Dr.B.R.Ambedkar's Intellectual Approach to Moral Philosophy

Dr. L. Udaya Kumar*

ABSTRACT

Generally all human beings need to liberate from their problems and very particularly under privilege of Indian society. Whom we call dalit people of this techno society. Br. B.R. Ambedkar as a dalit, he understood the logical contradiction on inequality within the Indian social framework and he marked how long we shall continue to deny equality in our social and economic life . He never presents his own caste but represent all those communities who were socially and economically down trodden and described the rights of the depressed sections. We can make free the Dalit community through the various epistemic dimension on liberty, equality, fraternity and educate, agitate, organization and knowledge, right path and compassion, action based on good will, thought based on good will, speech based on good will. The prevailing ethical and political drawbacks sprung from a total misconception of the meaning of human relationship and the problem of the right human relations was the key to his entire thought and action Dr. Ambedkar said and supports the system of fundamental rights of man in the institution of force IndiaMy social philosophy may be said to be enshrined in three words liberty, equality and fraternity. In his philosophy, liberty and equality had a place but he added that unlimited liberty destroyed equality, and absolute equality leaves no room for liberty. The key to the Buddhist contribution is its notion of the human person. The human person is a part of the interdependence of all life.

Keywords: Philosophy, epistemology, ontology, liberty, Privilege, rules, Buddhism, Integrity, Purpose, quality of life…ect.

1. Introduction:

Dr. Bhimrao Ramji Ambedkar was one of the most prominent Indian leaders of the 20th century who belonged to the very lowest stratum of Hindu society, known as Untouchables or Dalits. He helped spark a revival of Buddhism in India.[1] Dr.B.R.Ambedkar's philosophy was definitely very systematic and logical approaches because he was very keen learned person and also intellectual being who sacrificed his entire life for the cause of dignity and upliftment of the dalit community. Since he was world intellectual figure and Dr. B. R. Ambedkar who has to be considered India's man of the millennium, people have been making to global society, they will agree that it is Babasaheb who best represents the global-Indian heritage. His understanding of human mind and their problems are very unique, very particularly he humiliated because personally experienced dalit problems as a dalit. Ambedkar saw as the beginnings of modernity, equality, liberty and community for India. Dr.B.R.Ambedkar's philosophy is epistemological study of the human problems in the three dimensions namely Liberty, Equality, and

Fraternity. These three concepts are very much the important moral concepts in moral philosophy which he understood very conceptually that which I feel that these concepts are the centrality of his lifelong project of dalit philosophy. His concepts are ought to be free to do as he or she wishes unless it create no harms to other. All human beings need to liberate from their problems, and his perspective of understanding of human life which are very particularly Dalit's need to liberate from the so called slavery systems. No human are slaves by birth but all are equal as a social beings. In the same society we need to provide brotherly relations irrespective of any race and caste which is the centrality of Christianity and Buddhism.[2] But it was very contradiction in the turn of Dr. B.R.Ambedkar life and his experience revealed that to make free to all the dalit only through the epistemological three dimensions on agitation, education, and organization. He was a very strong sense of humanism and belief on human dignity and worth. His philosophy of ethics is the central of the realistic concepts of the world became important his worldview. As a dalit, he understood the logical contradiction on inequality within the Indian social framework and he marked how long we shall continue to deny equality in our social and economic life. His Social freedom and social equality are the basic philosophical roots of the entire works. Of course his ideas are epistemological based as well as great relevance in everybody life on equality and social justice in the contemporary phenomenal world. He rejected charity and accommodations reformations and accepted a fundamental reformation of human right. He never presents his own caste but represent all those communities who were socially and economically down trodden and described the rights of the depressed sections. Dr. B.R.Ambedkar's ultimate philosophy is to establish peace and harmony among India people without any discrimination. There is need to set up a new social order based on the ideals of liberty, equality and fraternity. As per Immanuel Kant, Society should base on reason not on atrocious tradition of the caste system.[3] Dr. Ambedkar also believed that human history is a history of progress. Yet in recent years the confidence that progress is possible has come under attack. If mind is comprehended all things are comprehended. Mind is the leader of all its faculties. Mind is the chief of all its faculties. The very mind is made up of those faculties. The first thing is to attend his culture of the mind.

2. Epistemic Dimensions:

Dr.B.R. Ambedkar's epistemic understanding was very unique in the contemporary society for the dalit and their culture. It is purely known as human consciousness as per the empiricist and rationalist namely pre-Socratics, John Locke, David Hume, Immanuel Kant, Carnap, Thomas Hobbes, and very recent Amartya sen. Epistemological understanding will be systematized on the basis of logic and science.[4] Being a intellectual figure he realized three ethical concepts namely liberty, equality and fraternity on very relevant from the inception of the world. But many of them could not understand and practice in their life as per their society because of their ignorance, negligence and unconcerned for the social cause but Dr. Ambedkar has realized the importance of these moral Philosophy and immediately think into the action. The so called western philosophers or thinkers were explained very systematically of their works on three epistemic dimension, that is, empirical thinking, rational thinking and cultural

thinking on the basis of the above three epistemic dimensions. Dr. Ambedkar has come forward and extended his thinking purely on human point of view only but this I do not mean that the above philosophers have no soft corner on human. There is a difference between western thinker's actions and Dr. Ambedkar's actions. Empiricist explained that freedom has choice, rationalist explained that freedom is a choose as one ought and aestheticstics explained that freedom of self-construction.

As per my understanding Dr. Ambedkar philosophy is a realistic philosophy which is very much against to the caste system of India. Dr. Ambedkar personally experienced and discriminated on the basis of caste system which shows the ignorance of the upper caste. He had very bad experience on the sense of injustice in Indian society particularly the dalit people. In my interpretation Dalit means socio-economically backward classes. We can make free the Dalit community through the various epistemic dimension on liberty, equality, fraternity and educate, agitate, organization and knowledge, right path and compassion, action based on good will, thought based on good will, speech based on good will. His work informed to understand human society in the good will point of view as per Aristotle notions of goodwill. He was very much influenced by many intellectual thinkers namely Jesus Christ, Buddha and John Dewey … etc.[5] He was the central of Buddhist realistic concept of world and became important to his world view. As an intellectual and economical scholar he was keenly aware of the economic growth on equality and demanded that equality of all the parts of society in principles as well as in practice because his philosophy is the realistic philosophy and which will be practically benefited to the segregated community. We can understand his mind of equality on Christian perspective as well as Buddhist perspective but he himself emphasized that he was influenced by many social issues and on social equality and social freedom which was the basic philosophical rule of his work and he derived from his master Buddha. Then he understood and tried to explore the importance of equality. His philosophy is a merely a scholarly exercise but also great relevance in the corporate social life.

He has dedicated the cause of removal of the untouchables and completely identified himself with the socially segregated sections in the contemporary society. He launched a lifelong crusade for liberating them from their centuries old enslavement and ostracism.[6] The untouchables are better place in social, political and economic field. He was not so much for peripheral social reformations but for total reorganization and reconstruction of the Indian society on two main principles on equality and absence of casteism. Because he never represent his own caste but represented for the sake of all communities who were socially and economically downtrodden and explained the rights of the depressed classes of the democratic Indian society. His aims are too smart and stated the movement to attainment of the self-respected for the untouchable as well as depressed classes. With great vision he attempted on a relentless struggle against the social, political and economic backward classes.

Dr. Ambedkar thought was very noble in the context of liberating to all oppressed community. His mind was preoccupied with social and political enlightenment, economic well-being, and social and spiritual awaking of the downtrodden. He had great and deep faith on fundamental of the human right, equality, dignity of the individual in all promotion of better standards of quality life , and above all, in peace and security in all spheres of

human life. He was not a utopian but in realistic. He was a man of social change. He greatly cherished ideals of fraternity and equality and he wanted to bind together a totally cohesive nation. Dr. Ambedkar's philosophy was the self-respect and human dignity were the importance in a free public.[7] He espoused the noble cause of equality of status and opportunity for every Indian, assuring the dignity of the individual and unity of the nation. He was merely a learned man, but also can intellectual who sacrificed his life for dignity and upliftment of the entire community. His aims was not communal and not limited to personal benefit but also essentially social and human, he was related to all who are suffered from the slavery, injustice, tyranny and exploitation from the so called upper caste…etc. He was very strongly believed that caste is a harmful institution. He calls all Hindus to annihilate the caste which is a great hindrance to social solidarity and to set up a new social order based on the ideals of liberty, equality, and fraternity in consonance with principle of democracy. He was very serious on that society must base on reason and not on atrocious traditions of caste system as per kants's critic of pure reason. Dr. Ambedkar's longstanding observation was that the domination of the untouchables were deep rooted in the culture and practices of their daily life in India to led him increasingly to demand a state that would actively transformed quotidian practice.

Dr. Ambedkar notion of social justice is the central to the state as fundamental role to play to construct a just society. The Hindu social system was based on caste has proclaimed a social order which was the main cause of injustice in Indian society. All human beings are equal by birth but few people constructed the caste system based on their nature and understand which contributed to the evil practice of unsociability. Certain classes of the society are called dalits were denied the access to the natural resources and denial right to livelihood, this practice excluded them from the mainstream of the political participation which further added to vulnerability.[8] Dr. Ambedkar's whole life was a constant struggle against the injustice in the contemporary society. His aims were to create the just and careless society. The caste system and caste in the hands of the orthodox has been a powerful weapon for persecuting the informers and for killing all reforms. He felt that no social- political reformation movement could be successful without the annihilation of the caste. He wants justice for untouchables as well as weaker section of the society.

Dr. Ambedkar advocated human dignity, liberty, equality, and fraternity through the legal provision. The prevailing ethical and political drawbacks sprung from a total misconception of the meaning of human relationship and the problem of the right human relations was the key to his entire thought and action. The social justice twigs which derivatives from concepts of moral. Social justice is social happiness. It is happiness guarantees by a just social order. Just social system seeks to remove social disability by birth resulting in social and economic inequality. Dr. Ambedkar believed that social justice is the best way to be adopted to promote peaceful social livelihood. As per Dr. Ambedkar, Buddhism is an ancient school which stood for equality and fraternity for oppressed. I have no faith in the philosophy of incarnation.[9] Buddhism is a real system which lead to peace and harmony. I will lead a life guided by the three principles of knowledge, right path, and compassion. Injustice is every part of the world. Dr. Ambedkar did a movement amongst marginalized communities. The concepts of justice generated from the French

revaluation of 1789. Dr. Ambedkar's perspective of social justice is based on social democracy which consists of three concepts of justice namely liberty, equality, and fraternity. We must make out political democracy a social democracy as well. Political democracy cannot last unless there lies at the based on social democracy. Social democracy means a way of life, which recognizes liberty, equality and fraternity as the principles of life. The political liberty consists the right of the individual to share in the framing of the law and in the making and unmaking of governments. He believed that liberty is accompanied with social and economic equality and there must be knowledge make available to all. These liberties are restricted by old Hindu social system but these are the part of the human liberty to create just for social order.[10] What does fraternity means, as per Dr. Ambedkar views answer is that, fraternity means a sense of commonness as brotherhood of all Indian? All Indian are one mind, spirit and, heart. it is the principles which gives unity and solidarity to social life. The liberty, equality, and fraternity should be the only alternative to abolition caste society.

John Stuart Mill's view on liberty, which was influenced by Joseph Priestley and Josiah Warren, is that the individual ought to be free to do as he wishes unless he harms others. Individuals are rational enough to make decisions about their good being and choose any religion they want to. Government should interfere when it is for the protection of society, nature of liberty in the sense of its relationship to conceptions of both positive and negative rights. He argues that liberty cannot be divorced from equality. Equality cannot be divorced from fraternity. With equality, liberty would produce to kill individual initiative. Without fraternity, liberty and equality could not become a natural course of things. Dr. Ambedkar believed that the important of human life and its value which means the basic need of each person one well satisfied with freedom and dignity.[11] Dr. Ambedkar said and supports the system of fundamental rights of man in the institution of force India. According to Dr. Ambedkar combined individualism and socialism through the introduction of the state socialisms, by means of the law of the constitution. Liberty retains the modified capitalist system of the social economic, which it gives greater concession to the poor. All man has value capacities, which can be measure easily by their correlations. Everyone has some values contributed in the civic order. Everyone must have an equal voice or share in the determination of the law of his land. He demands that the protection of law, equally and ethical status be accorded to every member, without any regards to group merely status. State should allow participating in all democratic institution and be given their legal democratic institution and be given their legal rights.[12]

Dr. Ambedkar believed that the rights are equal and common to all human. He says that we are demanding the entire humanity but due to inhibitions created by the Shasta we have been derived these human rights. In further, rights are protected not by law but by social and moral science of the society. If fundamental law opposed by community, no law, no parliament, no judiciary can guarantee them in the real sense of the world. The equality before law is the main foundation on social equality. Economic equality emphasizes the quality of opportunity. There is need to provide everyone with full equality of opportunity as one part of social justice. [13]

3. Dr. B. R. Ambedkar's Notion Moral Philosophy:

The moral good was held to be something which has social utility. Justice as a criterion becomes appropriate to the Modern World in which the individual being the end, the moral good was held to be something which does justice to the individual. Dr. Ambedkar's Buddhism was Buddhism for dalit and all human beings and trying to liberate the entire nation. Ambedkar opposed separatism but always kept in mind the unique nature of the oppression of the Dalits.[14] Ambedkar is one-time untouchables, who now called themselves as Dalits, a name that was given to them by B.R. Ambedkar, remember him as an inspiration in their own struggles to regain their dignity. The caste system essentially was a system of domination by a small group, called upper class people, who developed most sophisticated forms of cunning into the social control systems of their time in a way that even for centuries they could maintain their dominance. Their past holds them in their bondage. The bonds are so deeply engrained into the very nervous systems that generation after generation people are reproduced with mentalities that prevent them from realizing the capacity for freedom and capacity for deeper social communion in each other in their social context. All part of the world are today facing deep crises, unable to develop political and social institutions to guarantee stability to their societies primarily because of centuries of oppressive and social political systems that were their heritage due to the caste system.[15]

While Mahatma Gandhi saw the meaning of freedom in terms of getting rid of the colonial power and passing the power to local elites, Ambedkar saw freedom of Indians from the point of view of getting rid of cultural inhabited bondage of created by the caste system. My social philosophy may be said to be enshrined in three words liberty, equality and fraternity. In his philosophy, liberty and equality had a place but he added that unlimited liberty destroyed equality, and absolute equality leaves no room for liberty.[16] In his philosophy, law had a place only as a safeguard against the breaches of liberty and equality; but he did not believe that law could be a guarantee for breaches of liberty or equality. He gave the highest place to fraternity as the only real safeguard against the denial of liberty or equality or fraternity which was another name for brotherhood or humanity, which was again another name for religion. My philosophy has a mission.

The motto "Liberty, Equality, Fraternity" first appeared during the French Revolution. The internationally famous Indian lawyer and social reformer wrote that his philosophy too was "enshrined" in these three words. Let no one however say that I have borrowed my philosophy from the French Revolution. I have not. I have derived them from the teachings of my master, the Buddha. I found that his teaching was democratic to the core. Ambedkar argues that for Buddhists the Dhamma is that universal morality which protects the weak from the strong, which provides common models, standards, and rules, and which safeguards the growth of the individual. It is what makes liberty and equality effective.[17] For Ambedkar, fraternity is nothing but another name for brotherhood of men which is another name for morality. This is why the Buddha preached that Dhamma is morality and as Dhamma is sacred morality. Many Buddhists are reluctant to identify the Buddha Dhamma with human rights. They say that the exact equivalent of the phrase 'human rights' in the Western sense cannot be found anywhere in Buddhist literature. The Western concept of human rights concerns only humans. The meaning of the

teaching is similar to that of fraternity - principles for generating harmony and cohesion in society. The gist of this teaching is that a democratic society must be endowed with some unifying principle, something which causes people to think of each other with kindness.[18] Harmonious actions can be expressed in different ways, but they must always be imbued with goodwill, a desire for others' benefit, and this in turn implies wisdom. Wisdom must be imbued with goodwill, and goodwill must be founded on wisdom. Goodwill without wisdom, such as when we cast aside our critical abilities in order to help a friend, can lead to bias. Wisdom without goodwill may cause insensitivity to the well-being of others and actions, albeit unintentional, which are harmful to them. Thus both wisdom and goodwill must be used in balance. That's what we called Dr. Ambedkar's moral philosophy.[19]

Actions based on goodwill. These actions help to create a feeling of togetherness, and as such add to the stability of the community. Speech based on goodwill: debates and discussion conducted with aversion rather than wisdom only lead to arguments and resentment. When we speak with goodwill, we are motivated by a sincere desire for understanding and harmony, and we speak constructively. Thoughts based on goodwill. This will help us to counteract the negative forces of greed, hatred and delusion. Instead we consider things with a clear intention for mutual benefit. Sharing of rightfully acquired gains Buddhist monks, for example, share their gains in all respects - food, clothing, shelter and medicine.[20] If modern day society adhered to this Buddhist principle it would be a great improvement. People would not be so motivated toward personal gains at the expense of others. Parents love their children so they easily feel goodwill for them. Friends, too, can easily feel goodwill toward each other. Uniform moral conduct; a harmonious society must consist of people with a certain level of morality, who respect the laws and regulations of the country and are honest toward each other. If people's character and conduct are not uniform, the laws are not effective or fair, and crime is rife, no matter how democratic a society may be, it will not be harmonious and development will be very difficult. Uniform views are harmonious views, ideals and principles of belief are also important factors for ensuring harmonious society. Members of a democracy should at least possess the same beliefs in relation to democracy, beginning with the common acceptance of the democratic state, and ideally they should also have a common understanding of the heart of democracy and the meaning of liberty.[21] Without such a common understanding, problems are bound to arise. Simply by understanding that liberty is the freedom to do what one pleases we are inviting contention and disharmony. The key to the Buddhist contribution is its notion of the human person. The human person is a part of the interdependence of all life. Thus the Buddhist teaching of Anathema makes possible an appreciation of persons as more than entities or individuals.

This awareness liberates a person from the enslaving concepts and practices of culture, such as those imposed by the traditions. By negating the metaphysical basis of traditional values and practices the Buddha affirmed instead the crucial nature of human conduct and virtues as determining what is truly human.[22] He also stressed reliance on the powers of analysis and autonomous reason and rejected revelation, authority, and tradition as sources of knowledge. The Sangha was to model this image of the human person, as a society of

equals-regardless of birth or lineage or whether one was rich or poor, man or woman. People are human in relation to others and nature, by virtue of their conduct and character.[23]

4. Conclusion:

In my concluding I would like to high light the important contribution in the Indian society by Dr. B.R. Ambedkar. His life long fought against the basic structure in the society that is equality and fraternity, and fraternity which I called it as dimensions. He was thinking about society on the basic of dalit's community who are humiliated and oppressed particularly and in general for all human beings. He aims was the central philosophy was to liberate the down trodden community and give equal priority in principle. The dalit should have all provision equally in the social and economical structures. They have dignity and self respective in the society without any destruction. All Indian should know the important of human life and and its purpose. There should not any caste system in the democratically society.[24] Caste system will collapse the existence of the human life and its growth and every thing on the bases of reason only. The man should have good mind and characters for the development of self and leads to purposeful reformations.

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***Prof. L. Udaya Kumar**, Head of the Department & Chairman, Board of Study, Centre for Mahayana Buddhist Studies, Acharya Nagarjuna University, Nagarjuna Nagar-522510, Guntur District, Andhra Pradesh, India, E-Mail ID: udaycmbsanu@gmail.com , Cell: 9849614426.

JETIR
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