



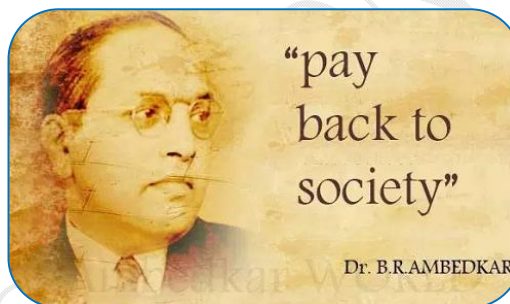
DR.B R AMBEDKAR THOUGHTS ON SOCIAL PHILOSOPHY

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ABSTRACT :

Dr.Ambedkar was one of the most outstanding person of India who has left an indelible mark on the history of mankind. There is a vital need to preserve the thoughts of the noble person of India which are highly relevant in the present times. The social philosophy of Ambedkar can be understood by his monumental writings and speeches in various occasions. Ambedkar shines in the history of modern India as the symbol of revolt against all oppressive features of the Hindu Society. Ambedkar's observations in relation to social, economic, political and cultural issues and developments are becoming true. The British authorities demanding social justice and equality for the oppressed Indians. He argued that Home Ruled should ensure the social equality to the lower and depressed classes who belonged to the same Hindu religion, followed the same customs, lived with the same borders and shared the same aspirations for liberty and Home Rule .therefore, of the advanced classes was to educate, enlighten and elevate them. Unless and until that attitude was adopted, the day on which India would have Home Rule was distant. Ambedkar had firmly believed that social inequality would political freedom and democracy.



KEYWORDS : social philosophy , social justice and equality.

INTRODUCTION

Ambedkar started 'Mook Nayak' on January 31, 1920 which served as the voice of the Depressed Classes. He brilliantly propounded the need for social equality. He wrote: "India was a home of disparity. Hindu society, he watched, was much the same as a pinnacle which had a few stories without a stepping stool or a passage. One was to kick the bucket in the story wherein one was conceived. Hindu society, he proceeded, comprised of three sections: the Brahmins, the non-Brahmins and the untouchables. He felt sorry for the spirits of those people who said that as indicated by their way of thinking there existed God in creatures just as in energizes things but then treated their co-religionists as untouchables. So as to spare the Depressed Classes from never-ending subjugation, neediness and obliviousness, gigantic endeavors must be made, he affirmed, to stir them from their handicaps.

He propounded the need for social equality. He wrote: "India was a home of inequality. Hindu society, he observed, was just like a tower which had several stories without a ladder or an entrance. He pitied the souls of those persons who said that according to their philosophy there existed God in animals as well as in animates things and yet treated their co-religionists as untouchables. According to B. R. Ambedkar, "Society is always composed of Classes. Their basis may differ. They may be economic or intellectual or social, but an individual in a society is always a member of a class. This is a universal fact and early Hindu

society could not have been an exception to this rule, and, as a matter of fact, we know it was not. So what was the class that first to make it into the caste.

With respect to beginning of Caste, B. R. Ambedkar said that, "The investigation of the beginning of standing must outfit us with a response to the inquiry What is simply the class that raised this "fenced in area" around itself? The traditions being referred to were present in the Hindu society. These traditions in on their severity are realistic just in one position, to be specific the Brahmins, who possess the most astounding spot in the social order of the Hindu society; and as their commonness in non-Brahmin standings is subsidiary of their recognition are neither exacting nor complete. In the event that the commonness of these traditions in the non-Brahmin standings is subordinate then it needs no contention to demonstrate what class is the dad of the foundation of station. The severe recognition of these traditions and the social predominance arrogated by the holy class in all old human advancement are adequate to demonstrate that they were the originators of this "unnatural foundation" established and kept up through these unnatural methods.

About sub-division of society he further included that, "This sub-division of a general public is very normal. In any case, the unnatural thing about these sub-divisions is that they have lost the open-entryway character of the class framework and have turned out to be self-encased units called ranks. The inquiry is: would they say they were constrained to close their entryways and turned out to be endogamous, or did they close them voluntarily? I present that there is a twofold line of answer; other thought that it was shut against them. The one is a mental translation and the other is robotic, however they are corresponding and both are important to clarify the wonders of standing arrangement completely." As previously mentioned there were for the most part four classes present in India. Throughout time, one new class, the fifth class, rose up out of the shudra class, that was Ati-shudra or Dalits, which was lower in status than the fourth Varna. The people under the fourth Varna, known as Shudras, were sufficiently degraded in the religious books; one can imagine the situation of the people who were another step below the Shudras. That is why the Dalits have another name called, "Outcaste or Untouchables." Dalits were deprived of the basic human rights, the right to education, and their degraded position was sanctified by the religious law books. Here are two verses from the texts of the Hindu religion. Vedas were the first religious books of the Hindus. The untouchable was required to have a black thread either on his wrist or on in his neck as a sign or a mark to prevent the Hindus from getting them polluted by his touch through mistake. The untouchables was required to carry, strung from his waist, a broom to sweep away from behind the dust he treaded on lest a Hindu walking on the same should be polluted. In Poona the untouchable was required to carry an earthen pot, hung in his neck wherever he went, for holding his spit falling on earth should pollute a Hindu who might unknowingly happen to tread on it." The children of untouchables were not allowed to study in public school. Untouchables were not allowed to use public wells, to wear apparel or ornaments they like and to eat any food they like. They might be financial or scholarly or social, however a person in a general public is consistently an individual from a class. This is a general reality and early Hindu society couldn't have been an exemption to this standard, and, truly, we realize it was most certainly not. So what was the class that first to make it into the rank, for class and position, so to state, are nearby neighbors, and it is just the range that isolates the two? With respect to cause of Caste, B. R. Ambedkar said that, "The investigation of the starting point of standing must outfit us with a response to the inquiry What is simply the class that raised this "walled in area" around itself? These traditions in on their severity are reachable just in one rank, to be specific the Brahmins, who involve the most astounding spot in the social progressive system of the Hindu society; and as their commonness in non-Brahmin positions is subsidiary of their recognition are neither exacting nor complete. This element of class is normal with different social orders too. About the classes present in Hindu society Ambedkar said that, "the Hindu society, in the same way as different social orders was made the most punctual known are the Brahmins

- The Kshatriya,
- The Vaishya,
- The Shudra,

The fact that this was essentially a class system, in which individuals, when qualified, could change their class, and therefore classes did change their personnel. At certain occasions throughout the entire existence of the Hindus, the rich class socially segregated itself from the remainder of the collection of individuals and through a shut entryway approach turned into a rank without anyone else. Different classes being liable to the law of social division of work experienced separation, some into enormous, other into exact moment gatherings. The Vaishya and Shudra classes were the first inchoate, which framed the wellsprings of the various standings of today. Very few social reformers fought against this unnatural institutions and atrocities. Mahatma Jyotirao Phule, Savitribai Phule, Chhatrapati Shahu Maharaj, Periyar E. V. Ramaswamy and B. R. Ambedkar were main of them. Ambedkar asserts that caste is not based on division of labour. It is division of labourers. As an economic organization also, caste is a harmful institution. He calls upon the Hindus to annihilate the caste which is a great hindrance to social solidarity and to set up a new social order based on the ideals of liberty, equality and fraternity in consonance with the principles of Democracy. He advocates inter-caste marriage as one of the solutions to the problem. But he stresses that the belief in the 'shastras' is the root cause of maintaining castes. He therefore suggests, make every man and woman free from the thralldom of the 'shastras'.

From the above deliberation it is clear that the Caste is a close system and Class is an open system. Education can lead an individual to move from Caste to Class, i.e; from close system to open system. In Caste system, an individual is confined only to his or her traditional occupation. So, there is a little scope to grow. But in Class, as it is open, an individual can grow as per his or her capability. And only education can bring this change. Ambedkar had also given lot of emphasis on getting education. He said that, "Educate, Organize and Agitate". Here he had given prime importance to education. He further added that, "The backward classes have come to realize that after all education is the greatest material benefit for which they can fight. We may forego material benefits of civilization but we cannot forego our rights and opportunities to reap the benefits of the highest education to the fullest extent. Ambedkar had strongly argued that social equality, justice and freedom were the pre-requisites for swaraj. Ambedkar produced series of thought provoking writings criticizing social injustice, untouchability and backwardness based on caste system in India. He organized a social revolution throughout the nation on the basis of the thoughts and works of Buddha, Basavanna and Jyotiphule. He asserted that it was not enough for India to be an independent country. She must rise as a good state guaranteeing equal status in matters of religion, society, economy and polity to all classes, offering everyman an opportunity to rise in the scale of life and create conditions favorable to the advancement of the people regardless of class and caste. Ambedkar asserted that if the protection of the Britishers were withdrawn, those who did not condescend to look at the untouchables would trample upon them. He stated that the Swaraj wherein there were no fundamental rights guaranteed for the Depressed Classes, would not be a Swaraj to them. It would be a new slavery for them. This organization worked for social revolution and cautioned the untouchables that the activities in the Depressed Classes. Finally I concluded that depressed classes were to fight for self-elevation.

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