

# Dr. B. R. Ambedkar Vision on Social Justice

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## Abstract

Seven decades have passed since independence and even today the people living on the border of the state or in the forests like *SheribhikanaTanda and GombegalluPadi* are still not getting the necessary basic amenities. The equal rights and freedoms that bring to the mainstream of society remain a distant dream for them. However, with proper statistics, social empowerment has progressed and to whom it has reached can be put on the path of clarity. Apart from forming the Balwant Rai Mehta and Ashoka Mehta Committees to study whether the community projects and facilities have reached the fringes of the society or the reasons for not reaching them, it is seen that till now no government has remained indifferent to such a heavy responsibility. Ambedkar's vision was that everyone should have socialequality, economic, political and educational empowerment in this society where many castes and classes live. Empowerment has many facets. The extent to which people have been empowered can be examined by measuring social, economic, political, educational, governance and media systems. These six elements are the most complex. These can be difficult to clearly draw and separate.

**Keywords:** Social, Economic, Political and Educational Equality, Justice and Empowerment.

## INTRODUCTION

No one is perfect in personal life. Although, Dr. B. R. Ambedkar faced many social obstacles in his personal life, he acquired immense knowledge in the literary world. His dedication and perfection in his work, empathy towards the underprivileged is a mirror of his personality. There are those who have grown up with his blunt advice and take it as an insult and shrug it off. These people who do not take this into their minds are the people who once again say that if they see such people, they are theirs. He is a social reformer who reads a lot in his spare time and thinks about the helpless and powerless. Not only that, they were the ones who took special interest in choosing the color of the dress and clothes they wore. All in all, he was a consummate personality with a creative life in all.

It was this feudal and priestly system that fueled the burning fire of its interests by implementing various traditions and practices and allowing social inequality, injustice, exploitation, oppression and violence. Here, a system arose where man was not seen as a human being, but was seen as inferior and disgusting. Dr. B. R. Ambedkar was born, bred, raised and enlightened in such a society of ugliness, egoism and inequality. He was a great humanist who worked for the dignified life of everyone without placing the burden of blame on anyone, even though he was subjected to a lot of injustice, inequality and exploitation from his birth to his death. They are the ones who light the lamp of awareness in a society full of evil practices through their life, writings, thoughts and struggles. His knowledge, ideas, contribution analysis and struggles in various fields can be studied in proper order to understand the real nature of Indian social system. Study and analysis of their lives, needs and struggles is necessary to unite and awaken the lower castes and backward castes even though this unequal and discriminatory society is

hidden and hidden. He suffered a lot throughout his life and worked hard in the Constituent Assembly for the welfare of the entire society. As the Chairman of the Constitution Drafting Committee, he succeeded in codifying the equal rights and freedoms of the common people and the conduct of the people and governments through his rationality and foresight. Ambedkar's vision was that an unequal society could be eradicated only by understanding his reform policies and measures and correcting the obstacles, inefficiencies and loopholes in their implementation.

### **Social system**

Indian society is a system in which people of different caste, religion, class, color, language, culture, history, lifestyle, dress, game, song, sport, occupation, profession, occupation, diet etc., live an organized life in a particular area with mutual respect and cooperation. Society is full of such diversity. This diversity has solidified its own existence, practices and influences over the centuries. This diversity came and created differences and inequalities among people, leading to upper-lower, untouchables, exploitation, injustice, jealousy, enmity, and social, economic and political distance and division among the people of the society. Dr. B. R. Ambedkar advocated Feudalism and priestly system are the main reason for this. Ambedkar's ideology is that 'social empowerment is the foundation' if the Dalit, exploited and backward castes are to get the democratic aspirations and opportunities of the constitution equally in the Indian society which is a mirage of equality, cooperation, harmony and tolerance.

Caste and class inequalities are alive and well in this hierarchical society of India. It is a sad fact that social empowerment is an elusive fruit in a zamindari, priestly and patriarchal society. But, in Dr. Ambedkar's view, social empowerment means that the aspirations contained in the Constitution and the rights, freedoms, opportunities and facilities granted by the Constitution should reach everyone, including the marginalized. In reality, social empowerment is a social environment in which one can experience without any barriers.

Despite the transition from imperialism to democracy, the caste system has not disappeared. In this hierarchical society the classes of guardians and servants exist. For centuries the ruling castes continue to rule. They have further strengthened the caste system and continued the legacy of caste-based exploitation in various forms. Laws like democracy, constitution, equal rights, social justice, decentralization etc. have been implemented but have not been successful in eradicating social gap. This is due to the indifference and neglect of vested interests. Although there are plans to give, it cannot be forgotten that the hand of giving is blunt. This supremacy has no color, no form, no sex, no country, no language, no religion. No matter where you look for it, Dr. Ambedkar can be known from his life and writings. Similarly, the rights and freedoms mentioned in the Constitution are in reality paper tigers for the masses.

### **Education system**

Educational opportunities arose during the colonial period. But social and religious norms made it difficult for education to reach the masses. After independence, the constitution gave right to education. Later it also enforced the right to compulsory education for 14-year-old children. Today, due to the constitutionally mandated right to education, educational opportunities are available to the majority of Dalits, exploited and backward classes. But there is a social and economic climate which makes this class stay away from education due to several reasons. Majority of the educated among them have chosen arts and are unemployed. Because education received by them has nothing to do with

employment, production and quality of life. The IITs and Vocational Training Institutes in India are not interested in modernizing the vocational skills of the children of the families who rely on clan crafts in rural areas. The reason is that education in India is a commercial commodity. Thus, science and technology education are for the rich. The total expenditure of the government on education is only 3% of the country's GDP. According to Ambedkar, education should be nationalized. An educational policy and system should be implemented which gives respect to the Dalits, exploited and backward classes without providing them with fake education, food, shelter, education, knowledge and health.

### **Economic system**

The imperial, priestly, feudal and patriarchal economic systems of ancient times have continued to this day. But they have changed their forms. The upper classes have controlled the means of resources, production and distribution at all levels, past and present. The governments that have come into existence in the country since independence have been superordinate governments. Government policies and plans are being formulated and implemented for the development of agricultural, industrial, commercial and business enterprises of the upper donors. Due to this, the upper class and the upper class expand their wide strength (*kadambabahu*) under the pretext of expanding the capital, production, market and expanding the modern facilities. As a result of this, rural areas of Scheduled Caste, Scheduled Tribe and Backward Classes have been hit hard. Due to this development, their labor and production skills are dying. Disturbed by this, they are migrating. Poverty, illiteracy, ignorance is growing in this majority class and they are being exploited. The industrial facilities, service sector, contacts and other development benefits that have come into effect today belong to this upper class. Government-owned industries, enterprises, institutions are rushing towards privatization under the guise of globalization and simplification. Today all sectors are dominated by upper caste and upper class. Thus, Scheduled Castes, Scheduled Tribes and Backward Castes remain largely invisible from the economic sphere. They have lost their traditional crafts and become laborers as an alternative to serfdom. Facilities and schemes need to be implemented to reduce the economic gap without further weakening the weaker sections. Percent of the nation's population. Adequate funds should be reserved in the budget for the welfare of clan crafts (*Kulkasubudars*) above 60.

### **Political system**

After the independence of India, all the (28) states in its union system have constitutional governance in accordance with the democratic and republican system. When the caste-wise statistics of the people's representatives who occupied political positions as MPs and MLAs in the elections held from 1955 to till date in all the states, in the last 14 elections to the Assembly, the percentage of seats other than reserved seats. 82% of the seats have been captured by upper castes who constitute 30% of the state's population. Some of them have been elected to the Assembly more than three times. 50% of Backward Classes for only 15% seats are available. Women, who constitute almost half of the state's population, have only one per cent. 5% women are selected here. Three-quarters of the women representatives are upper class women. Here the percent 35 percent backward and 45% of women are lost in politics. It is from this background that Dr. B. R. Ambedkar had demanded separate elections and voting system for Dalits and oppressed classes for reservation of legislative electoral seats in the British government. But the Poona Agreement did not allow for this. Even today, the attitudes of political parties have not changed to support Ambedkar's wishes. In the total population of India, Scheduled and backward classes, which

constitute 50 per cent and 35 per cent respectively, and women are under-represented in the central and state legislatures commensurate with their population. For this, Ambedkar advocated dedication as the main tool. Overall, politics here is moving towards centralization rather than decentralization.

### **Administration and Justice System**

Administration should be constitutional, efficient and transparent. Ambedkar's courage. Since India has adopted a parliamentary democratic form of government, there is no separation of powers here. A strong and extensive civil service functions to assist the three arms of government. This service which has to strive for the welfare of the society is working according to caste and class-based interests. We have already seen that the legislature and the executive are dominated by upper donors. Similarly, even in the administrative sector, before the implementation of the reservation policy, there was a single caste dominance. Later, other breeders competed with this caste. After the implementation of the reservation system, a favorable environment developed in the service sector. But in constitution and statutory bodies and commissions there is a growing trend of appointing or nominating superiors. Three-thirds of the judges appointed to the Supreme Court from 1950 to 2025 were superiors. Out of 52 Chief Justices one of the Chief Justices appointed to the Supreme Court belongs to a backward caste. So the figures make it clear that social empowerment is not moving in the right direction.

### **System of media**

In the hierarchical society of India, there has been a strong propaganda to complement the ideology of exploitation for several centuries. It is inculcating the debilitating elements of caste, religion, god, devil, karma, horoscope, worship, ritual among the majority of Scheduled Castes, Scheduled Tribes and Backward Races. In addition to this, the patriarchal family, caste, professions, educational institutions, textbooks, gurus, temples, priests, sermons have further tightened this system. Modern print, visual and electronic media nurture and nurture this visual culture. These are making the youth and children mentally weak. If we examine the historical background of the media, these tools of propaganda are in the hands of those who hold the power and shape the socio-economic rules. They are not fulfilling their responsibility in a democracy. Dissociating from the responsibility of democracy and social empowerment, they are promoting imaginary, controversial, passionate ideas and topics according to their interests. Dr. In Ambedkar's view social empowerment is impossible without nationalization of media.

### **Conclusion**

On analysis of the article as a whole, the ideas that all are equal and equal opportunities in democracy are not matured. Human resources development and educational institutions are not complementary to social empowerment. The dominant castes who have been the tormentors of the social system for generations have achieved control and power over the entire system. The majority is being subjected to social, economic and political exploitation in the name of caste, religion etc. The question of course is how this situation can contribute to social change and when will this exploitation stop? But Dr. Ambedkar said that there are opportunities for social empowerment through caste annihilation. This hierarchical society will become democratic when the superiors and the upper classes, who are responsible for the exploitation of the majority of the society, get out of their contradictions and misconceptions and cooperate for a harmonious life. Change is inevitable and the oppressed must unite

and strive for social empowerment through education, organization and struggles, said Dr. B. R. Ambedkar's vision.

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