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## BHIMRAO AMBEDKAR: A SYNONYM OF SOCIAL JUSTICE

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### ABSTRACT:

*Dr. Bhimrab Ambedkar's name is taken as a guarantee to the foundation of social equity and upliftment of the discouraged classes in present day India. He thought about the predominant type of the Indian social framework to be uncalled for. He considered 'Manusmriti' as the greatest snag in the foundation of social equity and social solidarity in India. He assaulted the varna framework, station framework and unapproachability. He considered the depiction framework informal. He put forth eager attempts to eliminate distance and elevate the Dalits. To improve the state of ladies in family and public activity, Ambedkar had worked eagerly to get the Hindu Code Bill passed. He thought about the foul play and abuse in the Indian social framework as the greatest impediment in the way of majority rule government.*



**KEYWORDS :** *Varna system, caste system, justice, exploitation, untouchability, women empowerment, dalit.*

### INTRODUCTION:

Ambedkar's Annihilation of Caste<sup>2</sup> is a record of the conviction that social change needs to overshadow political and strict change, giving occasions of the oppression rehearsed by upper-position Hindus on the distant local area of India. Discussing social change, Ambedkar features the need to remake the Hindu society, break the standing framework, and urges Hindus to concede that one station isn't fit to govern another rank. He didn't dismiss communism, yet had solid conviction that the grassroots of India can never join to achieve a communist insurgency and welcome financial change. On no front will they join as the sensation of fairness, society and equity can never be accomplished till the time rank framework wins. Talking about opportunity, he said that the division of work was not a sharing out dependent on decision, and by not allowing the rearrangement of occupations, position turns into a beast, causing joblessness. The discussion of balance remains as a fiction in Hindu society where there is no ethical quality and soundness and suspension is the discipline for disagree. Equity has been viewed as a significant standard in political way of thinking. Ambedkar thought about the at that point winning type of the Indian social framework to be low. The character and activities of social reformer Jyotiba Phule affected Ambedkar. He took off in his life the message of Phule that 'no individual is more modest or greater than birth and the possibility of high and low is an image of social bends'. Ambedkar firmly went against the Varna framework, position framework and unapproachability.

Dr. Ambedkar named the Varna framework isolated into four characters. Ambedkar contrasted the Charutavarna framework with Plato's vision of social request. Plato separated the ruler, the fighter, and the maker into three classes, and announced that every individual is enriched with specific capacities, so he is more equipped for doing certain undertakings. In this manner, Ambedkar accepts that in the Varna framework additionally there are fundamentally those deformities which were in Plato's framework. Consequently, Ambedkar went against the Varna framework and rank framework and put forth attempts to forestall unapproachability, upliftment of the discouraged classes and improve the state of ladies. He laid extraordinary accentuation on friendly equity.

### **Dr. Ambedkar's Social Justice:**

We can discuss social equity from alternate points of view, as political, social, monetary, and strict. Thusly it is exceptionally hard to give a solitary meaning of social equity. As indicated by Prof. D.R. Jatava characterized of social equity "Social equity is such an equity which recommends certain standards firmly identified with human culture; it supports the presence and progression of the people, family, society and the country; its execution defends the interests of the more vulnerable areas of society; this eliminates all the genuine shameful Copyright © 2017, Scholarly Research Journal for Interdisciplinary Studies lopsided characteristics found among man and man so the existences of the relative multitude of residents become improved and liberated. Subsequently, every man, as per his own probability and legitimacy, may profit of the chances for gaining social objective of his own loving and viewpoint".

Social equity as a directing and evaluative rule is consistently unique since it assesses the changing circumstance and proposes the abrogation or adjustment of unreasonable custom, custom and social designs to advance the government assistance of individuals and the conservation of the privileges of the privileges of poor people and more vulnerable segments of society.

Social equity being complex arrangements with different parts of human existence and society, zeroing in on the safeguarding of the privileges of the incapacitated, minimized, and discouraged individuals. It manages individuals who are deliberately made survivors of misuse, unfairness and unsociability, e.g., reinforced workers and neglected scavengers.<sup>2</sup> Social equity likewise investigates the laws, customs, doctrines, customs, habits and uses that are utilized to execute bad form.

There are fundamentally two contemplations behind the idea of social equity; in particular, social equity as represented by a heavenly component and social equity as administered by a person who has virtue of brain for example profound quality. Most definitely, it was pushed during the early Vedic period where a specific origination of God and regarding the karma hypothesis. Undoubtedly it was supported via Carvaka, Buddhism and Jainism. Rather than offering significance to the heavenly component, they offered power to man and his honest acton.

### **Ambedkar's Perspective of Hindu Social System**

Ambedkar was against the idea of Hindu social framework and didn't care for Hindu religion. Ambedkar accepted that transformation 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 serene social work. To cite Ambedkar ,by disposing of my old religion which represented disparity and abuse today I am renewed, I have no confidence in the way of thinking of manifestation; and it isn't right and devilish to say that Buddha was a manifestation of Vishnu. I'm not any more a lover 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 day to day 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 notwithstanding the pleasant and demand that he isn't dependable. I could do without the credit, which each reformist society should provide for its dissidents. I will be fulfilled in the event that I cause the Hindus to understand that they are the debilitated men of India and that their affliction is making threat the wellbeing and bliss of other Indians (in the same place: 83). Ambedkar took choice for protection to Buddha as a result of given variables are:

1. The judicious cognizance of evaluating things for a superior existence of people
2. The opportunity of decision in what man understand his individual nobility
3. The acknowledgment of the greater life by rising above the lower plane of human life
4. The rebel against concealment and subjugation of mankind
5. The whole difference in conventional example of society for giving actual offices to all
6. The liberation of disregarded humankind and the rejuvenation of neglected reality.

#### CONCLUSIONS:

Discussing social change, Ambedkar features the need to remake the Hindu society, break the standing framework, and urges Hindus to concede that one station isn't fit to govern another rank. As indicated by Prof. D.R. Jatava characterized of social equity "Social equity is such an equity which recommends certain standards firmly identified with human culture; it supports the presence and progression of the people, family, society and the country; its execution defends the interests of the more vulnerable areas of society; this eliminates all the genuine shameful Copyright © 2017, Scholarly Research Journal for Interdisciplinary Studies lopsided characteristics found among man and man so the existences of the relative multitude of residents become improved and liberated. Social equity as a directing and evaluative rule is consistently unique since it assesses the changing circumstance and proposes the abrogation or adjustment of unreasonable custom, custom and social designs to advance the government assistance of individuals and the conservation of the privileges of the privileges of poor people and more vulnerable segments of society. There are fundamentally two contemplations behind the idea of social equity; in particular, social equity as represented by a heavenly component and social equity as administered by a person who has virtue of brain for example profound quality. Ambedkar accepted that transformation 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 serene social work.

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