

# Dr. B.R. Ambedkar's Social Justice Relevance of Modern Era

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## Abstract

Dr. Bhimrao Ramji Ambedkar, popularly known as Baba Saheb, was the chief architect of the Indian Constitution. A genuine emancipator of Dalits, a great national leader and patriot, a great author, a great educationist, a great political philosopher, a great religious guide and above he was great himself without any parallel among his contemporaries. Dr. B.R. Ambedkar, a crucial figure in India's social justice movement, championed the principles of equality, liberty, and fraternity for all, mainly for marginalized communities like Dalits.

## Introduction

Dr. B.R. Ambedkar is generally renowned as a champion of social justice, particularly in the context of India is a caste-based society. His concept of social justice centers on the principles of liberty, equality, and fraternity for all individuals, aiming to eradicate inequalities based on caste, race, sex, power, position, and wealth. Ambedkar's vision of social justice is deeply intertwined with the idea of a casteless society and ensuring equal distribution of social, political, and economic resources. Dr. B.R. Ambedkar's vision of social justice, centered on liberty, equality, and fraternity, remains highly relevant in the modern era. His work laid the foundation for a more inclusive and equitable society in India, and his principles continue to be vital for addressing ongoing social injustices and inequalities. Ambedkar ideas on social justice, particularly concerning caste-based discrimination, affirmative action, and the importance of education, are still relevant today.

Dr. Bhimrao Ramji Ambedkar, popularly known as Baba Saheb, was the chief architect of the Indian Constitution. A genuine emancipator of Dalits, a great national leader and patriot, a great author, a great educationist, a great political philosopher, a great religious guide and above he was great himself without any parallel among his contemporaries. Dr. B.R. Ambedkar, a crucial figure in India's social justice movement, championed the principles of equality, liberty, and fraternity for all, mainly for marginalized communities like Dalits. He assumed that social justice requires the elimination of inequalities based on caste, race, sex, power, position, and wealth, and the equitable allocation of social, political, and economic resources. Dr. B.R. Ambedkar advocated for a social system in which a man's rank is determined by his merit and achievements, and no one is noble or untouchable because of his birth. He argued for preferential treatment of the country's socially downtrodden and economically exploited population. His contributions were multifaceted, ranging from legal reforms to social activism

and political leadership. Dr Ambedkar played a pivotal role in drafting the Constitution of India, ensuring that principles of equality, justice, and rights were enshrined within its framework.

### **Childhood and Education**

Bhimrao Ramji Ambedkar was born on 14 April 1891 in the town and military cantonment of Mhow at Madhya Pradesh. Ambedkar's grand fathers had long served in the British East India Company's army, and his father was a member of the British Indian Army in the Mhow cantonment. Even though attending school, Ambedkar and other untouchable children were set aside apart and received little attention or support from teachers. They were not allowed to touch the water or the vessel that carried it. This task was generally completed for the young Ambedkar by the school peon, and if the peon was unavailable, he had to go without water; he later described the circumstance as "No peon, No water" in his works. In 1897, Ambedkar's family relocated to Mumbai, and he was the only untouchable student at Elphinstone High School. In 1906, at the age of roughly 15, he married Ramabai, a 9 year old girl. Ambedkar received a Baroda State Scholarship for postgraduate studies at Columbia University in New York City in 1913, when he was 22 years old. Ambedkar obtained his Ph.D. in economics from Columbia in 1927.

### **Views on Social Justice**

According to B. R. Ambedkar, social justice is a means to create an ideal or a just society. To him a just society is a casteless society, based on the principles of social justice and a combination of three components: liberty, equality and fraternity. Ambedkar's ideal society is based upon two fundamental principles. deal society is based upon two fundamental principles. The first is that the individual is an end in himself and that the aim and object of society is the growth of the individual and development of his personality. Society is not above the individual and if the individual has to subordinate himself to society, it is because such subordination is for his betterment and only to the extent necessary. The second essential is that the terms of associated life between members of society must be regarded by consideration founded on liberty, equality and fraternity

Dr.B.R. Ambedkar's vision of social justice promotes the **liberty, equality, and brotherhood** of all humans. As a rationalist and humanist, he condemned any form of hypocrisy, injustice, or exploitation of man by man in the guise of religion. He advocated for a religion founded on universal moral principles that may be applied to all times, places, and races. It must follow reason and be founded on the fundamental principles of liberty, equality, and fraternity. The origin of Caste in Indian society from the root of Hindu Religion. According to him, the varna system is the primary cause of all inequalities, as well as the source of caste and untouchability. Ambedkar advocated for a social system in which a man's rank is determined by his merit and achievements, and no one is noble or untouchable because of his or her birth.

He argued for preferential treatment of the country's disadvantaged and economically exploited citizens. The Indian Constitution, drafted under his supervision, has clauses ensuring justice, liberty, equality, and fraternity for all residents. It also includes many measures that ensure preferential treatment for the oppressed in a variety of industries. Article 17 of the Indian Constitution declares abolition of untouchability and its practice in any form is prohibited. In his speech to the Constituent Assembly for the approval of the Constitution, Ambedkar states that the new Bharat **has** got political freedom through

our Constitution. Subsequently, it focuses on Ambedkar's struggles and thoughts on social justice in the Indian context and it finally explores the importance of his mission for social justice in the present times.

### **Dr B.R. Ambedkar's hard work for Social Justice**

Social justice is an application of distributive justice to wealth, assets, privileges and advantages within a society or a state. The essence of justice is the attainment of common good for all. Social justice involves the creation of a just and fair social order and provides justice for every member of the community. Social justice involves removing inequalities in society and affording equal opportunities to all individuals in social, economic and political affairs of society. Indian society is divided into castes and communities, which create walls and barriers of exclusiveness within society on the basis of superiority and inferiority. Social justice in India is the product of social injustice of the caste system. Such social inequalities pose a serious threat not only to society but also to Indian democracy. Under the traditional Hindu caste hierarchy, backward communities and women have suffered for centuries because they were denied equality, education and other opportunities for advancement. Social justice in the context of Indian society provides benefits, facilities, concessions, privileges and special rights to those who were denied these for centuries. If opportunities are not given to develop their neglected talents there will remain social imbalance in Indian society. For B. R. Ambedkar, the concept of social justice stood for liberty, equality and fraternity for all human beings. He advocated a social system based on equalization in society among individuals in all spheres of life. Being trained as a social scientist, he acquired deep knowledge in every field of human activity to become a founder of his own independent ideology. He understood social, political, religious and economic problems as associated with caste and the position of women in Indian society. His ideology and beliefs are important for social progress and stability of the Indian society.

Dr.B.R.Ambedkar fought for equality through legal reforms, social movements, and education. He challenged the caste system, advocated for the rights of Dalits and championed the principles of liberty, equality, and fraternity in the Indian Constitution. He was a crusader for social justice. He dedicated his life to the pursuit of social justice and the empowerment of marginalised communities in India. His efforts for social justice were transformative and laid the foundation for the empowerment and emancipation of marginalised communities in India. His legacy continues to inspire movements for equality, social justice and human rights worldwide. 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.

Dr B.R. Ambedkar's thoughts on social justice were progressive. He did not believe in violence, he considered the press to be a powerful tool for social changes for justice and freedom. He published Mook Nayak, Janata and Samata magazines, but these magazines remained largely unsold maybe because of the progressive and unconventional thoughts expressed there in If there are prohibitions on the social evil of untouchability through the constitution then this credit goes to Dr.B.R. Ambedkar for a great extent. It is the result of Ambedkar's stable efforts that today there are members of parliament and the legislative assembly. He enshrined the principles of reservation for improvement of SCs/STs to enable them to progress educationally, economically and socially, by providing extra support to them in

the form of reservation and concessions to uplift them to the level of the advanced classes. It is clearly seen at present that many legal provisions have been made to give social justice to all classes. In this way, many schemes and programmes have been started for the all-round development of the country and a measure of development has been achieved through it.

At the same time, we cannot deny the fact that in the field of social justice, much remains to complain about. Social differences and untouchability have not been removed due to the difficult caste system and the blind faiths that have been continuing for centuries.

According to Ambedkar, real democracy was a social democracy and it is essential to realize that political democracy cannot succeed where there is no social and economic democracy. He pleaded the lization of economic and social democracy in India, for political democracy was unreal preceded by economic and social democracy.

## **Social Justice Relevance of Modern Era**

### **1. Caste Discrimination and Affirmative Action:**

Caste discrimination in India is a deep-rooted social hierarchy that has historically led to systemic inequality and prejudice against certain groups, particularly those considered to be at the bottom of the system, often referred to as Dalits. While the Indian Constitution prohibits discrimination based on caste and has implemented affirmative action policies, caste-based discrimination, segregation, violence, and inequality persist. Ambedkar dynamically fought against the caste system, which he viewed as a main source of social inequality. He advocated for policies like reservations in education and government jobs to uplift marginalized communities and ensure their representation.

### **2. Education as a instrument for Empowerment**

Ambedkar recognized education as a crucial instrument for social and economic upliftment, especially for marginalized groups. He championed access to education for all, regardless of caste or social background, and advocated for scholarships and other support systems. Education remains a vital tool for social mobility and empowerment, and Ambedkar's emphasis on equal access to quality education is still crucial in addressing educational disparities.

### **3. Equality and Fraternity**

Ambedkar's concept of social justice was rooted in the principles of equality and fraternity. He believed in the equal worth of all individuals and emphasized the importance of mutual respect, compassion, and social harmony. These principles are essential for building a just and inclusive society where everyone feels valued and respected.

### **4. Legal Reforms and Constitutionalism**

Ambedkar played a pivotal role in drafting the Indian Constitution, which enshrined fundamental rights and principles of social justice. He advocated for legal reforms to dismantle discriminatory practices and ensure equal rights for all citizens. The Constitution remains a powerful tool for promoting social justice and Ambedkar's legal expertise was instrumental in shaping its provisions related to equality and non-discrimination.

### **5. Social Justice Beyond India**

Whereas his work is particularly relevant to the Indian context. Ambedkar's vision of social justice resonates worldwide. His emphasis on equality, fraternity, and the fight against all forms of oppression makes his philosophy relevant to various social movements in universal.

## 6. Conversion to Buddhism

Buddhism, one of the world's major religions, has a rich history and continues to attract followers worldwide. Buddhism, with its core philosophy of equality and compassion, has played a significant role in challenging discrimination in India, particularly the caste system. While it didn't completely eradicate discrimination, its emphasis on universal brotherhood and the potential for enlightenment in all individuals, regardless of caste, offered an alternative to the hierarchical structure of Hinduism. This led many, including Dr. B.R. Ambedkar, to embrace Buddhism as a path towards social justice and equality. The aim of social justice is to remove inequalities based on sex, race, caste, power, position and wealth. Ambedkar required to bring about social justice to all Indian citizens. According to him, social justice was based upon liberty, equality and fraternity of all human beings. Social justice brings equal distribution of social, political and economic resources and rights to all individuals. Ambedkar dedicatedly struggled throughout his life against discrimination of untouchables and women. His ideals, philosophy and struggle for social justice are enshrined in the Indian Constitution. The Constitution clearly emphasizes the establishment of an egalitarian social order in the Preamble, Fundamental Rights and the Directive Principles of State Policy. These three sections of the Constitution are based on human values of justice: social, economic and political, equality of status and opportunity, and fraternity assuring human dignity. Thus, his main objective was to uplift women and weaker sections and bring them into the mainstream of society. Dr. B.R. Ambedkar's contributions to social justice remain greatly relevant in the modern era. His vision of a just, equitable, and inclusive society continues to inspire movements for social change and reminds us of the ongoing need to address social inequalities and discrimination.

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