

## ROLE OF MAN IN THE SOCIETY - Dr. B.R. AMBEDKAR'S VIEW

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### Abstract.

Man's life is a gift of 'Nature'. Indeed, nature has been providing all sorts of freedom. Society is man made for the purpose of human welfare. To 'Rousseau' the society makes pollute his/her mind. Dr. Ambedkar emphasized the relationship between individual and society, Naturally every individual has primary rights in the family and society. It should safeguard and promote by these institutions. Dr. Ambedkar said "Every man should have philosophy of life. the Hindu society consists of peculiar characteristics such as *Varna* and *Caste* system. Dr. Ambedkar regards rights as "Natural" and "inherent" in the individual i.e., "The individual has certain inalienable rights".

### Objectives:

1. To find out the role of Individual in society with reference to equality.
2. To verify the social function and its philosophy,
3. To identify the human rights and natural rights of individual.
4. To recognize the Dr. B. R. Ambedkar contribution for emancipation of Individual and society.

### Dr. Ambedkar's views on individual:

Dr. Ambedkar was a maker of modern man. According to him man is born to live and die as a Human but not as a slave. Man's life is a gift of 'Nature'. He should accept the doctrine of nature. Indeed, nature has been providing all sorts of freedom. But man could not live according to 'nature tendencies. Man, himself created barbaric society and surroundings. Though man is educated he could not generate the peace of life for himself in particular and for other

individuals in general. In primitive stage or society individual was free from all kinds of evils and barriers and lived in the 'Nature'. But after the social system was constructed man became a slave to all his surroundings. Since the dawn of history, the 'Sin' is considered as the property of man. By birth man or individual is a sacred, but later in process of socialization he/she will become a sin. Nature does not have any kind of Sin in its function. To 'Rousseau' child mind is a clean state and we can write anything on it either good or bad. The society makes pollute his/her mind. Society is man made for the purpose of human welfare, prosperity and bliss, but it is not functioning accordingly. The major crux of the problem lies in individual thought and mind. In every society some individuals have been trying to encroach the Natural rights of other human beings due to their selfishness, authority and ego. Their pseudo-concepts and theories could not generate harmonious atmosphere to secure Human rights among individuals and progress of society. The relationship between individual and society is interdependence. We can't imagine the individual without society and without individual the society is meaningless. Both are not contradictory, they are mutual dependent. The prime duty of individual is to extend his personal, social, moral and intellectual support to others welfare and social progress. And also, the society must safeguard individual rights and privileges. As and when individuals are enjoying or exercise the human rights then only the society will flourish and develop.

Dr. Ambedkar emphasized the relationship between individual and society, but he concentrated more on individual progress, welfare and rejoice, rather than society. He said “If men / women could not change their thought it will be quite impossible for us to fight against the odd circumstances. Don’t believe in time. Don’t believe in accidents and coincidence. Believe that man is the creator of History and he can come out successful, not withstanding the odd circumstances”.<sup>1</sup> Change is inevitable in ‘Nature’. It should develop or imbibe in the human personality.

His principle of dynamism recognized that “three is nothing fixed, nothing eternal, nothing sanatan, that everything is changing, that change is the law of life for individuals as well as for Nation.”<sup>2</sup> Dr. Ambedkar pleased the depressed classes to change their mental condition, attitude and thought from traditional conditions to Rationalism, which help to change their Scio-cultural, religious, economical, and political structure or conditions.

Regarding individual right Dr. Ambedkar observed, “it is your birthright to get food shelter and clothing in equal proportion with every individual, high or low. If you believe in living a respectable life you should believe in self-help which is the best help”.<sup>3</sup> Naturally every individual has primary rights in the family and society. It should safeguard and promote by these institutions.

Dr. Ambedkar regards rights as “Natural” and “inherent” in the individual i.e., “The individual has certain inalienable rights”.<sup>4</sup> He built yet his theory of

social and political organization around individual and his rights. To him, “the state existed only to prevent injustice, tyranny and oppression. It thus had to serve their people-the weak and the needy”.<sup>5</sup> In every society some group of people have tried to make injustice to other individuals and imposed tyranny and authority on others and also misguided the people, for example, *Sati*, child marriages and widow remarriages in Indian society. The state only made some reforms in this regard.

Dr. Ambedkar said “Every man should have philosophy of life for everyone must have a standard by which to measure”, According to Dr.Ambedkar, a man’s action or conduct if it promotes the values of liberty, equality and fraternity is good and justified morally. His emphasis was to develop good relations between man and man in a social system. Dr. Ambedkar’s personality is a sign of good conduct and character. He always worked hard to promote the good qualities in human thought and action.

#### **Dr. Ambedkar’s views on Society:**

In the ‘Nature’ no one is slave, only society has been training the other individuals as slaves. Education only can help the individuals to come out from their bondage, either it be mental or physical. Dr. Ambedkar’s life is a vital example of discrimination, depression, suppression and untouchability. He revolted against all these social evils and awakened the individuals to fight for human rights.

Dr. Ambedkar's slogan "tell the slave that he is a slave and he will revolt against his slavery" aroused the consciousness amongst the depressed classes for securing human rights. He established the Bahishkrit Hit Karini Sabha to:

- Promote the spread of education among the depressed classes.
- Improve economic conditions by opening agriculture and industries schools.
- Represent the grievances of depressed classes".<sup>6</sup>

Dr. Ambedkar opened the vistas to acquire the Human Rights through the constitutional guarantees to each and every individual. Example, Article 13 stated, all individuals in India are to be treated as equal before law and all are entitled to possess equal civic rights.

Since the dawn of civilization, the global societies have been suffering from class conflict, except Hindu society (Indian society). Class conflict is common error in every society. There are some possibilities to reduce the conflict between the rich and poor due to changing situations of society, time, economical and psychological. Especially education is a vital key to bring the radical changes between two classes. Incidentally, the societies have been propelled towards change and development. But the Hindu society consists of peculiar characteristics such as *Varna* and *Caste* system. Apart from the class struggle, the caste struggle is also continuing and has taken share in the structure of Indian society. Why because it has its own rigid principles and aspects. Besides that, the Indian society has multi culture, religions and

languages. The Hindu society has its own beliefs, fixed norms, boundaries, barricades and emotional feelings.

Dr. Ambedkar did not believe in fixed norms for any society. He said “Ideals as norms are good and are necessary. Neither a society nor an individual can do without a norm, but norm must change with time and circumstance no norm can be permanently fixed. There must always be room for reevaluation of values of our norm”.<sup>7</sup>

Dr. Ambedkar did not accept the divine social governance under the chatura-varna, because in it, “there was no choice of free avocation, no economic independence and no economic security. It had developed a hierarchical order of different castes resulting in inequalities of severe nature. In fact, the order devitalized men, particularly the shudras. It denied wealth, education and arms to its people. It did not fulfill the test of social utility. Can it satisfy the test of social utility? Asked Dr. Ambedkar. No not at all. Therefore, he rejected the divine social order (*Chatura–Varna*) on the basis of its denial of liberty, equality and fraternity”.<sup>8</sup> Social order denies the individual freedom, economical prosper its, acquisition of knowledge and social justice. Dr. Ambedkar was a believer in complete social, political and economic equality. Mere political democracy was not enough. It must be social and economic also.

Dr. Ambedkar vehemently criticized the graded inequality of Hindu society and Hinduism. Every society and institution has its own values. No values

are permanent. Values are plastic; these can be changed from time to time according to the changing situations. But Hindu social values are fixed and varied from Varna to Varna. Dr. Ambedkar denounced “: The traditional values and placed before the society new values. He pointed out the ideas of hero worship, dedication and neglect of duty have ruined the Hindu society and were responsible for the degradation of our country”.<sup>9</sup>

The Hindu society should be changed according to the global reforms. The radical changes are needed in Hindu social structure. The revolution and evaluation are necessary to the Hindu society to stand before the world challenges. Dr. Ambedkar said “The Hindu society should be reorganized on two main principles: equality and the absence of casteism”.<sup>10</sup> Without such internal strength, Swaraj for Hindus may turn out to be only a step towards slavery”.<sup>11</sup> His vision is praiseworthy. Even after 70 years of independence millions of Indian people have been living under slavery. As a preceptor of human rights Dr. Ambedkar emphasized, “Rights are protected not by law but by the social and moral conscience of society. If the fundamental rights are opposed by the community or society, no law, no parliament, no judiciary can guarantee in the real sense of the word”.<sup>12</sup>

Based on his intellectual caliber, Ambedkar fully accepted British liberalism and the parliamentary system of democracy. He regarded it as beneficial for the individual and for society as a whole.

### **Observations:**

1. We are in Rocket age and physically developed in all aspects but psychologically the individual is weak in terms of perception, thinking.
2. In Indian society major sections are in exclusion and inequality.
3. Scholars have been saying that it is not good for society and individual.
4. we can identify the remarks of Dr. B. R. Ambedkar in Indian Society till date.

### **Suggestions:**

1. Caste system should be abolished in Indian Society.
2. Class System may be welcomed based on Intellectual capacity/Aptitude.
3. Society should have Natural laws but not human laws.

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