

**AMBEDKARISM AND SOCIAL JUSTICE**

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One of the pillars of Indian democracy who played a pivotal role in shaping the Indian Constitution, Dr. Bhimrao Ramji Ambedkar is also known for his radical views on discrimination against the backward classes, particularly the untouchables, and the caste politics practiced by Hindus. Born an untouchable, he fought social discrimination at every step of his life. He was always vocal about his opposition to the treatment of not only Dalits, but also women and the disadvantaged. His path breaking ideas, most of which are relevant even today are reflected in this paper "Ambedkarism and Social Justice".

Keywords: *Equality, Fraternity, Untouchable, Architect etc.*

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The architect of the constitution of India has dreamt of India as a Society of Liberty, Equality, and Fraternity of all kinds. To make his dream reality, he studied almost all important constitutions of the world and took the best of them and gave us the constitution which is in vogue. Now doubt, we have to accept without any hesitation that development has been achieved to some extent and there is a lot to achieve! Let us hope that it would be achieved in the days to come. The concept of social justice, like bylaw, changes. It develops itself into increasingly fresh patterns and expands its frontiers and assumes new proportions. Social justice has implication in the

background of Indian civilization which is separated into Castes and Communities and they make walls and barriers of *je ne sais quoi* on the basis of dominance and poor standard. Such inequalities cause grave risk to Indian democracy.

The concept of social justice takes within its sweep the objective of removing inequalities and affording equal opportunities to all citizens in social, economic and political affairs. India, while passing through the process of development is in the quest for finding our ways for a better and just socio-economic order. The search for a new model of socio-economic order is the need of the hour. Recent



trends in Globalization, Urbanization, Mobilization of the poor in search of better life conditions and social justice movements compel us to think afresh. Social justice is an application of the concept of distributive justice to the wealth, assets, privileges and advantages that accumulate within a society or state because the essence of justice is the attainment of the common goods as distinguished from the goods of individuals even of the majority. There have been two major conceptions of social justice one embodying the nation of merit and desert, the other those of needs and equality. The initial start involves ending of transmissible constitutional rights and an open society in which people have the chance to put on show their desert. It is expressed in equality of opportunity and careers open to talents. The second conception implies that goods should be allocated according in each person's varied needs. As it aims to make people materially equal, it entails an idea of equality. The stuffing of Ambedkar's concept of social fair dealing incorporated harmony and egalitarianism of all human beings, equivalent worth of men and women, reverence for the feeble and the poor, respect for individual constitutional rights, kindness, reciprocated love, compassion, broad-mindedness, charity towards fellow being, Humane behaviour in all cases, dignity of all citizens, abolition of Caste distinctions, education and property for all and good will and gentleness. He underlined more on fraternity and touching integration. His hold is on social justice to remove man-made inequalities of all shades through law, morality and public conscience. He wished always justice for a sustainable society. Dr. Ambedkar viewed that the root cause of social injustice towards the Scheduled Castes and Scheduled Tribes and treatment given to them in Hindu society. He observed, Castes are enclosed units and it is their conspiracy with clear conscience that compels the ex-communicated to make them into a Caste. The logic of their obdurate circumstance is merciless and it is in obedience to its force that some unfortunate groups find themselves closed out with the result that now groups by a mechanical law are constantly being converted into Castes in a widening multiplicity.

DEVELOPMENT OF THE THEME

The development of the theme consists of two sides: The constitution, its implementation and the Results, both positive and negative.

POSITIVE NOTE

1. Cores of people have been recognized as voters who took part in electing the representatives of people to lead the government.
2. Certain people were given ration cards because of which they are able to eat at least once in a day.
3. Houses sites are allotted and houses are also built on them.
4. Though, to very few, agricultural land is also distributed, that's how they are upgraded from the status of Agricultural Labourers to the Farmers.
5. Large numbers of schools are opened, that's how education has been opened to all.
6. Employment has been given to the Reserved categories which has uplifted them to some extent economically, socially and culturally.
7. Political Representation has been enacted to protect the Self-Respect and Individually of the category mentioned above.
8. Banks have been nationalized to bring the financial resources to the needy people like Farmers, Un Employees, Enterprises, Industrialists and even to the Students.
9. Improvement has been brought in the basic amenities of the people.
10. Many Multipurpose projects have been built, as a result Agriculture and Industries have been improved and that's how employment has been generated.
11. Due to the Adult Franchise, the people of all sections of the society, especially those who are Socially and Educationally Backward, have come to the state of deciding who should lead them.

NEGATIVES:

1. Even though the constitution demands the Equal Distribution of resources, it is still far away from reality. Most of the resources are in the hands of the Rich.



2. Though the adult-franchise is implemented, in reality it is the Rich and those who are for Ages Socially and educationally advanced are controlling the voters. Especially those who are backward socially and educationally, whom they should elect as their representatives.
3. Though Acts like Land-Ceiling, Nationalization of Banks, Atrocities Act are made, they are not implemented in their spirit to bring out the social Justice in the country.
4. The provision of minimum amenities like: drinkingwater, food, clothing, shelter, education and employment, medicine and health, has become last in importance to the government.
5. law and order have become the safety custodians of rich and the people in Higher Positions of the Governement.
6. Misleading, cheating and mortgaging the voters have become the principle of the elected representatives.
7. Instead of bringing most of the labour in to the oraganized sector, with the liberalization of the labour laws, most of the labour of all kinds have been thrown mercilessly in to the unorganized sector. This situation mocks at the principle of social justice.
8. The adoption of liberalization, privatization and Globalization Policy people are thrown into a situation in which they are afraid of untoward incidents at any time, especially the farmers.
9. Farming has become hanging to the many especially to the Tenant-Farmers and small-Farmers.
10. Still women are treated as secondary human-beings and their participation in all walks of lofe has become just nominal.

CONCLUSION

The constitution has given us the rights, but we must have strength enough to get the right in execution, because might is right and not the right is might. The poor should be united and get education of all kinds. The intelligientia of the society should drive out the "Egocentric-attitude " towards other

theories of justice and it should be united to get the poor and needy enlightened and to make their participation in the administration active, strong, sincere and courageous. The intelligentsia should concentrate on the youth and see that they should not be victims of cheap tastes and should guide them, train them to become the leaders of the country. It is the youth which can bring things like social justice in the country, in doing all these things it is the Ambedkarism which should be the life-Blood of the enlightenment.

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