

THE NOTION OF EQUALITY AND JUSTICE WITH SPECIAL REFERENCE TO DR. B. R. AMBEDKAR

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INTRODUCTION:

The paper entitled “*The Notion of Equality and Justice with special reference to Dr. B. R. Ambedkar*” discusses about the concept of equality and justice from philosophical point of view. According to Ambedkar any ideal society has to be based on the principle of liberty, equality and fraternity where caste will cease to be an operative force. The basic feature of his concept of equality is ‘one man, one value in works of life, political, economic and social.’¹ To him the ideal equality is to be achieved by stopping religious, economic and social exploitation of man by man.² Therefore, his concept of equality in the society upholds non-expectant society in all spheres of life. The concept of justice is protection of every human being by the government or state. There is a protection for every person of their social, political and economic rights. Justice is that equal balance between rich and poor, owner and slave, untouchable and touchable, higher and lower caste people. Social justice depends on social, political and economic equality of all human beings.

In the society women have equal status same as men. Women have equal rights in the sphere of Education, culture, political, religion and social. Dr. B .R. Ambedkar, the greatest intellectual and reformer of modern India for his revolutionary contribution in reforming Hindu social order, always struggled for the emancipation of social status of the underprivileged and women in the Indian society. Ambedkar created consciousness among the poor, Dalits, untouchables, uneducated women and inspired them to fight against the unjust and social practices like *child marriage* and *devdasi system*. He worked at the grassroots level to raise awareness about the degraded status of people who are bonded by the Hindu shastras and upheld by tradition.

Today, all men are equally respected, as a human being. Modern human life is very developing, such as equal educational opportunity, equal right of work and equality to live. Dr. B. R. Ambedkar stated that women should be given all round development more importantly social education, their well-being and socio-cultural

rights. He emphasized that each and every section of Indian lower caste people who will be given their due share and it is a must to maintain and protect dignity, personality, status. His humanism was nurtured on social equality, the brotherhood of all human beings, meaning that man has to be interpreted in the perspective of '*bahujan hitaya, bahujan sukhaya*'.⁴

Thus the concept of social justice is, 'men are equal in every respect', there they should get equal freedom and rights in society. The 'social justice is an intrinsic virtue of society'. It is difficult to give an exact definition of social justice, it's concluded a general features from following narration Zafar A. Khan given in his paper 'social justice and the Indian Constitution: Ambedkar's perspective':

"social justice is understood as the right of the weak, aged, destitute, poor, women, children, and other under-privileged person, to the protection of the state against the ruthless competition of life..... Social justice is not confined to a fortunate few but takes within its sweep, large masses of disadvantaged and underprivileged segments of society; justice which not only penetrates and destroys the inequalities of race, sex, power, position or wealth but is also heavily weighted in favour of the weaker sections of humanity."²

According to Ambedkar justice is simply another name of liberty, equality and fraternity.' In this sense the value of Ambedkar's concept of justice is human equality, equal distribution of welfare materials and discrimination-less society. Thus, the spirit of social justice, according to Ambedkar gives a significant place to mutual sympathy and respect. Ambedkar always struggled for equal status and social justice for human beings. Equality is the soul of a nation, soul of democracy and soul of humanity. He proclaimed, "Equality may be short story but nonetheless one must accept it as the governing principle."³

EQUAL EDUCATION:

In the ancient India there was no educational opportunity for women, Sudra caste, lower class and slaves. So they were the depress classes in the human society. There is necessary proper education for every people. Women are the important part of the modern society who are in equal balance with men. Education is the manifestation and perfection of human life, it is the true way of understanding, knowledge and power. Women education is necessary for society, where women are knowing their equal right, education, equal opportunity and equality. Education is the system that is the progress and revolution of the society. In every society education is important and successful part of human life. Women went to know their right and freedom through the purpose of education. Today they are conscious of their rights, equal opportunity and social status.

Ambedkar tried to give proper education for depressed classes, poor, Dalit and slave, where they fight against injustice and inequalities, such as deprived from education, political, economical and social activities. Ambedkar established Sangh for the welfare of the common people. "Called the social equality League or, in Marathi, the Samaj Samata Sangh, the group stressed inter-caste activities".⁵ He always tried to remove discrimination, exploitation and oppression from the society. In the long time they were deprived of education, so they need education and equal opportunity where they can feel and understand their rights and freedom. They should fully enjoy social, political and economical rights.

HUMAN RIGHTS:

Every man was bonded by the Hindu shastras in the ancient period. For the development of the society there is a necessity of women right and their equal respect same as men. Ambedkar fully struggled for uplifting of women respect and their right. He was firmly committed to the ideals of equality, liberty and fraternity. Ambedkar tried to inspire women to change their life-style, such as education, health, cloths and living with lightweight ornaments and not to eat meat of dead animals etc.

He looked upon law as the instrument of creating a sane social order in which the development of individual should be in harmony with the growth of society. He incorporated the values of liberty, equality and fraternity in the Indian Constitution.

Ambedkar also suggests strategies for emancipation from oppression. He found their emancipation in Buddhist values, which promotes equality, self-respect and education. Ambedkar believes that Buddha treated women with respect and love, and never tried to degrade them like inequality and injustice. In Buddha Dharma and religious philosophy, there is a full respect of women. Ambedkar accepts Buddha's view that there was no injustice and inequality prescribed for women but there was honour, love and equal respect.

In every society some percentage of children are deprived from schools and institutions. They are weaker, poor sections and particularly girls. There need honour, respect and love, where all must be given equal opportunity. These are like education, right, social status and dignity. They should feel and understand freedom and human rights. Today depressed class, Dalit, Untouchable, poor, slave and women are much advanced in the field of social, political and economic. They are doing the work in different post of Govt. jobs and public jobs. Ambedkar himself struggled against social injustice. He always tried to found for the dignity of lower caste people and the social status of women. Justice has another name which are liberty, equality and fraternity.

SOCIAL JUSTICE:

Human life will enter into a successful stage when there is social equality, harmony and social justice. If society is perfect then there must be justice. Dr. Babasaheb Ambedkar spent his life for the betterment of Indian society like as discrimination and deprived caste of Dalit, untouchable, slave and lower class people. Ambedkar advocated awareness among weak, illiterate people and inspired them to fight against the prostitutions, injustice and social practices like child marriage and devdasi system. Dr. B. R. Ambedkar tried an adequate inclusion of women's right in the political vocabulary and constitution of India. He insisted on Hindu Code bill suggesting the basic improvements and amendments in assembly. He also insisted and evoked all the parliamentary members to help to pass the bill in parliament. Finally, he resigned for the same. Thus his deep apprehension, feelings and understands for all round development of lower caste, slave and women.

Justice is based on the concepts of human rights, good of others, welfare of people, peace and equality and involves a greater degree of economic egalitarianism through developing taxation, income redistribution or even property redistribution, social, political and economic aimed toward achieving that which developmental economists refer to as more equality of opportunity and equality of outcome than may currently exist in some societies or are available to some classes in a given society. The political philosopher John Rawls refers to his first statement of principle was made in *A Theory of justice* (1971) where he proposed that "each person possesses an inviolability founded on justice that even the welfare of society as a whole cannot override. For this reason justice denies that the loss of freedom for some is made right by a greater good shared by others."⁶

Justice is welfare of all humankind. It is great achievement, cooperation and world brotherhood of others. Justice is defining equal rights, opportunity, equality, freedom and welfare of all humankind.

EQUALITY:

Ambedkar's concepts of equality and justice are incomplete agreement and conformity with "The Universal Declaration of Human Rights" as common standard of achievement for all people and all nations of the world. His concept of equality comprehends men and women as equal in every respect. He believes that it is only parliament of nation-state which can make lose for the government of the nation and the objective of law is to uphold equality and justice for all sections of society. He also believes that law becomes law only when it accords with the established principle equality and justice without exploitation, oppression and discrimination.

Ambedkar was a great thinker, fighter and social reformer, he tried to established equality, dignity and social status of all section of people. Social, political and economic equality of all mankind is necessary.

CONCLUSION:

Amedkar directly opposed to Hindu society. There was lot of inequality and injustice. The lower caste people did not have right to education, freedom of work and there was no property. They served other people particularly higher caste people. So there was no social status of lower caste, Dalit, untouchable and poor. They were deprived from their fundamental rights such as social, political and economic. So Ambedkar tried to remove inequality and injustice from the society. For this reason Ambedkar established legal rights for Dalit, untouchable, slave, poor and lower caste people in our constitution of India.

In ancient India lower caste people are deprive of education, food, clothing and shelter. There was no dignity and social status in lower caste or depressed class. Ambedkar wanted to create humanity in the Indian society. It is equal balance between every section of the people. For this reason Ambedkar gave them some special opportunity in the constitution of India. It is established as legal or law in constitution.

So Ambedkar's notion of equality and justice is relevant in the modern society. The notion of equality and justice is the basic form of Ambedkar's concepts of equality, liberty and fraternity. The concept of equality is the step of social and economic equality, but political equality is necessary. But the scope of justice is wider such as social, political and economic field is necessary in every section of society. So the notion of equality and justice is important in modern India.

END NOTES AND REFERENCES:

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