

INTRODUCTION

Dr.B.R.Ambedkar (1891 – 1956) was undoubtedly one of the chief architects of India's democratic Constitution. He was a social rebel who raised the banner of revolt against the iniquitous caste ridden society. As a rationalist, he never encouraged any personality cult. He took up the onerous task of awakening the conscience of the down trodden sections like the Scheduled Castes and Scheduled Tribes. 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 of 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.¹

He is applauded as a great Indian Jurist Bahujan political leader and a Buddhist revivalist. He is also called 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 at present. 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.²

He served various specialized fields such as history, economics, anthropology, politics and law had imparted multifaceted resources and orientations to B.R.Ambedkar in his public life. He was absorbed in several roles as scholar, teacher, lawyer, parliamentarian, administrator, journalist, publicist, negotiator, agitator, and

¹ S.R.Bakahi (ed.), *B.R.Ambedkar His Political and Social Ideology*, Deep & Deep Publication, New Delhi, 2000, pp.10-15

² *Ibid*, pp.16-20.

devotee etc. It is difficult to demarcate the areas of his writings. He resorted to various modes of expression such as dissertations, research papers, documents, outlines, notes, drafts, statements, briefs, memoranda, disputations and investigations. He had to play these roles always under the public eye. 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 Indian society have been of special interest to many Sociologists.³

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 understood 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 own 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.⁴

B.R.Ambedkar worked for social integration in India. He believed in the annihilation of the caste system in any form and wanted to get rid of 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.

³ Mamta Rajawat (ed.), *Encyclopedia of Dalits in India Series Development of Dalits*, Anmol Publication, New Delhi, 2005, pp.10-13.

⁴ Mahammad Shabbir (ed.), *B.R.Ambedkar Study in Law and Society*, Rawat publications, Jaipur 1997, pp.15-20

B.R.Ambedkar was a multifaceted personality. His public service started from the end of the during the 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 the research is related to his role in the society as a political leader, legislator, social reformer and humanitarian. According to B.R. Ambedkar there is no caste, no inequality and no superiority, all are equal, and this is what that stood for. 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 Social, political, religious and economic problem such as caste, evil of rigid caste system in Indian society. Hindu caste system he adopted the principle of dynamism as in his view there is nothing fixed, nothing eternal, nothing sonata thus everything is changing and change is the law of life individuals as well as for society.⁵

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 suffered 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 suppressed inanity. B.R.Ambedkar and Hindu social order origin and development of the Hindu caste system are examined in the light of religion and history of Hindu caste system hits the very spirit of social justice and comes in the way of the scheme and constitution equality, caste creed, religion, sex and place, B.R.Ambedkar rigid 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.

⁵ *Ibid*, p.22.

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 changes are the law for individuals as well as for society. B.R.Ambedkar worked for social integration in India. And believed in the annihilation of the caste system 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. Besides he evolved a social ideology which is considered by many of them as the best in the Indian society.⁶

Objectives

1. To understand the biographical sketch of Dr. B.R.Ambedkar.
2. To explore the social, cultural climate of Dr.B.R.Ambedkar and his Social Ideology.
3. To bring out Dr.B.R.Ambedkar's ideology on Indian social system and Social Justice.
4. To portray the personality of Dr. B.R.Ambedkar and his contribution to Indian constitution.
5. To Understand the Social Ideological Problems faced by Dr.B.R.Ambedkar's view.
6. To access the role of Dr.B.R.Ambedkar as a Social Reformer.

Methodology

The methodology adopted in the preparation of thesis has a specialty. Depending on the data, upon the facts, Chronological, analytical, theoretical and historical methods are used. An introspective study had been conducted to get an insight into the details of various facts of the emergence of the relating to Dr.B.R. Ambedkar's social ideology.

⁶ S.R.Bakahi (ed.), *Ibid*, p.21-22

Problem of Study

B.R.Ambedkar acquired deep knowledge in every field of human activity to become a founder of his own Independent Ideology. He was trained as social scientist. He believed that social progress and social stability depended on equality. As per his beliefs there are many problems among the Hindu society namely untouchable or caste hierarchy. This is the main issues everywhere in India, the researcher going to solve this problem on the basis of Dr.B.R.Ambedkar's social ideology. Therefore, B.R.Ambedkar worked for Social integration in India and he believed in the Annihilation of the Caste System in any form and wanted to get society from the curse.

Review of Literature

B. R.Ambedkar (1937) a new edition has been in demand for a long time. B.R.Ambedkar's intention to recast the essay so as to incorporate into it another essay of B.R.Ambedkar called "*Castes in India, their Mechanism*", which appeared in the Indian Antiquary Journal in May 1917. But he could not find time, and as there is very little prospect of my being able to do so and as the demand for it from the public is very insistent, B.R. Ambedkar quoted that I hope that it will serve the purpose for which it was intended. He did not care for the credit which every progressive society must give to its rebels. He satisfied if I make the Hindus realize that they are the sick men of India and that their sickness is causing danger to the health and happiness of other Indians.

S.L.Dhani (2007) described in his book *Dr.Ambedkar, Man of Millennium for Social Justice*, stated that 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.

Moin, Shabir (2000) In his book *B.R.Ambedkar, A Social Reformer*, Biography of his vision and ideas, In this connection yet another factor which induced B.R.Ambedkar to involve himself whole heartedly in the service of suppressed classes has to be mentioned. It was his association with the leaders of the social reform

moment of the untouchables at that time. He was considerably influenced by Kabir and Phule. Kabir's teaching made him aware of the weakness of Hindu religion and of the need for reform in religious outlook and practice.

D.K.Mohanty (2001) In his book *Indian Political Tradition from Manu to B.R.Ambedkar*, combined himself the role of a social reformer, a political leader and a spiritual guide of the untouchables. Therefore, he played a unique role in shaping the public mind and the political outlook of his community.

Moreover B.R.Ambedkar overcomes the limitation of the liberal reformist movement by consciously becoming a man of the masses. He not only believed in the driving force of principles and policies but also gave equal importance to the work of implementing them. In this sense his main achievement is his positive contribution to the radical reformist theory and practice in Maharashtra. B.R.Ambedkar proved himself to be one of the great intellectuals of India. Eleandor Zelliott has writes about him.

D.R.Jatava (2001) *Dynamics of Ambedkar Ideology*, for B.R.Ambedkar, society is not an organism. It is based on human attitudes and fellow-feelings. According to him men do not become a society by living in physical proximity any more than man ceases to be a member of his society by living so many miles away from other men. Similarity in habits and customs, beliefs and thoughts is not enough to constitute men into society. Things may be passed physically from one to another like bricks. In the same way, habits and customs, beliefs and thoughts of one group may be taken over by another group and there may thus appear similarity between the two. He shared this view with his professor John Dewey who observed: "Society is the process of associating in such ways that experience" ideas, emotions, values are transmitted and made common.

Mohan Dass Namtshray (2003) *Caste and Race*, The Indian Sociologist M.N.Srinivas, has defined caste as Sir Herbert Risely says "a caste is a collection of families or groups of families bearing a common name which usually denotes or is associated with specific occupation claiming common descent from a mythical ancestor, human or divine professing to follow the same professional callings". These

definitions are more or less identical and not complete in sense. The Indian sociologist M.N.Srinivas has defined caste.

D.D.Kosambi (2008) *The question of caste*, Economic & Political Weekly. According to D.D.Kosambi, caste is class at a primitive level of production, a religious method of forming social consciousness in such a manner that the primary producer is deprived of his surplus with the minimum coercion.

Sharma, Sanjay Prakash (2003) *Dr.Ambedkar, a leader of Social justice*, As a sociologist and great scholar B.R.Ambedkar had evolved his own philosophy. According to him any philosophy whether it is 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.

D.K.Mohan (2001) His teachings were well-versed in constructive approach. He provided an ideological frame work to the Dalits. It is evident from the above discussion that man is the most important component of society and focal point of his social and political philosophy. B.R.Ambedkar began to write against caste system even as he was a research scholar in USA. In May, 1916 he read of paper on 'The castes in India, their Mechanism, Genesis and Development' at the Anthropology seminar sponsored by Dr. Goldon Weiser.

S.R.Bakshi (2000) *Social Ideology of B.R.Ambedkar, Vol,-1, 2*, During the Gandhi 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. *B.R.Ambedkar's vision*. B.R.Ambedkar and justice have become synonymous. His name finds a very honored and prominent place 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.

D.D.Kosambi (2003) *Culture and Civilization of Ancient India*. B.R. Ambedkar realized the history and reached on the point "There have been many Mahatma's in India whose sole object was to remove untouchability and absorb the depressed classes, but everyone has failed in their mission. Mahatmas have come, Mahatmas have gone but the Untouchables have remained as Untouchables."

Keer Dhananjay (1959) *B.R. Ambedkar, with reference to The Light of Dhamma*, January 1959. Another paper, *The Light of Dhamma* (Rangoon), observed that although this was a book by a great man, unfortunately it was not a great book. Dhananjay Keer explains: The reviewer pointed out that the great Doctor tampered with the texts and whenever he found views in Buddhism inconvenient to his own, denounced them as later accretions made by monks. The author was nevertheless a great and good man; the tragedy was that it was neither a great book nor a good book, concluded the reviewer. The central aim is to condemn Brahmin priestly class and uphold the Virtues of the shudra come minorities and hence non-Brahmin individuals such as Buddha, We can easily locate the struggle of shudra consciousness working in a character like Hoorays contrary to one's expectation that the Dalit struggle would take place along B.R.Ambedkar's Ideology. There was a lot of hue and cry when B.R.Ambedkar's works, *Who Were the Shudras?* (1946) and *The Untouchables* (1948) were published. Even when these works were translated into other languages the reaction was very intense.

Sources of the Study

The Source Material for this thesis are collected from the various libraries and Government Orders, Archives in and outside of the Tamil Nadu. To mention of few, Tamil Nadu State Archives, Chennai, National Archives of India, New Delhi, Nehru Memorial Museum Library, New Delhi.

Dr. Baba Saheb Ambedkar Writings and Speeches, Vol. 1 to 15, Education Department, Government of Maharashtra, Mumbai. Source Materials on Dr. Babasaheb Ambedkar and the Movement of Untouchables, Vol. 1 and 2, Government of Maharashtra, Mumbai. Constituent Assembly Debates, Vol.1 to 12, Lok Sabha

Secretariat, New Delhi. The Home Political Files, National Archives, Government of India. B.R.Ambedkar's letters this includes the letters preserved in the National Archives, New Delhi, Published works Periodical and Journals are used as the secondary sources. The sources for this study are mainly collected from the puducherry Library, Connemara Public Library, Chennai, Madras University Library, Chennai, Centre for B.R.Ambedkar Economic Study, Chennai, Bharathidasan University Librerary, Tiruchirappalli, Centre for Periyar Study, Bharathidasan University Tiruchirappalli, St Joesph's College Library, Tiruchirappalli, District Central Library Tiruchiappalli.

The volumes of 'Writings and Speeches' comprise B.R.Ambedkar's published and unpublished works on various themes and issues, his testimonies before various committees and commissions, confidential reports, personal letters, speeches delivered at seminars and meetings, responses to questionnaires on educational matters, British government documents, letters to editors, etc. The 'Source Material' contains contemporary records, News paper reports etc. The 'Constituent Assembly Debates' provides details regarding the process adopted in the making of The Indian Constitution, which include debate on various articles and provisions of the constitution of the Home Political Files only those related to B.R.Ambedkar have been referred to. The basic social science methodology like historical analysis of the primary and secondary data. The facts have been arranged in chronological order.

Chapterization

The Thesis has five chapters excluding Introduction and Conclusion. They are:

1. Early Life of Dr. B.R.Ambedkar
2. B.R.Ambedkar View on Indian Social System
3. B.R.Ambedkar and Indian Caste System
4. Liberty and Equality
5. B.R.Ambedkar and Social Justice

Chapter **first** deals with B.R.Ambedkar Family comes from Konkan. B.R.Ambedkar's ancestral village is Ambavade, five kilometers from Mandangad, a small town in the Ratnagiri District. The family had some prestige in the village. B.R.Ambedkar's grandfather Maloji Sakpal came from good Mahar family. Of all the untouchables the Mahars are the most robust, adaptable, fighting, brave and leading community. B.R.Ambedkar was born on 14th April, 1891 to a Mahar Hindu family. His parents were Ramji Maloji Sankpal and Bheemabai. His father was a military subedar employed in the Indian Military unit at Indore state of Mhow. The family hailed from a village Ambad, in the old Taluka Dapoli of Ratnagiri District in Maharastra state and moved from one military camp to another. Bhim Rao as the boy was named and was the fourteenth child of his parents.

Chapter **Second** about the Indian social System discussed, as a sociologist he was one of the very few Indians who struggled to restructure the Indian society on the most egalitarian and humanitarian principles. Hence, this chapter tries to examine B.R.Ambedkar's concept of ideal society which is most relevant and suited to needs of modern Indian society under two aspects. 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. The Hindu society is a myth. G.S. Ghurye outlines the features of the Hindu society as: (i) Segmental divisions of society, (ii) Hierarchy, (iii) Restrictions on feeding and social intercourse, (iv) Civil and religions disabilities and privileges of the different sections (v) Lack of unrestricted choice of occupation, (vi) Restrictions on marriage. The structural basis of Hindu society is based on caste. Caste is not merely a principle of social division, but a comprehensive system of life dealing with food, marriage, education, association and worship. It divides the society as Upper class and lower class and thereby destroys the principle of equality among the followers of Hindu religion.

Chapter **third** describes the Understanding the origin, genesis and mechanism of caste in India is a very complex problem. Many able minds have tried to penetrate it, including Dr. B.R.Ambedkar who began work on this issue as early as 1916. He

attempted to link the many chains in the history of India in order to show how the caste system evolved. Dr.B.R Ambedkar's understanding, the prime factor responsible for the evolution of the system of untouchability was the religious persecution of Buddhists, while other social-psychological factors are secondary.

A compromise was therefore arrived at: the owner of a carriage would give it on hire but not drive. Although they could not find someone to drive it, the Mahars thought this to be a happy solution, evidently forgetting that the safety of the passenger was more important than the maintenance of his dignity. It was then that Dr.B.R.Ambedkar learned that even a menial Hindu carriage driver looked upon himself as superior to any untouchable even if that person be a barrister-at-law like Dr. B.R.Ambedkar. There are many more incidences such as these from Dr.B.R Ambedkar's life. These few, however, are sufficient for any person to understand the suffering experienced due to the practice of untouchability and caste. Many people in contemporary India still suffer from this system of graded inequality. They are living the life of degraded human beings. In the end we must ask why is it necessary that they have to suffer so much and occupy such positions in the social system.

Chapter **four** explains the B.R.Ambedkar's concept of the ideal society is most relevant to a civilized society and suited to the needs of modern Indian society. Hence this attempts to bring out his contributions towards the attainment of these two human ideals in the society by democratic process. Knowledge about liberty and equality is essential to analyses the social ideology of B.R.Ambedkar and his services to the society.

The ideals Liberty, Equality and Fraternity carried the following means:

- i) The main aspect of liberty is political. Its concept is the declaration of modern political democracy.
- ii) Equality is supplementary to the political democracy. Before law all must be treated as equals. There is no discrimination in any form.
- iii) The feeling of Fraternity turns into an ideal of nationality and patriotism. The people of a country are related to each other. They being together in unity form a nation and the future of the nation depends upon the fraternal

feelings they develop and nourish for themselves.

Chapter **fifth** deals with the emphasis on issues related to Social Justice for concept and instrument to liberate not only the B.R.Ambedkar Social Justice in Indian constitution. B.R.Ambedkar concept of Social Justice stands for the liberty equality and Social Justice of all human beings. He stood for a social system which is based on right relations between man and man in all spheres of life. The humanoid problems that Indian society faced from ancient time down to social justice which was not only very controversial among the deforms in the one hand but also many historians justice statesman social reformers to be replaced by Social Justice respect the term Social Justice is a foreign term to Indian society and concept of social justice.

As earlier referred to, "Justice", for B.R.Ambedkar, is simply another name for liberty, equality and fraternity. This forms the corner-stone of B.R.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.

The term Social Justice was actually a foreign to India particularly drawn form United States of America, as area to relate in there was very much influenced by Americans during his study at Columbia University. He must have learnt what social justice was meant in American 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.

The foregoing observations express the diverse facts of Justice. Among its multiple elements, the Social Justice very significant to all of us, because every kind of Justice supplements the demand of Social Justice. The demand for social justice is not as modern as some people think of it. It has been in people's mind since the known

history of mankind, because justice emanates from the nature of society, its mechanism and various regulations. Both ancient and medieval societies envisaged justice in their own ways. Let us, therefore, look into the age-long concepts of Social Justice as were prevalent in India and elsewhere.