



SOCIAL PHILOSOPHY OF DR.B.R.AMBEDKAR'S

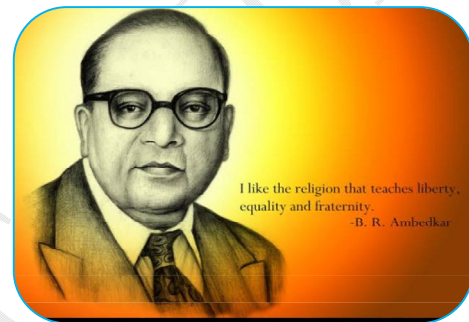
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ABSTRACT

Dr. Ambedkar views on the origins of the servile classes- the Shudras and the Untouchables, and also the origin of the caste system. These are sociological theories largely involving historical facts. As students of Philosophy, we are not mainly concerned with the question – whether these theories are correct or not. It is, honestly speaking the task of a historian or of a sociologist to examine them thoroughly. But what ethical significance these theories have, is a question that we are directly concerned with. We can only say that whatever might have been the motive behind the struggle for supremacy between the different classes in India society, there was a lack of the social harmony – social humanism viz., democracy –liberty, equality and fraternity. Kant's principle. " Treat every human being as an end never as a means", was obviously violated. and this resulted in tragic social behavior- patterns and iniquitous human relationship based on caste and untouchability.



KEYWORDS: sociological theories , liberty, equality and fraternity.

INTRODUCTION :

Even Dr. Radhakrishnan honestly acknowledged that the Hindu social order degenerated into an instrument of exploitation, tyranny and oppression. It tended to perpetuate inequality and inhumanity and developed the spirit of separatism, hatred and enmity, low and high. This spirit killed the feeling of love , goodwill and brotherhood. Human rights like education, arms and property were denied to millions of men and women in the Hindu social system. Apart from Shudras and other poor classes, Hindu society

created millions of untouchables, whose humanity was so mutilated that they, though living, look like dead persons. Caste and untouchability gripped the mind and paralysed the reasoning power of educated masses. Humanism, if it at all existed, was buried which amounted to total suspension of human rights and humanistic values.

The Varan system was responsible for such a state of human affairs in Indian society, because it rested on the spirit of inequality and exclusives. Naturally, a feeling of

dissatisfaction with the social order of Chaturvarnya-which, later on, assumed the form of a rigid and static caste system – grew in Dr. Ambedkar, who consequently stood for a radical change in order to establish right relations between man and man in Indian society but he advocated social change with patience and peace, and not with violence , hatred and revenge .It is peace, and not violence, which can result in bettering human relations in all human societies.

II. SOCIAL PHILOSOPHY of Dr.B.R. Ambedkar

Dr. Ambedkar's attitude towards religion is not spiritual ;his approach to religion is intellectual and socio-political; while explaining the evolution of religion

Dr. Ambedkar developed his theory of God, it means that according to him the concept of God is human creation, man developed the theory of God to explain natural phenomena, when Dr. Ambedkar says that the said natural power has malevolent he thereby denotes that evil tendencies which gives rise to practices like untouchability.

Thus, Dr. Ambedkar rejected the concept of God, as a result the concept of god created religion or god based religion was not acceptable to him, perhaps it was one of the reasons why religion like Islam or Christianity were not acceptable to him because both the religions were founded on the doctrine of divine omnipotence, perhaps because of his factor only he could not take a categorical decision about religion or conversion till 1954. But Dr. Ambedkar thought that religion is essential to society according to him "some people think that religion is not essential to the society, I do not hold this view, I consider the foundation of religion to be essential to life and practices of life. He also held that limitations imposed on social life take the form of religion .He said, he wanted a religion which instructed people, how they should behave with one another and prescribed for man his duty to another, and religion with god in the light of equality. Fraternity and liberty is useless. He also held that religion was necessary for the development of an individual. He argued Hinduism had lost these values and could not be reformed, so he wanted to give up the Hindu religion. He found the principles of liberty, equality fraternity and the values necessary for the recognition of Indian society based on Buddhism. Hence he adopted Buddhism, he regarded religion necessary for social reconstruction, and he also thought that religion was the essence of cultural evolution and heritage. He considered the religion in relation to the individual and society."

In these days religion issue has been politicalized by our politician sot earn their votes. So they have been exploiting the people in the name of such irrational issues, temple and masjid building. One should be aware of the recent religious or communal riots as a result of such issues, due to which so many innocent brothers and sisters of both the communities of the Hindus and Muslims were killed ruthlessly, the government always performs its post mortem duty of providing compensation to the bereaved family, is it a solution?, day by day such riots have been increasing and the death toll of the innocent is always on the increase. In the event of such irrational and inhuman acts, Dr. Ambedkar's message of god based religion is danger to our society, for brotherhood, equality of the people is the timely solution and the most relevant to our time.

Dr. Ambedkar "once said that Hinduism was separated from morality; it had degenerated and has become corrupt. He was of the opinion that for the growth of strong and powerful nation morality was essential. So he wanted such a religion, morality based on values like equality, liberty and fraternity, that is for him religion was a system of such socio-cultural values which would bring all the individuals on equal place and would create a powerful political community, in his opinion so called might of the Muslims was due their religion.

Analyzing the thoughts of Dr. Ambedkar, it become quite clear that he was a rationalist and not against Hindu religion, "but he was against that religion which reaches one man to hate another, he accepted that the religion teaches the Lesson of equality and brotherhood but the Hindu religion did not accept the principles of equality and brotherhood in general behavior. So it is destructive for humanity, due to this inequality his attention ultimately went towards Buddhism which gives importance to the principles of equality. So Dr. Ambedkar tried to understand the Indian society not on the basis of religious faith but from the human view point of realism.³"

After studing the caste system of India deeply ,he concluded that the varnasram system is responsible for the exploitation of untouchables and the women, so until and unless it is not destroyed feom its roots the reform is not possible. He had to bear dishonour and disgrace on every step of his life,because of being a shudra . He had to face his dishonour from the life of a student to the life of a barrister. This is the reason that a great hatred was created in his mind for caste system and he took his pen against caste system and that continued throughout his life and tried to show that class system is a

blot on the fair name of Hindu society and without destroying it, no good can be brought to Hindu society, for this reference his books *Jatibhedka Vanish Hindu NariKaUttan* and *Pattan* and what congress and Gandhi Have Done to the Untouchables ?are specially to be noted. He exposed the ills of Hindu society through the medium of these books. It is a reality that he bearing and tolerating the troubles and suffering created by caste system not only investigated its reasons but he also searched out its solutions and accordingly he struggled to bring a drastic change in the system of society.

Dr. Ambedkar's also said that Hindus have faith in caste not because they are inhuman or wrong-headed, they observed caste because they are deeply religious; therefore Hindu religion is the enemy number one which has promoted the caste system, it is the shastras which teach people the religion of caste, the caste will continue till Hindus follow the teaching of shastra. He further said that the caste Hindu will behave with untouchables in the degraded way not because they like to behave with untouchables are their enemy but they behave in that way because they are compelled by the shastras; hence he pleaded that to remove the caste means first to remove the shastras.

Dr. Ambedkar's socialism is another important dimension of his social philosophy; it is also the major contribution to the philosophy of economics or socialism.

The idea of socialism to be realized according to Dr. Ambedkar is of one man one value in all walks of life, political, economics and social. This ideal of one man one value is to be achieved by stopping religious economics and social exploitation in any form, is an essence of socialism to Dr. Ambedkar socialism does not only embrace economic equality but also social and political equality.

To him almost all human rights were denied to the untouchables. The universal declaration of human rights as a common standard of achievement for all peoples and all nations includes the right of education, the right to choose one's own marriage partner, the right to vote, and hold public office, and the right to receive equal pay for equal work. All these rights were not guaranteed to the Untouchables, as such in India no attempt was made to strengthen respect for human rights and fundamental freedoms, therefore no proper atmosphere was created to promote understanding, tolerance and friendship among the Hindus. Dr. Ambedkar as one of the fathers of the Indian Constitution made constituent assembly abolish untouchability and included this provision in fundamental rights. He also included the rights against exploitation of man by man, and therefore, emancipated not only the untouchables from the fetters of slavery but also the women, the children, and the helpless people from the scourge of evil systems such as devdasi, forced labour, employment of a child below the age of 14 years and so on.

Dr. Ambedkar advocated state socialism in the field of industry and also ownership in agriculture was a collectivized method of cultivation. Dr. Ambedkar was one of the few Indians who demanded nationalization of insurance. He was of the firm opinion that the plight of 60 million untouchables who were landless labourers cannot be ameliorated through consolidation of lands or by tenancy legislation, only by collective farms can solve the problems of the landless labourers, therefore Dr. Ambedkar writes the plan has two special features, one is that it proposes state socialism in important fields of economic life.

"The second special feature the plan is that it does not leave establishment of state socialism by the law of the constitution and thus make it unalterable by any act of the legislature and the executive. Thus, Dr. Ambedkar wanted to include the provisions of state ownership in agriculture in the fundamental rights as these provisions are unalterable by any act of legislature and the executive. The purpose is to protect the liberty of the individual from the invasion by other individuals, the connection between individual liberty and the shape and form of economic structure of society becomes real only when state socialism has been established through political democracy, state socialism and political democracy are not incompatible, therefore Dr. Ambedkar wanted to establish state socialism not through dictatorship but through political democracy. He writes "the problem therefore is to have state socialism without the dictatorship; to have state socialism with parliamentary democracy, the way seems to be to retain parliamentary democracy and to prescribe state socialism by the law of the constitution so that it will be beyond the reach of parliamentary majority to suspend, amend or abrogate it. It is only by this that one can achieve the triple object, namely, to establish socialism, to

retain parliamentary and avoid dictatorship. His views on state socialism are similar of that of collectivism. Following are the essential of Dr. Ambedkar's socialism;

- 1 "A condemnation of the existing social, political and economic order as unjust.
- 2 An advocacy of a new order based on one man value one vote.
- 3 A belief that this ideal is realizable in state socialism and parliamentary democracy.
- 4 The conviction that immorality in established order is traceable to the attitude of Hindus and to corrupt social institutions.
- 5 The program of actions leading to the idea to be achieved through constitutional means only, and
- 6 A revolutionary will for establishing social democracy to carry out the program of social solidarity".⁷

Such noble principles enshrined in his social philosophy are alive even today; there is a great need for such principles of Dr. Ambedkar in these days of economics evils.

Dr. Ambedkar is hailed as the great emancipator of women, his concern for women constitutes one of the major dimensions of his social philosophy, he not only wanted to ensure social equality between man and man but also equal status and dignity between man and women .

He criticized the traditional and conservative values and made Manu, the Hindu law giver, responsible for the decline of the status and dignity of women in India. "According to him , egalitarian principles prevailed during Buddhist period and it was a revolutionary act on a part of the Buddha and to the Buddha to having allowed women to take sannyas or arivraja (nunhood) as a member of sangha; under the Brahminic theory women and shudras were not eligible for knowledge amdthus,forsannyas. In allowing women to become Bhikkunis (nuns) the Buddha not only opened for them, the way to liberty he also allowed them to acquire dignity independent of sex?. Thus the effort of lord Buddha was the beginning of the revolution and liberation of women in india .

Dr.Ambedkar championed the cause of women as well as the miserable plight of scheduled castes and scheduled tribes throughout his career. He discussed a number of problems for Indian women and sought for their solution in Bombay legislative debates. His arguments on the maternity bill and on birth control were quite relevant to recognize the dignity of women.

At all India depressed classes women's conference held at Nagpur on 20thjuly 1940, Dr. Ambedkar emphasized that there could not be any progress without women . He spoke "I am a great believer in women's organization, I know that they can improve the condition of the society of they are convinced in the eradication of social evils they have rendered great services.¹²"

He underlined that women should learn to be clean and keep themselves away from all vices. They should educate their children and instill high ambitions, be inculcated with ideas that they are destined to be great. The sense of inferiority complex should be eliminated from their mind and heart.

After the adoption of the constitution, Dr. Ambedkar was entrusted with a new responsibility of the Hindu Code Bill. He revised the Hindu code prepared by the B.N. Rao's committee and was daring enough to introduce the Hindu code Bill on 5thFebruary, 1951 in critical circumstances. "The Hindu code bill introduced only four new items in then existing law. They were abolition of doctrine of the rights by birth, right to property to women, right to have share by daughters from the parent's property and provision for divorce. The whole bill was not passed by the parliament, so he resigned his seat for the cabinet on 27th September, 1951"

A few months before the incident justice Gajendragadkar of the Bombay High court ,a famous jurist and Sanskrit scholar in course on his speech on "Hindu code Bill" before the students of the Karnataka University, he said: If Dr. Ambedkar gives up Hindu code his achievement would go down in history as a piece of poetic justice indeed. Destiny however seemed unwilling to concede to the law minister of the full laurels of a modern Manu.

Dr. Amedkar was excessively worried for the over growth of the population in India and he wanted certain measures for the birth control.

He advised that every body should marry after they become financially able. According to him, marriage was ability. Keeping in mind the problems of population also he advised that to have too many children was crime. Parents must be responsible to give each child better start than they themselves had. The woman should be on friendly terms with their husbands and if he does not agree it results into a slave relation between the husband and the wife.

In 1936, meeting at the Domodar Thekersey Hall Bombay the meeting was largely attended by men and women belonging to the Devadasi, patrajebhute, Aradhi and jagiti communities and was held to accord to their mass conversion move inaugurated at Yeola. Dr. Ambedkar made a fervent appeal especially to the women as follows:

Whether you change your religion along with us or not it does not matter much to me, but I insist that if you want to be with the rest of us you must give up your disgraceful life, you must marry and settle down to a normal domestic life as human of other classes do not do continue to live under conditions which inevitably drag you into prostitution'.

Dr. Ambedkar's impassioned love for the fallen as whole community and his advice to rescue them from the disposed and disgraceful life were quite meaningful. Dr. Ambedkar accorded equal status to women and men in every sphere and he also warned women against the misuse of their rights. Therefore, it would be appropriate to regard Dr. Ambedkar as one of the saviours of India women. His contribution is unique and cherishable by the women of India. It should be the foremost duty of women's associations, groups and organizations to actively participate in the process of social change and welfare. The women's movement needs to be strengthened to overcome the artificial division and boundaries created by geography, economics and ideology.

Dr. Ambedkar also offered a ray of hope for mankind by removing caste distinctions. His strategies to remove the evils of untouchability stand quite relevant even today. Dr. Ambedkar believed that the establishment of democratic society in India would be possible only when the untouchables and the weaker sections of societies would be given the opportunity of enjoying basic rights. The chain of thoughts which guided Ambedkar's actions from 1928 onwards and which were circulated to ensure equality of citizenship for all the people of India culminated to the inclusion of article 12 through 18 in the Constitution of India. He was of the view that if when the depressed classes obtained the right of citizenship, the members of the orthodox society would see to it that they did not really exercise such rights.

Dr. Ambedkar insisted that the depressed classes must be given the following rights;

- (i) Right to adequate representation in the legislatures of the country, provincial and central.
- (ii) Rights to elect their own men as their representatives by ;
 - I. Adult suffrage, and
 - II. Separate electorate.

For the first ten years, thereafter by the joint electorates of reserved seats.

He established the Bahishkrit Hitkarinisabha, the aims and objects of this sabha were to promote the education among the depressed classes by opening hostels, Libraries, social centers industrial and agricultural classes, also tried to create the conscience of their self-respect

Dr. Ambedkar made the oppressed lot of backward classes conscious of the rights which as a part of humanity were their legitimate dues but which were deliberately denied to them, educating the downtrodden people his thought was a sure way to instill in them a sense of self-respect and dignity, this advice would provide the necessary cultural basis for their progressive assimilation into the mainstream of an enlightened national life. It was his earnest desire to bring about changes through peaceful and constitutional means, the caste oriented social set up obtaining in the country called for action on an educational and cultural level all the more necessary, to create awareness he established the Bharatiya Bahiskrits amajsevasangha. The motto of which was to read, and read out and hear, understand, realize and give it to realization.

He launched the second satyagrah in 1930 to secure for the untouchables the right to enter the Kalaram Temple at Nasik. He throughout his life tried to transform the depressed classes into a political army and pressed their political claims which are conceded in the constitution of 1935 in the form of a special representation of backward classes.

III. CONCLUSION:

The movement launched by Dr. Ambedkar to inspire the classes to fight for their rights gradually gained momentum and successfully brought about improvements in their economic and social conditions, political representation and educational and cultural achievements. The followers of Dr. Ambedkar are increasing day by day in all parts of India and abroad because of his humanistic approach to solve the age-old problems of the downtrodden.

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