



Social Justice and Relevance of Ambedkarism Today

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ARTICLE DETAILS

Article History:

Received Date: 22/01/2019

Revised Date: 25/01/2019

Accepted Date: 25/01/2019

Published Online: 10/02/2019

Keywords

Social Justice

Social relations

Dr.B.R. Ambedkar

Indian Society

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ABSTRACT

Dr.B.R. Ambedkar was described as the Messiah of Social Justice. The term social justice under the constitution means equality-Equality in the eye of law- equal protection for all sections against exploitation by the rich and powerful and Equal opportunity for employment and equal representation for all positions and public offices irrespective of sex, race, religion, caste, color, and creed. It is also implying distributive of natural wealth and resources; however, constitution of India permits discrimination for the benefit of SCs, STs, and other backward class, which also includes women, who have suffered inferiority and inequality for the simple fact that they belong to disadvantaged groups or communities.

Dr. Ambedkar's Philosophy of social justice is mainly directed to meet the challenge of wrongly idealized Social relations, which created gradation of castes forming an ascending scale of reverence and descending scale of contempt. Ambedkarism, consisting of the message of Ambedkar through his political, Economic and Social ideology is more relevant today in India than ever before. His message was universal love, and whose dream was to see a united and powerful India having achieved political freedom, endeavouring to usher in economic freedom for its teeming millions, most of whom belongs to the weaker sections, destitute, depressed, suppressed, oppressed, women labour, Scheduled Caste, Scheduled Tribe and Other Backward Classes. Ambedkarism which consists of Ambedkar's social thought which is nothing but annihilation of caste and social democracy and political & economic thought which is nothing but his commitment of Justice, Equality, Parliamentary Democracy, constitutionalism should be understand in the lights of its relevance in the present-day conditions of Indian Society.

1. Introduction

Statesmen, Parliamentarians, Jurists, Academicians, Administrators, Journalists, and other intellectuals acknowledged Dr.B.R. Ambedkar as the father of the Philosophy of Social Justice in India. In due recognition of the yeomen services rendered by Dr.B.R. Ambedkar, for the cause of Social Justice, the Union Government of India celebrated the Birth Centenary of Dr.B.R. Ambedkar from 14th April 1990 to 14th April 1991, as the year of Social Justice. Since then the demand for Social Justice is the order of the day, in India. It is, therefore, said that this is the era of Social Justice. Conversely, it can also be said that the era of Social Justice is the era of Dr. Ambedkar. Social Justice implies absence of inequalities in all walks of life. It takes in its ambit a Social order, in which, Social Justice, economic and political, shall inform all the institutions of national life. Inequalities and discriminations, based on Race, Religion, Caste, Class or gender are derogatory to the principles of natural justice. Dr. B.R. Ambedkar's Philosophy of Social Justice is mainly directed to meet the challenge of wrongly idealized Social relations, which created gradation of castes forming an ascending scale of reverence and descending scale of contempt.

Meaning and Definition

Social justice being a multi-dimensional concept has been viewed by scholars of law, philosophy and political science differently. The term social justice is quite comprehensive. Social justice is a bundle of rights, it is balancing wheel between haves and have nots. It is a great social value in providing a stable society and in securing the unity of the country.

In general, Social justice may be defined as "the right of the weak, aged, destitute, poor, women, children and other under-privileged persons".

Ambedkarism, consisting of the message of Ambedkar through his political, Economic and Social ideology is more relevant today in India than ever before. His message was universal love, and whose dream was to see a united and powerful India having achieved political freedom, endeavouring to usher in economic freedom for its teeming

millions, most of whom belongs to the weaker sections, destitute, depressed, suppressed, oppressed, women labour, Scheduled Caste, Scheduled Tribe and Other Backward Classes. Dr.B.R. Ambedkar is a unique figure in the social history of India. He is a person achieved greatness mostly by his own abilities and efforts even though born among the untouchables, downtrodden, he rose to the position of a great scholar and Statesman, leader and liberator and the architect of the Indian constitution. Ambedkarism which consists of Ambedkar's social thought which is nothing but annihilation of caste and social democracy and political & economic thought which is nothing but his commitment of Justice, Equality, Parliamentary Democracy, constitutionalism should be understand in the lights of its relevance in the present-day conditions of Indian Society.

2. Dr. Ambedkar vision

Ambedkar is also one of the proponents of social justice in modern India. According to Ambedkar, the term "social justice" is based upon equality, liberty and fraternity of all human beings. The aim of social justice is to remove all kinds of inequalities based upon Caste, race, sex, power, Position, and wealth. The social justice brings equal distribution of the social, political and economic resources of the community.

Ambedkar was the chief architect of the Indian Constitution. He was fully aware of the pattern and problems of the Indian society. The aspirations of the different sections of the society and their conflicting interests. He tried to achieve social justice and social democracy in terms of one man-one value. He treated social justice as a true basis for patriotism and nationalism. Ambedkar did not accept the theories of social justice as propounded by the Varna system, the Aristotelian order, Plato's scheme, Gandhian servo day order and not even the proletarian socialism of Marx.

The contents of Ambedkar's concept of social justice included unity and equality of all human beings, equal worth of men and women, respect for the weak and the lowly, regard for human rights, benevolence, mutual love, sympathy, tolerance and charity towards fellow being. Humane treatment in all cases dignity of all citizens, abolition of Caste distinctions, education and property for all and good will and gentleness, He emphasized more on fraternity and emotional integration. His view on social justice was to remove man-made inequalities of all shades through law, morality and public conscience, he stood for justice for a sustainable society.

3. Methodology

The present study is conceptual survey with exploratory cum descriptive in nature. It is based on the analysis of secondary data. The secondary data is availed from various books journals, and internet.

4. Social Aspects of Ambedkarism and its relevance Today

The Social aspect of Ambedkarism was molded by Ambedkar with his personal experience of being untouchable in early life, and with the help of western education. This social thought ultimately leads him to emerge as the champion of oppressed. Because of his early sufferings due to the practice of untouchability, he determined to fight against the social evil which is ultimately abolished through Constitution of India in which drafting he made a significant role. Great reasons like Buddha, Phooey, Ranade, John Dewey and J.S. Mill influenced Ambedkar's Social thought.

3.1 Ambedkar's Social Philosophy as Reflected in Constitution of India

Apart from the difference between Gandhi and Ambedkar on the use of the word Harijan by Gandhi for untouchables and the means for eradicating untouchability and Hindu caste system. Ambedkar utilized the opportunity of becoming the Law minister in Jawaharlal Nehru Cabinet and the chairman of Drafting committee for realizing his dreams such as abolition of untouchability and inclusion of various measures in the constitution for the promotion of social justice.

The Directive Principles of State Policy and Fundamental Rights of the people reflected in his social philosophy. In order to provide solutions to the social problems in India, right to work must be included in Fundamental Rights Chapter immediately. Otherwise as Ambedkar himself warned those who suffer from economic inequality will

blow up the structure of political democracy. The bird's eye view of social philosophy of Ambedkar provides us the idea that he was a product of the history. For historical reasons, he opposed Gandhi and other National leaders during the National movement. But once it was evidence that India was getting independence, he came to the national fold and accepted the jobs of Law Minister and Chairman, drafting committee to make his ideology real. The impartial study of his social philosophy provides further the idea that all of his views may not be scientific and relevant today but most of his views are still thought provoking, and giving inspiration to the people of India for ever.

3.2 Political and Economic Aspects of Ambedkarism and its relevance Today

Ambedkar's Political and Economic thought has been essentially connected with the real issues of human life. His Political and Economic thought is an expression of his views of significant human affairs and is a sincere attempt to bridge the gap between practice and theory materialism the spiritualism and most of his thoughts and actions are as valid today as they were when he formulated them.

Ambedkar adopted the following principles in his practical thinking, recognition of the practical force of nationalism; crusade for social, economic and political freedom in terms of liberty, equality and fraternity dislike of any type of imperialism – political, social economic and religious. The commitment to constitutional methods as the only way of detestation of violence and a love of justice, peace and bias for democratic dynamism, humanism which seems man as the maker of civilization and is having a potentiality to rise on the basis of love and knowledge.

3.3. Dr.B.R. Ambedkar's philosophy of social justice is founded on the triple principles of liberty, equality and fraternity.

3.3.1 Liberty

Dr. B.R. Ambedkar's concept of liberty is very comprehensive so as to cover and include all the freedoms-freedom of speech, freedom of expression, freedom of assembly, freedom of association, freedom of movement, freedom of profession, freedom of religion. His ideal of liberty welcomes all that is conducive for the healthy growth of the individual but oppose all that stunts the development of human personality. Dr. B.R. Ambedkar's ideal of liberty directly or indirectly involves the principles of growth which he meant more freedoms, more self-directions, more outlets for creativeness, more opportunities for the joy of life and for more voluntary co-operation but not subservience to purposes not their own. His ideal of liberty lays emphasis on the pursuit of one's profession by his own choice to keep the body politic in due state of health. According to him, individual's choice may lead to greater efficiency in the working of socio-economic political machine. This arrangement allows a reasonable exercise of activity for independent enterprise small and large. This liberty is fruitful, if it is allowed to benefit by an effective and competent use of man's power.

Dr. B.R. Ambedkar gives much importance to religious freedom. According to him, "Every individual is free to choose his own religion. All men who adhere to a particular religion should have the right to form religious associations to propagate their creed and code of conduct on the basis of which they can lead their lives." Dr.B.R. Ambedkar, therefore, demands the state of guarantee the freedom of conscience, which includes the right to profess, the right to preach and right to convert within the limit's compatible with the public order and morality. According to Dr.B.R. Ambedkar, individual religious freedom is essential for the intellectual development of the individual and for the spiritual enlightenment of the society.

3.3.2 Equality

Dr. B.R. Ambedkar is virtually the worshipper of equality. Equality in social, economic and political spheres of life is the main theme of Dr. B.R. Ambedkar's philosophy of social justice. No, society with social conscience accepts inequalities on the mere ground that whatever was once settled is settled for all times. Such a concept is contrary to the law of progress that has been achieved in the course of history is entirely due to the recognition of the ethical doctrine that "whatever was wrongly settled was never settled and should therefore be re-settled. Dr. Ambedkar welcomes all the individuals to join common social life. The scheme of Ambedkar's philosophy of social justice calls forth associated living with equal rights and equal opportunities, which alone promote brotherhood assuring equality of status and dignity of the individual.

Dr. Ambedkar is the strong supporter of state socialism. The main purpose behind his concept of state socialism is to impose obligations on the state and to plan for the economic life of the people on the lines which lead to the highest point of productivity and to provide for equitable distribution of wealth. While advocating for state socialism, Dr. Ambedkar agree to retain the institution of private property. This is possible, According to Dr.B.R. Ambedkar, if the state exercises its control over the industrial undertakings. Socialism, according to Dr. Ambedkar is not a mere economic theory. It has social and moral basis and it built upon certain ideal of justice and a particular conception of the function of the society and state. Dr. Ambedkar, therefore exhorts that the economic structure of the state should be prescribed in its constitutional law.

3.3.3 Fraternity

Dr. Ambedkar gives much importance to fraternity. Fraternity according to Dr. B.R. Ambedkar, is a mode of associated living with equal rights and equal opportunities which alone promote brotherhood, assuring equality of status and dignity of the individual. Essentially it is an attitude of respect and severance towards fellow men. Dr. Ambedkar exhorted that liberty and equality are meaningful, if fraternity is not practiced, followed and maintained in the society. Dr. Ambedkar, therefore exhorts that liberty and equality should withstand the test of fraternity. Dr. Ambedkar insists that fraternity be ensured fallowed and maintained in all walks of life to achieve social justice in the society. Dr. Ambedkar condemns vehemently the caste based social structure in India. According to him, the recognition of the caste based social structure with its concomitants of distinctions, differences and discriminations divide the society as the privileged and unprivileged and high and low.

3.3.4 Social Justice in the context of Globalization

India is plural society, multi-ethnic, multi-religious and multi-linguistic for which democracy is most for balanced social and regional development. However, democracy cannot survive without social justice. Unfortunately, new economic policy or globalization is bereft of human face, where man is treated as commodity and a person has to compete for the bread and business equally on the "Darwinian socio-economic order" i.e. struggle for existence and survival of fittest. Whereas democracy thrives on the co-operative spirit so that strong and weak could survive and co-exist together like tall trees small bushes and grasses growing in the same socio-ecological plain. Therefore, before implementing the new economic reform policies, it was essential for the government to provide "social security net" i.e. full job opportunities, education and Medicare to weaker sections in general and Scheduled Castes/Scheduled Tribes in particular who constitute two-third of India's population. But government did not pay least attention on these important human problems.

Globalization in India means opening doors of our economy to the multinationals in the field of agriculture, industries, communication, transportation, electricity generation and distribution and also education etc. However, before opening the door of economy to the multinational companies, one should know the fact that these multinationals are not coming for charity in India but to make profit by utilizing our reserve resources, raw materials and treasury. They are not concerned with our environment, infrastructure development or to deliver social justice. These are not in their policies and programmers. Their programmers are to make exhaustive exploitation of natural resources on the cost of environment and make them and their country rich.

3.3.5 The Union of Trinity

Dr. B.R. Ambedkar declares that liberty, equality and fraternity are not to be taken as separate items of the trinity. On the other hand, they form the union of the trinity in the sense that one cannot be separated from the other. Liberty without equality produces the supremacy of the few. Equality without liberty kills the incentive and initiative of the individual. Liberty and equality without fraternity are not meaningful and they do not form the natural course of things. Dr.B.R. Ambedkar, therefore, demands that the triple principle of liberty, equality and fraternity should be followed and maintained conjunctively but not disjunctively. Dr. Ambedkar is, therefore, respected and regarded as the harbinger of new society in which the caste or class or discrimination has no place.

5. Conclusion

Ambedkar's way of thinking was characterized by Dr. Javav as social humanism, it contained the following principles- (a) Equality among human beings (b) Every human being as an end in himself (c) Right of every human being to social, economic, political and religious freedom (d) to maintain liberty, equality, fraternity and strive to secure redemption from oppression and exploitation of man by man, of class by class, and of nation. 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.

The fundamental meaning of this concept of "Social Justice" is to bring a just society. The main objective of this concept is to uplift the women, Scheduled Castes and Scheduled Tribes in the society and pull them to the main stream of the society. This concept also prevents unjust enrichment at the cost of the weaker sections.

So far as Dr. B.R. Ambedkar vision of 'Social Justice' is concerned, he is real earnest, sacrificed his whole life for the amelioration of the women, Scheduled Castes and Scheduled Tribes in the society. He strongly fought against the prevalent Caste system and Gender discrimination in the society and ventured to secure social justice to these sections of the society. His struggle for social justice could be visualized in the ideals and philosophy of the Indian Constitution.

Thus, the Constitutional ethos of the social revolution running through the 'preamble', fundamental Rights and the directive principles expressly emphasize the establishment of an egalitarian social order and based on human values of justice, Social, economic and political, equality of status and of opportunity and fraternity assuring human dignity. Thus Dr. Baba Saheb Ambedkar created a social revolution by awaking the women, Scheduled Castes and Scheduled Tribes and breaking all social values based on Hindu Social System.

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