



Research Paper

## Dr. Ambedkar's Theory of Social Justice

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**ABSTRACT:** Dr B R Ambedkar is not only a Dalit leader or, a Constitution maker but also a nation builder, a human rights champion, and 'Global Icon'. This acceptance of Babasaheb Ambedkar by the masses in general and global community in particular has forced the mainstream academia and intelligentsia in India to include Ambedkar nominally or nationally in the curriculum of social sciences, although, he is not taught in curriculum at different levels of education — primary, secondary and higher education. The irony is that even if he is taught, no questions are asked on him in the examination and if a question is asked it is asked in optional. This whole attitude towards an icon of erstwhile-marginalized community proves the point of the reductionism and blackout of the icon. Not going into details of his larger ideas and role of Dr. Ambedkar's leadership this paper is a humble effort to understand and analyze how Babasaheb Ambedkar conceptualized the principles of social justice. However, before we analyze his ideas of social justice let us look at the concept of social justice as propounded by the different social scientists. Based on the principles enshrined in the scientific definition of Social justice we will evolve a 'purposive' definition of social justice with principles as envisaged by Babasaheb Ambedkar.

**Keywords:** Ambedkar, Social Justice, Reservations.

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### I. INTRODUCTION

#### DR. AMBEDKAR'S PHILOSOPHY

Dr. B. R. Ambedkar is one of the most eminent intellectual figures of modern India. He was a true socialist. In his book State and Minorities he wrote industries, which are basic and key industries, shall be owned and run by the state, insurance shall be the monopoly of the state, agriculture shall be a state industry. He advocated "the land shall be let out to villagers without distinction of caste or creed and in such manner that there will be no land lord, no tenant and no landless laborers". In view of the social and political in justice, he said, "How it could be possible for any future Govt. which believes in doing justice socially, economically and politically, unless economy is a socialistic economy". Ambedkar's opinion on labour that labour must have equality as well as liberty and a constitution which balances both can be the only ideal constitution from the point of labour. In other words, "the economic structure of the society which would serve the interest of labour best is socialism". He was opposed to both capitalism and communism; through his speeches and writings, he pleaded for the establishment of "state socialism" through parliamentary democracy.

Dr. B.R. Ambedkar was an extensive modern philosopher. He did not confine to any single school in his philosophical approach. We can find out multi schools in his idea, thought, vision, practice and implementation. His philosophy is not narrow based, it is a broad based. The ultimate goal of his philosophy is justice for humankind. Philosophy explains "The nature of the universe and man's position and prospects in it". According to Dr. Ambedkar "Philosophy is nothing but a standard to measure the conduct of man". He also took philosophy as "human experience", which studies and explains the world-process and the world ground with regard to man. He said "philosophy is an analysis and interpretation of the experience in question in its bearing upon our view of man and the world in which he lives. Dr. B.R. Ambedkar was a great idealistic. Patience and forbearance were rare principles of his philosophy. He treated every human being kindly, his

speech was kindly and his heart was full of love and compassion for the masses. The main aim of idealism is to attain Sumum Bonum i.e., highest good or truth: Dr. Ambedkar took more than twenty years to investigate the truth. Finally he satisfied himself fully that the Dhamma was a right path: Dr. Ambedkar was a vivid Rationalist. He believed philosophy and education would generate rational thought. His rationalism was basis of Reason and he raised so many questions i.e., what, where, how, when and why against the existence of God (Krishna and Rama) and social evils (Caste & Varna). He exhorted the people to know about the human life rather than the existence of god and Atma. His rational thought always denied the dogmas. He accepted reality is found in the series of questioning, unlike belief: Rationalism in Ambedkar has been an expression of great confidence in human reason. Rationalism is one of the early results of his independent thinking, which brings him very near to naturalism. Reason will help experience. Dr. Ambedkar had high confidence on human reason, which helps man come out from darkness to enlightenment.

India has been implementing social justice programmes through its reservation policy which is in reality a problematic 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. All human beings are equal by birth but few people constructed caste system based on occupations which contributed to the evil practice of untouchability. Certain sections of society whom we call dalits were denied access to the natural resources and denied right to livelihood, this practice excluded them from the mainstream political participation which further added to vulnerability. Later, Ambedkar the great social reformer had addressed these issues in a different way during the independence movement period and thereafter Ambedkar's leadership provided a fresh path for over all development of scheduled castes and his whole life was a constant struggle against injustice in society. He addressed the problem of untouchability and came out with concrete proposals for the removal of untouchability and the upliftment of the marginalized and the excluded. 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 wanted justice for untouchables as well as the weaker sections of the society by making provision in this regard in the Constitution itself. Ambedkar's just society is based on three fundamental principles viz., Liberty, Equality and Fraternity. 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 64 years of independence. The present paper would address the question that why did Ambedkar unlike Hindu religion? This study would discuss on Ambedkar's perspective of Hindu social system and his notion of social justice.

## **II. CONCLUSION**

This study concludes that Ambedkar's notion of social justice is based on equal rights and human dignity through legal framework. 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 dalits are very poor which they are lack access to political, social and economic power. Ambedkar's ideas are supported on sustainable development of dalits through legal and constitutional provisions and also by organizing them for fighting for fundamental rights. These are banned by upper community in India and crime increased against. The execution body will be strengthening by the state through social democracy. Moreover, his socio-economic and political notion has accepted by everyone to address contemporary socio-political issues. Ambedkar did consider dalits representation into mainstream political arena which generates dalit movement in various Indian states for freedom and justice. He also believed that law is an important powerful weapon to fight against discrimination. Study observed that Ambedkar's notion of social justice could not achieve as a proper manner and his concept of justice will be propagated by institutions through civil society. Dalit and non-dalit community shall come forward to understand of his idea. Ambedkar concerned about over all development of vulnerable section of the Indian society and demolished exerting castes discrimination by enacting constitution. Therefore, Ambedkar's notion of social justice is relevant in contemporary Indian society to accomplishing just society within framework of constitutional and legal methods. Dr. B.R. Ambedkar ideology i.e., equality and equity should provide all people without any Discrimination. All new babies should born, live and survive in Indian society without any fear and Discrimination, Dr. B.R. Ambedkar philosophy should imbibe in all personalities, particularly in students.

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