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Ambedkar's Idea Of Political Justice

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Abstract:

The itemized research of Ambedkar's social and political way of thinking is extremely difficult task despite the fact that I might want to make an endeavor of his thought of social equity as an alternate point of view. The greater part of us just realized that Dr.B.R.Ambedkar was a draftsman of Indian Constitution and he additionally an incredible educator, educationist, legal advisor, business analyst, anthropologist, sociologist, creator, speaker, lawmaker, worker's guild leader, evangelist or more all social progressive. In India such countless social reformers arose to battle against unfairness for dalit networks, anyway a couple of leader effectively conveyed they own plans to social orders towards the government assistance of discouraged society. Especially, Ambedkar worked for the Dalit rights, ladies rights, in reverse positions, minorities and average individuals and battled for his entire life for the base respect of all people independent of rank or class.

Introduction

It was in this conviction and with a hopeful confidence in human goodness, love and truth, which he entered upon his hallowed mission. The point of his main goal was to stimulate in people the enthusiasm for right relations. His motivation was reasonable instead of theoretical and his way of thinking of life was basically a development and advancement under specific conditions and occasions won in society' (Lal 1998: 45).

1. Thought of Political Justice

Dr. B.R. Ambedkar, a prominent Indian jurist, social reformer, and the chief architect of the Indian Constitution, had a nuanced and comprehensive understanding of political justice. His ideas on political justice are closely tied to his broader vision for a just and egalitarian society, particularly with regard to the marginalized and oppressed communities in India, especially the Dalits (formerly known as untouchables).

Political Justice In Ambedkar's views

1. **Equal Political Rights:** Ambedkar emphasized the importance of providing equal political rights to all citizens, regardless of their caste, creed, or gender. He advocated for universal adult franchise, arguing that political power should not be concentrated in the hands of a few privileged groups.

1.1 Representation for the Marginalized: Ambedkar stressed the significance of adequate representation for the socially and economically disadvantaged groups, including the Dalits, in legislative bodies. He believed that political justice could only be achieved when marginalized communities had a proportional presence in decision-making bodies.

1.2 Dr. B.R. Ambedkar was a staunch advocate for the representation of marginalized communities, particularly the Dalits (formerly known as untouchables), in the political arena. His views on representation for the marginalized were shaped by his experiences of discrimination and his commitment to social justice and equality. Here are some key aspects of Ambedkar's views on representation for the marginalized:

1.3 Proportional Representation: Ambedkar believed that marginalized communities, who had historically been oppressed and excluded from mainstream society, deserved adequate representation in political institutions. He argued that proportional representation was essential for ensuring that the voices and concerns of marginalized groups were heard and addressed in the decision-making process.

1.4 Reservation Policies: Ambedkar played a pivotal role in the inclusion of reservation policies in the Indian Constitution to provide representation for marginalized communities, including Scheduled Castes (SCs), Scheduled Tribes (STs), and Other Backward Classes (OBCs). These reservation policies allocate a certain percentage of seats in legislative bodies, educational institutions, and government jobs to members of these communities, thereby ensuring their participation and representation in various spheres of public life.

1.5 Empowerment through Representation: Ambedkar believed that representation in political institutions was not only about numerical presence but also about empowering marginalized communities to assert their rights and interests. He saw political representation as a means to challenge caste-based discrimination, promote social equality, and advocate for policies and programs that address the socio-economic needs of marginalized groups.

1.6 Role in Nation-Building: Ambedkar viewed the political representation of marginalized communities as crucial for nation-building and democracy. He believed that the full participation of all sections of society in the political process was essential for the consolidation of democracy and the creation of an inclusive and just society. He emphasized the importance of empowering marginalized communities to become active participants in shaping the future of the nation.

1.7 Continued Advocacy: Throughout his life, Ambedkar continued to advocate for the rights and representation of marginalized communities through his writings, speeches, and political activism. He

called for the annihilation of caste-based discrimination and worked towards creating a more egalitarian society where all individuals could live with dignity and equality.

Dr. B.R. Ambedkar's views on representation for the marginalized underscored the importance of Political empowerment, proportional representation, and affirmative action policies to address historical injustices and promote social justice and equality in Indian society. His efforts paved the way for greater political participation and representation for marginalized communities in India.

2. **Protections for Minorities:** Ambedkar was a strong advocate for protecting the rights of minorities. He argued that political justice required safeguards to prevent the tyranny of the majority and to ensure the protection of the interests and rights of minority communities.
3. **Annihilation of Caste:** Ambedkar was a fierce critic of the caste system, which he considered a major obstacle to social and political justice. He called for the annihilation of the caste system and the establishment of a society based on equality and fraternity.

Dr. B.R. Ambedkar's views on the annihilation of the caste system are central to his philosophy and activism. Ambedkar believed that the caste system was one of the most pernicious forms of social hierarchy and discrimination, deeply entrenched in Indian society, and he dedicated much of his life to challenging its existence. Here are some key aspects of Ambedkar's views on the annihilation of caste

- 3.1 **Caste as an Inhumane System:** Ambedkar saw the caste system as inherently unjust, oppressive, and incompatible with principles of equality and human dignity. He argued that caste-based discrimination deprived individuals of their basic human rights and perpetuated social inequalities, relegating certain groups to the margins of society.
- 3.2 **Challenges to Caste Orthodoxy:** Ambedkar was critical of the traditional Hindu caste hierarchy, which he believed was based on birth and upheld through religious and social customs. He called for a radical reevaluation of caste norms and practices, challenging the orthodoxy that sustained caste-based discrimination and segregation.
- 3.3 **Education and Empowerment:** Ambedkar emphasized the importance of education and enlightenment as key tools in the struggle against caste oppression. He believed that education could empower individuals to question and challenge oppressive social structures, enabling them to assert their rights and dignity.
- 3.4 **Annihilation through Inter-Caste Marriage:** Ambedkar advocated for inter-caste marriage as a means to break down the barriers of caste and promote social integration. He believed that inter-caste marriages

could undermine the rigid boundaries of caste identity and foster a more inclusive society based on equality and mutual respect.

3.5 Political Representation and Rights: Ambedkar recognized the importance of political representation and legal rights in the fight against caste discrimination. He played a pivotal role in securing reservations for Scheduled Castes (SCs) and Scheduled Tribes (STs) in legislative bodies and government institutions, aiming to provide marginalized communities with a voice and presence in the political process.

4. Intellectual and Social Movement: Ambedkar's advocacy for the annihilation of caste encompassed both intellectual discourse and grassroots activism. He wrote extensively on the subject, including his seminal work "Annihilation of Caste," where he critiqued caste-based discrimination and proposed radical solutions for its eradication.

4.1 Social and Economic Democracy: Ambedkar believed that political justice could not be divorced from social and economic justice. He envisioned a democratic system that not only guaranteed political rights but also addressed social and economic inequalities. He advocated for land reforms, economic opportunities, and social upliftment for the marginalized.

4.2 Dr. B.R. Ambedkar's views on social and economic democracy were deeply rooted in his commitment to social justice, equality, and the emancipation of marginalized communities, particularly Dalits (formerly known as untouchables) in India. Ambedkar believed that political democracy alone was insufficient to address the entrenched social and economic inequalities perpetuated by the caste system and other forms of discrimination. Here are some key aspects of Ambedkar's views on social and economic democracy.

4.3 Equal Access to Resources: Ambedkar emphasized the importance of ensuring equal access to resources, opportunities, and wealth for all members of society, regardless of their caste, class, or background. He recognized that economic disparities often intersected with caste-based discrimination, leading to the marginalization and impoverishment of certain communities.

4.4 Land Reforms: Ambedkar advocated for comprehensive land reforms as a means to address landlessness and rural poverty, particularly among Dalit communities. He believed that redistributing land to landless farmers and tenants could empower them economically and socially, reducing dependence on landlords and promoting agricultural productivity.

4.5 Employment Opportunities: Ambedkar recognized the significance of providing meaningful employment opportunities to marginalized communities as a pathway to economic empowerment and social mobility. He called for policies that would promote employment generation, skill development, and entrepreneurship among disadvantaged groups, enabling them to participate more fully in the economic life of the nation.

5. **Education and Social Mobility:** Ambedkar viewed education as a powerful tool for social and economic upliftment, enabling individuals to break free from the shackles of caste-based discrimination and poverty. He advocated for universal access to quality education, scholarships for marginalized students, and affirmative action measures to promote educational equity and diversity.

5.1 Affirmative Action and Reservations: Ambedkar played a crucial role in the inclusion of affirmative action provisions, such as reservations in education, employment, and political representation, in the Indian Constitution. These measures were designed to address historical injustices, promote social inclusion, and facilitate the upward mobility of marginalized communities in various spheres of public life.

5.2 Dismantling Caste-Based Hierarchies: Ambedkar recognized that social and economic democracy could only be achieved by dismantling the hierarchical structure of the caste system and challenging caste-based discrimination in all its forms. He called for the annihilation of caste and the creation of a society based on principles of equality, fraternity, and social justice.

5.3 Dr. B.R. Ambedkar's vision of social and economic democracy encompassed a holistic approach to addressing the root causes of social inequality and injustice in Indian society. His ideas continue to inspire movements for social reform, affirmative action, and inclusive development aimed at building a more equitable and democratic society for all

6. **Constitutional Safeguards:** Ambedkar played a pivotal role in drafting the Indian Constitution, which enshrines principles of justice, equality, and fundamental rights. The Constitution includes affirmative action measures, such as reservations for Scheduled Castes (SCs), Scheduled Tribes (STs), and Other Backward Classes (OBCs), to address historical injustices and ensure political representation.

6.1 Dr. B.R. Ambedkar played a pivotal role in the drafting of the Indian Constitution and was instrumental in incorporating several constitutional safeguards aimed at protecting the rights and interests of marginalized communities, particularly the Scheduled Castes (SCs), Scheduled Tribes (STs), and Other Backward Classes (OBCs). Here are some key aspects of the constitutional safeguards championed by Ambedkar:

6.2 Reservation Policy: Ambedkar advocated for the inclusion of reservation policies in the Indian Constitution to ensure representation for historically marginalized communities in various spheres of public life, including education, employment, and political representation. Article 15(4) allows for special provisions for the advancement of socially and educationally backward classes, and Article 16(4) provides for reservations in public employment.

6.3 Scheduled Castes and Scheduled Tribes: Ambedkar fought for the inclusion of special provisions for the upliftment of Scheduled Castes and Scheduled Tribes, who had faced centuries of social and economic oppression. The Constitution provides for the reservation of seats in the

legislature, as well as reserved quotas in educational institutions and government jobs, to promote their representation and participation in public life.

6.4 Other Backward Classes (OBCs): Ambedkar also advocated for measures to uplift Other Backward Classes (OBCs) and ensure their inclusion in the political and socio-economic fabric of the country. While specific provisions for OBCs were not included in the original Constitution, subsequent amendments and policies have addressed their concerns and provided for affirmative action measures.

6.5 Fundamental Rights: Ambedkar played a key role in drafting the fundamental rights enshrined in the Indian Constitution, which guarantee equality before the law, freedom of speech and expression, freedom of religion, and the right to equality of opportunity in matters of public employment. These rights are intended to safeguard the dignity and freedoms of all citizens, irrespective of their caste, creed, or gender.

6.6 Directive Principles of State Policy: The Constitution includes Directive Principles of State Policy, which lay down the framework for the state to promote social justice, equality, and welfare. Ambedkar emphasized the importance of these principles in guiding state policy and ensuring the socio-economic upliftment of marginalized communities.

6.7 Constitutional Amendments: Over the years, several constitutional amendments have been made to strengthen the safeguards and provisions for marginalized communities. For example, the 73rd and 74th Constitutional Amendments provide for reservations for SCs and STs in local government bodies (Panchayats and Municipalities).

Dr. B.R. Ambedkar's efforts to incorporate constitutional safeguards were aimed at addressing historical injustices, promoting social inclusion, and building a more equitable and democratic society in India. His vision continues to shape the legal and political landscape of the country, ensuring that the rights and interests of marginalized communities are protected and upheld.

Ambedkar's ideas on political justice were deeply rooted in his commitment to creating a society that values social equality, individual liberty, and fraternity. His contributions to the Indian Constitution laid the foundation for a democratic and inclusive political system in India.

Ambedkar was against the idea of Hindu social framework and didn't care for Hindu religion. Ambedkar accepted that change of religion to give social equity in the name Buddha religion and he saw that Buddhism is the most ideal approach to be received to advance quiet social job. To cite Ambedkar, by disposing of my old religion which represented disparity and persecution today I am reawakened, I have no confidence in the way of thinking of incarnation; and it isn't right and wicked to say that Buddha was an incarnation of Vishnu. I'm not any more a fan of any Hindu god or goddess. I won't perform Shradha. I will stringently follow the eighty-overlap way of Buddha. Buddhism is a genuine religion and I will lead a daily existence guided by the three standards of

information, right way and compassion' (Larbeer 2003: 82) and furthermore he cited that ,the world owes a lot to rebels who might set out to contend despite the affable and demand that he isn't trustworthy. I could do without the credit, which each reformist society should provide for its agitators. I will be fulfilled on the off chance that I cause the Hindus to understand that they are the wiped out men of India and that their infection is making risk the wellbeing and joy of other Indians' (on the same page: 83).

The untouchables had nothing to do but to comply with it and regard it. The untouchables have not rights against the touchables. For them there is no equivalent right, not equity which is because of them and nothing is permitted to them. Nothing is because of them aside from what the accessible are set up to give. The untouchables should not demand rights. They ought to implore from benevolence and favor and rest content with what is offered' (Guru 2002: 41). This is appropriately brought up that Hindu law is against the equivalent right among all networks. The accessible networks make distant local area and were treated as slaves.

He cites ,Caste is the beast that crosses your way, you can't have political change, and you can't have monetary change, except if you slaughter this monster' (Kazeha1988: 7). He accepted that the foundation of distance is the rank framework, the underlying foundations of the standing framework is religion joined to Varnashram, the base of Varnashram is the Brahminical religion, and the base of Brahminical religion is approval of force (Lal 1998: 66). Ambedkar's answers to unfair casteism are;

7. **Universal Adult Franchise:** Ambedkar strongly advocated for universal adult franchise, which means that every adult citizen, regardless of caste, creed, gender, or socio-economic status, should have the right to vote and participate in the political process. He believed that denying any section of society the right to vote would perpetuate inequality and injustice.

7.1 End of Discrimination: Ambedkar fought against the discriminatory practices prevalent in Indian society, particularly the caste system, which relegated certain groups to the margins of society and deprived them of basic rights. He argued that equal political rights were essential for ending such discrimination and ensuring that all citizens were treated with dignity and respect.

7.2 Representation of Marginalized Groups: Ambedkar emphasized the importance of adequate representation for marginalized communities in the political arena. He believed that political empowerment was crucial for the upliftment of oppressed groups and for addressing their socio-economic grievances. Ambedkar played a key role in securing reservations for Scheduled Castes (SCs), Scheduled Tribes (STs), and Other Backward Classes (OBCs) in legislative bodies to ensure their representation.

7.3 Protection of Minority Rights: Ambedkar was a staunch advocate for the protection of minority rights in a democracy. He argued that a truly democratic society should safeguard the interests of

minority communities and prevent the tyranny of the majority. He played a pivotal role in drafting the Indian Constitution, which contains provisions for protecting the rights of minorities and ensuring their participation in the political process.

8. **Social and Economic Justice:** Ambedkar believed that equal political rights were inseparable from social and economic justice. He emphasized the need for land reforms, access to education and employment opportunities, and the eradication of poverty to create a more equitable society. He saw political rights as a means to achieve broader goals of social transformation and economic empowerment.

Ambedkar's views on equal political rights were deeply rooted in his commitment to social justice, equality, and democracy. He believed that political empowerment was essential for the emancipation of oppressed communities and for building a more inclusive and democratic society in India.

The political freedom comprises in of the privileges of the person to partake in the outlining of law and really taking shape and undoing of governments. He accepted that freedom is went with social and financial uniformity and there should be information (schooling) made accessible to all. These freedoms are confined by old Hindu social framework yet these are the piece of the human freedom to box simply social request. (Massey 2005:160). What's the significance here? Ambedkar offers response is that 'Fraternity implies a feeling of regular fellowship of all Indian, all Indians being one individuals. It is the rule which gives solidarity and fortitude to social life' (Jatava 2006:96).

Social and financial popular governments are the tissues and the fiber political majority rules system. The social and financial issue of our general public looks to conceive. Entire heartedly upholds the arrangement of central privileges of man in the constitution of free India. As indicated by B.R.Ambedkar, consolidate independence and socialism through the presentation of state socialisms, through the law of the constitution. Freedom holds the altered entrepreneur arrangement of social monetary, while if gives more prominent concessions to poor people, the fallen and the feeble, under a parliamentary type of government (Jatava 1997: 209). Ambedkar's idea of State

Socialism is based on following point;

1. State ownership of agricultural and key industries to meet the demands of the poorer strata of society,
2. Maintenance of productive resources by the state and
3. A just distribution of the common produce among the different people without any distinction of castes or creed (Jadhav 1991: 986).

Conclusion

This research infers that Ambedkar's idea of social equity depends on equivalent rights and human nobility through lawful system. As the consequence of his idea, Indian constitution grants equivalent option to all. He was first individual to request separate electorates and reservation framework for dalit in round table meeting subsequently three round table gatherings fizzled. Ambedkar understood that governmental policy regarding minorities in society is best way to progress of dalit networks which shields through lawful organizations. Ambedkar didn't empower the desire of station framework inside India and Caste framework produces cruel practice among the networks. Ambedkar accepted that monetarily dalit are exceptionally helpless which they are need admittance to political, social and financial force. Ambedkar's thoughts are upheld on economical development of dalit through legitimate and established arrangements and furthermore by getting sorted out them for battling for key rights. These are restricted by upper local area in India and wrongdoing expanded against. The execution body will reinforce by the state through social majority rules system. Also, his socio-financial and political thought has acknowledged by everybody to address contemporary socio-political issues. Ambedkar considered dalit portrayal into standard political field which creates dalit development in different Indian states for opportunity and equity. He additionally accepted that law is a significant amazing weapon to battle against discrimination. Study saw that Ambedkar's thought of social equity couldn't accomplish as a legitimate way and his idea of equity will be spread by establishments through common society. Dalit and non-dalit local area will approach to comprehend of his thought. Ambedkar worried about over all development of weak segment of the Indian culture and annihilated applying stations discrimination by ordering constitution. Hence, Ambedkar's idea of social equity is important in contemporary Indian culture to achieving only society inside system of established and lawful strategies.

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