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DR B.R. AMBEDKAR'S IDEAS ON SOCIAL JUSTICE IN INDIAN CONTEXT: A STUDY

Political Science

Vootukuri Nagaraju M.A - Political Science Department Of Political Science Kakatiya University Warangal

ABSTRACT

Dr 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 dome on this or a similar them, so that the present attempt may be improved in the light of those study.

KEYWORDS

Discrimination, Inequality, injustice, Social Democracy and Social Justice.

INTRODUCTION

B.R.Ambedkar the chief architect of Indian constitution B.R.Am bedkar was goal of his writings and speeches development social, economic and political 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.

CONCEPT OF SOCIAL JUSTICE:

In the ancient Indian approach, justice was concerned with the performance of duties, not with the notion of rights. In ancient Indian tradition, there were two approaches 'Dandaniti' and 'Dharma', which were concerned with justice. 'Dandaniti' was very close to the modern notions of justice (law and punishment). It suggested the legal aspect of justice. Dharma was another name for the code of duties and justice was nothing but virtuous conduct with dharma. Thus, like Platonic justice, the Hindu tradition linked justice with performance of duties prescribed by dharma. The modern approaches to justice are broadly Liberal and Marxist approaches. The Liberal argument is that the individual's rights and liberty are necessary for a just society, while the Marxist approach relies upon equality for a just society. The latter believe that unless and until the existing inequalities in society are removed, society will not be just. The basic premises of justice are liberty, equality and rights.

The concept of social justice emerged out of a process of evolution of social norms, order, law and morality. It laid emphasis upon just action and created space for intervention in the society by enforcing rules and regulations based on the principles of social equality. The term 'social justice' consists of two words: one is social and the second is justice. The term 'social' is concerned with all human beings who live in society, while the term 'justice' is related to liberty, equality and rights. Thus, social justice is concerned with ensuring liberty, providing equality and maintaining individual rights for every human being in society. In other words, securing the highest possible development of the capabilities of all members of the society may be called social justice.

Dr B.R. AMBEDKAR'S STRUGGLE FOR SOCIAL JUSTICE:

Ambedkar belonged to the Mahar caste. The Mahars were treated as untouchables and were subjected to socio-economic discrimination in society. In such a society, not only did man hate man, but the caste Hindus kept themselves away from the shadows of the Harijans (Harijans (children of lord Hari/Vishnu) is a term popularized by Mohandas Gandhi for referring to Dalits, traditionally considered to be untouchables) and downtrodden. Their paths, residences, wells and temples were separate; even if one side had a great desire to talk, but the other side discarded them. The ways of keeping relations were strange. The downtrodden did not have the courage to come forth, raise their eyes and stand beside to talk to people of the higher castes. The doors of the temples, like the doors of schools, were not opened for them. These bad traditions were the gifts of the social structure and the caste system. It was in such a society that Ambedkar was born and brought up. However, fighting all odds, he attained higher education and soon after completing his studies, he launched himself politically, fighting for the rights of the depressed classes and against inequality practiced in the society. He was a crusader of social equality and justice. He never made any compromise with injustice, never cared for prestige and self-aggrandizement. He was an uncompromising rebel against social injustice and inequality. He worked relentlessly for the regeneration of humanity, for the well-being of mankind and for the transformation of man and society. He was a great social liberal. His vision was to produce a new social order based on the principles of justice, equality and fraternity. Thus, the idea of justice, equality, liberty and fraternity was the crux of his activities (Mallik, 2011).

Dr B.R. Ambedkar's name will be written in golden letters in the history of India as a champion of social justice. He was not only the main builder of the Constitution, but also the crusader of social justice for the betterment of the downtrodden. He spent his whole life for the betterment of the poor and exploited untouchables in the Indian society.

AMBEDKAR'S IDEAS ON SOCIAL JUSTICE:

A Just society is that society in which ascending sense of reverence and descending sense of contempt is dissolved into the creation of a compassionate society.

—Dr B.R. Ambedkar (NCERT, 2010, p. 63)

Justice is a very complex concept, as it has a number of sources and dimensions. It has been examined by different people from different viewpoints within the limits of the time, place and circumstances they lived in. Social justice is one of the dimensions of the concept of justice that stands for organization of society based on the principles of equality, liberty and fraternity. Its greater emphasis is on the principle of equality, both social and economic, and fraternity with a view to create such human social conditions that ensure free and fair development of all human beings. As such, the concept of social justice

sometimes require unequal or preferential treatment for certain sections of the population, which have been deprived of certain values for ages, with a view to bring them on an equal footing with other sections of the population. Ambedkar's concept of social justice stands for the liberty, equality and fraternity of all human beings. He stood for a social system that is based on right relations between man and man in all spheres of his life. As a rationalist and humanist, he did not approve of any type of hypocrisy, injustice and exploitation of man by man in the name of religion. He stood for a religion that is based on universal principles of morality and is applicable to all times, to all countries and to all races. It must be in accord with reason and must be based on the basic tenets of liberty, equality and fraternity. He considered the caste system as the greatest evil of Hindu religion. The Varna system according to him is the root cause of all inequality and is also the parent of the caste system and untouchability. Ambedkar stood for a social system in which man's status is based on his merit and achievements and where no one is noble or untouchable because of his/her birth. He advocated the policy of preferential treatment for the socially oppressed and economically exploited people of the country. The Constitution of India, which was drafted under his chairmanship, contains a number of provisions that enjoins the state to secure to all its citizens, justice, social, economic and political, along with liberty, equality and fraternity. It also contains a number of provisions that guarantee a preferential treatment to the downtrodden people in various sectors. Article 17 of the Indian Constitution declares untouchability as abolished. Ambedkar, in his speech before the Constituent Assembly for the passage of the Constitution, said 'I have completed my work; I wish there should be a sunrise even tomorrow. The new Bharat has got political freedom, but it is yet to raise the sun of social and economic liberty.'

CONCLUSION:

Resting on Ambedkar's thoughts, the Indian Constitution guarantees equal rights to all, based on social justice and human dignity. It is observed, however, that Ambedkar's ideas of social justice could not be realized in a proper manner over the years. As such, his concept of justice will have to be propagated by institutions through civil society. Ambedkar was concerned about the overall development of the vulnerable sections of the Indian society and he chose to demolish existing caste discrimination by enacting the Constitution. Therefore, Ambedkar's ideas of social justice remain relevant in contemporary Indian society in promoting constitutional and legal methods for upholding the rights and dignity of the vulnerable sections.

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