

Social Ideology of Dr. B.R. Ambedkar –A Study

M.SAMPATHKUMAR
PhD, Research Scholar

P.G. Research Department of History, Arignar Anna Government Arts College, Musiri-621 211

Introduction

Dr. B.R. Ambedkar was a saviour of the suppressed classes, a noted Jurist, the chief architect of India constitution, a profound scholar, a daring leader and the greatest proper of Indian constitution. The role played by Bhimrao Ramji Ambedkar has left its imprint on the social tapestry of the country after independence and shaped the political and civic contours of India today. It would have been a different India without him and in all probability, a much more inequitable and unjust one. He attempted to forge India's moral and social foundations anew and strove for a political order of constitutional democracy that is sensitive to disadvantage in heritage from the past or engendered by prevailing social relations. He became deeply aware of the resources that history and culture offered for an emancipator project but argued that they can become effective only through the matrix of the present.¹

Varied specialized arcs such as history, economics, anthropology, politics and law which imparted multifaceted resources and orientations to him in his public life B.R. Ambedkar was observed in several roles as scholar, teacher, lawyer, parliamentarian administrator, journalist, publicist, negotiator, agitations leader and devote. It is difficult to demarcate the areas of his writing given the fact that B.R. Ambedkar resorted to various modes soft expression dissertations research papers, documents outlines, notes early drafts statements, briefs memoranda disputation and investigations as he was offer under pressure to play these roles always under the public eye.² Changes in traditional caste system of India are associated with various changes in social institutions at the micro as well as at macro level urbanization, industrialization, education and other such factors have contributed to the changes in the caste system. The welfare measure taken up by the government has also helped in weakening the caste system. However change and continuity in caste system of India society has been of special interest to many sociologists.³

The Caste System in India

According to B.R. Ambedkar, no caste, no inequality and no superiority, all are equal, that is what that stood for. The caste system in India has been studied with three perspectives ideological, social- anthropological and sociological. The ideologists have viewed caste from the scriptural point of view, social anthropologists from the cultural point of view and sociologists from the stratification point of view in Ambedkar social ideology in the society.⁴ B.R. Ambedkar a noted jurist, the chief architect of Indian constitution. His goal of writings and speeches leads to the development of social, economical and political history of India. Indian society and polity in which he had been a social thinker and his ideas floated on socio- political, religious and economic problem such as caste, evil of rigid caste system in Indian society.⁵

Social Ideology

B.R. Ambedkar acquired deep knowledge in every field of human activity to become a founder of his our independent ideology. He was trained as a social scientist, social progress and social stability depended on equity as per Hindu caste system he adopted the principle of dynamism as in his view there is nothing fixed anything eternal, nothing sonata thus everything is changing and change is the law of life of individuals as well as for society. B.R. Ambedkar worked for social integration in India he believed in the annihilation of the caste system in any form and wanted to rid our society of this curse social equality liberty and he belonged to a community which had been suffering from guiding B.R. Ambedkar mission devoted to the cause of the suffering humanity. There must be social endosmosis to him society based on liberty, equality and fraternity should be the only alternative to caste ridden society. B.R. Ambedkar and social justice works under rile as constitution maker, Hindu caste system, social order and evil effects of rigid caste system. B.R. Ambedkar as a messiah of

¹ Shashi S.S.(ed) *Ambedkar and social justice, The Director, publications Division, Ministry of Information and Broadcasting*, New Delhi, Government of India, Patiala house published, Maharashtra, 1992. pp, 12-27.

² Moon Vasant.(ed.), *Dr. Baba Saheb Ambedkar writings and speeches, Government of Maharashtra, Vol.16*, Bombay, Department of Education published, 1991. p.47.

³ Bakshi, S.R.(ed), *B.R. Ambedkar His Political and Social Ideology*, New Delhi, Deep&Deep, Publication, 2000. p.2.

⁴ Srinivas .M.N. "An obituary on caste as a system," *Economic and Political weekly*, Vol. X Mumbai, A Sameeksha Trust Publication, February 2003. p.43.

⁵ Kusum Sharma, *Ambedkar Indian Constitution*, New Delhi, Ashish Publishing, 1992.

suppressed humanity.¹

Division of Society

B.R.Ambedkar viewed the Hindu social order as origin and development of the Hindu caste system are examined in the light of religion and history. Hindu caste system hits the very spirit of social justice and comes in the way of the scheme and constitutional equality, caste creed, religion, sex and birth of place of B.R.Ambedkar observed the Hindu caste system and caste system and division of society on caste considerations in the best relevant B.R.Ambedkar social ideology his best in the Indian society.² The term 'Society' is used of different contexts to identify the gatherings of various people. Indian society is one of such usages. It means the people of India. Similarly it is often used to refer the people who are following a particular religion. Hindu society, Christian society and Muslim society are such usages.³ Hinduism is the major religion of India. Nearly 85% of Indians are the followers of Hinduism. It has survived through the ages of history. Its historic records date back to over four thousand years. It had reached a stage of civilization which had continued its unbroken course until the present day. Further, it has stood the stress and strain of more than four or five millenniums of spiritual thought and experience.⁴ Dr.B.R.Ambedkar, life indeed in the long drawn political career for independence, he played social political and constitutional role soon after his educational career, he participated in the satyagraha for the socio economic uplift of the harijans. He gained prominence on account of his dynamic social ideology 'war' against Untouchables ideas, land reforms and last but not the least his participation in the national movement.⁵

Dr.B.R.Ambedkar had a dynamic

B.R.Ambedkar had dynamic career throughout his life. As a student, he very well understood the economic limitations of the large family of his father. He worked hard and obtained the highest academic degrees in the USA. and England. Thereafter he showed seriousness in his administrative and political career undoubtedly he achieved marvelous success in the Bombay presidency and elsewhere. Soon his name becomes household in all the corners of our sub-continent. Dr.B.R.Ambedkar was a dynamic political thinker who devoted his whole life for the enlistment of his co-religionists. As a student, he found the sense of 'neglect' on the part of his teachers and class fellows since those days, he made up his mind to achieve something substantial for untouchables. Besides B.R.Ambedkar was a prolific writer and impressed our society through his writing having deep bearing on socio economic problems.⁶

Social awakening

Dr.B.R.Ambedkar had several successful innings in his long career. His dynamic personality, disciple life oriented by consistent hard work greatly impressed the economically weaker sections in our subordination in fact he studied their deep rooted problems, set and discussed with them and made them aware of their basic rights. Being a political thinker, he gave vent to his feelings through his public speeches and several writings which had deep impact on them. Pandit Nehru recognized his merits and appointed him as minister in his cabinet.⁷ He was well conversant with the constitution law and was the maker of our constitution along with a galaxy of legal experts. He also played an appreciable role in giving vent to his feelings with regard to the linguistic. In Hindu society, caste is still the most powerful factor in determining a person's dignity.⁸

The caste system is the result of the Hindu belief in "Reincarnation and Karma". The four castes eventually developed into a social mosaic of 3000 sub-castes, with the untouchables at the bottom of the list and actually outside the list. Such a rigid caste system is not found anywhere in the world outside India. A person is born into a caste.⁹ Once born in that caste, his status is predetermined and immutable. Birth decides one's status and this cannot be altered by any talent the person may accumulate. Similarly, the caste in which a person is born predetermines what vocation the person will pursue. One has no choice. Birth decides the occupation of the person in question.

¹ Bakshi,S.R. (ed), *Social Ideology of B.R.Ambedkar*, New Delhi,Deep&Deep Publication, ,2001.pp,10-25.

² Chaman Lal,s *Dr.Ambedkar an Ambassador of Humanity*, Mainstream Vol,XLVI.No.18, 22 April, 2008.p.352-356.

³ Tofan Bernal, *Dr.B.R.Ambedkar, Crusader Against Caste and Untouchability of Hindu Social order*", Bhubaneswar, Utkal publication, 2008,p.34.

⁴ Chitkara M.G.*Dr. Ambedkar Towards Buddhism*,New Delhi, Publishing, 1997.p.53.

⁵ Shashi Tharoor, "*Ambedkar Remembering and iconoclast the Time of India*", May 2007.p.127.

⁶ Jatava *Dynamics of Ambedkar Ideology*, Jaipur, Sublime publications, 2001.p.185.

⁷ Bakshi,S.R., *B.R.Ambedkar statesman and constitutionalist*, New Delhi Anmol Publication,1992.pp,98-105.

⁸ .Harish wankhede, "*The political and the social in the Dalit movement Today*", *Economic political weekly*, Vol XLI No.40, Mumbai, A sameeksha Trust publication, February 9,2008.p.37.

⁹ Ritambhara Hebbbar, "*Rising Low castes in Politics*," *Economic and political weekly*, Vol. XII-No 29, Mumbai, A Sameeksha Trust publication, October, 2008.p55.

B.R.Ambedkar Sociologist

As a sociologist and great scholar B.R.Ambedkar had evolved his own philosophy. According to him any philosophy is it political, social or economic, has to be essentially related to actual human problems and issues. His philosophy was a bridge to the gulf between theory and practice. It was intended to be problems oriented and conflict resolving phenomenon. He naturally developed his own view of man and society as part of such a philosophy.¹ 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.² 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.³ He is regarded as the father of the modern dalit movement. He was a contemporary of Gandhi, the leader of India's freedom movement. He was one of Gandhi's harshest critics. He struggled to restructure Indian Society with most egalitarian and humanitarian principles. He advocated social and economic democracy and insisted that without these there would be no peace and prosperity.⁴

Ideological perspective

He is applauded as a great Indian jurist Bahujan political leader and a Buddhist revivalist. He is also known as Babasaheb. He has been honored with the Bharat Ratna, India's highest civilian award, given for the highest degree of national service. The role played by B.R.Ambedkar has left its imprint on the social history of the country after independence and shaped the political and civic contours of India today. It would have been a different India without him has been of special interest to many Sociologists.⁵ According to B.R.Ambedkar there is no caste by birth. He opposed the idea of superiority in society. In other words all are equal. He stood for this great principle. The caste system in India has been studied with three perspectives ideological, anthropological and sociological. The ideologists have viewed caste from the scriptural point of view, anthropologists from the cultural point of view and sociologists from the stratification point of view. B.R.Ambedkar acquired deep knowledge in every field of human activity to become a founder of his won independent ideology. He was trained as a social scientist. He believed that social progress and social stability depended on equity. As per his beliefs stability is Necessary not at the cost of change but out of social justice. Everything is changing and change is the law for individuals as well as for society.⁶

Annihilation of the caste system

B.R.Ambedkar worked for social integration in India. He believed in the in any form and wanted to get rid our society of this curse. He belonged to a community which had been suffering for generations from the ills of caste system and oppression. Hence, he devoted his career to the cause of depressed classes. In course of time he became as a messiah of suppressed community. He evolved a social ideology which is considered by many as the best in the Indian society. Hence, the present study tries to examine his social ideology.⁷

B.R.Ambedkar Public Service

B.R.Ambedkar was a multifaceted personality. His public service started during the second decade of twentieth century. He had achieved many things during his public life. He belonged to the category of politician putting their service to humanity before themselves. Importance is given to his character and role in public life. Thus, the scope of this thesis is related to his role in society as a political leader, legislator, social reformer and humanitarian. A good deal of attention has been given to the biographical as well as ideological studies of political leaders of India and historical studies of political parties of India. Studies have been made on Mahatma Gandhi, Jawaharlal Nehru, B.R.Ambedkar, C.Rajagopalachari, K.Kamaraj, C.N.Annadurai, P.Jeevanandan and M. Karunanidhi. So far no one has done reach on B.R.Ambedkar's social ideology and career extensively.

¹ Jatava Dr.B.R.Ambedkar *Study in Society and Politics*, Jaipur, National Publishing, 2001.pp,154-165.

² Jatava Dr., *Indian Society Culture and Ideologies*, Jaipur, Surabhi Publications, 1998.p.158.

³ Chentharassery T.H.P., *Ambedkar on Indian History*, New Delhi, Rawat Publication,2000.p.47.

⁴ Chandra Mouli., *B. R. Ambedkar Man and His Vision*, New Delhi, Sterling publisher private Limited, 2002.p.278.

⁵ Ekta Singh, *Caste System in India A Historical Perspectives*, New Delhi, Kalpaz publications, 2003.p.104

⁶ *Ambedkar .B.R.,Annihilation of caste*, Bombay, Thacker and co.Ltd., 1937.p.28.

⁷ .ibid,pp,43-47

Hence, the present study is significant in this respect.¹ Equality is a prominent political ideal of the present day democratic world. It is an essential ingredient for social justice. It constitutes the voice of the oppressed against injustice for changing unfair social conditions. In this sense it is complementary to the principle of liberty. It is essential to understand the nature and essence of equality in order to determine its proper relationship with the principle of liberty.²

CONCLUSION

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 lunige Taparelh 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. During the Gandhian era the spirit of patriotism and nationalism were added to the concept of social justice. Gandhiji believed that the establishment of Sarvodaya Society would deliver the principles of social justice. According to him the Sarvodaya Society aims at the welfare of all citizens. The people of this society adhere to the principles of truth, non-violence and faith in God.

¹ Gaikwad S.L., *Protective Discrimination Policy and Social Change*, New Delhi, Rawal Publication, 2000.

² .ibid,pp, 65-67.

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