

B.R.Ambedkar and Social Justice a Study

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Abstract

B.R.Ambedkar concept of social Justice stands for the liberty equality and social justice of all human beings. He stood for a social system which is based on right relations between man and man in all spheres of life. The humanoid problems that Indian society faced from ancient time down to social justice which was not only very controversial among the deforms in the one hand but also many historians justice statesman social reformers to be replaced by social justice respect the term social Justice is a foreign term to Indian society and concept of social justice. There before the present dissertation is a humble attempt to present what social justice was meant according to B.R.Ambedkar what were the perspectives of the social in justice prevalent in the Indian society. What were the necessities to take him the concept of social justice in an urgent manner in the beginning of the 20th century finally how a propagated social justice in Indian society? These are all some of the problems explained and highlighted so that the comprehensive addition contribution towards the social justice has been done. Although the present dissertation is about .B.R.Ambedkar and Social justice it would be better to know any other scholarly work have been done on this or a similar them, so that the present attempt may be improved in the light of those study,

INTRODUCTION

B.R.Ambedkar the chief architect of Indian constitution B.R.Ambedkar was goal of his writings and speeches development social, economic and polity history of India and have Indian society and polity he being a social thinker his ideas on social and politico religious and economic problem such as caste, evil of rigid caste system in Indian society.

B.R.Ambedkar acquired deep knowledge in every field of human activity to become a founder of his own independent ideology. He was trained as a social scientist, social progress and social stability depended on equity as per his beliefs stability is necessary but not at the coat of change where cast of social justice. B.R.Ambedkar and social justice works under rile as constitution maker, Hindu caste system social order and evil effects of rigid caste system B.R.Ambedkar as a messiah of suppressed inanity.

B.R. Ambedkar and Hindu social order origin and development of the Hindu caste system are examined in the light of religion and history Hindu caste system is the very spite of social justice and comes in the way of the scheme and constitution equality, caste creed, religion, sex, and place of B.R.Ambedkar rigid, Hindu caste system and caste system and division of society on caste considerations, in the best relevant B.R.Ambedkar social ideology his best in the Indian society.

Ideas of Justice

The primary aim of a well-ordered society, of a State, is to establish and maintain justice within its borders. It is, however, not altogether easy to make clear the idea of Justice. It may be explained in certain terms which may lead us towards a better understanding of the general conception of Justice. Why do people prefer justice to injustice? Justice, while justice is related with wisdom, benevolence and virtue. Almost all the thinkers of the world have explained and eulogized justice in various ways. Let us, therefore, look into some of the ideas of justice in order to grasp the spirit of Social Justice.

To begin with Cicero, "Justice is an intrinsic good." The doctrine of Pythagoreans stressed that "every citizen should have his special place assigned to him in a just social order." To Plato, "Justice is the virtue of the soul. Justice is good, because it is indispensable. Justice is the attribute of an individual, but also of a whole city." One may agree with Plato, but hardly with his contemporary Thrasymachus, who defined justice as "an interest of the strong". It could be obtained even in the acts of injustice indjnolence if need be there.¹

Theories of Social Justice

The foregoing observations express the diverse facets of Justice. Among its multiple elements, the social one is very significant to all of us, because every kind of justice supplements the demand of social justice. The demand for social justice is not as modern as some people think of it. It has been in people's mind since the known history of mankind, because justice emanates from the nature of society, its mechanism and various regulations. Both ancient and medieval societies envisaged justice in their own ways. Let us, therefore, look into the age-long concepts of social justice as were prevalent in India and elsewhere

Constitution and Social Justice

The Preamble of the Constitution of India, since its inception on 26th January, 1950, has been invoking the spirit of India's people of all castes, creeds and communities to secure to all its citizens:

"Justice, social, economic and political;
Liberty of thought, expression, belief, faith and worship;
Equality of status and of opportunity; and promote among
them all Fraternity assuring the dignity of the individual and the
unity of the Nation;..."ⁱⁱ

Social Justice Defined

The term social justice was actually a foreign to India particularly drawn from United States of America, as he was related in the a was very much influenced by Americans during his study at Columbia University. He must have learnt what social justice was meant in America society, The third president of America, Thomas Jefferson who was hailed as the high priest of democracy, during his second election speech declared that he had participated in the presidential election with promised in his own words.

I have sworn upon the altar of God, to raise extent hostility against any form of tyranny over the mind of manⁱⁱⁱ.

B.R.Ambedkar on Social Justice

As earlier referred to, "Justice", for Ambedkar, "is simply another name for liberty, equality and fraternity." This forms the corner-stone of Ambedkar's concept of social justice. It upholds the dignity of human personality. As the chief architect of India's Constitution, he got it shaped clearly on the values of justice, liberty, equality, fraternity and dignity of man. These ideals of social justice denote brotherly relations of a citizen with every other citizen in our society; and it abhors caste-barriers between man and man; and demands respect for all citizens from everyone. The spirit of social justice here gives significant place to mutual regard and responsibility in social life. What does social democracy mean? It means a way of life which recognizes liberty, equality and fraternity as the principles of life. These principles of liberty, equality and fraternity are not to be treated as separate items in a trinity. They form a union of trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy,^{iv}

Protector of Justice and Rights

To all of us, the name of B.R.Ambedkar means a fighter for social justice as well as for human rights. B.R.Ambedkar had been a victim of injustice and inhuman treatment at the hands of religious diehards and Hindu fundamentalists. He himself realized the pain of being an untouchable and found that only social justice and human rights could make the downtrodden the respectable human beings in this country.^v

B.R.Ambedkar Term Justice:

The term "Justice" is very comprehensive and it is not easy to "define it. In words of Dias, "The concept of justice is too vast to be encompassed by one mind. It is not something which can be captured in a formula once and for all. Other scholars like Krishnamurthy opine that, "In spite of best efforts it has not been possible to clearly define justice." However, today justice is interpreted as a protector of legal rights. Social justice came into limelight during the French Revolution of 1789. It is generally explained in terms of liberty, equality and fraternity. Thus, "the notion of social justice postulates that if the question of merit deserves attention, the demand of the need of the oppressed cannot be ignored. The justification behind meeting the needs of oppressed is that they arise, out of deprivation and exploitation of the system"^{vi}

A Creator of Social Justice

The contribution of Dr.B.R. Ambedkar in Indian Democracy is not to be forgotten. As a Chairman of the Constitutional Committee he gave a shape to our country of a complete Sovereign Democratic Republic based on an adult franchise. Our Constitution is secular and socialist. With the provision of adult franchise many sections to eradicate unreliability have been added to the constitution. In the Constitution of free India all the citizens have been guaranteed social, political and economic equalities. Our leaders began to think about it from the time of struggle for freedom of the country.

Baba Saheb B.R.Ambedkar's name has written in golden letters in the history of India as a creator of social justice. This fact is doubtless. He was not only the man of age and builder of the Constitution but also the creator of social justice and betterment of the down-trodden. He was one of the few sons in the History of India that he can be said to be the gift of Indian Freedom Movement, If Mahatma Gandhi gave direction and lesson of morality then Baba Saheb gave shape to social aspect without exploitation. In true sense of the word, he gave democratic and anti caste aim. He spent his whole life for the betterment of the poor, exploited untouchables and

troubled classes.^{vii}

Constitutional Aspect—Equality and Social Justice

In the constitution of free India all the Indian Citizens have been guaranteed political and social equalities. At the same time, the liberty of free expression of thoughts, faith and religion. The builders of Constitution gave more importance to social justice than to economic and political justice. On Equality of opportunity with individual liberty were laid much emphasis. Under section 340 of Constitution 'Kaka Kalelkar Commission' was formed on 29th January 1953.^{viii} In our Constitution the part making responsible to Government for Parliamentary affairs has been taken from British Constitution. Milking the principles of equality and liberty as the base of religion. Caste, sex, special region and language there have been created no feelings of difference with any one.^{ix}

B.R.Ambedkar's Perception of Justice

The name of B.R. Ambedkar has become synonymous to justice. His name finds a very honored and prominent place in the pantheon of the most illustrious builders of modern India, His social background, bitter and heart-rendering experience in life, his relentless struggle against the caste—ridden Hindu society the impenetrable citadel of conservatism, reaction, inequality, injustice and exploitation—and his approach to men and affairs profoundly influenced his socio-political weltanschauung which centers round justice very prominently.

B.R. Ambedkar's Contribution to Social Justice

Every society from time immemorial has been making its best efforts to ensure happiness and each to its members by guaranteeing fulfillment of their needs, alleviating their sorrows and sufferings and protecting them from abuse and exploitation, by doing justice. Before making any attempt to understand social justice, it becomes essential to clarify the concept of justice per se. "The concept of social justice is best understood as forming one part of the broader concept of justice in general. To comprehend it properly, we should begin by looking at justice as a whole, and then attempt to mark off that division of justice which we call social justice." The term justice has a very vast canvass and it is very difficult to give a very precise but comprehensive definition. Social justice takes within its compass millions of people living a life of want and it destroys inequalities of race, sex, power, position, wealth and brings about equal distribution of social, political and material resources of the community. Simply defined, social justice is a balance between social rights and social control.' Dr. Ambedkar's concept of social justice stands for the liberty, equality and fraternity of all human beings. He stood for a social system which is based on right relations between man and man in all spheres of life. For the proper grasp of Dr. Ambedkar's concept of social justice, one has to go through his views about religion, particularly.^x

Every society from time immemorial has been making its best efforts to ensure happiness and each to its members by guaranteeing fulfillment of their needs, alleviating their sorrows and sufferings and protecting them from abuse and exploitation, i.e., by doing justice. Before making any attempt to understand social justice, it becomes essential to clarify the concept of justice division of justice which we call social justice.^{xi} In 1918 when the Southborough commission for franchise came to India to get witness from depressed class people Ambedkar also was interviewed by the commission. He expressed, idem end separate electorates and reserved seats for the depressed class in proportion to the population. I emphasize the social equality and social justice before the demand the home rule was much the birth right of the mahars as the a Brahmin. I stress the need for a marked change in the attitude of caste Hindus to implement social justice to all, particularly the depressed class peoples^{xii} A Constitution if it is out of touch with the people's life aims and aspirations, became rather empty if it falls below those aims, it drag the people down, it should be same thing higher to keep people's eye and minds up to a certain high mark- Jawaharlal Nehru. The author of the article insisted the scholarship of Ambedkar, that since.

India union constitution different type of state, deferent culture and different languages, the demands and expectation of the development constitution people might have been also very different, in this context therefore a has given more powers to the states under the state autonomy and any proposal of scheduled caste by the state must be taken under the directive principles cannot be questioned in an court of law, father for the joint sphere of activities Ambedkar also included in the concurrent list, so Ambedkar^{xiii} The social justice of Ambedkar is insisting justice to all and he had seen the Buddha drama as a religion of social justice in which he was successful. I cannot give a message, the out caste is a byproduct of the caste system. There will be outcast as long as there are caste Hindus nothing can emancipate out caste except, the destruction of caste system^{xiv}

Quest for social justice" has observed, A philosophy of constitutionalism revolved around Social Justice and change through perfects constitution means, He desired to create an equalitarian society through the process of constitution making. He dreamt of an India where there would be no discrimination between man and man no exploitation no unsociability an no degradation his initial strategy as long as the British were there, lay in demanding constitution rights and safe quads, including the controversial separate electorate for the depressed classed on communal lines. But with the advent of independence, B.R.Ambedkar approached the problem from the wider perspective of nationalism democracy, humanity and justice.^{xv} Therefore the present dissertation is a

humble attempt to present what social justice was meant according to Ambedkar? What were the perspectives of the social in justice prevalent in the Indian society? it would be better to know any other scholarly work have been done on this or a similar them, so that the present attempt may be improved in the light of those study.^{xvi}

CONCLUSION

What were the necessities to take him the concept of social justice in an urgent manner in the beginning of the 20th century finally how a propagated social justice in Indian society These are all some of the problems explained and highlighted so that the comprehensive addition contribution towards the social justice has been done. Although the present dissertation is about .B.R.Ambedkar and Social justice Ambedkar equality basically how are the Indian society and cultural dative it may be outset that social justice. All the people equality before law and administration constitution and developing public conscience are conditions for equality in society.

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