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## Reflections of Dr. B.R Ambedkar's Idea of Social Justice

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**Received:** 30 May 2022

**Accepted:** 17 August 2022

**Published:** 22 September 2022

**Abstract:** *Dr. B. R. Ambedkar is revered as a hero for his role in advancing equality. Bhimrao Ramji Ambedkar was an instrumental figure in the formation of our nation's constitution and was one of the principal authors of it. He made it illegal to discriminate against those who were considered to be of a lower caste or to be untouchable, and he worked toward establishing equality among the citizens of our nation. He stated that he had faith in a community that could support the ideals of friendship, equality, and fraternity. However, in the early days of our nation, a man who had done so much for our country had been subjected to numerous cruelties because of his caste. Dr. Bhimrao Babasaheb Ramji Ambedkar was a renegade who challenged the social order in which the contradiction of caste and class had been apparent for years. His egalitarian philosophy was "one man, one value," and it was based on the belief that everyone should be treated equally. Dr. Ambedkar worked hard to change the pre-existing social order based on caste and class, and he strove to plant the seed of social justice. He accomplished this by lobbying for a wide range of causes, including the plight of the caste system and untouchability, human rights, labour rights, women's rights, and, most crucially, Indian politics. Because he was born into a mahar family in the state of Maharashtra, he was subjected to the humiliations and discrimination that came with being an untouchable. According to B. R. Ambedkar, social justice is a method for constructing an ideal society or a society that is just. According to him, a just society is one that does not practise caste, is founded on the ideals of social justice, and incorporates all three of the following elements: liberty, equality, and fraternity. Ambedkar's vision for the perfect society is underpinned by a commitment to a pair of core values. The purpose of the study is to describe and analyse the concept of social justice that was conceived of by B.R. Ambedkar, who was the architect of the Indian constitution.*

**Keywords:** *Ambedkar, Social Justice, Social System, State socialism and Constitution*



## **1. INTRODUCTION**

In the year 1840, a Sicilian priest named Luigi Taparelli d'Azeglio was the first person to use the term "social justice." In the year 1848, Antonio Rosmini Serbati gave the concept notoriety in his work entitled *La Costituzione Civile Seconda la Giustizia Sociale*. Since John Rawls book, it has also attracted a considerable audience among philosophers and political theorists. It has been used as a pseudonym for distributive justice in the book *A Theory of Justice*.

The idea of social justice is a ground-breaking one that gives meaning and significance to life while also bringing vitality to the rule of law. When an Indian society strives to tackle the challenge of socio-economic disparity through its legislation and with the support of the rule of law, it is seeking to achieve economic justice without engaging in any kind of violent confrontation. The unrelenting pursuit of the principle of social justice is a precondition for the realisation of the welfare state concept. To put it another way, this is the relevance and weight that the idea of social justice carries in the modern-day setting of India.

The concept of a welfare state is based on the belief that the claims of social justice should be given primary and utmost importance. The idea of social justice is not one that should be dismissed as an absurd dogma. Its goal is to ensure that each and every person of the state is treated fairly. Therefore, democracy must not demonstrate an excessive amount of bravery by imposing legislative regulations and prohibitions that are unnecessary. In the same way, democracy must not demonstrate cowardice in its attack on the issue of inequality by refusing in the past to take the necessary and reasonable regulatory measures at all. In order to accomplish the goal of socioeconomic justice, it is necessary to make unceasing efforts to preserve human freedom and liberty while also submitting these concepts to fair regulation and control. In order to attain social justice, it is necessary to implement policies that are both reasonable and necessary. In a nutshell, this is the meaning behind the idea of social justice and the ramifications it carries. Citizens who are passionate about their individual freedom and liberty have a responsibility to cooperate with democracies that seek to regulate freedom and liberty in the interest of the common good. At the same time, however, these citizens must be able to fight back against the imposition of any restraints on individual freedom and liberty that are not rationally and reasonably required in the interest of the public good in a democratic manner. In light of the current challenging circumstances, the rule of law comes into effect, and judges are required to play their roles without fear or favour, unaffected by any considerations of dogma or isms. In addition, the rule of law must be upheld in the absence of any considerations of dogma or isms.

Typically, the concepts of social justice and economic justice fall under the umbrella term of "social justice." Despite the researcher's desire to examine Ambedkar's concept of social justice from a fresh perspective, it is extremely difficult to analyse Ambedkar's social and political philosophy due to its complexity. However, he was also a superb educator, educationist, lawyer, economist, anthropologist, sociologist, novelist, orator, politician, trade union leader, preacher,



and, most significantly, social revolutionary. Despite the fact that so many social reformers appeared in India to fight against injustice in favour of dalit groups, only a handful of Indian leaders were able to successfully convey their own beliefs to societies in the direction of the welfare of depressed societies. Ambedkar fought for the rights of Dalits, women, persons from backward castes, minorities, and working class individuals in particular. He battled his entire life for the minimum dignity that all human beings should have, regardless of caste or social standing.

### **Research Objective**

- To describe and analyse the idea or concept of social justice that B.R. Ambedkar developed, which is profoundly enhanced in the constitution; additionally, study reveals the principles of social justice that Ambedkar developed.

## **2. METHODOLOGY**

The current Study is both comprehensive and comprehensively looking backwards. This indicates that the research may be seen by the audience. The investigation is based on both required and voluntary sources of information. There was also some subjective study done. The investigation looked at data from optional sources such as books, online articles, paper articles, and international journals and periodicals. In addition to this, numerous people's points of view are incorporated into the study.

## **3. DISCUSSION AND RESULT**

### **3.1 AMBEDKAR'S PERCEPTIVE OF SOCIAL JUSTICE**

The role of the state is very important when it comes to making a fair society. India has been working toward social justice through its reservation policy, even though this policy has been full of problems ever since it was first put in place. The Hindu social system, which is based on caste, has been promoting an unfair social order since ancient times. The caste system, which was based on jobs and led to the cruel practise of "untouchability," was made by a small group of people, even though every person is born equal. Some people, called dalits, were not allowed to use the natural resources or find a way to live. Because of this practise, they were not allowed to take part in mainstream politics, which made them even more vulnerable. After that, their great social reformer Ambedkar dealt with these problems in a different way during the independence movement. Ambedkar's leadership then set scheduled castes on a new path for their overall growth and development. He spent his whole life fighting against wrongdoing in the world. He talked about the problem of "untouchability" and gave concrete ideas for getting rid of it and making the lives of people who are on the outside of society better. Ambedkar's work is now at a very important point in the process of making the world more fair and equal. He thought that the untouchable practise came from the caste system, and that caste had become a powerful tool in the hands of traditionalists to use against reformers and end all reform movements. He thought that any attempt to change society or politics would fail unless caste was first and foremost done away



with. He wanted untouchables and other people with less money and power to be able to get justice, so he put things in the Constitution that dealt with this problem. Ambedkar thought that a just society would be based on three basic ideas: freedom, equality, and brotherhood. On the other hand, the way things are now makes it hard to see how Ambedkar's idea of helping the weaker people in society might work in real life. Even though we've been independent for 64 years, the ideas in our Constitution still don't deal with the problem in the right way. Ambedkar overcame the injustices and humiliations he faced throughout his life to fight for a society where everyone is treated fairly in their social, economic, and political lives. His whole life is a source of ideas for the story of social justice that is still being told. Social justice is based on the ideas of freedom, equality, and brotherhood, which say that everyone who lives in a certain area should have the same opportunities.

### **3.2 AMBEDKAR'S REFLECTION ON HINDU SOCIAL SYSTEM VIS A VIS UNTOUCHABILITY**

Improving society in a fair and logical manner was the goal of Ambedkar. Thus, he felt that the caste system was unfair because of this, and thus opposed it. Brahmins, Kshatriyas, Vaishyas, and Shudhras, according to Ambedkar, comprise Hindu society. Caste was a term used to describe the grouping of these social strata, and it conferred various rights and privileges on its members. For him, a society built on equality and brotherhood could not exist with a caste system. The injustice he had experienced as a result of his caste led him to decide to donate his life in order to bring an end to the caste system.

For centuries, the position and occupation of a person were passed down from father to son in a system known as caste. All of the requirements for a fair social order were no longer met by the rise of caste. When castes and sub castes were established, a person's status and occupation were established at birth. The individual in question lacked the capacity to make their own decisions. People in Hinduism are less organised when their standing is dependent on where they were born. The Shudras bore the brunt of the injustice, since they were viewed as second-class citizens rather than human beings. They had to live in filthy conditions on the outside of villages since they couldn't access water, wells, or temples. Just hearing their speech or touching them was enough to make Hindus feel filthy and unclean. Ambedkar conducted his own investigation of the caste system. Caste, Shudras, and those who can't be touched are all targets in his three novels. He discovered the following. First, Varna placement was based on the value of the individual. However, as time went on, the four Varnas were known as castes, and their merit was supplanted by birth. The idea of graded inequalities established a framework for inter-caste relations.

According to Ambedkar, being unable to touch someone because of the caste system was a direct result of the system itself. One has to be eliminated before the other could be eliminated. Because untouchability is a part of the caste system, there is no way to separate them. As far as he was concerned, they went up and down together. The caste system, he argued, should be abolished,



and society should be restructured on the ideals of freedom, equality, and fraternity. Social justice can only be accomplished if this is done.

Laws were introduced to the Indian Constitution after Ambedkar led several movements and campaigned hard to eliminate the evil of untouchability. To be an untouchable was outlawed in India's constitution under Article 17. Because of this, no one can stop Dalits or Harijans from entering temples, streets, buses, and so on. Additional reservations are made available to certain people under Articles 15, 29, and 341 of the Indian constitution.

The state's endorsement of Ambedkar and socialism An Indian philosopher, Dr. Ambedkar, came up with the concept of state socialism. In 1946, he addressed the constituent assembly on behalf of the all-India schedule caste federation and delivered a speech titled "State and Minorities." His memorandum stated that in order to achieve social democracy, all privileges and privileges based on position, birth, caste or sub-caste should be removed. "State Socialism," as Ambedkar termed it, is premised on the idea that the government should possess agriculture and critical industries in order to address the needs of the poorest people. To him, it was important that state resources were maintained at a high level. Everyone, regardless of caste or creed, should be able to get their fair share of the common good. In his state socialism, he aims to eliminate the wide disparities between people and the savage caste system. Fairness is at the heart of state socialism's philosophy.

To him, men are different because of where they were born, how smart they are, what skills they have, who their parents are, and how they were raised, but they should all have equal opportunities to improve themselves.. State socialism's goal is not to abolish the state, but to eliminate capitalism's worst excesses. In Ambedkar's view, the only way to end exploitation and ensure the well-being of all citizens was through the establishment of a state. The government should own the tools of production. Dr. Ambedkar spoke at the round table meeting about social justice and the indictment of not only the caste system but of stratified classes of injustice everywhere. To empower the poor and the indigenous, he requested special seats in the legislature and public services. Because he realised that society wouldn't change even if the country was no longer under foreign rule, he decided to take these positive actions. As part of his efforts to advance women's rights and equality, he spearheaded a number of campaigns and legislation. It was via this legislation that the Devadasi system was abolished as well as women's rights in property ownership, education, and divorce (1951). "Labour Charter," which has been the foundation of worker rights in India since its independence, was also developed by him. He also pushed for workers to get paid time off, help with child care, better health and sanitation, and social security. Consequently, if you want a state-controlled society built on freedom, equality, morality, and fraternity, you must apply all types of equality to all social, economic and political domains.



#### **4. CONCLUSION**

According to the results of the research, Dr. Ambedkar's theory of social justice is predicated on the principle that every individual, regardless of caste, should be accorded freedom and respect. Because he worked nonstop, the Dalit people were no longer subjected to such severe treatment. This was a direct result of his efforts. Even though the constitution protects the rights of the downtrodden and even though revolutionaries gave their lives for equality, those who are oppressed still face discrimination on a daily basis, although perhaps not to the same extent as in the past. This is due, in part, to the members of the "upper caste" not having sufficient information on the subject. The upper caste is not accorded any special privileges or a greater sense of authority as a result of the Varna system, despite the fact that varied persons belong to different classes and are responsible for a variety of tasks. As a consequence of this, the caste system was successful in doing nothing more than upsetting the established order of society. There is still a long way to go before social justice can be realised in India. India still has a ways to go before it can make the claim that it is one of the countries with the most people in the world.

#### **Acknowledgement**

I would want to offer my sincere gratitude to each and every one of you for helping me finish my thesis. I owe a huge debt of appreciation to everyone whose ideas and encouragement made it possible for me to structure my essay in a way that was appropriate for the time it was written. Aside from that, I should express my gratitude for the important contribution supplied by the professionals and writers who successfully completed their papers on a related subject; the references they offered gave me an exceptional plan to complete my piece in a useful manner..

#### **Conflict Of Interest And Funding**

Nil

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