananda have had a substantial influence on the discourse around responsible corporate citizenship, sustainable development, and the integration of spirituality into daily existence. The impact of B.R. Ambedkar may be seen in India's implementation of affirmative action measures, endeavours to attain social fairness, and the building of a constitutional democracy.

In summary, the examination of the political, economic, and socio-cultural philosophies of Swami Vivekananda and B.R. Ambedkar underscores the multifaceted intellectual legacy of India. The presence of varied perspectives has had a significant influence on the socio-political landscape of India, resulting in a lasting effect on the nation's advancement, cohesion, and commitment to achieving social equity. These



leaders, each with their own unique methodologies, persist in motivating and guiding the nation's endeavour towards a more equitable and intellectually advanced future. The present study aims to conduct a comparative analysis of the political, economic, and socio-cultural ideologies of Swami Vivekananda and B.R. Ambedkar. By examining their divergent viewpoints, this research seeks to shed light on their distinct contributions to the socio-political development of India. Vivekananda's spiritual and intellectual revelations engendered a collective sentiment of patriotism and roused the populace to recognise and harness their inherent capabilities. Ambedkar, with a profound understanding of legal matters and a resolute commitment to the pursuit of social justice, sought to redress enduring patterns of discrimination and disadvantage.

Vivekananda's promotion of spiritual enlightenment and his prioritisation of religious harmony had a cohesive influence on India, a country distinguished by its heterogeneity and multiculturalism. The concepts of character development, education, and self-sufficiency that he promoted remain relevant in modern times, attracting those who want to combine material progress with moral and ethical values.

Dr. B.R. Ambedkar's steadfast dedication to the pursuit of social justice and his substantial involvement in the formulation of India's constitution have been instrumental in fostering empowerment among underprivileged people. The focal point of his economic ideology, specifically his focus on reserves, was to foster egalitarianism among historically disadvantaged communities.

Both of these prominent individuals continue to have a significant influence on the ongoing national dialogue in India. Vivekananda's teachings serve as a source of inspiration for people and enterprises, urging them to place social responsibility at the forefront, embrace ethical business practises, and integrate spirituality into their everyday existence. The enduring impact of Ambedkar is seen in the implementation of legislation aimed at addressing caste-based discrimination and fostering equitable representation for underprivileged people in the realms of education and employment.

The examination and comparison of these two significant people in Indian intellectual discourse elucidate the complex and multifaceted characteristics of India's socio-political milieu. The significance of incorporating spiritual principles and social justice to cultivate a society that is inclusive, egalitarian, and enlightened is underscored. Both Swami Vivekananda and B.R. Ambedkar played significant roles in advancing India's development, fostering national cohesion, and promoting social equity, despite their divergent methodologies. "The legacies left by these individuals act as lasting reservoirs of wisdom and inspiration for subsequent generations."

### References:

- The Complete Works, Advaita Ashrama, Calcutta – 14.
  - Vol. I, 1965.
  - Vol. II, 1963.
  - Vol. III, 1964.
  - Vol. IV, 1966.
  - Vol. V, 1964.
  - Vol. VI, 1963.
  - Vol. VII, 1964.
  - Vol. VIII, 1970.
- Caste, Culture and Socialism Advaita Ashrama, Calcutta, 1970.
- Inspired Talks, Sri Ramakrishna Math, Mylapore, Madras
- Lectures from Colombo to Almora, Advaita Ashrama, Calcutta.
- Letters of Swami Vivekananda, Advaita Ashrama, Calcutta, 1970
- Our Women, Advaita Ashrama, Calcutta-14, 1961.
- Selections from Swami Vivekananda, Advaita Ashrama,
- Teachings of Swami Vivekananda, Advaita Ashrama, Calcutta-14 1964.
- Ambedkar, B.R: Caste in India : Their Mechanism Genesis and Development, Paper read by Ambedkar before the Anthropology Seminar of Dr. A.A. Goldenweizer, the Columbia University, New York, U.S.A. on 9th 1916, Dr. Babasaheb Ambedkar Writing and Speeches, Vol-1, compiled by Vasant Moon, Education Department, Government of Maharashtra, 1979.
- Ambedkar, B.R. · Annihilation of Caste with a Reply to Mahatma Gandhi, Speech Prepared by B.R Ambedkar for the 1936 Annual Conference of the Jat-Pat-Todak Mandai of Lahore, Dr. Babasaheb Ambedkar Writings and Speeches Vol 1, compiled by Vasant Moon, Education Department, Government of Maharashtra, 1979.
- Ambedkar, B. R: Mr. Russell and the Reconstruction of Society, 1918, Dr. Babasaheb Ambedkar Writings and Speeches. Vol.I, Education Department, Government of Maharashtra, 1979.
- Ambedkar, B. R.:Thought on Linguistic States, statement Submitted to the Linguistic Provinces Commission, First published in 1955. Dr. Babasaheb Ambedkar Writings and Speeches, Vol 1, compiled by Vasant Moon, Education Department, Government of Maharashtra, 1979.

- 
- Ambedkar, B.R: Ranade, Gandhi and Jinnah, Address delivered on the 101st Birthday Celebration of Mahadeo Govind Ranade held on the 18th January 1943 in the Gokhale Memorial Hall, Poona, Dr. Babasaheb Ambedkar Writings and Speeches, Vol. 1, compiled by Vasant Moon, Education Department, Government of Maharashtra, 1979.
  - Ambedkar, B. R: Small Holding in India and Their Remedies, Published in Journal of the Indian Economic Society, Vol. 1, 1918, Dr. Babasaheb Ambedkar Writings and Speeches, Vol-1, compiled by Vasant Moon, Education Department, Government of Maharashtra, 1979.