## UNDERSTANDING INDIA

## Social exclusion of Tagore and Ambedkar's standpoint on thought process.

The contemporary Indian philosophers Rabindranath Tagore and Doctor B.R. Ambedkar, both of them, have a great endeavor to collapse the conflict between social inclusion and exclusion. The chief architect of India's constitution is an indomitable voice against social inequality. The iconic poet is greatly thought of when we speak of inequality and democracy.

For a social system that is based on right relation between man and man in all spheres of his life.

He considered the caste system as the greatest evil of human civilization. The varna system according to him is the root cause of all inequality and is also the parent of the caste system and untouchability.

The constitution of India which was drafted under his chairmanship contains a number of provisions that enforce the state to secure to all its citizens justice, social, economic and political, along with liberty, equality, and fraternity.

On the other hand, Tagore has been unexpectedly de-politicised.

On the question of inequality and democracy, both viewed India's development from the perspective of inequality and saw chauvinistic nationalism as a disaster, both wished for the annihilation of caste rather than its reform and both hoped to see resistance at the oppressed. But where the visionaries met was in their refusal to see the simple binary between colony and nation or between tradition and modernity.

Tagore realized a civilization must be based on inequality. He can only quote him: "Thus, in the villages, millions are toiling to produce food. Wealth on the other hand is being produced by few in the cities."

"The deliberate disconnection between the production of food and the production of wealth is intended engendering the greatest possible division between people." A civilization last for long. (The neglected villages 1934)

## B.R. Ambedkar

A personality who plays an elemental role in the genesis of a remarkable break through, or a subject of huge importance and who is said to be the father of the Constitution. The formation of the supreme law of our nation can be largely attributed to the exhaustive efforts of Doctor Bhimrao Ramji Ambedkar, who is acknowledged as the architect of the Indian Constitution and also India's first law and justice ministry.

He was appointed as India's law minister in 1947 and remained in office from 1947 to 1951. He was a key figure in the development of the Indian Constitution, which outlawed discrimination against untouchables and made a way through the legislature.

## History of B.R. Ambedkar

Dr. B.R. Ambedkar was born in 1891 into an untouchable caste, stated as 'Mahar' - a bunch which was regarded by the British as inferior village servants. He experienced racial discrimination from an early age, of caste discrimination. His experience of facing ostracization and humiliation during his childhood instilled in him a deep resolve to fight against the injustices of the caste system.

Academic journey of Dr. BR Ambedkar began at Elphinstone High School, Mumbai, where he was one of the first Dalit students. Despite facing discrimination he excelled academically, which lead him to Elphinstone College, subsequently to Columbia University in New York. His time at Columbia University was transformative, exposing him to the works of sociologists and economists. The principles of liberty, equality and fraternity, which later became the bedrock of his vision for India.

In 1916, Dr. B.R. Ambedkar moved to London to continue his studies at the London School of Economics (LSE) and to study law at Gray's Inn.

Early life & Education.

Dr. B.R. Ambedkar popularly known as Babu Saheb, is a monumental figure in Indian history. His early life and education laid the groundwork for his future as a champion or reformer of Social justice and the principle architect of the Indian constitution.

He was born on 14th April, 1891, in Mhow, Madhya Pradesh, in the Mahar caste that traditionally constituted inferior servants, his early years were marred by the harsh realities which he defined vividly in his writings. When at the university he was not even allowed to touch the taps to quench his thirst and was only allowed to drink water from the tap if it was opened by someone from the upper caste.

Ambedkar's father was a respectable soldier in the Indian Navy and wanted his son to be educated.

Ambedkar turned out to be first in his community to graduate and went on to pursue B.A. in economics and politics at Bombay university, where he met Sayajirao, the Maharaja of the princely kingdom of Baroda.

# Dr. BR Ambedkar's ideas on Social Justice in Indian Society.

Social justice is the spirit and vision of the Indian Constitution. It's the duty of the state to secure a social order in which the legal system of the nation promotes justice on the basis of equal opportunity, and by securing justice, one is not denied to any citizen by reason of economic or other disabilities.

These articles make an attempt to explore Ambedkar's ideas on Social Justice.

(i) Concept of Social Justice

(In the ancient Indian approach justice was concerned with the performance of duties not with the notion of rights). In ancient tradition, they assume there were two approaches - 1. 'Danda' and 2. 'Dhamma' which were concerned with justice.

1. Danda was very close to the modern notions of justice (law and punishment). It suggested the legal aspect of justice.

2. Dhamma was another name for the code of duties, and justice was nothing but a righteous conduct (with Dhamma).

The modern approaches to justice are broadly liberal and Marxist approach. The liberal argument is that the individual right and liberty are necessary for a just society, while the Marxist approach relies upon equality for a just society. Basic premises of justice are liberty, equality and rights.

The concept of social justice emerged out of a process of evolution of social norms, order, law and morality.

The term social justice consists of two words - 1. Social, 2. Justice. The term Social is concerned with all human beings who live in Society, while the term Justice is related to liberty, equality and rights. In simple language Social Justice is about balancing welfare between the have and have nots (poor/rich).

(ii) Ambedkar's concept of Social Justice.

Justice is a very complex concept as it has a number of sources and dimensions. It has been examined by different people from different viewpoints within circumstances they lived in.

Ambedkar's concept of Social Justice stands on the liberty, equality and fraternity of all human beings. He stood.

# Introduction

The major area of Ambedkar's work was work on Constitutional democracy. He was introduced to different aspects of Constitution in the world, particularly those provided, and expansive notions of democracy. Rule of law as a bond uniting people and according equal participation of people in collective affairs was quite central to his imagination. His concern was to the interface between Law on one hand and, customs, popular beliefs on the other. Law upholds freedom and demands democracy, they then it could be placed at the service of Common good. On the other hand custom was concerned about popular beliefs might be deeply caught in the prejudices and may not uphold fairness. (Add this with the role of B.R. Ambedkar in Indian Constitution)

# Unity in Diversity

Culture - Culture is a complex term. It has different meanings. It's a way of life that is vital for the survival of a specific group or people living in a specific society. It includes the way we dress, the way we behave, the way we talk, the type of music, food and so on.

Definition of Culture - Culture is the characteristic way of life inspired by fundamental values in which people live. All these values expressed through art, religion, literature, social institutions and behaviors. Culture is understood by beliefs, values, customs and artifacts that are part of our society. These are transmitted from generation to generation. Culture has a key role in determining the course of social change and the history of a nation.

Cultural heritage - Cultural heritage is an expression of the ways of living developed by a community, and passed on from generation to generation. Cultural heritage includes tangible heritage (such as buildings, monuments, books, works of art etc.), intangible heritage (such as, traditions, language and knowledge etc.) and natural heritage (significant landscapes and bio-diversity).

# Indian Culture

Indian word for culture is Sanskrit. It means to purity, to transform, to sublimate, to mould and to perfect. From time Indians have described their culture as human culture (manavabhramsha) or (manava sanskriti). It has a universal appeal.