

Dr. Ambedkar's Social Justice and Human Rights: A brief overview

“डॉ अम्बेडकर का सामाजिक न्याय एवं मानवाधिकार: एक संक्षिप्त अवलोकन”

Chandan Kishore

Research Scholar , Political Science, Babasaheb Bhimrao Ambedkar Bihar University, Muzaffarpur,
Bihar

In Ambedkar's social justice, equality of political-religious, economic opportunities was established for every citizen, which every citizen enjoys before justice. Every citizen has equal rights in the Indian constitution and This is the salient feature of Ambedkar's social justice.

Social justice can be called the mainstream of current Indian philosophy and in fact it is a part of distributive justice in which the communication of equal opportunity principle has become an essential part of the social system. "Social Justice is an application of the concept of distributive justice to the wealth assets privileges and advantages that accumulate within a society or state because the essence of justice is the attainment of the common goods as distinguished from the goods of individuals even of the majority. Indian thinking in the form of practical philosophy established the movement of equality i.e. social justice with democratic values after independence as a national movement in the Renaissance and modern period and Dr. Bhimrao Ambedkar's place after Gandhi is unique.

Social justice objective is "To make people materially equal, it entails an idea of equality and freedom. It involves the creation of just and fair social order just and fair to one and all." In real terms every person is equal, equality and freedom is the right of every human being and it is possible only in a healthy and clean social system, so Ambedkar gave every citizen the right to appeal in the court in violation of his rights.

Like law, the idea of social justice also changes its form from time to time with social change. Social development and social justice are interdependent. The stream of social justice in modern India has been progressively evolving with the circumstances. In the stream of social justice and human rights, colonialism, imperialism, minorityism, religion or caste and classism etc. have been a hindrance so that the call for liberation, including contemporary Indian thinkers, Dr. Bhimrao is in the philosophy of Ambedkar. Dr. as a law expert and creator of Indian Constitution in the developing journey of social justice. Bhimrao Ambedkar is revered as a living pillar around which dalit literature of the twentieth and twenty-first centuries is centered. The split between casteism and communalism is the ill-effects of the social justice's Akhand Jyoti, the politics of sovereignty and inferiority that stood as a warning to Indian democracy and from which the method of gradual recovery is called Ambedkar's social justice. Even with the brunt of

being a Dalit, he will forever be indebted to the coming generations of India (including Dalits) for establishing unwavering faith in Indian democracy.

The philosophy of social justice is a revolutionary ideal in which political, social and economic justice is important. Pressurized into the mainstream of society, involving backward people and providing social support benefits, concessions, privileges and special rights to such people is the main issue of the social justice movement which Ambedkar gave to the worldwide wave of social justice by giving constitutional protection. Gave meaningful direction.

Before a detailed discussion of Dr. Ambedkar's social justice, a brief discussion of his philosophy of life seems necessary here. Babasaheb Bhimrao Ambedkar is considered to be the great social reformer, thinker and law scholar of modern India. Various scholars have presented important studies regarding their personality and work. As an ardent advocate of social justice, his contribution to present-day India is said to be significant. In fact, that is why we have considered his and Gandhi, Lohia and Jinnah's views on social justice and human rights studies. For his service and contribution, the Government of India honored him with the title of Bharat Ratna. In relation to them, it is said that they have brought great revolution on the ground of religion and social justice. Regarding them, it is rightly said - "The twentieth century can be called the birth centenary of the great men of our country, because in this century many great men like Mahamana Malaviya, Mahatma Gandhi, Jawaharlal Nehru, Sardar Patel, Maulana Azad, Rajendra Prasad were born. He has provided unique guidance and inspiration not only in India but in the entire world to awaken political, social, cultural and intellectual consciousness. In the same century, other great men were also born, whom the whole world remembers as the announcer of the "social revolution". The name of this era man and society was Dr. Bhimrao Ramji Ambedkar. All of them, as the biggest announcer and supporter of 'social justice', descended on the stage of the Indian phenomenon cycle and by raising themselves from the initial environment, grieved, exploited and oppressed by not only their family and society but also their hundreds of millions and crores of untouchables. Became the fortune-teller of the people.

The above lines make it clear that Dr. Ambedkar was an era man who has made a successful and commendable effort to bring revolutionary changes and reforms in various walks of life. With regard to these, the following lines can be mentioned contextually- "After Mahatma Buddha, if a great man tried to interview revolution on the ground of religion, society, politics and justice with truth, integrity, good faith and devotion. He was - Dr. Bhimrao Ambedkar. His fiery character like the sun is like a lunatic, a sage like a sage, a profound knowledge of science, a saint-like vigor and a calm nature are the evidences of his time which always inspired a neglected, dalit, exploited and weak society Will give strength, courage and light. He was the

silent voice that sounded voiceless, resourceless and paralyzed, or destitute. He continued to drink nectar after drinking nectar as Neelkanth Mahadev.

He did important work in the field of education for his public welfare and welfare of the victims and dalits. Thus, it is pertinent to mention here that from the very beginning of life, he had to suffer a lot due to untouchability related illness. In this regard, Rajesh Gupta has quoted his views from the following lines, quoting - "Such insults had become common for Dr. Ambedkar and there seemed no possibility of improvement." So, Dr. Ambedkar, frustrated and disappointed, had to resign several times in protest against this anti-social system.

Not only this, when even a highly qualified person like me can be considered untouchable in this system, then the condition of millions of crores of untouchables who are illiterate and uncultured would not be imagined. It is not only this, untouchables are always untouchable in the eyes of all Muslims, Christians, Sikhs, Parsis etc. No matter how qualified he is.

Dr. Ambedkar presents the details of all the incidents that happened to him in his letter. In it, he wrote - "This is the principle of Hindu scripture that untouchables should be hated and they should be insulted and inhuman. They should also be deprived of the happiness around the village or city. It should also be separated from movable and immovable property.

After realizing all these inhuman events, he decided that - "I will struggle for a lifetime to completely eradicate this leprosy of Indian society and will not take any government or semi-government job for it." I will do my best to eradicate the disrespectful, inhuman and irreligious behavior that happens to my people.

In fact, Ambedkar says that the caste system is not a divine or eternal rule nor is caste a sacred institution. It is a conspiracy-specific legislation to maintain its social and political domination by a limited number of people called high in society. The caste-system is actually a form of social slavery imposed by the people of the majority of the elite castes on the minority elite. It is a symbol of social injustice and exploitation.

In contemporary Indian thought, after the fulfillment of the first objective of social justice, liberation from the Firangi, opposition to Brahmanism and the upliftment of the Shudro, Dalits, backward, protection of minorities etc. became its second objective in which Ambedkar's philosophy of life has an important place.

Today's political philosophy is going to stand against the exploiters who practice politics in the name of Dalits, backward minorities. Which Ambedkar also faced. Opposition to caste-based social system is the social justice of Ambedkar's political philosophy which now appears to be complete with the emergence of an almost caste-less social structure and today's social justice

directly rejects all forms of partisan inequality in society. Pre-determined Social Status is now being demolished. Ambedkar's social justice considers a society devoid of "Gross unjust discriminations and inequalities". Removing social, economic and educational backwardness is the main objective of social justice in which political, social and individual awareness is necessary, it is the main highlight of Dr. Ambedkar's philosophy as it deteriorates social balance and impedes the pace of development.

Originally, Dr. Ambedkar's social justice proclaims a peaceful resolution of the inequality created by man in the areas of law, morality, society and public interest. They are the embodiment of social justice in the Indian Constitution, which establishes nurturing social justice. Their nurturing social justice is a positive model in the face of narrow movements of disruptive or exploitative social justice. According to Ambedkar, untouchability is rooted in casteism and casteism is rooted in religion, so in the form of casteless religion, he supported Buddhism and established it in the Indian Constitution keeping the emotional integrity of India intact. Untouchability is due to caste, caste due to religion and religion due to Varnashrama and Varnashram is due to Brahmanism and Brahminism is due to political power and diplomacy of domination. 5 Political democracy cannot succeed unless economic and social democracy is established. Ambedkar was opposed to Manu Samhita's Varnashram as it is like a blank check for Brahmins to appease their nefarious interests. Only a society dominated by social justice can be considered ideal. Shudras in abundance in Indian society as untouchables and Dalits were reserved only for labor and service which after Ambedkar is now gradually reduced and should be.

References

1. Dr. Ambedkar's Vision: "Social Justice" for the Women, Scheduled Castes and Scheduled Tribes.
2. गुप्ता, राजेश, डॉ० अम्बेदकर: सामाजिक, आर्थिक परिवेश, श्अम्बेदकर और सामाजिक न्यायश्, पृ० 30, मानक पब्लिकेशन्स प्रा० लिमिटेड, विजय चैक, लक्ष्मी नगर, दिल्ली, प्रथम संस्करण, 1994.
3. भटनागर, राजेन्द्र मोहन, युग पुरूष अम्बेदकर, पृ० 8, राजपाल एण्ड सन्स, कश्मीरी गेट, दिल्ली-5, संस्करण 1994.
4. गुप्ता राजेश, डॉ० अम्बेदकर और सामाजिक न्याय, वही पृ० 38.
5. Mohammed Shabbir "Ambedkar on Law, Constitution and Social Justice" Rawat Pub. Jaipur, 2005, p.309.