

SOCIAL IDEOLOGY OF DR. B.R AMBEDKAR WITH SPECIAL REFERENCE TO SOCIAL JUSTICE

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Abstract

The term social justice denotes a bundle of rights, it is balancing wheel between haves and have not's. B.R. Ambedkar's concept of social justice is taken as an expression of moral and religious fellow feeling because of its stress on liberty equality and fraternity. His contribution to Social Justice is being analysed in this paper in four categories; Contribution to emancipation and development of Scheduled Castes, Promoting in last of minorities, Raising the status of women, Betterment in the conditions of labour, etc. "Justice", for Ambedkar, "is simply another name for Liberty, Equality and Fraternity". Dr. Ambedkar was the first man to herald the oppressive nature of caste system and how it works against the natural right of man; equality, liberty and fraternity was the first to write and record the status and history of call it and voiced their grievances which no reopon writer and researcher could.

Key Words: Social Ideology, Social Justice, Scheduled Caste, Scheduled Tribe, Minorities, Liberty, Equality, Fraternity, etc.

INTRODUCTION

Dr. B.R. Ambedkar's name is written in golden letters in the history of India as a creator of social justice. He was not only the man of age and builder of the constitution but is the founder of a new social order for the betterment of the downtrodden. He shaped a refined casteless society on the principle of democracy. He spent his whole life to uplift the poor, exploited, untouchables and troubled classes. Hence, this chapter attempts to examine the social justice visualized by him. Before analyzing deeply the contribution of B.R. Ambedkar to the development of Social Justice to the modern society of India it is essential to explain the concept of Social Justice. The term social justice was coined by the Jesuit lunge Taparell in the 1840's based on the teachings of Thomas Aquinas. It is being used indiscriminately not only by naive politicians and activists, but also by some traditionalists, shrewd statesmen, a few legal luminaries and sophisticated intellectuals.

The Concept of Social Justice

Plato defined social justice as, the principle of a society consisting of different types of men who have combined the impulse of their need for one another and their concentration on their combination in one society and their concentration on their separate functions, have made a whole which is perfect because it is the product of image of the whole of the human mind. In modern times the term social justice was first used in 1840 by a Sicilian priest, called Luigi Taparell d'Azeglio. However, Antonio Rasmini Serbasti gave the term prominence in his work, "La constitution Civile Secodo La Giurtizia Sociale" in the year 1848. Further, in a series of articles beginning with –"Justice as Fairness" John Rawls propounded a contractualist theory of Justice as it applies to institutions and practices. It is based on the notions of fairness and reciprocity. Rawls believed that his theory of justice is an improvement over utilitarian accounts of justice as maximum welfare.

Social Justice Defined

The term social justice was actually a foreign to India particularly drawn from United States of America, as it was much influenced by Americans when BR Ambedkar was studied at Columbia University. He has learnt what social justice was meant in Americans society. The third president of America, Thomas Jefferson who was hailed as the high priest of democracy, during his second election speech declared that he had participation in the presidential election with promised in his own words. He had swarms upon alter of the god, to raise extent hostility against any form of tyranny over the mind of man.

Meaning and Definition of Social Justice

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 not's. 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 personal. According to, Justice is not something which can

be captured in a formula once or for all, it is a process, complex and shifting balance between many factors.

The tasks of justice are; the just allocation of advantages and disadvantages, preventing the abuse of power, preventing the abuse of liberty, the just decision of disputes and adapting to change. Justice may be natural Justice or distributive justice. Social justice is basically a term which provides sustenance to the rule of law. It has a wider connotation in the sense that it includes economic justice also. It aims in removing all kinds of inequalities and affording equal opportunities to all citizens in social as well as economic affairs, thus the aim of social justice is remove all kinds of inequalities based upon Caste, race, sex, power, position, wealth and brings about equal distribution of the social justice is a balance between social rights and social controls.

Theories of Social Justice

Ancient, medieval and modern societies envisaged justice in their own way. The concepts of social justice vary in the course of time. Hinduism prescribes the “Varnashrama Vyavastha” to meet the demand of natural and social justice. It enforces all the people to do their duties and follow the rules honestly. According to Plato social justice means to have and do what is suited to one’s capabilities and place in society in accordance with natural aptitudes. The Buddhist idea of social justice is grounded in human love and fellow feelings. The follower of Jainism seeks social harmony and justice through righteous conduct of the individual.

The theistic religions like Islam, Judaism and Christianity have based their concept of social justice on Divine law like that of Hinduism. Sikhism emerged as the defender of Social Justice by criticizing “Varna” rules, orthodox rites, metaphysical subtleties, and social alienation among different groups, cruelties of caste and untouchables and religious fundamentalism. It elevates the social and moral attitude of Indian social life thereby paving the way for social justice grounded in secular equality of all human beings. In modern India the social outlook has shifted from God to man, from metaphysical to empirical, from theology to sociology and from transcendental justice to social justice.

B.R. Ambedkar and justice have become synonymous. His name was an honoured and placed prominent in the new social order of modern India. His social background paved the base for his refined thinking. His bitter and heart rendering experience in life, relentless struggle against caste ridden Hindu society of conservatism, reaction, inequality, injustice, and exploitation made him to think rationally. His approach to men and affairs profoundly influenced his socio-political ideas which centred round justice very prominently. Liberal democracy, constitutionalism, socialism, socio-political modernization also constitutes the most important ingredients of his social and political thought. He was not an abstract thinker. As a realistic leader, indefatigable fighter and able statesman of public affairs, his contribution to social, political thought is of no mean order.

B.R. Ambedkar’s concept of social justice is taken as an expression of moral and religious fellow feeling because of its stress on liberty equality and fraternity. It is true that his concept emanated from the social situation of India wherein the depressed classes, despite their worth, merit, education, wealth, top positions in Government and the like, are the victims of social injustice and discrimination. It is simply for the reason that they were born in the families of lowly castes. B.R. Ambedkar gave new directions to the national cause by fighting the many

fronts of social, economic, political, educational, religious and cultural. He wanted to establish a state of society in this country in which every man would have equal value in all domains of life such as Political, social and economic. For him the democracy was a way of life.

According to him the fundamental elements of democracy are liberty, equality, fraternity, reason, human experience, and rule of law, natural rights and an emphasis on the individual in social relationship. He thought that democracy and caste system could never go hand in hand. So, he emphasized the abolition of caste system in India. In short his vision of new social order is based on liberty, equality and community. It is evident from this that the crux of his social justice is community. B.R. Ambedkar's vision of new social order is obviously in contrast to the Gandhian concept of "Sarvodaya Society". Gandhiji and B.R. Ambedkar concurred in the use of non-violence as the weapon to achieve their goals. But they differed in the basic principles of their visions of new social order. While Gandhiji adopted a soft approach in eradicating the evils of caste system from Hindu society, Ambedkar vehemently condemned the followers of casteism and strongly pleaded for stern action to abolish caste system itself.

His famous book called "Annihilation of castes" was logic on fire. His observations were pinching and pungent, piercing and fiery, provocative and explosive. It was like silver nitrate to gangrene to the caste Hindu mind. It is so even today to the reader. It would open the eye to reason of any traditional Hindu. It is to be noted in this connection that during the freedom struggle, his emphasis on issues related to social justice forced the leaders of the national movement to taken up as a part of the agenda associated. It reveals that B.R. Ambedkar's idea of Social Justice deviates from that of with the main demand for freeing the country from the chains of colonialism. With the main demand for freeing the country from the chains of colonialism.

Ambedkar convinced with the principles of Socialism. He remarks, one man, one value in all walks of life, political, economic and social. This ideal of one man one value is to be achieved by stopping religious, economic and social exploitation of man by man. Absence of exploitation in any form is an essence of socialism. According to Ambedkar, Socialism embraces not only economic equality but also social and political equality. As a socialist he accepted most of the principles of Marxism which was popular during his period. Marx's theory of violence was not agreeable to him. When force of violence is sowed, massacre, looting, burglary and seduction are cropped. So, as a follower of Ahimsa he discarded violent methods to achieve his goals.

In this respect it is evident that his concept of social justice differs from Marxism. B.R. Ambedkar's theory of social justice is distinct from other theories such as Marxism, and Gandhism. So his ideology of Social Justice is named an Ambedkarism after him. Ambedkarism has been popularized not only in India but also in other countries. It is seen as a genuine vehicle of social mobility. B.R Ambedkar tried his level best to put in action his ideology of social justice in all possible ways. However his contribution to Social Justice is being analysed in this paper in four categories.

1. Contribution to emancipation and development of Scheduled Castes.
2. Promoting in last of minorities.
3. Raising the status of women.
4. Betterment in the conditions of labour.

Emancipation and Development of Scheduled Castes

B.R. Ambedkar was the chairman of the Indian Constitution Drafting Committee. Out of his earnest efforts and sensible arguments favourable laws were enshrined in the Constitution to protect the Scheduled Castes. In the Constitution of free India all the Indian citizens have been guaranteed political and social equalities. The builders of Constitution gave more importance to social justice than to economic and political justice. The Constitution taken some important decisions to root out the difference created by the caste system of the country. According to it there is a provision of 15% reservation to Scheduled Castes and 7½ percent to Scheduled Tribes. 22.5 percent reservations have been given to them not only in Government services, admissions in educational institutions but also in State Assemblies and the country's parliament seats.

Fundamental rights and directive principles are enshrined in the Indian Constitution to achieve the noble goal of equality. Fundamental rights represent the limit of the State's actions where directive principles are obligations and duties of the State government and social government Article 14 of the Constitution makes all are equal before law. Articles 15 and 16 are the instruments to achieve social justice for economically, educationally, and socially downtrodden people. Untouchability has been abolished under Article 17 of the constitution. Thus the Indian Constitution gives ample opportunities and legal support to the present men and movements for social justice.

Minorities

B.R. Ambedkar argued that the untouchables are to be classified as Minorities in Hindu Society. Compared to the caste Hindus, the out castes being untouchable are lesser in number. They are to be treated as social minorities like religious and linguistic minorities. Even in 1930 B.R. Ambedkar said, "To say that this country is divided by castes and creeds and that it cannot be united self-governing community unless adequate safeguards for protection of minorities are made a part of the Constitution". Again, he prepared a statement on states and minorities and submitted to the Constituent Assembly on behalf of the All India Scheduled Caste Federation. It depicts the blueprint of his model of economic development. It is to be noted here that necessary safeguards were made in the Indian Constitution to protect the minorities of any kind.

Women

B.R. Ambedkar's contribution to the betterment and progress of women is unique. He encouraged women and women's organizations in his public career. He believed that they could render great services to create social justice in India. When he was the Law Minister, he introduced the Hindu Code Bill in the parliament in 1951. It protected the rights of women and provided safe guards from hardship. It granted right over property to women and share to daughters from the parents property. It also granted the right to divorce. Further it insisted the consent of the wife to the adoption of a son by the husband and a daughter was permitted to be adopted due to vehement opposition this bill was let down in a tragic manner. Disappointed Ambedkar to keep his self-respect resigned his post and came out of Nehru's cabinet. It is evident from this that he had respected women and fought for their rights.

Labour

Yet another front where B.R. Ambedkar wanted to perpetuate the rule of social justice is labour. He was the prime mover, promoter of social justice and the creator of human rights, stressed the need of improving the conditions of labour classes providing to them equate wages, health care, compulsory insurance or social security and the educational opportunities to their children. He was in favour of trade unions. He demanded adequate wages, sufficient health care, old age pension, provident fund, and equal wages for women folk, education for the labour children. He also stressed the need for the removal of bonded labour, child labour beggar, landlordism and monopoly system.

On different occasions B.R. Ambedkar dealt with the problem of landless labourers, small holdings, Kholi system, Mahar, Watan, collective farming, land revenue, currency system and abolition of landlordism. He advocated the nationalization of industries and agriculture as the way to social equality and economic welfare of the common masses. His model of economic development represents a modified form of state socialism. It reveals that he had included the welfare of the working class also in his theory of social justice. Thus, B.R. Ambedkar always stood for the interests of all those who had suffered at the hands of elite classes and exploiters. He was a true humanist. Hence, his theory of social Justice may be called as “Social Humanism”.

B.R. Ambedkar and Social Justice

There is an article entitled “Ambedkarism and Republic of Rage authored” by the makes a significant observation that Ambedkarism is seen as a genuine vehicle of social mobility. It has been said therein with reference to recent desecration of one of the statues of B R Ambedkar at Kanpur in (Uttar Pradesh) that there are more statues of him. B R Ambedkar in India is important than any other historical person of the last millennium. This fact of the statues was acknowledged even now whose reaction thereto led him to write a very long book of vilification against B R Ambedkar already mentioned. As had felt that the particular pain from the said fact when he found that the number of statues of B R Ambedkar far exceeded those of Gandhi. Ambedkar himself would have hated being a statue. He finds support from B R Ambedkar following remarks made in 1943.

India is still par excellence a land of idolatry. There is idolatry in religion and in politics. Heroes and hero-worship is a hard if unfortunate fact in India’s political life. Hero worship is demoralising for the devotee and dangerous for the country. As in his said book already referred to finds Ambedkar statues aesthetically repugnant and symbolic of the bankruptcy of the Dalit leadership, as if all the statues all over the country and abroad, had been installed and funded by Dalit leadership. The fact of the matter is that most of the statues of Ambedkar have been installed as a consequence of regular resolutions of elected bodies at different levels, with the help of public funds. It can, of course, be conceded that the demand could have originated with certain groups of Dalits.

B.R. Ambedkar’s vision and life truly stands at the junction of the old and the new; coming from the depths of the society marked by hierarchies of inequality and involved complexities of fixed exploitation to a leading role in the formation of a new order, symbolized by his role in the drafting of India’s Constitution, symbol of a new order, B R Ambedkar was indeed a man marking the beginning of an era, a man whose life and thought encompassed both

analysis of, rage about and struggle against the old exploitation and the visions of the new society. Gail Omvedt, was among the first intellectuals to suggest that B.R. Ambedkar was the real man of millennium as compared to rather bewildering collection of Indians. She had declared in unequivocal terms as follows.

While Indira Gandhi and Mahatma Gandhi's names have been taken around the world as important figures of the millennium, it is neither they nor any other of the rather bewildering collection of Indians mentioned but B.R. Ambedkar who has to be considered India's man of the millennium. Gail Omvedt clarified, "It was stood within the Indian tradition of modernism, justice, freedom and equality and who gave the ideals of the French revolution local form and shape. I am using strong words here because the debate over these values is raging sharp and fierce today in India, because Babasaheb Ambedkar himself used strong words and took sharp positions on the issues involved, issues of development, freedom and equality".

Evolution of B.R. Ambedkar's Thinking

The evolution of B.R. Ambedkar's thinking can be seen through his own periodicals, namely, Janata, Bahishkrut Bharat and Prabuddh Bharat. The last mentioned one was obviously the end result of his social philosophy. Prabuddh Bharat literally means the Enlightened India, which apparently signifies India of rationality and science that would link her with the most developed nations Europe, of America, and of Japan and China. Ambedkar's vision of a new social order can be summed up in three words taken from the great slogan of the French revolution, "liberty, equality, and fraternity". Gail Omvedt prefers to change the final term to "community" as according to these "Liberty, Equality and Community" are the three most important components of a human vision for the new millennium.

BR Ambedkar's vision of a new social order is obviously in contrast to the Gandhian and eco-romanticist position. His vision is more in conformity with Marx who had conviction that the history brought with it an advance in human welfare. Marxist believed that the forces of production bring with them an advance in human capacities and in freedom. The Indian traditionalists believe that all advancement is simply a phase in endless cycles or final degeneration. On the other hand, Ambedkar believed that human history is a history of progress, a forward movement.

Against Preaching Gospel of Poverty

Gail Omvedt mentions Maria Mies arguing that the French revolution is finished; its ideals cannot be extended to Dalits, women or other sections of the marginalised in the world, and we must turn away from this vain effort to achieve "growth" to acceptance of a society based on limited needs, subsistence production. Gail Omvedt discloses that B.R. Ambedkar himself gave a very early answer to the romantic citation of a pre-industrial life and to the morality of "simple needs" in a 1918 essay reviewing a book by Bertrand Russell as under. At a time when the whole world was living in 'pain economy' as did the ancient world and when the productivity of human labour was extremely low and when no efforts could augment its return, in short, when the whole world was living in poverty it is but natural that moralists should have preached the gospel of poverty and renunciation of worldly pleasures only because they were not to be had.

Ideas of Justice

The primary aim of a well-ordered society of a State, is to establish and maintain justice within its borders. It is, however, not altogether easy to make clear the idea of Justice. It may be explained in certain terms which may lead us towards a better understanding of the general conception of Justice. Why do people prefer justice to injustice? Justice, in fact, is more profitable than injustice. Injustice makes human beings quarrel and fight with one another, whereas justice makes them friendly and of one united mind. Injustice is ranked with ignorance, greed and violence, while justice is related with wisdom, benevolence and virtue. Almost all the thinkers of the world have explained and eulogized justice in various ways. Let us, therefore, look into some of the ideas of justice in order to grasp the spirit of Social Justice. To begin with Cicero, "Justice is an intrinsic good". The doctrine of Pythagoreans stressed that "every citizen should have his special place assigned to him in a just social order".

The idea of justice is all inclusive. It is not only an intrinsic good, not merely something rooted in man's feeling, it has also a direct relation with rights and obligations. Justice, in fact, goes beyond the virtue of the individual. For a "social order can exist only when there are rules of law and justice with objective and universal validity and independent of the subjective individual will. Justice, then, is a virtue whereby to fulfil the juridical obligations". This idea has been well explained by Prof. Hart that individuals are entitled in respect of each other to a certain relative position of equality or inequality. This is something to be respected in the vicissitudes of social life when burdens or benefits fall to be distributed; it is also something to be restored when it is disturbed. Hence justice is traditionally thought of as maintaining or restoring a balance or proportion, and its leading precept is often formulated as 'Treat like cases alike', though we need to add to the later and treat different cases differently.

This idea of justice may also be identified with the term 'sameness' as was revealed by Brunetto Latini: "Just as justice is an equal thing, so injustice is unequal; and thus he who wants to establish justice tries to make equal the things that are unequal". Yet, underlying every discussion of justice there is the recurrent theme of identical treatment, of the same measure and proportion for all. When it is said, "To each his due" it means "that each should have a fair share, and a fair share means that unless there is some justification for acting otherwise, shares should be approximately the same that justice demands the same treatment for the same differences". The idea of sameness intrinsically implies the ideals of equality and fraternity to be included when shares of society, or benefits of the State, are distributed to its members.

To David Hume, justice is not a 'natural virtue'. Rather it is an 'artifice' for it arises from circumstances and necessities of mankind. Though the rules of justice may be artificial, yet they cannot be arbitrary, because the idea of justice is related to sympathy and public interest. It is morally approved and is based on human convention having developed out of self-interest "And thus justice", Hume observed, "establishes itself by a kind of convention or agreement, that is, by a sense of interest, supposed to be common to all, and where every single act is performed in expectation that others are to perform the like. It begins with the individual and ends in public interest with sympathy towards people's miseries. Since the idea of justice has assumed numerous forms, self-interest as the original motive to the establishment of justice seems to be remote in modern times.

Constituent Assembly Debate on issues related to Social Justice

The proposal relating to the incorporation of social and economic rights as non justifiable rights in the constitution did not initially find favor with some members of the sub-Committee on Fundamental Rights. At the first meeting of the subcommittee held on February 27th 1947, Alladi Krishnaswami Ayyar saw no use in laying down in the constitution precepts which would remain unenforceable or ineffective. A similar view was expressed by K.M. Munshi, M.R. Masani and B.R. Ambedkar. The opposition to the proposal did not, however, remain formidable for long, and gradually most of the members of the subcommittee including B.R. Ambedkar, realized that it was not practicable in the context of the then socio economic conditions of the Indian society after about 200 years of the British colonial exploitation to categorize declarations of social and economic policies as justifiable rights.

However, while including them as the Directive Principles of State Policy, our constitution makers gave a mandate Article 37 that these principles, though not enforceable by any court, are nevertheless fundamental in the governance of the country and it shall be the duty of the state to apply these principles in making laws. Introducing the draft constitution in the constituent assembly on November 4, 1948, B.R. Ambedkar said very forthrightly that though the directive principles had no legal force behind them, he was not prepared to admit that they had no sort of binding force nor was he prepared to coin that they were useless simply because they had no binding force in law.

Taking cue from these deliberations, B.R. Ambedkar, while introducing the Draft Constitution in the Assembly pointed out very poignantly, “We have in this country a uniform code of laws cornering almost every aspect of human relationships, we have uniform and complete criminal code, we have the law of transfer of property which deals with property relation and which is operative throughout the country, I can cite innumerable enactments which would prove that this country has practically a civil code, uniform in its content and applicable to the whole of the country.

Social Justice and Equality Social System

As earlier referred to, “Justice”, for Ambedkar, “is simply another name for Liberty, Equality and Fraternity”. This forms the corner-stone of Ambedkar’s concept of Social Justice. It upholds the dignity of human personality. As the chief architect of India’s Constitution, he got it shaped clearly on the values of justice, liberty, equality, fraternity and dignity of man. These ideals of social justice denote brotherly relations of a citizen with every other citizen in our society, and it abhors caste-barriers between man and man; and demands respect for all citizens from everyone. The spirit of social justice here gives significant place to mutual regard and responsibility in social life.

Though India got political freedom and established political democracy, yet as B.R. Ambedkar observed that, “the Indians must not be content with mere political democracy. We must make our political democracy a social democracy as well. Political democracy cannot last unless there lies at the base of it social democracy. What does social democracy mean? It means a way of life which recognizes Liberty, Equality and Fraternity as the principles of life. These principles of liberty, equality and fraternity are not to be treated as separate items in a trinity. They form a union of trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy”.

To B.R. Ambedkar, liberty been playing a significant role to shaping human personality. It is grounded in freedom of thought, expression, belief, faith and worship, and with it, man becomes and grows rich. The philosophy of Social Humanism takes social justice as a whole system, a broad system in itself, which encompasses all other aspects of justice. If the common interest, or common good, is the main criteria of social justice, the social justice forms a broad spectrum by itself. A social system rarely exists in isolation. All other aspects of justice operate in relation to a social system.

When some members of a society pursue conflicting aims, the oppressive measures maim and kill the spirit of common interest, then arises the need of justice, a social system with its various resources tries to ensure justice to all. To be more precise, if we take the entire Indian society as a composite system, we have then to look at it as a social system in its oneness. There is no doubt that India has different castes and communities, yet we have one Constitution which considers India to be a united whole. Hence all Indians form one social system comprising of all citizens, whether they are Hindus, Buddhists, Janis, Sikhs, Muslims, or the Christians. This is the cornerstone of social unity and justice in all its ramifications with reference to India's Constitution.

Protector of Justice and Rights

To all of us, the name of B.R. Ambedkar means a fighter for social justice as well as for human rights, Ambedkar had been a victim of injustice and inhuman treatment at the hands of religious diehards and Hindu fundamentalists. He himself realised the pains of being an untouchable and found that only social justice and human rights could make the downtrodden people to the respectable human beings in this country, Prof. A.M. Rajasekhariah has rightly said "Ambedkar strive his utmost to incorporate into the Constitution of India such provisions as would help establish a new social order based on the lofty principle of political, economic and social justice for one and all. He tried to bring about all the necessary changes in the Hindu society in order to make it a more democratic one".

B.R. Ambedkar's struggle for freedom can well be termed the noblest of all the fights enshrined in the history of mankind against oppression and injustice during the national movement in India. His relentless struggle stands glorified by the sacrifice, courage and endurance of a messianic personality. Why consider his struggle the noblest one? It is because he overcame the material hegemony of the tyrannical social system with spiritual strength in the sense of love and affection he had for his people. India has much to do to emancipate the downtrodden, but we should not hesitate to acknowledge the benefit that has accrued to millions by B.R. Ambedkar's noble struggle, the way he had shown to them in his lifetime.

It was very difficult to know the psychology of the Hindus at the beginning of the 21st century when they decried the demands made by B.R. Ambedkar for an equal status and human rights for the downtrodden with the caste Hindus. He was condemned for his speeches and utterances in which he advocated and firmly stood for the freedom and equality for the Dalits in India. To the diehards then, it meant equality between inferiors and superiors. Today the same Hindus have themselves realised that the Dalits are still far behind the equal status and humane treatment in their society. The Hindu freedom fighters like Gandhi and Jinnah tried to single out man like B.R. Ambedkar who were fighting not only for political freedom but also for social deliverance of the oppressed people.

A Creator of Social Justice

The contribution of B.R. Ambedkar in Indian Democracy is not to be forgotten. As a Chairman of the Constitutional Committee he gave a shape to our country of a complete Sovereign Democratic Republic based on an adult franchise. Our Constitution is secular and socialist. With the provision of adult franchise many sections to eradicate unreliability have been added to the constitution. In the Constitution of free India all the citizens have been guaranteed social, political and economic equalities. Our leaders began to think about it from the time of struggle for freedom of the country.

B.R. Ambedkar's name has written in golden letters in the history of India as a creator of Social Justice. This fact is doubtless. He was not only the man of age and builder of the Constitution, but also the creator of social justice and betterment of the downtrodden. He was one of the powerful man in the History of India that he can be said to be the gift of Indian Freedom Movement. If Mahatma Gandhi gave direction and lesson of morality then gave shape to social aspect without exploitation. In true sense of the word, he gave democratic and anti-caste system. He spent his whole life for the poor, people exploited, untouchables and troubled classes.

The Indian Government celebrated the birth Centenary of the builder of the Indian Constitution and the leader of the downtrodden. Decidedly he struggled for his whole life for allowing the social and economic justice to the exploited, neglected and troubled people of the country. So that they may spend an honourable life. B.R. Ambedkar wanted that before achieving freedom of the country for the depressed classes that should be made free from the treachery exploitation and injustice of the higher classes. B.R. Ambedkar once said that do not allow being sacrificed the interests of untouchables, whether our country gets freedom or not. He wanted economic and social equalities before political equality. He tried his best that the downtrodden should get proper place in the society but he attached no less importance to the welfare of the country's unity and indivisibility. He left the separate voting right received under "Mcdonneled Award" for Harijan after Poona Agreement and thus saved the country to be spitted.

Constitutional Aspect--Equality and Social Justice

In the constitution of India all the Indian Citizens have been guaranteed political and social equalities. At the same time, the liberty of free expression of thoughts, faith and religion is must to every Citizens of India. The builders of Constitution gave more importance to social justice than to economic and political justice. On Equality of opportunity with individual liberty were laid much emphasised. Under section 340 of the Constitution 'Kaka Kalekar Commission' was formed on 29th January 1953. The Government rejected the recommendations of the commission. On 1st January 1979 Mandal Commission was formed. According to the population of the backward class was 52% of the total population of the Country. The Commission, recommended 27% reservation whereas according to Sections 15(4) ad 16(4) of the Constitution it has been provided that reservation in all should not increase more than 50 per cent.

The Constitution takes some important decisions to root out the difference created by the caste system of the country. According to there is a provision of 15% reservation to Scheduled caste and 71.1% scheduled tribes, 22.5% reservation has been given to them not

only in Government services, admissions in schools, etc. but also even in Assemblies and Parliament seats. The exploitation of exploited class for centuries has made them so feeble and mouthless that even today they have been able to get only 8% reservation in Government services. The Mandal Commission has recommended 52% reservation to backward classes in first class administrative services but they have received only up to 4.65% of the reservation.

In our Constitution the part making responsible to Government for Parliamentary affairs has been taken from British Constitution. Milking the principles of equality and liberty as the base of religion. Caste, sex, special region and language there have been created no feelings of difference with anyone. Just it can be judged from the fact that Tata Birla have the right to give one vote as ordinary men or like Rickshaw puller and grass weeded and farmers have the right of giving only one vote.

Under the Constitution of India

Social Justice is the concept of distribution of benefits to the people of the society. It concerns such matters as the regulation of wages and profits, the protections of person's right through the legal system and allocation of housing, medicine and other welfare benefits. Aristotle described about the distributive justice as distribution of honours or money or the other thing that fall to be divided among those who have a share in the constitution. In every country constitution is the fundamental and recognized source of social justice it formulates the social justice in definite includes the status of individual, need of whatever they want it, satisfaction, wealth, education and job etc., these requirements are essential benefits for the full and dignified development of human beings. In the democratic, republican states' essential requirements can be achieved by human being through the Constitution of the country, according to the Constitution state is bound to distribute equal share of basic needs to the people of the society.

In India, Constitution provides that the state as a form of social welfare organ will distribute these needs to the Indian people. The concept of social justice has been enshrined in the Indian Constitution. The fathers of the Indian Constitution had the dream of a new social, economic and political order, the soul of which was social justice. B.R. Ambedkar was the chief architect of the Indian Constitution. He was fully aware of the pattern and problems of the society and their conflicting interests. The Constitution is a monumental example of social engineering Social justice is not defined in the Indian Constitution but it is relative concept taking in its wings the time and circumstances, the people their backwardness, blood, sweat and tears.

The Constitution of India brings a renaissance in the concept of Social Justice when it weaves a trinity of it in the preamble, the fundamental rights, and the directive principles of state policies and this trinity is the core of the commitments to the social revolution. This is the conscience of the Constitution. The preamble of the Indian Constitution is the mirror of social justice. It provides social, economic and political justice to the citizen of sovereign, Socialist, secular, democratic, republic of India. The first task of the Assembly was to formulate the objectives and the guiding principles of Indian Constitution. Therefore the resolution of the preamble and objective of the Constitution was discussed in the Constituent Assembly for nine days from December 13th to 19th and January 20th and 22nd of 1947. Before the actual work of

the constituent Assembly had commenced in full seeing. Dr. B.R. Ambedkar proposed a memorandum on 15th March 1947 entitled-States and minorities.

What are their rights and how to secure them in the Constitution of free India? This proposed explained the aspect of social justice for minorities in free India. Although no cognizance was taken on this memorandum on the ground of academic interest. However, feeling expressed by Dr. B.R. Ambedkar in this memorandum was special to protect the minorities and weaker section. Besides, the proposed memorandum submitted, he was himself presided the meeting of draft for the preamble of the Constitution. After long debate it was passed on 26 November 1947 by the Constituent Assembly. The preamble of our Constitution declares that we the people of India, having solemnly resolved to constitute India into a sovereign, socialist, secular, democratic, republic and to secure to all its citizens justice, social, economic, political, liberty of thought and expression, belief, faith and worship, equality of status and of opportunity and to promote among them all fraternity assuring the dignity of the nation. This indeed is social justice guaranteed by the Constitution of India because it strives to create a balancing wheel between freedom, political and economic indeed, makes the survival of democracy.

Dr. B.R Ambedkar concluded the debate on the preamble in these words “I say that this preamble embodies what is the desire of every member of the house that this Constitution should have its roots its authority, its sovereignty from the people, which it has. Part III of the Constitution as Fundamental rights is related to the social justice. The fundamental rights inculcate the sense of reconstruction and foster social revolution by generating equality amongst all, prohibiting discrimination on the grounds of Caste, religion, sex, creed, place of birth, abolishing untouchables and making its practice punishable by law, banning trafficking in human beings and forced labour. Moreover, the Indian Constitution has empowered the states to make special provisions for the advancement of any socially, educationally backward classes and also for the Scheduled Caste and Scheduled Tribes. These provisions of the fundamental rights of the Constitution is related to the real concept of social justice.

B.R. Ambedkar’s Perception of Justice

The name of BR Ambedkar has become synonymous to justice. His name finds a very honoured and prominent place in the pantheon of the most illustrious builders of modern India. His social background, bitter and heart-rending experience in life, his relentless struggle against the caste ridden Hindu society the impenetrable citadel of conservatism, reaction inequality, injustice and exploitation and his approach to men and affairs profoundly influenced his socio-political perception which centres around justice very prominently. Apart from justice the core of his social and political thought liberal democracy, constitutionalism, and socialism. Socio-political modernization and steady progress through planning under the aegis of the State also constitute the most important ingredients of his social and political thought. B.R. Ambedkar may not be an abstract thinker in the sense of Plato, Aristotle, Hegel, Karl Marx, T.H. Green or Mill. But as a seasoned leader, indefatigable fighter for justice and statesman of public affairs, his contribution to social, political and constitutional thought is no mean order.

As Chairman of the Drafting Committee on the Constituent Assembly, he brought to bear enormous influence on the making of the Constitution which was woven around the theme of justice. When he was called upon to shoulder the responsibility of the Chairmanship of the

Drafting Committee of the Constituent Assembly he realised if a durable, lasting and meaningful socio-political order was to be constructed to honour the country's trust with destiny, it should be constructed on the solid basis of justice. In thought, word and deed he strove for justice as the central theme and foremost value round which the Constitution of free India was to be drafted. Although very substantial part of the ideology of the Indian Constitution came from the socio-political and economic ideology of the Congress and titans like Mahatma Gandhi and Jawaharlal Nehru, it would not be just and desirable to minimize the contribution of leaders like B.R. Ambedkar who stood for framing the Constitution on the basis of the principles of justice social, economic and political.

It was his unique role in framing the Constitution on the basis of the philosophy of justice that prompted scholars like Granville Austin to aptly characterise the Indian Constitution as 'the foremost social document'. If the theme of justice had not been given the place of pride and honours, it is doubtful if discerning scholars like Austin and Ernest Barker would have showered this encomium on the Constitution of India. The most glowing tribute paid by Sir Ernest Barker, one of the most outstanding British scholars and thinkers, who quoted the entire preamble to the Constitution of India at the very outset of his work "Principles of Social and Political Theory", bears eloquent testimony to the most honoured place given to the theme of justice in the Constitution of India.

Primacy and sanctity of the individual and justice. In this background it would be appropriate to analyse how B.R. Ambedkar's perception of justice runs majestically through the Constitution. The Constitution that emerged from the Constituent Assembly not only honoured the country's "trust with destiny" but turned out to be the most brilliantly written autobiography of social revolution and a monumental essay on justice, social, economic and political. In accomplishing this wonderful task of constitutional engineering. B.R. Ambedkar's role was of no less consequence. His social background and his crusading mission of fighting the deeply entrenched maladies of inequality, injustice, exploitation, poverty and ignorance, and social heterogeneity and primordial stood him in good stead in shaping and strengthening the contours of his perception of justice. There can be no doubt about his pivotal role in ensuring the percolation of justice into the texture of the Constitution.

The entire Constitution is a brilliant commentary on justice, but the ideology and message of justice may be seen in a very markedly discernible and conspicuous manner in such pertinent portions and aspects as the Preamble known for its literary grandeur philosophical flamboyance and socio-political grace and optimism. Concerning the justifiable fundamental rights and the underlying negative obligations of the State, and Part IV (Articles 36-51) dealing with the non-justifiable Directive Principles of State Policy and the State's positive obligations. These two parts read together and analysed would throw light on the relations between the State and the individual or purpose of the State. This thematic aspect of the Constitution is of paramount importance of analysing the nature, scope and importance of B.R. Ambedkar's perception of justice in the Constitution.

There are other Articles such as 325-26 that abolish the most vicious, illiberal and undemocratic communal electorates provide for common electoral rolls for all territorial constituencies and universal adult franchise, personification of socio-political justice and ideological and institutional bedrock of democracy. There are also provisions concerning persons of certain special categories. These provisions are meant to benefit persons belonging

to the categories of the Scheduled Castes, Scheduled Tribes, Anglo-Indians and Backward Classes. There are also such distinct provisions concerning the administration of the Scheduled and Tribal areas, and power of the Union Government over the administration of the Scheduled and Tribal areas. It is needless to highlight the significance of these provisions in the context of justice and social cohesion.

B.R Ambedkar's Contribution to Social Justice

Every society from time immemorial has been making its best efforts to ensure happiness and each to its members by guaranteeing fulfilment of their needs, alleviating their sorrows and sufferings and protecting them from abuse and exploitation, by doing justice. Before making any attempt to understand social justice, it becomes essential to clarify the concept of justice. Miller has aptly remarked, "The concept of social justice is best understood as forming one part of the broader concept of justice in general. To comprehend it properly, we should begin by looking at justice as a whole, and then attempt to mark off that division of justice which we call social justice". The term justice has a very vast canvass and it is very difficult to give a very precise but comprehensive definition.

Social justice is a dynamic term which provides sustenance to the "rule of law". It helps in the establishment of just social structure by removing social and economic inequality with the help of law on the one hand, and ensures freedom for optimal personality development of the individual on the other, of course, with a tilt in favor of removal of structural inequalities, equalization by providing special opportunities to the weaker and vulnerable sections of society. The main objective of social justice is to remove man-made inequalities political, economic and social, particularly by guaranteeing equal opportunities to all citizens in various types of political, economic and social activities.

Pettit has explored "the three accounts of social justice which have dominated the recent debate. They are: the proprietary account, which makes natural rights, the last court of appeal in political assessment, the utilitarian, which looks to human happiness in the judgments of rival social schemes, and the contradiction, an approach which identifies the just arrangement as that which people would have reason to choose, were they ignorant of how they would fare under the different alternatives.

Social justice is a comprehensive term. It may include both economic justice as well as social justice. The aim of social justice is to remove all inequalities and affording equal opportunities to all citizens in social as well as economic affairs. Utilitarian propound the theory of "greatest happiness to greatest number" and consider it as key to the meaning of social justice. The doctrine of 'laissez faire' has yielded place to new principles of social welfare and common good. Constitution of India guaranteed to its citizens justice (social, economic and political) and pledged to maintain the dignity and decency of every individual inherent in the idea "bread for all, before jam for some minimum material things to each man".

The problem as of today is how to bring social-economic equalities without sacrificing the individual to the ever increasing power of the state. Austin has, thus, called the Indian constitution a social document. This means our national life is to be based on justice to all citizens, social, economic and political being its keynote. Regarding the preamble of our constitution, B.R. Ambedkar said; "it embodies the desire of every member of the house and this constitution should have its roots, its authorities, and its sovereignty from the people". He

believed in the principle of 'one man, one vote and one vote, one value'. Affirmatively and positively speaking, "we the people of India" in the preamble means, "we the poverty stricken people of India" who are forgotten specimen of humanity, thousands of contract labourers, the real makers of modern India, thoroughly exploited by their fellow human beings.

B.R. Ambedkar, having been born in a poor Mahar family, with caste stigma of untouchability, realized that real struggle for survival was faced by the people who belonged to lower castes or were Untouchable in India. The struggle of B.R. Ambedkar began on the issue of drinking water, when he went to a water tank to quench his thirst; he was not allowed to do so. At that moment he raised the question: why should human beings is prevented from using water from a place from where even animals could drink? Driven ceaselessly by zeal for reform, armed by nerve and talent, he carved out a niche for himself in the hearts of the fallen untouchable section of Indian humanity. Dr. B.R. Ambedkar continued to remain a victim of untouchability, humiliation, hatred and disgrace practiced by high caste Hindus. As a result of this he was segregated in classrooms, mentally tortured at public places, was discouraged in legal profession and was ruthlessly exploited in other spheres of life. He was also not allowed to enter temples and was even forbidden to learn Sanskrit, the so called language of the high caste learned.

Search for Social Justice

B.R. Ambedkar's life was a search for Social justice and human right. Like the Dalits of his times and their brethren in many parts of present India, B.R. Ambedkar life, mission and eminence have become the source of inspiration and enthusiasm to downtrodden people in India. Afterwards, B.R. Ambedkar entered the service of the depressed classes in the year 1920. He has participated in two conferences in that year under the invitation of the maharaja of Kolhapur with help of Raja fortnightly as equality in 1932. In his crusade against caste oppression and discrimination, B.R. Ambedkar organized right of the depressed classes on par with the other Hindus of India. In the last days of his life, B.R. Ambedkar lost his physical strength, probable due to the result of his relentless work of drafting and editing of the constitution of India and Hindu Code Bill. He was the first untouchable in Indian history, which revolted against Hinduism and its tradition.

He was the first man to herald the oppressive nature of caste system and how it works against the natural right of man; equality, liberty and fraternity was the first to write and record the status and history of call its and voiced their grievances which no reopen writer and researcher could. B.R. Ambedkar thinking arose out of his acute dissatisfaction with the anomalous treatment meted out to the people of his community. His mind was preoccupied with the social amelioration political enlightenment, economic well equality social spiritual awakening of the downtrodden. He had a deep faith in fundamental human rights, in the equal rights of men and women, in the dignity of all in spheres brought about by dynamics of public opinion through a change in the laws of the land. He was not a utopian, but a realist as well as a humanist to the core of his heart.

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