

Dr. B. R Ambedkar's and Social Justice – A Multiple Perspectives**Dr. Maheshkumar Ganwar**

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Abstract:

The concept of Dr. B. R Ambedkar's social Justice India has been put into service social justice programmes through its reservation policy which is in reality a difficult one from its very inception. Since ancient time, the Hindu social system based on caste has proclaimed a social order which was the main cause of injustice in Indian society. Ambedkar's contribution is now in a critical juncture to create the just and casteless society. He believed that the root of untouchability lies in the caste system and caste in the hands of the orthodox has been a powerful weapon for persecuting the reformers and for killing all reforms. He felt that no socio-political reform movement could be successful without the annihilation of caste. He required justice for untouchables as well as the weaker sections of the Indian society by making provision in this regard in the Constitution itself. Ambedkar's just society is based on three fundamental principles viz., Liberty, Equality, Fraternity providing equality and maintaining individual rights for every human being in society. But the present scenario shows us a gloomy picture of Ambedkar's idea of dealing with the weaker sections in the society. The ideas enshrined in our Constitution are not addressing the issue properly even after the 74 years of independence. The present paper would address the question that why did Ambedkar unlike Social Justice? This study would discuss on Ambedkar's perspective of Hindu social system and his social justice for women and Social Justice for Dalits.

Key Words: Social Discrimination, Inequality, Injustice, Democracy and Social Justice.

Introduction

Ambedkar's social and political philosophy is very tough job even though the researcher would like to make an attempt of his notion of social justice as a different perspective. Most of us only knew that Dr. B. R. Ambedkar was an architect of Indian Constitution and he also a great teacher, educationist, lawyer, economist, anthropologist, sociologist, author, orator politician, trade union leader, preacher and above all social revolutionary. In India so many social reformers emerged to fight against injustice in favour of Dalit communities, however a few leader successfully communicated their own ideas to societies towards the welfare of depressed society. Particularly, Ambedkar worked for the Dalit rights, women rights, backward castes, minorities and working class people and struggled all his life for the minimum dignity of all human beings irrespective of caste or class.

The concepts of reservation and social justice that are getting little (if not all) of the constitution are repeating words. Ambedkar and social justice need to be properly defined in the present day, in the face of the onslaught on the basic aspirations of democracy as well as on Dalits and statues. Articles 1 to 4 of the Constitution of India provide for the fundamental rights of Indian nationals, the basic duties of Articles 1 to 1 (k) of Part I of the Constitution and certain State Decision Principles. These advocate social justice given to us by the Constitution. At the outset of the constitutional proposals, it was sought to provide social, economic and political justice to all citizens. Also, as citizens of India, we are all equal in liberty, commonality and fraternity. These are the basic elements of democracy.

The Concept of Social Justice

Buddha, Basava, Ambedkar and many other great personalities have come to define themselves in terms of social justice. He was the revolutionary Basavanna of the 7th century. Upholding Social Justice the fruits of development in the country need

to be secured by the majority. Milk, cream, kichadi, jaggery and butter are symbols of the upper classes and the whites, while the umbrella is the symbol of the lower classes, dalits and the poor. The social community needs a fair social justice system. Dr. T. R. Chandrasekhar's article titled "The Law of Multinationals and Social Justice." It is not possible to solve equality where the policies of the government are based on equality when society is at the root of an inequality. When there is inequality at the root, it should give more benefits to the forces". Social justice is not about charity but charity, it is the right of the powerful. It has to be acquired by people's conscious self.

Social justice is to provide justice to the socially, religiously and economically vulnerable classes, caste and communities. Giving opportunities to all who are deprived of opportunities. Social justice is an attempt to bring the blamed communities out of society into the main channel of exploitation. Our current governments are also developing many social programs. For example, reservation for government jobs and education for Scheduled Castes, Tribes, Backward Classes Minorities, Women Reservation, Land Reclamation Program, Special Childbirth for Women Workers, and Minimum Wages for Unorganized Sector Workers are not fully implemented. There is no benefit from such programs showing the sky in the palms.

Instead, social justice can be achieved through landless social programs, such as land-sharing for the landless, the creation of over-employment, support for agricultural productions, free education. Therefore, social justice, the Nobel Prize-winning economist Amartya Sen, says, "To overcome illiteracy, hunger, illness, inequality, food insecurity, and gender discrimination". According to Greek philosopher Aristotle, social justice means that the fruits of the nation's development must be more and more owed to the deprived and the poor.

The Need for Social Justice in India

Our country had a hierarchical, hierarchical, caste-based feudal system of governance. In the past, the Lord was the best. The kingship is endless. Many rulers of old times, Maharajas, vassals and later the British have ruled over us. Due to the hierarchical hierarchy, caste and caste system, exploits are

becoming more and more agile. Social justice is needed to correct this social order. Untouchables have a worse life than animals. For centuries, power and wealth have been the focus of the few. The Zamindari system and celibacy are the property of very few people. Indian society was transformed by the dismantling of the rights of women.

That is why India became the venue for the social struggle of the Ambedkarites. The social sculptor realizing the social exploitation of the scandal, Andebkar introduced the constitution in the constitution, such as empowerment, reservation in education and employment, and equal pay for women and men.

Political representation is a key to political representation of Scheduled Castes, Scheduled Tribes, Backward Classes and Minorities who have suffered from religious, social and economic persecution for centuries. Ambedkar says, "The Romans had their slaves, the British had their own slaves. The Americans were negroes, the Germans were European slaves. Hindus are similarly untouchable. No one else has suffered their most severe losses. Slavery fell, feudalism and life-styles passed away. The age of enemies is over. Social justice is not just exploiting the untouchables, but denying them all opportunities for advancement. Reservation is the heart of social justice.

Ambedkar and Social Justice

He succeeded in creating a dialogue in the face of countless problems and pains in the constitution. Through the struggles of conservatives, extremists, direct, indirect discouragement, and opposition, the constitutional social structure was drawn. Ambedkar himself was an untouchable who grew up suffering the untouchability.

As a child, neighbors felt the pain of being in school. He graduated from abroad with a high degree of fame and a high ranking job as Secretary of the Army for the Baroda Statesmen. With many such pains, Baba Sahebaruttaram resigned from his post as secretary and took up a teaching career at Mumbai's Siden Hamkalage. He began his higher studies at the University of London and gained a deeper understanding of social justice. Ambedkar's influence was influenced by the practice of reservation for the backward classes of the Sahumarajas of Kolhapur. Under Narayanachandavarkar's presidency, the dalit

consciousness in the politics of Maharashtra awakened Dalits to be represented on the basis of population.

He was politically active by the time he made his reservation in government appointments for Dalit peoples. Realizing that it is not a path to social justice. Ambedkar's view was that the real revolution needed was for the afflicted class to realize the principles of social revolution and develop a new self-consciousness. He argued that Dalits should struggle for social justice, take up leadership, and choose their own path. For their support, Dalits should not accept the leadership of the upper classes, but should embrace the movement and fight for independence. As Ambedkar himself says, "Mahatma raises the scourge, he does not raise the people, he does not raise the living standard". For example, Dalits had no equal status, Dalits were not entitled to land, and water from the well could not go to the temples of the town. He became the first to theorize the concepts of social justice in the form of a longitudinal study of the deep widths of such a caste system.

Social Justice for Dalits

Dalits should be given political, economic and social upliftment and equality. To educate Dalits. The basic principles of education, organization and struggle for Dalits to live independently. Untouchability has been in force in India since the turn of the century AD. This pandemic of untouchability must be eliminated. Dalits have no social justice, they are denied human rights in India,"he said in front of the voting reform committee of the Rasout Borough presidency.

Social Justice for Women

Developing women means making community progress. To give women equal status as men. Women are through education, he said, to be the breakthrough of the Dalit community. Educate your children and make them a target. Those who do not want to get married get married and have more children. Children should have a good life. Every woman who wants to get married should have the same rights as her husband's friend.

Social Justice for Farmers and Mercenaries

Allotment of five acres of land to landless farmers, laborers and Dalits to acquire land from the land. Agitated against the Zamindar system. Tired of

labor, he tried to implement new pro-farming measures. The Zamindari system was brutal and demanded that it be abolished. Together, Ambedkar was a pioneer of social justice and fought for economic equality, social equality. He sought to secure social justice without giving rise to rashness. Women, Dalits, mercenaries, the poor, the backward, the minority all came together to enlighten the humanitarian values of mankind. Through many struggles and movements, social justice was brought to the fore.

Conclusion

This study concludes that Ambedkar's thoughts, the Indian Constitution guarantees equal rights to all, based on social justice and human dignity. Social justice Based on equal rights and human self-respect throughout legal construction. As the result of his thought, Indian Constitution grants equal right to all. He was first person to demand separate electorates and reservation system in favour of Dalit in round table conference hence three round table conferences failed. Ambedkar realized that affirmative action is only way to improvement of Dalit communities which safeguards through legal institutions. Ambedkar did not encourage the aspiration of caste system within India and caste system generates inhuman practice among the communities. Ambedkar believed that economically Dalit are very poor which they are lack access to Political, Social and Economic Power. Ambedkar's ideas are supported on sustainable development of Dalit through legal and constitutional provisions and also by organizing them for fighting for fundamental rights. The impact of Ambedkar's philosophy has been so high that, he has been worshiped every day along with Lord Buddha by the millions of people in India. Nobody, perhaps, in the world has achieved such 'godly reverence' amongst his contemporary fellow leaders.

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