

A STUDY OF AMBEDKAR AND HIS IDEA OF JUST SOCIETY-BASIC FOUNDATION

CANDIDATE NAME = SALNESH D SANGMA

DESIGNATION- RESEARCH SCHOLAR MONAD UNIVERSITY HAPUR U.P

GUIDE NAME= DR. UMESH CHANDRA

DESIGNATION- (ASSOCIATE PROFESSOR) MONAD UNIVERSITY HAPUR U.P

ABSTRACT

The formation of policies and programs for inclusive development is aided by his ideas, which reverberate in current discussions on inclusive growth, social welfare programs, and poverty reduction techniques. The continued applicability of Ambedkar's concepts in dealing with modern issues is further shown by this abstract. In India, social movements, legislative changes, and scholarly debate all draw inspiration from his focus on education as a vehicle for empowerment, criticism of societal disparities, and advocacy for gender justice. This summary highlights the significance of B.R. Ambedkar's ideas in shaping modern India. His dedication to economic and social fairness has had far-reaching effects on policymaking, constitutional amendments, and Cultural Revolution throughout the country. Ambedkar's legacy and thoughts continue to guide India on its path toward a more equitable and welcoming society.

KEYWORDS:- Society- Foundation, social welfare programs, poverty reduction techniques, B.R. Ambedkar's ideas, modern India

INTRODUCTION

The New Worldwide According to Webster's Comprehensive Dictionary of the English Language, the word "just" has antonyms such as corrupt, dishonest, dishonorable, faithless, false, inequitable, one-sided, partial, perfidious, treacherous, unfair, unfaithful, unjust, and unruinous and synonyms such as equitable, even, exact, fair, fitting, honest, honorable, impartial, incorruptible, lawful, reasonable, right, righte

The word "just" was defined as "fair or impartial in action or judgment, honest, rightly applied, legally valid, lawfully, correct or true" by Concise Dictionary.

The word "just" denoted the synonyms of according to Webster's Encyclopedic Unabridged Dictionary of the English Language.

1. upright, equitable, fair, impartial;

2. legitimate, legal ;
3. accurate, exact, honest;
4. merited, appropriate, condign, suited.
5. The opposite of a) prejudice, false, and b) unjustifiable is excellent, honest, pure, conscientious, and honorable.

Eminent Western political theorists including Plato, Aristotle, Rousseau, and others set the framework for the fair society. The Republic (380–370 BC), The Statement (360 BC), and the Laws (350 BC) were among Plato's three major works. His political theory treated society as an architectural science. The Republic is a Latin term that denotes "the state or the polity" and "justice" in Greek. In his Republic, he described a fair society that would be perfect for Greek city-states. Social justice was Plato's idea of justice.

Justice, public education, the role of philosopher King, the notion of a community of spouses, and property rights are some of the components he has listed for the development of an ideal state. Justice, according to Cepheus, is "telling the truth". Polemarchus emphasized that pursuing justice included "giving each man his due," "doing what was right," or "what was filling." Justice, in Plato's words, is "one class, one duty; one man, one work." He said that each and every human soul has the attributes of reason, spirit, and appetite. The governing class would be made up of people whose reasoning faculties predominated, and the virtue of such a soul would be wisdom. Soldiers or warriors would be those in whom the soul predominated, and such people would possess the virtue of bravery. Whoever had this appetitive trait as their major attribute would fall under the producer or artist class, and temperance would be their greatest virtue. The guardian class would consist of the rulers and troops. They are King the philosopher. Each person should act in accordance with their mental capacity and faculties. Giving each person a job that suited their abilities was what was intended by justice in society. within the state's framework. Justice, eh? It that the deliberative, ruling, and producing tasks were carried out by the three classes—rulers, warriors, and producers or artisans—without the interference of other people. If both the rulers and the craftsmen carried out their assigned duties, then such a polity would be fair. a fair society founded on mental capacity, mental talent, and mental abilities that Plato recognized. simply means "Right man in right place," as determined by the individual. He made

an effort to create a fair society in this manner. To safeguard the philosopher king or guardian class from wrongdoings, nepotism, favoritism, particularism, and factionalism, Plato banned private families and property for them. The guardian class members would coexist like soldiers in a barracks. They are not allowed to own any gold or silver. They would obtain the bare minimum of property that they would need. He did not treat men or women differently. He believed that both men and women would have access to the same opportunities as recognized by the government. No distinction is made between boys and females. Plato recognized the legitimacy of female monarchs and lawmakers. The society should promote specialization. Nobody would meddle with other people's business.

Abolition of Caste System

The foundation of a "just society" or "casteless society" begins with this. Hindu society in India is divided into castes. Hindu civilization has a hierarchical structure that is predicated on degrees of inequity. In Hindu civilization, there are four Varnas: Brahmin, Kshatriya, Vaishya, and Shudra. The Brahmins themselves refer to their class as the privilege class, and they hold the highest status in society. The primary employment of Brahmins is education or instruction. They had no interest in manual labor, commerce, or combat. Marshals or warriors are the Kshatriyas. The Vaishyas' primary jobs are in commerce or business. The Shudras have the privilege to serve the higher three castes since they are farmers. All social institutions, like as marriage, education, sports, birth, and death, were under the

jurisdiction of caste or the Varna Vyavastha. The Hindu society is not secular. Caste rules govern the caste-based Hindu society. The regulations governing caste are becoming unjust and prejudiced. The regulations governing caste are not equal. Hindus from the higher castes are favored by all caste regulations. The Brahmins are regarded as belonging to the highest caste in society. However, Shudras are all equally worthless, stupid, and despicable men. Members of various castes have distinct Dharmas, duties, and privileges. The Dharma of a Brahmin, a Kshatriya, or a Vaishya, as opposed to that of a Shudra, is entirely distinct from one another. A political, social, and economic framework is the caste system. Gautama Buddha emphatically rejected the legitimacy of the cruel caste system, leading Dr. Babasaheb Ambedkar to forsake Hinduism and adopt Buddhism on October 14, 1956. The official teaching of Buddhism is equality. Caste, inequity, superiority, inferiority, and a hierarchical structure are all absent from Buddhism. Buddhism disbelieves in the link between higher and lower castes. In India, Dr. Ambedkar fought valiantly to create a just society founded on liberty, equality, and brotherhood.

Renunciation of Hinduism and Embraced Buddhism

According to Dr. Babasaheb Ambedkar 'Manusmriti' Hindu 'Smriti' religion should be abolished by renunciation the Hindu religion. In public places such as temples, wells, schools dharmashalas, hotels etc. would be opened for all classes. Bharatratna Dr. Babasaheb Ambedkar is also aware that inter-caste dining inter-caste marriages are not enough to abolish

casteism. The inter-caste dining and inter-caste marriage are necessary but it is also essential to destroy the belief in the sanctity of Hindu Shastras.

During his boyhood he had to suffer too much of personal humiliation due to untouchability. He started the Chowder Tank Satyagraha movement in 1927, and for this reason the upper caste Hindus attacked him and physically injured him. On December 25, 1927, he burnt copies of Manusmriti because the smriti divided the Hindu society into four classes. The day is called a "Manu Smriti Dahan Din." The important Dalits struggle against Brahmanism and Brahminical Hinduism was Mahad Satyagraha Movement. To him, religion is for man and not for religion. For consolidate and successful of life the Untouchables must be changed the Hindu religion. The Hindu religion did not recognise the man as human being. The Hindu religion forbided to receive education to the untouchables. Inequality is the notions of the Chaturvarna system of the Hindu society.

Caste is a mentality. It is a mental illness. Buddhist culture is superior to and more extensive than Brahminic culture. Casteism has a branch known as "untouchability." The untouchability must first be eliminated in order to eradicate casteism, and for this reason political power is crucial. The Chaturvarna system is very detrimental to human growth. The Hindu faith forbids equality. Such an odd social structure is a result of the Varna system in Hinduism. At the Yeola Conference in 1935, Dr. Ambedkar made the decision to reject Hinduism. Hindu culture includes those who have the "weak and lowly status" of the Untouchables. To

provide "equal status, equal rights, and fair treatment" for Untouchables, he adopted Buddhism. Buddhism promoted equality, but Hinduism promoted inequity. Buddhism espouses the virtues of Karuna (loving), Samata (equality), and Prajna (understanding in opposition to superstition and supernaturalism). Hinduism has a belief in God. No God exists in Buddhism. Hinduism has a belief in soul Buddhism does not believe in souls. Hinduism is a proponent of the Chatunlarna system. Chaturvarna and the caste system have no place in Buddhism.

In the whole system of graded inequity, Dr. Babasaheb Ambedkar did not work for status change. Additionally, he aimed to transform the structural makeup of Indian society. He has noted that the goal of the Dharma is to make a person become a Buddha and to make the whole world into a sangha in The Buddha and His Dharma. According to Dr. B.R. Ambedkar, the establishment of a Dharma Rajya based on liberty, equality, and fraternity is the primary goal of the Dharma. Dr. Babasaheb Ambedkar attempted to recreate Hinduism in this manner so that it could be used by all civilizations. Another name for it is Neo-Buddhism. According to David Brazier in his book The New Buddhism, the Buddha had a vision of the perfect society, which would be founded on brotherhood.

He said at the Buddha Temple in Bombay on September 29, 1950, "India must accept Buddhism to put an end to all of these problems. Buddhism is the only religion that teaches how to strive for the welfare of ordinary people and is founded on moral precepts. He wrote an essay titled "Buddha and the Future of His Religion"

in which he discussed the idea of Buddhism. The following is an overview of his views on Buddhism:

1. For the society to be held together, it must either have legal or moral legitimacy. Without either, civilization will undoubtedly collapse.
2. "The faith must be compatible with science.
3. It is not sufficient for religion to have a moral code; that code must uphold the core principles of liberty, equality, and fraternity.
4. Religion must neither elevate or sanctify poverty.

Dr. Ambedkar and Empowerment of Women

In this country, and particularly in Hindu culture, women were regarded in a certain way. There are significant distinctions between men and women in Indian culture. She's referred to be the "door to hell." A woman has a poor position in society. She is not entitled. She is limited in where she can go. Hindu scriptures, in particular Manusmriti of Manu, compare females to animals and slaves. The Mahabharata made mention of Dropadi, who had five spouses and was also bet against in gaming by none other than the fictitious Dharmaraj Yudhishtar. The lowly status of women in society and their position as slaves were other points made by Mr. Tulsi Das, the author of the Ramayana. According to the Hindu Shastras, a woman forms bonds with her husband when she is middle-aged, her father when she is young, and her son when she becomes a mother. The fourth phases of social life, such as Brahchruya, Grahastra, Banpostra, and Sannysa, were inaccessible to women. They aren't entitled to an education. They were unable to

engage in political phenomena. The first charitable figure who spoke out against injustice against women was Dr. Ambedkar. He made an effort to highlight the women's growth. A Hindu's property is not, in accordance with "Mitakshara," his exclusive possession. 'Mitakshara' asserts that there is no such thing as permanent property. Dayabhag, in contrast, acknowledged the right to permanent property. 'Mitakshara' and 'Dayabhag,' two Hindu laws, generated and maintained inequity.

Manusmriti established rules of behavior for women. Women lack the freedom to own property and the right to an education. Manu asserts that a woman should be strictly supervised by a guardian, such as her father while she is single, her husband when she is wed, and her son when she is elderly. They are not entitled to a divorce. A woman is a slave and property. Women are not allowed to choose their life partners. According to Dr. Ambedkar, the Manusmriti of Manu is to blame for the decline of Hindu women in his paper titled "The Rise and Fall of the Hindu Woman: Who was Responsible for It." The Hindu Lawgiver was Manu. He was not at fault, there is no question about it. Regarding the status of women in Hindu culture, the Manu-Smriti contains a code of behavior.

On April 11, 1947, Br. B.R. Ambedkar presented the Hindu Code Bill to the Constituent Assembly. He codified Hindu Law, rationalized it, and restored women's dignity in regard to marriage, divorce, and succession. A woman should purchase the property, which includes both mobile and immovable property. A woman should purchase property before getting married, even if her parents or spouse have passed

away. The payment of dowries is a requirement and a kind of consideration.

Each unmarried daughter will get half of each son's part of the estate, while each married daughter will receive one-fourth of each son's share. The rights to property, the sequence of succession to the property, maintenance, marriage, divorce, adoption, minority, and guardianship were all addressed under his Hindu Code Bill.

Dr. Ambedkar's Concept of Democracy

The definition of "democracy" is always evolving. Democracy's objectives are constantly subject to change. Democracies are governed by, for, and for the people, according to President Abraham Lincoln. An ideology of politics is democracy. It has to do with political strategy. It is a kind of governance where each adult person has the same freedom to voice their opinions. As a system, democracy controls how the public feels. In a democratic political theory, adult franchise is recognized. Social democracy, economic democracy, industrial democracy, and people's democracy are the four main types of democracy. Direct and indirect democracy are the two types of democracy.

In a direct democracy, everyone congregates in one location with the government to deliberate on issues pertaining to governmental operations. Swiss direct democracy is still in place today. The kind of government known as indirect democracy or representational democracy is one in which the people choose the officials who will carry out national governance. Democracy has certain goals as a political philosophy, although these goals differ from nation to nation. Dr. B.R. Ambedkar said that "the

purpose of modern democracy is not so much to put a curb on an autocratic King but to bring about the welfare of the people."17

"Government by discussion" is what democracy is, in Walton Bagehot's words. "A form and a method of government whereby revolutionary changes in the economic and social life of the people are brought about without bloodshed," said Dr. Ambedkar. 18

The wellbeing of the populace is democracy's main goal. Democracy is built on popular consent, and its goal is to promote public welfare. The tissue and fiber of political democracy, in Dr. Ambedkar's opinion, are social and economic democracy. "One man, one vote, one man, one value" is the fundamental tenet of democracy. He favored a socialist state. His definition of democracy is the absence of slavery, caste, compulsion, and prejudice based on race, creed, or religion. Democracy is a way of life, according to Ambedkar. The social relationships between the individuals who make up society are where to go for the origins of democracy. 19 Democracy is tied to people's real circumstances. Dr. Ambedkar's brand of democracy is factual and logical. He made the observation that everything is variable and nothing is unchangeable as an empiricist and rationalist. Dr. Ambedkar supported civil rights and humanism. He was an advocate for gender equality. In every area, including the social, political, and economic ones, there is no divide between the affluent and the poor. He did not support any of the following ideologies: totalitarianism, racism, imperialism, tyranny, oligarchy, fascism, or anarchist.

He supported liberal and social democracy. Voluntarism plays a significant role and has a position in this conception of democracy. The idea of voluntarism is to create different connections. The person should not be under the jurisdiction of the state. The right to create political parties, educational institutions, etc. should be granted to the individual. The foundation of liberty and democracy is voluntarism. His idea of democracy encompasses both a kind of social organization and a mode of government. A way of life is democracy. He was a supporter of the parliamentary system of government. He believed that the people should have both and liberty. A democratic government should have a shared political power structure. According to him, the underprivileged groups cannot advance without sharing political power. Political power, according to him, is the key to all social development. It is important for the downtrodden classes to seize political power on their own in order to improve their lot. Dr. Ambedkar battled against untouchability, inequalities, caste, and prejudice because he saw that the great majority of people lacked access to human rights and freedom. The caste Hindus have all advantages, including freedom, rights, and other social activities. To establish human rights, he had to fight. His life's mission was to establish "real social democracy." Democracy is a kind of social organization that is devoid of strict social restrictions. He supported liberal democracy, which upheld freedom, equality, and brotherhood. The goals and objectives of Indian liberal democracy, according to Dr. Babasaheb Ambedkar, will eradicate private property, ignorance,

and inequity. India has to construct a liberal democracy in order to achieve a caste-free society where everyone has equal access to opportunity and economic fairness.

CONCLUSION

Dr. Ambedkar's impact on the 'Dalits' before we wrap up. Ambedkar liked the phrase "Depressed Classes" since it more broadly included the whole oppressed population. He was working on establishing a variety of institutional and legal safeguards to preserve the rights of the downtrodden. The discussions in the Constituent Assembly are irrefutable evidence that he worked hard to get his opinions reflected in the document. According to him, untouchability is "an economic system which is worse than slavery" rather than a religious belief. His profound understanding led him to the conclusion that Indian society as a whole is burdened by numerous contrasting and competing constraints that, in his opinion, may be cast aside by a "operative man" actively and decisively participating in the process of social reform.

If I may, I would like to paraphrase Professor K. Raghavendra Rao, an illustrious political scientist and brilliant scholar of renown, on the current perspective of Dr. Ambedkar among academics. He said, and I quote, "We are now taking the trouble of looking at Ambedkar's theory and thought as an almost ritualistic exercise..... prompted by the emergence of increasingly aggressive 'Dalit' power." This is true of all parts of India's intellectual infrastructure, from official outlets to individual "prophets" and "practitioners." As a country, we have silenced a voice that was both intelligent

and concerned about modern India. it is never too late to make apologies" (Babasaheb Ambedkar, History, Society, and Polity: An Exploration of Indian Theory).

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