



RESONATION OF AMBEDKAR'S IDEA OF SOCIAL JUSTICE IN INDIAN CONSTITUTION- A SOLUTION ORIENTED ANALYSIS

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Abstract- Social justice is the insurance of utilization of human potential and resource building capabilities upto the extend of bringing satisfaction and peace in the society. The realization of this idea depends upon the achievement of liberty, equality, justice, freedom and morality in the society. While, these ideas were more free and positively taken up by the Western world, the situation was different in Indian context. Class division had been pre-existing since the establishment of Varnashrama dharma in Ancient Hindu society. The Shudras were ill-treated, excluded and stigmatized in the society. Meanwhile, in the 1891 the Mahar community saw the rise of its brave son - B.R. Ambedkar who struggled for the upliftment of downtrodden. His courage and firm determination brought positive change in the structure of Indian society and her politically active and conscious persona opened the door of opportunities in education, service and employment sectors. Moreover, his social and liberal principles gave a new ideological pathway to India to head on for a socially just and welfare nation. This paper also deals with incorporation of Ambedkar's idea of social justice in Indian Constitution and its endorsement by the honourable judiciary. Ambedkar is rightly known as the crusader of social justice and equality as he endeavoured to establish a

socially democratic state through various provisions of the Constitution. Further, the paper emphasises upon the relevance of Ambedkar's Idea of social justice in India focusing on the constructive efforts made by the vibrant figure in invoking equality policy among the Harijans and marginalised strata of society and his thoughts empowered not only the target communities but the responding stakeholders as well. He took the bold step to initiate the abolition of untouchability and bring in enabling provisions in the Constitution for their holistic upliftment. However, the status of social justice in India cannot be overlooked by the measures brought until now. India is Undoubtedly advancing in different spheres, but the fact cannot be refuted that the output is not equally regulated among all the stratas of stakeholders, meanwhile the gripping evils that still exist make it all the more difficult to implement equity policies among the diverse population. The problem of inter-class disparities, discrimination based on gender, unreasonable restrictions on vulnerable sections, lack of basic amenities creates barrier in holistic incorporation of these communities. Thus, the author, in conclusion, has proposed certain measures based on Ambedkar's social justice that are imperative to build a better, inclusive and just India.

Ambedkar- Crusader of equality and social justice in India

“The ends you serve that are selfish will take you no further than yourself but the ends you serve that are for all, icommon,



will take you to eternity.” -MARCUS GARVEY¹

Concept of Social justice: Social justice has its roots in the norms, customs, legislative rulings and moral values of the specific society. It works on definite principles in congruence with those of social equality and are influenced by the public and governmental interventions at different at several stages. Dissecting the two works and delivering the original meaning of each lead us to the conclusion that social means any action or fact that is pertinent to aggregation of humans known as society, while justice is a quite abstract phenomena and gains contextual meaning depending upon the sense of liberty, equality, freedom, morality and situations of the society. Achievement of social justice ensures utilization of human potentials and resource capabilities up-to its limit to develop the animate and inanimate components of a society as a whole and bring all possible satisfaction and happiness to people in the society. The idea of social justice is a relatively new concept which came in with arousal of political consciousness in society, earlier the scope of social justice was limited to desire of a Just-society in the West and a duty abiding citizen centric society in East.² However, in the present context, this concept entails duties and rights of citizens in a society. These rights are ensured by state legislatures and

also keep a check on the non-state-actors to protect the legal rights of citizens.

In the Western hemisphere of globe, the place where several philosophical thoughts originated and flourished, John Locke gave the concept of Veil of Ignorance, Jeremy Bentham gave Egalitarian society concept to bring Justice to people and Rousseau rendered Marxism inclined concept that private property as an institution has generated inequality in the society³. These philosophical realities indicate to one truth that justice is the weapon to end the evils of inequality and discrimination. While pushing the society towards reformation and perfection, the citizens have to improvise and cultivate sentiments, fraternity, empathy, truthfulness to bring social justice. The objective of social justice is to diminish and gradually end the prevalent injustice at its source level. In this pursuit the sovereign can provide protective discrimination to favour the marginalised people and help in their upliftment, so as to build a conducive environment for advancement and development. Thus the notion of social justice makes it an obligation on state to provide equal social, economical and political opportunities to all its citizens. It mainly deals with wage and profit regulation, security of opportunity and rights guaranteed by the State. It endeavours to provide optimum surrounding for holistic

¹ Quote by Marcus Garve, goodreads, available at <https://www.goodreads.com/quotes/61374-the-ends-you-serve-that-are-selfish-will-takeyou#:~:text=%E2%80%9CThe%20ends%20you%20serve%20that%20are%20selfish%20will%20take%20you,will%20take%20you%20into%20eternity.%E2%80%9D>.

² S. R. Myneni, Political Science, Allahabad Law Publication, Faridabad (2008) p. 207.

³ Puneet Pathak, “Social Justice under Indian Constitution”, International Journal of legal development and allied issues, (last accessed 5 March 2021).



development of human personality. Therefore, social justice is:

“ Social system where the exploitation of one human being by another human is absent, and where privileges of the few are not built upon the miseries of the many.”⁴

Ancient Hindu Society

Hindu system of justice is based on the foundation of ancient legal system, which is supported by the four Varnas (*Sanskrit word* which means colour or class. Literature of the time categorised the mankind under its authority into four varnas- The Brahmins, The Kshatriyas, The Vaishyas and The Shudras)⁵. It graded the beings into different groups and designated a specific boundary of profession based on caste and did not give consideration to skills of the person. This categorization was to be followed until death, proved to be suffocating and a bane for the Hindu society. No ray of change was left to modify the system to suit the situation and thus, caste system founded on Varnashrama dharma was the negation of social justice.⁶ It gave hereditary high status to —Brahmin| as a stamp of privileged class, while —Shudras| were treated as untouchables and fit for only low graded manual labour and were deprived

of educational enhancements. This type of social structure denied right to equal opportunities and with time proved to be more discriminatory and oppressive for —Shudras|⁷. This wave of subjugation brought passive revolution in Indian society as people became politically and socially conscious, the educated strata irrespective of its caste orientation wanted to end the subjugation of its fellow mates. Thus, the Indian sub-continent saw the dawn of idea of social justice.

Dr. B.R. Ambedkar’s Struggle for Social Justice

The Mahar community saw the rise of the brave soul named Ambedkar, who broke rules and attained higher education, an opportunity seldom rendered to low caste people. He was against the treatment meted out to his community and family. In his childhood he has seen the struggle of untouchables, who were subjected to socio-economic disparity in the society.⁹ The Hindu society used to keep away from the shadow of Harijan (child of lord Hari/Vishnu) is a term founded by Gandhi Ji to motivate the downtrodden and bring them in the mainstream of the society. Some instances of the ill-treatment are- their road, homes, wells, worship places were far

⁴Matt Zwolinski, Exploitation (Stanford Encyclopedia of Philosophy), (revised in 2016), available at <https://plato.stanford.edu/entries/exploitation/> (Last accessed 5 March).

⁵ Ambikesh K. Tripathi, Concept of Social Justice in Political Thought with Special Focus on Gandhi and Ambedkar, Vol. 3 No. 7, Shodh Drishti, (2012) pp 37-38.

⁶ Tulajappa Jagadevappa, Caste system in ancient South India, (2014), available at <http://hdl.handle.net/10603/28091> (Last accessed 5 March 2021).

⁷ Raghavendra, Dr. B.R Ambedkar ideas on Social justice in Indian society, Journal Sage, (May 2016), DOI:

⁸ .11177?24455328X16628771, (last accessed 5 March 2021).

⁹ Pannaga Vijaykumar, Ambedkar’s Idea Of Social Justice- Some Reflections, legalserviceindia, <http://www.legalserviceindia.com/legal/article-3825-ambedkar-s-idea-of-social-justice-somereflections.html#:~:text=role%20through%20centuries.-,Dr.,above%20all%20the%20Indian%20politics.> (Last accessed 5 March 2021).



away from main cities and it was undesirable to see or talk to Harijan⁹. All their courage to stand against the continued oppressed was brutally suppressed by the higher castes. The doors of opportunities to education, social mobility, sanskritization, change profession were never opened for them¹⁰. This was the societal structure, which invoked the bravery in Ambedkar to reform the very structure on which the society subsisted for categorization. He fought against all the odds and flourished as a politically active and conscious person from Mahar community. He actively participated against the oppressors and worked for the depressed classes.¹¹ However, fighting all odds, he attained higher education and soon after completing his studies, he launched himself politically, fighting for the rights of the depressed classes and against inequality practiced in the society. He was a social liberal, who never compromised with injustice and always worked relentlessly for the establishment of principles of justice, equality and fraternity.

“Dr B.R. Ambedkar’s name will be written in golden letters in the history of India as a champion of social justice.”

Ambedkar’s Ideas of Social Justice

Social justice is most important dimension of the concept of justice that stands for systematic formulation of society based on

the universal ideas of equality, liberty and fraternity. Dr. Ambedkar’s idea of social justice lays extra emphasis on equality (social and economic) to ensure fair development of each strata of the society. Its greater emphasis is on the principle of equality, both social and economic, and fraternity with a view to create such human social conditions that ensure free and fair development of all human beings.¹² He stood for a just and happy society where the social structure is based on equal rights and opportunities. Moreover, the recruitment process is based on merit and skills of person rather than any affiliation attached to his name or caste. The most unique part of his idea was to give preferential and calculated temporary treatment in process of recruitment and opportunities to bring them out from the subjugation and make them a prospering part of society.¹³ Thus, uplift the downtrodden, the reservation system based on caste was launched in the Independent India to bring the low caste people to equal footing as that of other castes. Ambedkar’s rationalist and humanistic attitude stood like a barrier against the exploitation of man by others based on religion. He wanted to create a Socialist state whose religion was based on ever flourishing tenets of fraternity, liberty and equality. He considered the caste based categorization and untouchability as the evils of Hindu society.

¹⁰ Simon Charskey, Sanskritization: The career of an anthropological theory, (1998), available at <https://doi.org/10.1177/00699667980320021> (Last accessed 6 March 2021).

¹¹ Ibid.

¹² Kant Kataria, “ Dr. Ambedkar as a nation-builder”, The indian journal of Political Science, vol. 73, no. 4, 2021, pp. 601614.,available at

www.jstor.org/stable/41858867 (Last accessed 8 March 2021).

¹³ Ahmad, S. Waseem, and M. Ashraf Ali, “SOCIAL JUSTICE AND THE CONSTITUTION OF INDIA,” The Indian Journal of Political Science, vol. 67, no. 4, 2006, pp. 767–782. JSTOR, www.jstor.org/stable/41856262 (Last accessed 6 March 2021).



Therefore, the Constitution of India, drafted under his visionary guidance, consists of various provisions that prescribe and administer the State to ensure social justice, economic and political equality, liberty, freedom to individual or community to profess any religion that preaches universal principles¹⁴. Moreover, some special provisions were inculcated in the constitution to provide reservation or preferential treatment to the downtrodden strata, imperative for their well-being in the society. Also, it was explicitly laid down in the document that henceforth untouchability is abolished and its practice will be dealt under penal provisions of India.¹⁵

“A Just society is that society in which ascending sense of reverence and descending sense of contempt is dissolved into the creation of a compassionate society.”—Dr B.R. Ambedkar¹⁶

Incorporation of Ambedkar’s idea of Social justice in Indian Constitution

“Probably no other Constitution in the world has provided so much impetus towards changing and rebuilding society for the common good.” ~ Granville Austin¹⁷

The largest democracy in the world embraces within its (one of the) lengthiest Constitution, the significant goal of attaining social equality and justice. These universal concepts imbibe within its existence the sense of fairness, equal rights and opportunities, access to legal aid and liberty. India has adopted this essence through tireless efforts of great leaders of the time and most importantly, Dr. B.R Ambedkar, the chairman of drafting committee and rightly known as the crusader of social justice in India.¹⁸ His endeavour to establish India as a socially democratic welfare state has its mention in various provisions of the Indian Constitution as evident in this section of the project:

1. Idea of social justice in the Preamble- The Preamble forms the objective and essence of the Constitution and also serves as a base to pursue the ethical endeavours of creation of a socialist State. Thus, in the same vein the Supreme Court has held in *S.R. Bommai v Union of India* that Preamble forms a basic feature of the Constitution of India¹⁹ (and cannot be amended by the parliament- held in subsequent case of *Keshavnanda Bharti vs. State of Kerala*)²⁰. Moreover, in *Workmen of*

¹⁴ Ibid.

¹⁵ Supra note 13.

¹⁶ Kamlesh hea, Dr. B.R. Ambedkar- The father of Indian Constitution and social justice, available at <http://www.legalserviceindia.com/legal/article-3514-dr-b-r-ambedkar-the-father-of-indian-constitution-and-socialjustice.html#:~:text=A%20just%20society%20is%20that,the%20Social%20Justice%20in%20India> (Last accessed 6 March 2021).

¹⁷ Constituent Assembly Debates On 10 August, 1949 Part Ij, indiankanoon.org, available at

<https://indiankanoon.org/doc/1985081/> (Last accessed 8 March 2021).

¹⁸ Mohit Sharma, Constitution of India and Social justice, International journal of scientific development and research, (May 2017), Vol. 2 ISSN: 2455-2631, (Last accessed 8 March 2021).

¹⁹ *S.R. Bommai v. Union of India*, (1994) 3 SSC: AIR 1994 SC 1918 (Last accessed 8 March 2021).

²⁰ *Keshavnanda Bharathi v. State of Kerala*, AIR



Meenakshi Mills Ltd. the judges held that the Preamble declares the solemn resolve of the people of India to secure to all the citizens justice-social, economic and political.²¹ Therefore, Social justice has been observed and applied as an ever changing positive quest to mitigate the sufferings of the poor, who are socially, educational, politically or economically backward. This idea of social justice enables the right and ensure equal distribution of opportunities to all in the society, irrespective of any unreasonable prejudice held. It assists the society to fulfil the legitimate expectations of individuals and establish just and humane conditions for survival of beings.

2. **Equality before law (Art 14)**- This article gives the right of equal protection of all in India i.e. the Sovereign cannot refuse to give safeguard to the residents of the country before the law. All persons should be treated equally irrespective to any external orientations (under the ambit of reasonable restriction).²¹ By this article, the state is restricted from giving any special advantage to any person over others. In the case of *Stephens College vs. The University of Delhi*, where the university was observed giving preference to students of a particular sect without any legal justification was countered down as arbitrary and invalid²². Thus, the Supreme court upheld

that virtue of social justice in the face of legal protection given under the aforementioned article. This article endeavours to bring equality and freedom of equal opportunity and hence, solidifying the idea of social equality and justice in India.

3. **Prohibition on discrimination based on religion, race, caste, sex or place of birth (Art 15)**- This article provides the fundamental right for prohibition based on unreasonable differentiation, which occurs when one person is treated less than the other in identical situation keeping the other factors constant. It is critical of and legally restricts the biased behaviour based on:

8.3.1 *Religion*- no one should be forced or stopped from accessing any place or resolution that he seem to be religious and lawful.

8.3.2 *Race*- discrimination based on ethnic origin or community of a person is prohibited and every person who exercises any bias against other only on the basis of his racial orientation, will be held liable under it.

8.3.3 *Caste*- Discrimination on basis of the pre-existing caste structure in the Indian society is prohibited. Commonly observed discrimination remains that of against lower caste people, who are treated with prejudice and their profession is looked down upon. Against the caste based disparity, the government has formulated laws to stop manual scavenging, that is taken as a

1973 SC 1461 (Last accessed 8 March 2021).

²¹ Minerva Mill Ltd. V. Union of India (1980) 3 SCC 625 (Last accessed 8 March 2021).

²¹Constitution of India, Article 14, www.india.gov.in, Constitution- National Portal of India (last accessed 8 March 2021).

²² Stephen's College v. University of Delhi (1992) 1 SCC 558 : AIR 1992 SC 1630 (Last accessed 8 March 2021).



destiny of a community rather than just a profession.

8.3.4 Sex- The Constitution of India states that Gender of a person is not a valid ground for discrimination. For example, in some professions women were not allowed to be admitted without any reasonable excuse. However, the times and laws are getting flexible to accommodate women at par with men, still we are far from attaining gender equality until the society as a whole participates to provide the opposite gender its share of freedom, liberty and rights.²⁵ Moreover, positive steps are being taken by the judiciary and government of the day to reduce the taboos linked to transgender communities. In this regard the *NALSA vs. Union Of India* is a landmark judgment that opened the door of opportunities for the Queer community and provided them with recognition in the society²³.

8.3.5 Place of birth- The location of a person's birth should not be a reason to hold prejudice against any person. It has been noted that people are discriminated on the basis of the quarter part of India to which they belong. For example, a student from North East will face many difficulty in the northern plains of Indian subcontinent majorly due to language, diversity, culture, food and sometimes unhospitality of the people. To reduce this divide, some reserved seats are given specially to the people of other states for their holistic development and bring the sense of oneness in people.

Article 15 subclause (3), (4) and (5) also provide for protective discrimination as seen in *Girdhar vs. State AIR 1953* where a man contented that he was discriminated on the basis of sex as

section 342 was applicable to women and not men²⁴. The court held that such safeguard is in consonance with Article 15 (3). Thus, it is regarded as the *Guardian of downtrodden*.

4. Equality of opportunity in matters of public employment (Art 16) – This article prohibits discrimination by State on the matter of employment and recruitment on any post under the State. This article provides the right to equal opportunity in employment. It is an enabling provision if situations warrants to do so. Also, in the case of *Dravida Munnetra Kazhagam vs. Union of India* and others it was held that reservation is a enabling and promotional provision rather than a fundamental right. Thus, it made it clear that while India believes that the downtrodden should be uplifted by providing them stimulus in the face of enabling reservation, but the State shall in no case give it overpowering authority on fundamental rights of the citizens.

5. Abolition of Untouchability (Art 17) – The sham of caste based discrimination has been a blot on Indian society. The lower caste of the society was alienated and excluded from the society on the pretext of their class and work. To build a social order, where social democracy was a goal to be founded by the means of equality, fraternity and liberty was visioned by Ambedkar under the ambit of

²³ *National Legal Services Authority v. Union of India*, (2014) 5 SCC 438 (Last accessed 8 March 2021).

²⁴ *Girdhar Gopal v. State AIR 1953*, lawyerservice.in, available at <https://www.lawyerservices.in/Girdhar-Gopal-VersusState-1952-12-18> (Last accessed 8 March 2021).



this article of Constitution.²⁵ Thus, to eliminate the prevailing menace of untouchability, it was eliminated and forbidden by strict laws in the independent India. It was strengthened by *Devarajah vs. Padmana* case where the court broadened the scope of Article 17 by including any negative (lawful) restriction by any person on another (lower caste).²⁶

6. **Protection of traffic in human beings and forced labour (Art - 23)**—This article renders right against exploitation and enables prohibitory clause on slavery, human trafficking and any other kind of activity that dehumanises the dignity of human being. The global slavery index (last updated) said that 18.3 million people are under Slavery in India and forced sexual exploitation in India. In the case of *People's Union for Democratic Rights vs. Union of India*, the apex court widened the ambit of the authority to include—all similar forms of labour²⁷. Similarly in *Bandhua Mukti Morcha vs. Union of India AIR 1984* the forced or bonded labour in Bidabad district was ended and it was held that a lawful letter sent to a judge can be treated

as Public Interest Litigation if the situation calls in for such measures.²⁸

7. **Protection of interests of minorities (Art 29-30)** – It confers the right to preserve the linguistic and cultural heritage of community by stakeholders, right to get admitted in any state run or state funded educational institution (without discrimination based on any clause mentioned in Article 15), right to all religious communities to establish and administer teachings of their religion to people (while keeping in view the secular fabric of the country). In the case of *Dr. Nares Agarwal vs. Union of India* it was held that Aligarh Muslim University (a well reputed and nationally recognised university) cannot be termed as an institution established and administered by minority group and hence, the 50% reservation for Muslim candidates was done away with.²⁹
8. **Promotion of welfare of the people (Art 38)**— This article promotes the establishment of welfare state by the means of social order and equality in every sphere of life. Thus, it puts a positive obligation on the administration to diminish the existing inequalities and

²⁵ __, What is article 17 of the Indian constitution, (2014), available at <https://www.elections.in/political-corner/what-is-article-17-of-indian-constitution/> (Last accessed 8 March 2021).

²⁶ *Devarajah v. B. Padmanna*, 1957, available at <https://www.lawyerservices.in/Devarajah-Versus-B-Padmanna-1957-09->.

²⁷ Aditya Tripathi, Case Summary- PUDR v. Union of India, (2020), <https://lawlex.org/lex-bulletin/pudr-case/18896> (Last accessed 9 March 2021).

²⁸ *Bandhua Mukti Morcha v. Union of India & Ors*, (1997) 10 SCC 549, ESCR-Net, <https://www.escr-net.org/caselaw/2015/bandhua-mukti-morcha-v-union-india-ors-1997-10-scc-549> (Last accessed 10 March 2021).

²⁹ *Aligarh Muslim University v Nares Agarwal and Others*, (February 2019), LawyerServices, <https://www.lawyerservices.in/Aligarh-Muslim-University-Versus-Nares-Agarwal-and-Others-2019-02-12> (Last accessed 10 March 2021).



hustle to eliminate the prejudice, hence, facilitating equal opportunity distribution among its citizens. Correspondingly, in *Air India Statutory Corp. Vs. United Labour Union*, the court observed that the Preamble and Art 38 of the Constitution envision social justice as the arch to ensure life to be meaningful and liveable with human dignity.³⁰

9. **Protection against exploitation of children (Art 39)** - This article incorporates the sense of just society, where both the genders are treated equally and the opportunity of service is equally distributed to provide adequate means of livelihood to everyone. It also states that the wealth of the capitalist and means of production should not be detrimental to the development of common people and each should be paid equal for same work under same circumstances and the external discrimination solely based on orientation should be eliminated. Moreover, opportunities and means should be distributed for creation of a healthy, prosperous and just society is the main goal of this provision.³¹

10. **Equal justice and free legal aid (Art 39A)**- This provision provides for free legal service to assist the poor section of the society in fighting their cause in the court of law.³² It opens the door of justice for people who are unable to afford representation of attorney to access their rights and remedies. The persons eligible are- women, children, accused in custody, SC/ST and OBC communities.³³ Moreover, the legal cells also provide legal care, client counselling sessions and support in booth camps in villages and rural areas to provide free accessibility to justice in India.

11. **Right to work, education and to public assistance in certain cases (Art 41)**- This article provides that the State shall strive to provide and secure the right to work to the citizens of India and render services imperative for the education of children to bring brighter hopes for their future³⁴. Moreover, it also makes it obligatory on state (within its financial reach) to provide security and support to the unemployed strata, old and sick people³⁵ and to mitigate any external

³⁰ *Air India Statutory Corp. United Labour Union*, (2014), available at <http://www.legalservicesindia.com/Judgmentsforum/topic94-air-india-statutory-corp-v-united-labour-union.html> (Last accessed 11 March 2021).

³¹ The Constitution of India (article 39), *The Economic Times*, available at <https://m.economictimes.com/citingsthe-constitution-of-india-article-39/articleshow/1201161.cms> (Last accessed 8 March 2021).

³² Important constitutional and legal provisions for women, available at

http://mospi.nic.in/sites/default/files/reports_and_publication/cso_social_stactices_division/Constitutional&Legal_Rights.pdf (Last accessed 8 March 2021).

³³ *Ibid.*

³⁴ Devi Hemalatha, Right to work as fundamental right: Illusion or reality?, *Journal of the Indian Law institute*, Vol. 44, no.2, 2002, pp. 269-272. Jstor, available at <https://www.jstor.org/stable/43951812?seq=1> (Last accessed 12 March 2021).

³⁵ *Ibid.*



disablement that creates disparity among the citizens of the country.

12. Free and compulsory primary education for children (Art 45) – This article mandates the state to provide primary education to each and every child in the country within the period of ten years from the commencement of the Constitution³⁶. It also assists the government in making laws by setting in guidelines to be followed while deliberating upon the formulation of policies and regulations for the welfare of the people. Moreover, it becomes inevitable for the government to responsibly provide elementary education to children up-to the age of fourteen years.

Thus, the Constitution based on the touchstone ideas of social justice of Ambedkar and its interpretation by the Court keeping in view the vision of establishing welfare and just State. Thus, India still shares the passion of our Constitution and ideas of Dr. B.R Ambedkar to bring to reality the dream of socially just and equal country.

Relevance of Ambedkar’s idea of Social justice in contemporary India

“Dr. Ambedkar’s greatest achievement is that the downtrodden feel their separate powerful existence in India.”

Dr B.R. Ambedkar’s thoughts were ahead of the time, as a visionary his thoughts were progressive and unconventional and therefore his magazines were not very popular with Indians, who have always blindly followed the pre-existing caste structure and were reluctant to give share to the fellow lower caste brothers. However, his constructive efforts and tireless singly devoted attitude helped the right minded citizens of the society to change their perspective, which in turn helped the other countrymen to fight for their rights. It will always be marked in Indian history, that the credit of taking the bold step of prohibiting untouchability in the Constitution goes to Dr. Ambedkar. His actions invoked the fire of equality within the hearts of Harijans to stand up for their rights.

Moreover, his thoughts united the sub categories existing within the lower caste strata to come under a single strong banner of Scheduled caste. It is the realistic thoughts, principles and practices of Ambedkar that is delivering fruits in the contemporary times. The lower caste feels empowered by the

State’s protection and is coming forward to stand for the fellow downtrodden people. Ambedkar initiated the protective enabling measures in India in the field of education, appointment in government services and special positive push to the oppressed citizens so that their conditions of suffering can change into prosperity. On the footprints of the ideas of Dr. Ambedkar, India leads the

³⁶ Mahantesh G.S, Social and Economic Justice under Constitution of India: A critical Analysis, ijlmh, (2018), Vol. 2, ISSN: 2581-5369 (Last accessed 8 March 2021).

³⁷ A. Ranjith Kumar, Ambedkar’s notion of social justice- A different perspective, International Journal of Scientific & Engineering Research,

Volume 2, Issue 12, December-2011, ISSN 2229-5518, available at <https://www.ijser.org/paper/Ambedkars-Notion-of-Social-Justice-A-Different-Perspective.html> (Last accessed 12 March 2021).



way with removing 270 million from the shackles of poverty and hunger³⁸. The ideas of Ambedkar has bore fruits in the face that today we have hard working and proud members of parliament (MPs), members of the legislative assembly (MLAs), The Indian Administrative Service (IAS)/The Indian Police Service (IPS)', professors and doctors from among the lower caste.³⁹

The principles of reservation and promotion in services has helped in improving the conditions of scheduled caste and tribes in India. Due to the efforts of leaders and specially due to the ever shining name of Dr. Ambedkar the downtrodden and Harijans are progressing educationally, economically and socially. This upliftment was possible due to the reservation, concession schemes and undeterred will of the people to progress and stand alike other people of India.

On the other side of the coin, while India is progressing and all the different strata are consistently trying to bring peace and social order in the society, but one cannot refuse to accept the fact that the coming progress is not getting equally distributed among the people, this is because of the equality policy, which should be revamped into equity policy.⁴⁰ The

caste structure remains deeply ingrained in some parts of the society, the range of differences i.e. better educational upliftment in urban areas while on the other side people in some rural and tribal areas still trying to avert floods by giving sacrifices of the lower caste people, distinguishing paths and wells based on caste cannot lead to advancement of the society as a whole. People still uphold internal and external bias and believe in superiority based on caste and religion.⁴¹ We still come across certain evil guarded grips that cramp the free actions and voices of the courageous people, who are seen as a deviance to the socialization of the group.

The problems of inter-class disparity, discrimination based on gender, unreasonable restrictions put on the vulnerable sections in some places, flawed implementation of the policies related to equitable distribution of resources to poorest of poor, the non-availability of basic amenities of a dignified life for many downtrodden, tribal communities, dalits and backward classes presses for our consideration and action in same regard⁴². Dr. Ambedkar is not with us, but surely his ideas will always motivate generations to come to bring social equality and justice in

³⁸ 270 million Indians lifted out of poverty by UPA: Chidambaram, The Hindu, available at <https://www.thehindu.com/news/national/9-successive-quarters-of-economic-decline-and-an-impending-recessionchidambaramattacksgovt/article32113891.ece/amp/#aoh=16160862867469&referrer=https%3A%2F%2Fwww.google.com&tf=From%20%251%24s> (Last accessed 12 March 2021).

³⁹ Shridevi Suvarnakhandi, Social justice provision in Indian constitution, International Journal of Political Science (IJPS) Volume 6, Issue 3, 2020, PP 1-9 ISSN 2454-9452

<http://dx.doi.org/10.20431/2454-9452.0603001> www.arcjournals.org (Last accessed 8 March 2021).

⁴⁰ Preethi Mokshagundam, Dr. Ambedkar's Concept of Social Justice and Indian Constitution Protection for Dalits, (2016), available at https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2827994 (Last accessed 13 March 2021).

⁴¹ Ibid.

⁴² Salman Khurshid, "Governance, constitution and social justice", First edition, McGraw-Hill, (August 2019), India, ISBN13 (978-9353167691).



India. The onus to bring the ever wakening dream of Dr. Ambedkar to reality is on the youth of India. Thus, the time is ripe to revisit the golden words of Dr. Ambedkar and remake the policies and plans to bring social justice to the needy mass of India.

Re-visiting Ambedkar's idea of Social justice in India

“Every man who repeats the dogma of Mill that one country is not fit to rule another, must admit the one class is not fit to rule another class.” ~ Dr. B.R Ambedkar ⁴⁷

The social inequity that still exists in this society is hindering the economic and social development of the weaker sections of the society. The basic aim is holistic growth and development of personality of individual, which can see the light of reality by bringing social justice based on the foundation of equality, liberty and fraternity. Thus, to meet the growing social challenges of society, the author proposes certain inevitable measures based on Ambedkar's idea of social justice:

1. Support minority owned businesses in the community and online platforms to give impetus to the new low budgeted start-ups of the people belonging to minority group. This will help in breaking the chain of same occupancy in family and may bring upward social mobility⁴³. Moreover, it will generate employment which will further open the door

of many better opportunities for future generations.

2. School board curriculums should include certain value based and solution oriented chapters to make the youth realise the glaring and potential causes that bring inequality and injustice in the society. Moreover, it will help them to develop sympathetic attitude towards marginalised and oppressed sections of the society. Seminars, workshops and special sessions will also assist students to orient their critical faculties towards recognising and solving these social problems.
3. Special education programs (visiting bastis/ slum areas, giving projects on primary research on life of downtrodden, etc.)⁴⁴ for students above the matric level to sensitise them about the issues and using their theoretical knowledge to spread awareness about sanitation, diet, health, importance of education etc. through programs.
4. Skill enhancement programs should be organised to mobilise the downtrodden towards semiskilled and skilled labour which would enhance their income expectancy and bring about social mobility. This will require integration of new technological advancement and infrastructural facilities to bring workforce on the track of upliftment. Thus, a public- private collaboration will

⁴³ Justus Uitermark and Walter Nicholls Source: Planning Theory , February 2017, Vol. 16, No. 1 (February 2017), pp. 32-50 Published by: Sage Publications, Ltd. Stable URL: <https://www.jstor.org/stable/10.2307/26040036> (Last accessed 8 March 2021).

⁴⁴ Johnson Magumise, Maximus M. Sefotho, Parent and teacher perceptions of inclusive

education, (2020), International Journal of Inclusive Education, pages 544-560, available at <https://www.tandfonline.com/doi/citedby/10.1080/1066568940270111?scroll=top&needAccess=true> (Last accessed 13 March 2021).



help in providing the needed logistics, which would help the downtrodden and poor people to avail at least the basic amenities of life.

5. To bring diverse voices to the table and deter any exclusive policy formulation⁴⁵, the stakeholders should be taken into confidence and should be allowed to participate with their varied experiences and perspective to bring out holistic justice delivery policies.
6. Socio-economic factors are unequally distributed in the society and there exists huge perception and skill gaps among people of different places and economic status. One of the limiting factor is access to education, which in turn leads to vicious cycle of other social problems like unemployment, lack of sustainable growth, low wage occupation, poverty, malnutrition, etc. Thus, it becomes imperative to bring about change by providing access to equitable education and resources.

Thus, Ambedkar's idea of social justice is relevant in the contemporary times and a well sought solution oriented approach can be formulated and implemented based on his ever-lasting and guiding idea. His ideas have the potential to eradicate majority of the social issues based on casteism, religion, prejudice and womans rights. Thus, the onus of a better India based on the universal principles of justice, liberty and equality rests on the youth of the country, it requires us to unite with valour to uphold the Constitutional values and implement the schemes that make us a progressive welfare state.

⁴⁵ Ibid.