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Anti-Caste Philosophy of B. R. Ambedkar: A Quest of Social Transformation

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Abstract:

The present paper explores Ambedkar's imagination of an ideal society and the means to achieve it. To understand his ends and means this paper analyses the socio-economic, political, educational, and religious philosophy of Ambedkar. In this way, this paper is not only a critical engagement to the idea of social justice but also the concept of social transformation. Ambedkar's social philosophy is based on a just society or humanity, which consists of three basic principles of "liberty", "equality" and "fraternity". If we analyze the thoughts and actions of Ambedkar, we find that his socio-economic, political, educational, and religious philosophy indicates towards social transformation, rather than social justice. Because social justice refers to individual rights, dignity, and equal opportunity and rights for the society within the existing structure. The fundamental principles of his just society were based on social, economic, religious, cultural, and political democracy. Hence, all the socio-economic and political institutions should be based on liberal democratic standards such as 'equality', 'liberty' and 'fraternity'. Ambedkar believed in three components that would be the means of his just society like 'educate', 'organize' and 'agitate'. There are number of literatures on idea of justice, social justice and Ambedkar, but Ambedkar's thoughts and actions for social transformation got very less attention. This paper is a modest attempt to understand Ambedkar's insight on social transformation. The primary and secondary sources like Ambedkar's speeches and writing and books and article has been used in this study.

Keywords: Ambedkar, Justice, Social Justice, Social Transformation.

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Introduction:

The term justice deals with an appropriate sense of balance. Legally, the notion of justice is a function of accurate equilibrium, and it is a fair trial. Besides, the political theory of justice is a process to join a social group and allotment of burdens and benefits in the group. Plato's Republic illustrates a just world, wherein many social functions were accurate, fulfilled, and balanced (Mclean and McMillan, 2009: p. 286). The term justice is a concept that emerged from an insight rooted in human nature, which forces the people, what he/she deserves. In other words, it rejects the undeserved benefits of the peoples (Irani and Silver, 1995: p. 3).

John Rawls believed in the stability of a well-ordered society. He drew some important contrasts between the right and the goods. He suggested two standards that can reach the original position of fairness and equality; first, everyone has to have equal rights for the most extensive basic liberty as well as for others. Second, to the arrangement of socio-economic inequality advantage of everyone and positions and offices open to all peoples. He believed that justice is the good quality of social institutions like truth is the organism of thought (Rawls, 1999: pp. 3-4).

The ideas of social justice are applied solely to a particular people or nation to redress the effects of hierarchical inequalities, particularly inherited inequalities. The term social justice is quite comprehensive. It is a great social value in providing a stable society and in securing the unity of the country. From a legal point of view, Social justice may be defines as "the right of the weak, aged, destitute, and deprived, women, children, and other under-privileged castes". It means, theory of Justice is based upon equal treatments for all human beings, but in the Indian scenario, it is very complex about Justice for the Downgraded Castes because Indian society is based upon the grading system. According to John Rawls, "These principles are the principles of social justice: they provide a way of assigning rights and duties in the basic institutions of society and they define the appropriate distribution of the benefits and burdens of social cooperation" (Rawls, 1999: p. 4).

Social justice is nothing but the fair and equitable distribution of power, resources, and obligations to all people beyond race, ethnicity, age, gender, ability status, sexual orientation, and religious and spiritual biasness. Fundamental principles of social justice are inclusion, collaboration, cooperation, equal access, and equal opportunity (Sune, 2001: p 2795). Besides, there is a significant relationship between social justice and overall health and well-being in society. For individuals in society, the absence of justice is often more sensitive to physical and emotional suffering as well as illness. Furthermore, social justice issues and access to resources are essentially linked to the collective welfare of families, communities, and society (eg, relationships and political welfare) (Kenny and Hage 2009: pp. 2795). There is the various fact of justice, in which social justice is the very essential element of justice because all types of justice enhancements demand of social justice (Prilleltensky and Nelson 2002: p. 2795).

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Social transformation is related more to matters of personal feelings than to matters of physical experience. However, social transformation is determined by time and situations. He has always focused on the social transformation for society. In terms of what has been just or right in the past, it doesn't need to be just or right in the present time. For instance, having a slave had been just or legal in ancient Greece and Rome, whereas it is a crime presently in the name of humanity. However, justice reproduces a form of social standards, values, and evaluation of individual conduct. In other words, one can be assessed or evaluate all these things through the philosophies of justice (Tripathi, 2016: p. 1-2).

Ambedkar has fought his entire life for social transformation not only for social justice because social transformation denotes the fundamental changes of the whole society. In other words, his whole movement was restructuring the foundation of society. There is a difference between social justice and social transformation. Social justice deals with the demand for a certain opportunity, rights, and equal treatment in the distribution of resources and respect. However, social transformation refers restructure of society on the humanitarian and just values. His idea of social transformation is not the development of a single person, but the transformation of the whole society based humanitarian, democratic and Buddhist principles (Kumar, 2004: p. 71). Ambedkar's thoughts on social transformation can be traced in his writings, namely *Caste in India: Their Mechanism, Genesis and Development, Annihilation of caste, Buddha and His Dhamma, etc*. and, those speeches and writings, which are compiled, and published by the Education Department of Maharashtra Government after the death of Ambedkar.

Political Philosophy of Ambedkar:

Ambedkar Political philosophy has deals with, ideals and thoughts of a human, which establishes political orders and institutions. The main objective of political philosophy is nothing but an ethical phenomenon of human actions in society. Political philosophy constitutes the political institutions like state, government, etc., to humans and the development of the society or social development. Moreover, it suggests the means for managing the human ends of other social groups in the State. One of the important aspects of political philosophy is that it observes the authentic based on ideal, the momentary based on eternal, particular, and universal. Along with this, the problem with the process is that it becomes highly speculative. However, it was not with Ambedkar's political philosophy (Rajasekheriah and Jayraj, 1991: pp. 357-358).

Ambedkar established his own social and political ideas beyond the clash between conservative sense, such as idealism and realism, empiricism and rationalism, naturalism and humanism, individualism and socialism, nationalism and internationalism. He suggested that social environment and political philosophy are complementary, therefore we should primarily relate to actual human concerns and issues. Ambedkar's political philosophy is based upon the expression of dynamic human affairs and an attempt for bridging the gulf between theory and practice, materialism and spiritualism (Rajasekheriah and Jayraj, 1991: pp. 359-60).

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Ambedkar was a multi-faceted and multi-dimensional personality who contributed to modern India in a very significant and substantial way. It was Ambedkar among the most prominent political and social thinkers, who propounded different views and perspectives on social and political problems like the caste system, the notion of untouchability, emancipation of women, and other marginalized section of the Indian society. According to Ambedkar social and political history of India is nothing but a glorification of upper castes and degradation of lower castes and depressed classes of the society. He believed that the caste system and the notion of untouchability were artificially created by some peoples for their self-interest (Rajasekheriah and Jayraj, 1991: pp. 357-358).

Ambedkar believes in a parliamentary form of government, because it negates hereditary rule, and it is based on the will of the people, instead of a monarchy. In other words, it is more democratic than other forms of government. It can be said that it is based on self-government and is representative government. Therefore, Ambedkar fought not merely for self-government but also the good government before independence and after independence. Moreover, in the fever of minorities and depressed classes he suggested an Executive of the British model. On the issue of State, Ambedkar supports the notion of a federal State. As it is quoted by Rajasekheriah and Jayraj that, Ambedkar said that,

> I am not opposed to a Federal Form of Government. I confess I have a partiality for a unitary form of Government. I think India needs it. But I also realize that a federal form of Government is inevitable if there is to be Provincial Autonomy. (Rajasekheriah and Jayraj, 1991: pp. 366-367)

It can be said that to protect the interest of minorities in general and depressed classes in particular, he envisaged a federal policy within the federal form of State. Social justice is the main aspect of his political philosophy, which he tried to build through humanism. As we know, he wanted to translate democratic values into political institutions. If we see Ambedkar's position in politics then, we find that he has given the idea of democracy as a way to provide social justice to the oppressed peoples of India, which is more accessible to attain through political participation and equal right to citizenship. It means equality was the main concern of Ambedkar's political domain. Ambedkar believes that a democratic form of government presupposed a democratic form of society. He suggests that democracy is not merely a form of government, but also essentially a form of society (Dwivedi, and Sinha, 2005: p. 662).

Ambedkar said that democracy is the association between the people who form that society, rather than a form of government because Indian society is divided and graded based on caste, which is not democratic (Verma, 1999: p. 2805).

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Educational Philosophy of Ambedkar:

Education was a very essential part of Ambedkar's philosophy. The term 'education' comes first in his three principles: 'educate', 'organize' and 'agitate'. Regarding his educational philosophy, Ambedkar's ideology of education was surrounded by political, material, and moral concerns. Additionally, he consisted of cultural radicalism, which challenged the dominant ideas and structures of access. To conserve the primary human rights of deprived people, he fought various battles. Therefore, to protect their rights, he went beyond strategic compulsion, despite this, education was the main theme of his revolutionary project (Velaskar, 2012: pp. 247-248).

Ambedkar was a rationalist, modernist, and, he believed in social democratic liberalism. He encouraged a new cultural frame of reference to radically different education; it means that his involvement in education one can see it as not only advancing the collective interest of backward castes, besides, it creates a new society based on rational and modern values. He has not only recommended primary education, but also higher, technical, and professional education (Velaskar, 2012: pp. 252-253). He suggested common education for boys and girls i.e. co-education. One of the important aims of Ambedkar's philosophy of education was the development of critical thinking and rational spirit for both man and woman (Velaskar, 2012: p. 255).

To bring social change to Indian society, Ambedkar continued the thoughts of his master, Mahatma Phule to educate all but most of the backward section of the society. He promoted education in the deprived section of the society. For this, he founded a social organization like *Bahiskrit Hitkarini Sabha* in 1924 and 'The Peoples Education Society' an education instituted in 1945. Along with this, with the help of Britishers, he sent some scheduled castes students abroad for higher education (Granville, 1972).

Through his fortnightlies *Mooknayak* (leader of dumb), *Bahiskrit Bharat* (ex-communicated India), *Prabuddha Bharat* (Awakened India), and *Janata* (the people), Ambedkar started to educate and spread the education to a marginalized section of the society. In other words, through these journals and weeklies, he awakened the depressed classes in their worst condition and expanded education within India. Along with this, Ambedkar tried to unite the downtrodden peoples against social evils. Moreover, for educating the backward castes students, he recommended scholarships. Therefore, to educate the Dalit students, he founded the 'the People's Education Society in Bombay in 1945', which founded many schools and colleges, which were based on non-discriminatory education to Dalit students (Kumar, 2004: p. 93). As quoted by Velaskar,

> When you impart education to girls, you will light lamps of self-respect. If the deprived communities want to progress and attain equality with the socially advanced, we have to make the second wheel of our chariot of progress, which is our women, equal (to men) and give them the benefit of education, only then can we reach our desired goal. (Velaskar, 2012: p. 246)

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As per educational philosophy of Ambedkar education is essential for the character formation or development of human personality. He says that, without education, we cannot imagine the social and economic emancipation of human beings. The final dream or hope of Ambedkar is to be educated, be agitated, and organize. He said that for me battle (education) is an issue of happiness, which is the 23 quest of spirituality. According to Ambedkar, in the battle, nothing is material and social and it is not for wealth and power. Instead, the battle is for freedom. In other words, this is the struggle for the reclamation of the human being. Further, Ambedkar pointed out that, if someone wants to eradicate the caste system or notion of caste then, he has to educate the peoples who belong to the lower strata of the Indian society (Netragaonkar, 2008: pp. 43-44).

Social Philosophy of Ambedkar:

India's first Prime Minister Jawaharlal Nehru said that it was Ambedkar who is the symbol of revolution or revolt against all types of social evil and subjugation which exist in the Indian social system (Ambedkar, 2014, Vol. 17, part one: XXII). Historically, one can see Indian society is a caste-ridden society, it means caste influences all the socio-economic and political institutions. It can be said that, in Indian society, everything is determined by caste, or we can say caste exists everywhere in the life of people of the Indian subcontinent. Discussing the principles of ideal society Ambedkar has written:

> An ideal society should be mobile, should be full of channels for conveying a change taking place in one part to other parts. In an ideal society, there should be many interests consciously communicated and shared. There should be varied and free points of contact with other modes of association. In other words, there should be social endosmosis. This is a fraternity, which is only another name of democracy. Democracy is not merely a form of Government. It is primarily a mode of associated living, of conjoint communicated experience. It is the essence of an attitude of respect and reverence towards fellowmen. (Ambedkar, 2014, Vol. 1: 3)

To understand the nature of the caste system, its consequence on standards of living, especially those who are situated at the bottom of the caste hierarchy, Ambedkar dedicated his intellectual efforts and his entire life to provide a possible remedy against the socio-economic evils. He says that caste in the form of social and economic governance or organization, which is based on certain customary regulations and norms. An essential characteristic of the caste-based society is property rights which are hereditary, compulsory, and endogamous. It also can be said that, in caste-ridden society civil, cultural, economic rights of peoples are pre-determined by the birth. Ambedkar was of the view that inequality is the essence and heart of the Hindu social order. Along with this, he said that caste cannot exist in the singular, it always exists in plural. Therefore, caste needs to be considered as a classification of social governance, which is interconnected to

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unequal measures of social, cultural, religious, and economic relations with each other (Thorat and Aryama, 2007: pp. 58-60).

Thorat and Aryama classified Ambedkar's remedy against caste-based discrimination. First, a set of remedies against continuing discrimination, and second, a set of remedies against the historical subjugation due to denial of socio-economic, civil, and cultural rights in the past, and structural inequalities in the caste-ridden society of India (Thorat and Aryama, 2007: p. 71). According to Mungekar, the annihilation of caste was the central aim of his mission of life. To reduce the caste system, Ambedkar fought against the caste system at all levels, such as social, economic, cultural, religious, political, and intellectual. Ambedkar was a prominent campaigner against the caste system (Mungekar, 2007: p. 76). Ambedkar was not happy with merely social justice, but also he wanted the social transformation of Indian society, which means a casteless society, wherein merit should be determined based on one's worth not by birth. Ambedkar is quoted by Mane,

> Two agencies are generally relied upon by the social idealist for producing social justice. One is the reason, the other is religion….Today is has become the creed of the educationalists, philosophers, psychologists, and social scientists who believe that universal education and the development of printing and the press would result in an ideal society, in which every individual would be so enlightened that there would be no place for social justice. (Mane, 2004: p. 66)

Due to help of Ambedkar's struggle Dalit*s* got social, political, and religious rights, which were enough to walk ahead. He first tried to unite the Dalit*s* within the Hindu social order, and after that, he encouraged, them for achieving their rights in their hand, my leadership. Ambedkar's main aim was of the establishment or foundation of a higher level of the socio-cultural and political democratic movement of the Dalit*s*, for the Dalit*s*, and by the Dalit*s*. It can be said that Ambedkar's did not want merely to reform the restructure and transform the Indian society, but also achieve social justice for the whole society as well as the Dalit community. In other words, complete individual freedom and development of the people were central aims of Ambedkar's social justice. Nevertheless, it does not mean that the individual freedom of any one person challenged the freedom of others. Kumar argues that he critically outlined the nature and characteristics of existing Hindu social order, and puts a plan of an ideal society, which should be based on the universal principles of scientific rationality, equality, liberty, fraternity, democracy, and social justice (Kumar, 2004: pp. 97-98).

Ambedkar through his intellectual pursue of existential and epistemological concerns, which were related to the Hindu social system such as the caste system, untouchability, and in later years, he dedicated his entire life towards various issues regarding nation-building and socio-economic and political reconstruction of contemporary India. He had had unique and distinct ideas and perspectives about the

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reconstruction of Indian socio-economic, cultural, religious, and political institutions (Thorat and Aryama, 2007: p. 1). Moreover, according to Ambedkar replacement of the complete social relationships ruled by the caste system, with a system based on equality, justice and fraternity are the real remedies of social justice.

To, replace the existing social order of Indian society he suggested the social philosophy of Buddha, which reforms the social, cultural, and political relationships and promotes morality in people. To highlight the problems of untouchability, Ambedkar wrote various Journals, Articles, and Weekly, such as *Mook Nayak*, *Bahiskrit Bharat*, *Equality*, *Janata,* etc. The main purpose of these was only to make a public opinion on the notion of untouchability and social evils. Moreover, he organized various protest marches as *Mahaad March* and *Satyagraha* for permitting untouchables to the temples. Rao states that the organization of the *Mahaad* Conference at *Mahaad* was to conserve the human rights or fundamental rights of Dalits. In other words, Ambedkar through the *Mahad Satyagraha* and drink water from the *Chaudar* water tank wanted to save the fundamental and human rights of Dalits. Due to his leadership, Dalit*s* marched peacefully to the water tank and drank the water from the *Chaudar* water tank (Rao, 2006: pp. 906-907).

Subsequently, the people who were Hindu fundamentalists and orthodox resisted it very violently, despite this Ambedkar succeeded in organizing the conference and *Satyagraha*. Ambedkar's first successful movement for social justice and civil rights was launched by him through non-violent and peaceful means. Another important social movement was the Temple Entry, which was launched by Ambedkar on March 2, 1930, at Nasik (Rao, 2006: p. 906).

Mahad movement emerged after the Bombay Legislative Council passed an important resolution, which was encouraged by S. K. Bole resolution of the Bombay government. In continuation of the Bole resolution which was passed in 1923 and reaffirmed with minor changes in 1926, the *Mahad* Municipality had opened the *Chaudar* water tank for the untouchables. Despite this resolution, untouchables could not access or drink the water from the *Chaudar* water tank, due to resistance from upper-caste Hindu forces, such as Hindu orthodox or Hindu fundamentalists. Therefore, a conference was organized by Depressed Classes of the Kolaba district on March 19th and 20th 1920 at *Mahad*. Wherein, Ambedkar was the prominent figure of the movement (Ambedkar, 2014, Vol. 17 part one: 3).

Ambedkar was influenced by three Indian pioneer figures namely Gautama Buddha, Jyotibarao Phule, and Kabir. Along with this, western scholars also inspired him and thinkers like Prof. John Dewey, John Stuart Mill, Edmund Burke, and Prof. Harold Laski. Ambedkar's social philosophy is based on three words such as Liberty, Equality, and Fraternity, which he derived from the teaching of his master, the Buddha (Sirswal, 2010).

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Economic Philosophy of Ambedkar:

As we know, Ambedkar was a prominent economist of the Indian subcontinent. If one sees the economic philosophy of Ambedkar, then he/she will find that he was very concerned with the Indian economic system. He has suggested serious solutions to the economic system of India. His thoughts are based on mainly two aspects such as the alleviation of economic exploitation, social injustice, and distributive justice. The second important things about Ambedkar's philosophy are the all-around development of people in material and social terms. In this context, his struggle for the eradication of landlordism and abolition of *Mahar Vatan* is very significant. He believed in state socialism, which he presented in his Memorandum, "State and Minority" and submitted to the 'Constitution Assembly' (Granville, 1972: pp. 26-27).

Ambedkar has been a delay in changing the land system of Indian villages. It is the root cause of the backwardness of the Indian economy. He suggested that in the backbone of agriculture policy there should not be a landlord, and also there should not be landless laborers. Furthermore, he emphasized the happiness of all peoples and considered economic principles as a means instead of an end in themselves (Granville, 1972: p. 50).

Ambedkar argued for the economic exploitation of the labouring classes. He said the social order is the main cause rather than economic order. He believed that the "*Chatur Varna* system is the antithesis of socialism". According to Ambedkar, the Indian economic system is an economic organization, which produces subordination of man. In other words, he says that it is the caste, which hampered all economic growth and legitimized the order of injustice and inequality. In that context, Ambedkar tried to organize the nation's economic life through constitutional means, but due to the strong opposition of Congress in the Constituent Assembly, he could not succeed in his aim. Moreover, he wanted economic security and political liberty for each one (Chaudhary, 1990: p. 24). Additionally, Ambedkar gave an emancipatory and liberating plan, an egalitarian vision, which promotes equality, liberty, and fraternity (Thorat and Aryama, 2007: pp. 18-19).

Ambedkar awakened the Dalit*s* about their subjugation and unequal socio-economic and political conditions by his thoughts, speeches, writings, and actions, and he realized them to the possibilities of creating a society, wherein they could live as equal. In other words, women were central in his visionary egalitarianism. In that context, one can see his impact on Dalit women who started questioning their subjugated conditions (Velaskar, 2012: p. 247). Thus, Ambedkar challenged the essential part of both caste and gender inferiority, those were the core of Hinduism or Brahmanism. Ambedkar proposed the idea of the new 'institutionalize economic system', which was emerging as a crucial theoretical development in the mid-20th century.

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The new Intuitionalist Economic notion plays an important role in the economic system, and it ensures market efficiency. Ambedkar strangely believed that, if economic activities are managed by the government, then private entrepreneurship would not be harmed, and also productivity will increase (Prajapati and Singh, 2016: XXIV).

Religious Philosophy of Ambedkar:

Ambedkar's religious philosophy is based on humanism. He believed in a democratic form of religion. He said that religion should be for man, not man for religion. Ambedkar argued that religion is necessary for every civilized society, but not all religions deserve to be necessary for human beings. He imagined a religion, which stood for morality and ethical values, and for equality, liberty, and fraternity. His ideal religion was based on science, rationality, and humanity. It is interesting that all these things, he found in Buddhism. According to Fiske, Ambedkar's idea of religion is nothing but a rule of conduct, moral practice, and self-control. The interconnection between ethics and knowledge is also a central aspect of Ambedkar's religious philosophy (Fiske, 1969: p. 131). Ambedkar's choice of embracing Buddhism was only for advocating human dignity and it allows equal life for all (Fiske, 1969: pp. 156-157).

Ambedkar chooses Buddhism for two reasons, both practical and philosophical. Firstly, Ambedkar wanted that, untouchables shall reject the Hindu social foundation within their Indian culture, heritage, and the second is Buddhism, which is based on rationality, morality, and ethics, that would challenge the conservative elements of Hinduism and will provide a philosophy of action to untouchables. He opposed or rejected the orthodox explanations of Buddhism (Contursi, 1993: p. 322). Ambedkar's idea of social justice was for all people of the world, and he had seen more justice in Buddhism. He submitted that the socio-economic and political philosophy of Buddhism is more scientific and more valuable for the development of justice within society. It is always relevant according to time to time (Sampathkumar, 2014: p. 54). Ambedkar decided to join only for Buddhism, because, it was based on liberty, equality, fraternity, morality, science, rationality, and humanistic viewpoint (Ambedkar, 2014, Vol. 17 part one: XX).

In order to search for rational religion, Ambedkar spends much time of his life that, he got in the last phase of his life as Buddhism (Omvedt, 2008: p. 250). Further, according to Ambedkar Buddhism, emphasizes morality and the establishment of an egalitarian society (Ibid, 2008: p. 263). In this context, Ambedkar as well as other Dalit Bahujan intellectuals, articulated their vision for the world through religion, but their view on religion was for a different kind of religion. Ambedkar's religion was not an elite or opium of the people, rather an empirical and social religion. It can be said that his interpretation of Buddhism is 'liberation theology', which included the idea of economically just social order (Omvedt, 2008: p. 265).

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Our ancestors gave *Panchasheela*, which is based on caste and untouchability, whereas Ambedkar gave different types of *Panchasheela*, which is based on democracy, republic, socialism, secularism, and sovereignty. To preserve the unity and integrity of India, Ambedkar provided a new type of *Panchasheela* rather than a pre-existing *Panchasheela*, which was based on the notion of injustice and inequality. If we want to eradicate the caste system, communalism, and corruption, then we have to embrace those remedies, which were given or suggested by Ambedkar. It can be said that it was Ambedkar among prominent Indian thinkers and scholars who first revived Buddhism in India and founded a new Buddhism. In the context of his conversion from Hinduism to Buddhism, the central aim was to provide a new religion for untouchables to experience the social, democratic, humane, and rational values or principles. Along with this, the new religion was ready to construct a society based on the fraternal and moral community (Jadhav, 2004: p. 17-18).

It can be said that the proposed *Navayana* Buddhism, a '*Dhamma'* (code of ethics), not a '*Dhamma'* in the conventional sense. He believed that *Dhamma* eradicates social barriers (Velaskar, 2012: pp. 250-251).

Legal or Constitutional Philosophy of Ambedkar:

Ambedkar believed in a constitutional solution, to build an egalitarian or just society and demolition of all types of socio-economic, cultural, and political evils. He said that constitutionalism would assist the smooth functioning of Indian democracy (Dwivedi, and Sinha, 2005: p. 664). The main theme of the 'Directive Principle of State Policy is that', the political freedom will have no meaning without social and economic justice to the common people. It can be said that these principles deal with non-violent social revolution. The main aim of these principles is to achieve the basic needs of the common people and change the social order of society through a constitution or constitutional revolution. According to Austin, "the core of the commitment to the social revolution lies in the fundamental rights and the Directive Principles of State Policy" (Austin, 1972: p. 50).

Moreover, he says that 'Fundamental Rights and Directive Principle' are two wheels of a chariot, one is not less important than to the other. He argues that the Directive Principle is a core body of the Indian constitution. In the Indian constitution, the Fundamental Rights and Directive Principles connect the future, present, and past of India and provide constitutional power in pursuit of social revolution in India. It makes the Indian people free from positively endangered by the countries of coercion by the society and the physical condition, which prevent them from fulfilling their best selves (Austin, 1972: pp. 50-51). Ambedkar merely not proposed Directive Principles in the Indian constitution, but also emphasized and defined the meaning and implication of it such as,

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> We do not want merely to lay down a mechanism to enable people to come and capture power. The constitution also wishes to lay down an ideal before those who could be forming the Government. That ideal is economic democracy……..In my judgment, the directive Principle has great values for, they lay down that our ideal is economic democracy. Because we did not want merely a parliamentary form of government to be instituted through the mechanism provided in the constitution, without any direction as to what our economic ideal or as to what our social order ought to be, we deliberately included the directive principles of our constitution. (Ambedkar, 2014, Vol. 17 part one: XXII-XXIII)

He did not denote from the democratic norms. He was always opposed to the means of civil disobedience and other unconstitutional means. In that context, he said that "Democracy is a form and method of government whereby revolutionary changes in the economic and social life of the people are brought about without bloodshed" (Ambedkar, 2014, Vol. 17 part one: XXII-XXIII).

It was Ambedkar's intellectual and political contribution, which provides the development of the reservation policy. They argue that one of the important intellectual and political contributions of Ambedkar's articulation of affirmative action policy was in the legislature, education, employment, and other spheres (Thorat and Kumar, 2008: XII). Chakrabarti and Pandey state that, reservation policy or affirmative actions in public services are the crucial components of social justice, which was envisioned by Ambedkar for the depressed section of the Indian society (Chakrabarti, and Pandey, 2009: pp. 97-98). Ambedkar was among the pioneer figures who struggled hard for achieving reservation or affirmative action for backward castes. Indeed, it can be said that Ambedkar was the architect of reservation policy. Thorat and Kumar anchor Ambedkar's intellectual effort for inclusive policies on two bases:

> Firstly, it includes interpretation of institutions of the caste system and untouchability, its exclusionary character and consequences on the excluded and discriminated groups reflect in lack of access to resources, employment, education, civil rights, and high level of poverty. Secondly, based on the interpretation of the caste system and untouchability it addresses the issue of remedies against discrimination and exclusion. (Thorat and Kumar, 2008: XV)

As the Chairman of the Constitution Drafting Committee, Ambedkar's contribution is very significant, such as the projected or proposed new shape of Indian society such as a foundation of society upon secular, liberal, and democratic standards. Indian constitution has an aim to restructure or transform the hierarchal society by modern just society or individual achievement and equal opportunity for all people, which oppose inequality and injustice (Makwana, 2004: 21-22). As we know, Ambedkar was a pioneer figure in the Constitution Drafting Committee, who influenced the Constitution of India by his brilliant intellect. Liberty, equality, and fraternity are the cornerstone of the modern democratic constitutions, which

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one can see in the Indian Constitution. Through the Indian constitution, Ambedkar stood for preserving human dignity, freedom, liberty, equality, fraternity, and social justice (Ibid, 2004: p. 23).

Indian, Constitution, through its various provisions, tries to secure the social, economic, cultural, religious, and political equal rights and opportunity in all spheres. Article 17 of the Indian constitution has been dealt with the abolition of the notion of untouchability. Article 14 provides a guarantee for equality and human dignity of Indian people. Article 19 provides the right to liberty. Article 21 declared a guarantee for the right to life of all people. Article 25 deals with the right to religion. Therefore, it provides the right to the scheduled castes to enter the temples and offer prayer and worship to Gods and Goddesses (Rao, 2006: pp. 905-906).

Besides, Article 29 is the guarantee of the right to education, therefore backward castes of India can get all types of education and enter educational institutions. Article 330 deals with reserved seats for scheduled caste and scheduled tribes in the House of the People. Moreover, article 332 refers to guarantee the reservation for the seat for scheduled castes and scheduled tribes in the Legislative Assembly of the States. Article 335 is regarding reservation for scheduled castes and scheduled tribes in appointments of Union and State Services. Through Article 338, a special officer appointed by the President safeguards the rights of the scheduled castes and scheduled tribes. Citing these constitutional provisions, A. V. Rao argues that, it was Ambedkar who preserved the human rights of scheduled castes and scheduled tribes and their socio-economic, cultural, educational, and political development through constitutional safeguard (Ibid: pp. 906-910).

Conclusion:

Justice, social justice, and social transformation are three major concepts that explores the duties and rights of individuals and community. Justice refers to fair treatment and status for everyone. Social justice deals with eradication of social barriers in the way of attaining equal treatment and status, but social transformation goes beyond the justice and social justice. For instance, justice and social justice are a kind of demand of equal treatment of rights and treatment with by the part of structure of existing society. In other words, Justice and social justice is a kind of fight which demands some rights and opportunities while living in an exploitative system. Notion of justice and social justice do not rejects the discriminatory and hierarchal order of social. Idea of justice and social in Indian society has normalized to the movements and fights against this Brahmanical and Discriminatory social order. It does not stands for complete rejection of social foundation and its authorities which are routes of injustice, graded inequality and inhuman values. But, social transformation restructures the existing socio-economic and political foundation. It rejects the existing unfair and discriminatory structure of society. In other words, the fight for social transformation is a big and widespread battle which seeks to completely destroy the exploitative system.

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It is important to notice that Ambedkar was greatest protagonist of social transformation. It cannot be exaggeration to say that he thought for social transformation and he fought for it. Thus, when we look at the struggle of Ambedkar throughout his life and the social, economic and political philosophy, it can be found that his entire struggle was based on social change in a complete way. Thus, when we look at the struggle of Ambedkar throughout his life and the social, economic and political philosophy, we find that his entire struggle was based on social transformation in a complete way.

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