

**A PROJECT REPORT
ON
“ Dr.B.R. Ambedkar On Social Justice”**

SUBMITTED BY

**Dhyanapalli. Rachana-220771041291004
Guguloth. sujatha- 220771041291005**

**UNDER GUIDANCE
OF**

**G.Navyasree, MA, BLisc, (BEd)
DEPARTMENT OF POLITICAL SCIENCE**



(Affiliated to Satavahana University)

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CERTIFICATE

This is to certify that the Project Report title “ **Dr.B.R.Ambedkar on social justice** ” the completed by Dyavanapally.Rachana and Guguloth.Sujatha under the guidance of G. Navyasree guest DL in Political science. This work or any part thereof has not been submitted to any other degree or University for any other degree or certificate.



LECTURER



PRINCIPAL

Ambedkar and Social Justice

A.K. Majumdar



DEPARTMENT OF POLITICAL SCIENCE

B.R. Ambedkar On Social Justice

- ❖ Dr.B.R.Ambedkar is famous as the principal architect of the Indian Constitution, a staunch advocate of the interventionist modernizing state and of the legal protection of the modern virtues of equal citizenship and secularism.
- ❖ He is considered as the foremost political leader of the 20th century of India's downtrodden dalit peoples - the former untouchable castes. In this role he has been both celebrated and vilified for having strenuously fought for the separate political representation of the dalits, preferential reservation or affirmative action in their favour in education and government employment and for constructing their distinct identity going as far as conversion to another religion- Buddhism.
- ❖ He was an unalloyed modernist, a great teacher, educationist, lawyer, economist, anthropologist, sociologist,author, orator, politician, trade union leader, preacher and above all, a social revolutionary. He brought dignity to the lives of the so-called untouchables, something which other social and religious reformers tried and failed to bring for centuries.

He wrote several books and articles to put forth his theories for the problems facing India at that time. His two well known works, **Who Were the Shudras?(1946)** and **The Untouchables (1948)**, has for the first time analyzed in detail the 'Shudras' and 'untouchables' which created quite a stir. Ambedkar advocated human dignity, liberty, quality, and fraternity through the legal provision.

A General Idea on SOCIAL JUSTICE:

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Social justice means equal social opportunities shall be available to everyone to develop their personalities which is associated with equality

and social rights. According to Ambedkar, social justice is based on moral values and self respect. Justice situates through social, political and economic justices which regulated by the Indian constitution.

- ❖ The concept of social justice, like law, keeps changing. It evolves itself into progressively new patterns and expands its frontiers and assumes new dimensions. Social justice has significance in the context of Indian society which is divided into Castes and Communities as they create walls and barriers of exclusiveness on the basis of superiority and inferiority and these inequalities in turn pose serious threat to Indian democracy. The concept of social justice takes within its sweep the objective of removing inequalities and affording equal opportunities to all citizens in social, economic and political affairs.

There have been two major conceptions of social justice:

- embodying the notion of merit and desert
- embodying those of needs and equality.

- ❖ The first conception involves ending of hereditary privileges and an open society in which people have the chance to display their desert. It is expressed in equality of opportunity and careers open to talents.
- ❖ The second conception implies that goods should be allocated according in each person's varied needs. As it aims to make people materially equal.
- ❖ Social justice in India is the product of social injustice as a result of our caste system and social structure which was in fact the fountain head for social injustice. It is unfortunate that even sixty years after independence social justice is still a distant dream not within the reach of the masses.
- ❖ The Scheduled Castes, Scheduled Tribes and women under the traditional Hindu Caste hierarchy had suffered for centuries without education and opportunities for advancement in life. Social justice is compensatory justice to offset the accumulated disabilities suffered by these historically disadvantaged sections of society and absorb them educationally and occupationally in the mainstream of national

life. If opportunities are not given to develop their neglected talents, there will be social imbalance and tension resulting in anarchy and disobedience to the rule of law.

SOCIAL JUSTICE: Meaning and Definition:

- ❖ 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. In general, Social justice may be defined as **“the right of the weak, aged, destitute, poor, women, children and other under-privileged persons”**.

- ❖ According to **John Rawls**, the concept of social justice is **“all social primary goods-liberty and opportunity, income and wealth, and the basis of self-respect are to be distributed equally unless unequal distribution of any or all of these goods is to the advantage of the least favoured”**. The contents of the **“social primary goods”** specified by Rawls are of particular importance, for the fair distribution of them, namely, liberty and opportunity, income and wealth and basis of self respect in a society will undoubtedly help to achieve the much needed social justice. Another important aspect of his theory is that while laying emphasis on the equal distribution of the **“social primary goods”**, he envisages **“an unequal distribution”** of the **“social primary goods”** if such unequal distribution is **“to the advantage of the least favoured in the society”**. In enunciating this view, Rawls seems to have anticipated the doctrine of **‘Protective Discrimination’** embodied in the Constitution of India.

- ❖ Another important jurist, whose writings have great impact on the concept of social justice is **Roscoe pound**. He classifies **three legally protected interests, and they are public interests, social interest sand private interests**. In social interests he **enumerates six important ‘social interests’** and his sixth principle of social interests is very relevant to the concept of social justice. According to the sixth principle, there is social interest in the individual human life, which is described by him as **‘the claim**

or want or demand involved in social life in civilized society that each individual be able to live human life there in according to the standards of the society”.

- ❖ Supreme Court has explained the concept of social justice i.e. “the Constitution commands justice, liberty, equality and fraternity as supreme values to usher in the egalitarian social, economic and political democracy”. Social justice, equality and dignity of persons are corner stones of social democracy. The concept of “social justice” which the Constitution of India en grafted consists of diverse principles essential for the orderly growth and development personality of every citizen.

Ambedkar ’s Vision of SOCIAL JUSTICE:

- ❖ According to Ambedkar, the term “social justice” is based upon equality, liberty and fraternity of all human beings. The aim of social justice is to remove all kinds of inequalities based upon caste, race,sex, power, position and wealth. The social justice brings equal distribution of the social, political and economical resources of the community.
- ❖ According to Dr. Ambedkar the root cause of social injustice to the Scheduled Castes and Scheduled Tribes is the Caste system in Hindu society. He observed, Castes are enclosed units and it is their conspiracy with clear conscience that compels the ex-communicated to make themselves into a Caste. He further maintained that the root of untouchability is the Caste system and the root of the Caste system is religion, and is attached to varnashram and the root of the varnashram is the Brahmanism, the roof of Brahmanism lies with the political power.
- ❖ According to Ambedkar, real democracy was a social democracy and it is essential to realize that political democracy cannot succeed where there is no social and economic democracy. He pleaded the realization of economic and social democracy in India, for political democracy was unreal preceded by economic and social democracy.

Ambedkar's Model of DEMOCRATIC SOCIALISM:

- ❖ According to Socialist International, "Socialism is an international movement which does not demand a rigid uniformity of approach. Whether socialists build their faith on Marxist or other methods of analyzing society, whether they are inspired by religious or humanitarian principles, they all strive for the same goal: a system of social justice, better living, freedom and world peace."
- ❖ The above statements clearly bring out that democratic socialism stresses plurality in approaches to social reconstruction as its goal: plurality of sources of inspiration as well as that of methods of achieving the desired social changes.
- ❖ On behalf of the All India Scheduled Castes Federation, Ambedkar, as its chairman, submitted to the Constituent Assembly of India some proposals (in the form of a Draft Constitution) seeking to safeguard the various interests of the Scheduled Castes and Scheduled Tribes in post-Independence India in the form of reorganization of the Indian Economy as "state socialism", also described as "Democratic socialism".

Ambedkar recommended the reorganization of the Indian economy along the following lines:

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- Ownership and running of the key industries of the key industries of the state.
 - Insurance industry to be the monopoly of the state.
 - Agriculture to be a state industry.
 - Farming to be collective.
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- ❖ Ambedkar wanted this scheme to be introduced in the country within ten years from the commencement of the Constitution. He was sure that though the private sector might secure rapid industrialization, it would produce inequalities of wealth of the kind seen in the western capitalist world. He wanted the state to plan the

economic life of people on the lines which would lead to the highest point of productivity, but did not favour closing venues to private enterprise, providing the equitable distribution of wealth was ensured.

Social justice as incorporated in the Constitution:

- ❖ 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. 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 “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.
- ❖ Before the actual work of the constituent Assembly had commenced in full seeing, Dr. Ambedkar proposed a memorandum on 15 March 1947 entitled “States and minorities: What are their rights and how to secure them in the Constitution of free India?”. This 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, the feeling expressed by Dr. 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.

- ❖ **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 untouchability 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.
- ❖ The important part of the Social justice **is the part IV of the Constitution as directive principles of state of policy**. Although this part of Constitution is not enforceable by any court, the principles laid down there 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.
- ❖ In this regard Dr. Ambedkar said **“It is not the intention to introduce in this part these principles as more pious declarations. It is the intention of the assembly that in future both the legislature and the executive should not merely pay lip service these principles enacted in this part but that should be made the basis of all executive and legislative action that may be taken hereafter in the matter of the governance of the country”**.
- ❖ In addition to these, **article 38** of the Constitution requires the state inter-alia to minimize the inequalities in income and endeavour to culminate in e qualities in status, facilities and opportunities, not only amongst individual, but also amongst group of people residing in different areas or engaged in different vocations. **Article 39** of Constitution requires the state to make available to all the citizens adequate means of livelihood, to distribute ownership and control of material resources.
- ❖ These provisions are towards social transformation and reconstruction of the Indian society which constitute the gist of social justice. Dr. Ambedkar was of the view that social justice alone could lead to social harmony, social stability and patriotic feelings. He believed that a democracy, which enslaves the working class, a class that is devoid of education which is devoid of means of life,

which is devoid of any power of organization, which is devoid of intelligence, is no democracy but a mockery of democracy.

Ambedkar's Vision of Social justice e relating to Women:

- ❖ Dr. Ambedkar was of the opinion that the Hindu women are tied up with bandage of superstitions which they can till their death. The reforms introduced by Dr. Ambedkar through 'Hindu code Bill' have been adhered to and have been accepted by and large. He by codifying Hindu law in respect of marriage, divorce and succession, rationalized and restored the dignity to women. It is needless to say, the Bill was a part of social engineering via law, sharp criticism of this Bill in and outside parliament led many to belief that it might inflict heavy damages on the Hindu society.
- ❖ Ambedkar impartially concentrates on Muslim women also. Ambedkar comments are sharp in saying "Purdah" deprives Muslim women of mental and moral nourishment. The segregation from the outer world makes them engage their minds in petty family quarrels which develop narrow outlook.

Social Justice in the context of Globalization:

- ❖ Globalization in India means opening doors of our economy to the multinationals in the field of agriculture, industries, communication, transportation, electricity generation and distribution and also education etc. Before implementing the new economic reform policies, it was essential for the government to provide "social security net" i.e. full job opportunities, education and Medicare to weaker sections in general and Scheduled Castes/Scheduled Tribes in particular who constitute two-third of India's population, but government did not pay least attention on these important human problems.
- ❖ The Scheduled Castes and Scheduled Tribes are socially and economically infirm and disabled even today. There were provided constitutional safeguards by providing reservation in services and posts.

- ❖ In private sector, there is no such concession. Therefore, government must take policy decision to provide representation to Scheduled Caste and Scheduled Tribes in “private sector” too, is must to provide social security to them to protect their livelihood.
- ❖ Since reservation is not a permanent asset, it has to go in one day sooner or later. Scheduled Castes are going to face a great trouble during coming 10 years when country would be plunged into financial crisis, employment crisis and hunger, if they do not awake and prepare themselves fit for facing Darwinian socio-economic order of tomorrow.
- ❖ Conclusively reservation has not served much purpose to alleviate the poverty and living standard of Scheduled Castes because so far hardly 0.5 percent of the Scheduled Castes out of 25 corers of population have got regular job, the remaining 99.5 percent Scheduled Caste masses are still reeling under ragged poverty, hunger, malnutrition and illiteracy.
- ❖ Social justice is still beyond their reach even after 60 years of independence and globalization is no way to help to scheduled castes and scheduled tribes.

Conclusion:

The fundamental meaning of this concept of “Social Justice” is to bring a just society. The main objective of this concept is to uplift the women, Scheduled Castes and Scheduled Tribes in the society and pull them to the main stream of the society. This concept also prevents unjust enrichment at the cost of the weaker sections.

So far as Dr. B.R. Ambedkar vision of ‘Social Justice’ is concerned, he sacrificed his whole life for the amelioration of the women, Scheduled Castes and Scheduled Tribes in the society. Thus the Constitutional ethos of the social revolution running through the ‘preamble’, fundamental Rights and the directive principles expressly emphasize the

establishment of an egalitarian social order and based on human values of justice, Social, economic and political, equality of status and of opportunity and fraternity assuring human dignity. Thus Dr. Baba Saheb Ambedkar created a social revolution by awaking the women, Scheduled Castes and Scheduled Tribes and breaking all social values based on Hindu Social System.

In the era of Globalization, liberalization and privatization, the concept of Social justice has assumed at greater significance. Many MNCs have discarded the concept of social justice by insisting for merit.

All MNC's should be made to work within the Constitutional framework so as to ensure social justice to scheduled castes and scheduled tribes and women in India. for this the state should make various rules,regulations and procedures.otherwise , the concept of social justice remain only on paper and not in practise.