

# **The Pursuit of Justice: Dr. Ambedkar's Fight for Equality and Human Rights**

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## **Abstract:**

*Dr. B. R. Ambedkar, a leading proponent of equality and human rights in India, devoted his life to the fight against in-built class structures that discriminate based on caste. Under his leadership, Ambedkar reiterated that justice is possible only when social, economic and political equality is granted to everyone especially the oppressed sections of the communities like Dalits or women or below poverty line representatives. This stalled crudely in the millstone of Ambedkar's struggle for human rights and how he dreamt of a society based on dignity and equality. All of these were factors that drove his work in writing the Indian Constitution, which upholds equality and freedom from discrimination. It also draws attention to how the current struggles for justice draw upon Ambedkar's ideals and values and examining ideas of social change and opportunity in contemporary India.*

**Keywords:** *Equality , Human rights , Social justice , Caste discrimination , Indian Constitution*

## **1. Introduction**

### **1.1 Background of the Study:**

Dr. Bhimrao Ramji Ambedkar, chosen all through as the manufacturer of Indian Constitution, was an early send off a pioneer and social reformer and will always be recollected for the endeavours he put in for laying establishment of India in a country where they could have equivalent privileges, social equity and human protections. Ambedkar was born in 1891 into the despised Mahar caste, and he suffered discrimination and ostracism himself during his childhood experiences that made him dedicate his life to dismantling social hierarchies and malicious practices. His formal knowledge of law, economics and political science, helped him formulate the intellectual basis to fight caste-based injustices and imagine an ideal society (Keer, 1990).

Ambedkar was the chairman of the Drafting Committee of India, which wrote its Constitution; he ensured social justice would be a foundation of Indian democracy. For Phule, genuine freedom meant the end of social and economic disparity alongside independence from colonial rule; this was especially important for an oppressed community such as Dalits (Omvedt 1994). Ambedkar's perspectives played a significant role in informing certain constitutional provisions, particularly the Fundamental Rights and

Directive Principles of State Policy, that sought to protect equality, right to work, education and public assistance in certain circumstances and ensure social order for the promotion of social economic and political justice (Austin 1966).

### **1.2 Rational of the study:**

Dr. B. R. Ambedkar still remains relevant in the socio-political sphere of India, which is a rationale for this study. Driven by his own experience of caste oppression, Ambedkar fought for social justice and incorporated reformatory ideas in the Constitution during the framing process which provided a foundation that supports equal citizenship, human heritage, individual development and respect to all citizens irrespective of their backgrounds. His work should be required reading in any examination of social reform and democratic governance, as his contributions to fundamental rights and anti-discrimination laws have facilitated recourse to historical injustices. Learning from Ambedkar provides us with greater insight into the values he championed and their reflection in modern-day policies and social movements across India.

Moreover, this study is significant in view of the contemporary caste based and gender based discrimination and socio-economic disparities still existing among our society. Reading Ambedkar, we see the potential to resolve these challenges through a constitutional rights framework, which has been the foundation of social justice initiatives in recent times. The aim of this study is to revisit his ideas and principles in terms of their efficacy in promoting equality and how through reflection on Ambedkar's legacy, India can be guided to become an egalitarian society. Through this and other work, then, this research emphasizes the necessity of Ambedkar in building a progressive and egalitarian India.

### **1.3 Research Objectives:**

1. To investigate Dr. Ambedkar's role in embedding social justice and equality within the Indian Constitution.
2. To evaluate the connection of his vision in addressing caste and gender inequality today.
3. To evaluate Ambedkar's influence on current social justice movements and policies in India.

### **1.4 Research Questions:**

1. How did Dr. B. R. Ambedkar's contributions shape the Indian Constitution's provisions for social justice and equality?
2. What is the relevance of his vision in addressing to contemporary issues of caste and gender discrimination?
3. How has Ambedkar's legacy influenced of current social justice movements and policies in India?

## **1.5 Significance of the Study**

Dr. Ambedkar led the fight for equality & human rights so a study of him is significant in his progress to transformation into this social justice giant within India itself. A visionary in his own right and one of the primary architects of the Indian Constitution, Ambedkar dedicated his life to challenging caste-based discrimination and advocating for the rights of marginalized communities, particularly the Dalits. His promotion of equality, education and economic empowerment altered the character of Indian society and paved the way for far-reaching reforms in the law. Ambedkar Issue provides an important perspective on the quest for human dignity, constitutional democracy, and social justice and equality, not only in India but also outside that continues-to date.

## **2. Literature Review:**

A literature review on Dr. B.R. Ambedkar's fight for equality and human rights can be organized around three main themes: his views on social justice, contributions to constitutional law, and impact on the marginalized communities in India.

### **❖ Abolition of Caste and Social Justice**

His critique or performance was inherited in Ambedkar's vision of social justice. He said caste discrimination, particularly against Dalits, was not just a social wrong but a major impediment to India on the road towards progress. In his various writings, for instance in *Annihilation of Caste*, he served a strong critique against the caste structure and pleaded for an egalitarian society (Ambedkar 1936). Scholars have observed that the approach he took was more than just reform, but also one for radical restructuring of society removing all oppressive structures (Zelliot 2005).

### **❖ Constitutional Reforms and Protection of the Rule of Law**

The Indian Constitution reflects the vision for justice, liberty, equality and fraternity to be secured to all citizens as enshrined in the draft of the Indian Constitution by Dr. Ambedkar himself. His activism resulted in legal safeguards for marginalized communities, especially through provisions aimed at ensuring equality before law against caste and introducing social justice (Galanter, 1984). As scholars such as Upendra Baxi have admirably put it, the genius of Ambedkar's contribution to constitutional law was in fashioning a scheme that upheld what we know to be democratic theory and practice with an acute awareness of India's peculiar social cleavages (Baxi 1994).

### **❖ The Overview on the Empowerment of Marginalized Communities**

The industrialization movement for the laboring classes that Ambedkar had been a faculty of impact in spreading educational and financial possibilities for the afflicted categories. His view was that these elements were pivotal in disrupting the cycle of impoverishment and

personal decay (Jaffrelot, 2005). Recent writings underscore that many of Ambedkar's ideas, such as affirmative action for Dalits and marginalized communities, are still relevant today in their ability to empower members of thousands of groups realize upward social and economic mobility (Dirks 2001).

### **3. Methodology-**

#### **3.1 Research Design:**

A qualitative research design is used to analyze Dr. B.R. Ambedkar's work on social justice; equality and human rights. It is a systematic reading of his works: primary sources such as speeches, writings, and constitutional drafts by Ambedkar himself; secondary sources including academic articles on him and about him, biographies about him and historical analyses related to him. The research is thematic and attempts to map various dimensions of Ambedkar's advocacy and their enduring impact on society in India. Such a qualitative design allows for the potential of deeply informing his specific ideologies and socio-political contexts from which they emerged to inform their broader implications for social justice movements.

#### **3.2 Data Collection and Analysis:**

The data collection for the present study comprises primary and secondary source reflecting the thoughts of Dr. B.R. Ambedkar on social justice and human rights. The best place to acquire knowledge on Ambedkar would be in his speeches, writings and/or documents of the time like drafts of the Indian Constitution which directly talk about his philosophy and legislative efforts. Secondary sources, like journal articles, biographies and historical analyses, put his works together in the larger context of the history of India and its politics. Thematic coding is used for analysis to extract the common themes around equality, abolition of castes and legal reform. This enables us to examine Ambedkar's place and his contemporary relevance in relation to the work he did around untouchability.

### **4. Analysis and Discussions with respect to Research Objectives**

*Objective-1 To investigate Dr. Ambedkar's role in embedding social justice and equality within the Indian Constitution*

A discussion on Dr. B.R. Ambedkar's role in embedding social justice and equality within the Indian Constitution can be centered around four main points: his commitment to anti-discrimination, the promotion of individual rights, emphasis on social welfare, and the advancement of secularism.

#### **❖ Commitment to Anti-Discrimination Principles**

Dr. Ambedkar's primary objective was to eliminate caste-based discrimination, and he ensured that the Indian Constitution provided safeguards against such injustices. Articles 15 and 17, which prohibit discrimination on grounds of caste and abolish "untouchability," were direct responses to the centuries-old caste oppression in India (Ambedkar, 1949). Scholars argue that these provisions marked a revolutionary shift

in Indian society, aiming to dismantle entrenched inequalities and empower marginalized groups (Galanter, 1984).

- ❖ **Promotion of Fundamental Rights and Individual Liberty**  
Ambedkar's vision of social justice was closely linked to the protection of individual rights. He incorporated provisions for fundamental rights within the Constitution to ensure that every citizen, irrespective of social status, had access to basic freedoms (Austin, 1966). These rights, outlined in Part III of the Constitution, provide a foundation for individual liberty, enabling citizens to challenge injustices and assert their rights in a democratic setup (Baxi, 1994).
- ❖ **Focus on Social Welfare and Economic Equity**  
Ambedkar recognized the need for the state to play an active role in addressing socioeconomic disparities. His advocacy for provisions such as reservations in education and employment for marginalized communities aimed at promoting social and economic inclusion (Jaffrelot, 2005). Through the Directive Principles of State Policy, Ambedkar promoted the idea of a welfare state, ensuring that economic justice and social well-being became core objectives for the government (Gandhi, 2007).
- ❖ **Advancement of Secularism**  
Ambedkar firmly believed that true social justice could only be achieved within a secular framework, as religion, particularly in the caste system, was often used to justify social hierarchies. By embedding secular principles in the Constitution, he ensured that the state remained neutral in matters of religion, thus safeguarding the rights of all communities (Chatterjee, 1995). Ambedkar's secularism provided a pathway for a more inclusive society by emphasizing equality before the law and reinforcing the idea that justice transcends religious boundaries (Jaffrelot, 2005).

#### **Objective-2**

*To evaluate the connection of his vision in addressing caste and gender inequality today.*

#### ❖ **Education as a Tool of Empowerment**

Education as a central tool for self-empowerment by the downtrodden, especially Dalits and women was one of the most emphasized values that Dr. Ambedkar put forth. He championed equal access to good education as a means of assuring social and economic mobility (Ambedkar, 1945). Those ideals have nevertheless remained ever-relevant as many, whether because of race or economic status and other problems like over-crowded prisons, continue stilted by unequal access to education that maintain social hierarchy. Reducing socio-economic imbalances is going to be tentative without expanding the educational opportunities for women and lower-caste groups (Nambissan, 2009).

#### ❖ **Push for Non-Discrimination and Quotas**

Ambedkar laid the seeds of preventive and remedial measures, in terms of affirmative action policies to institutionalise protective mechanisms against caste and gender discrimination

through legal means. The reservation system has allowed some people from weaker sections to escape the trap of generational poverty and oppression in education and employment (Jaffrelot, 2005). Yet research indicates that these policies require sustained support and adaptation to alleviate ongoing inequalities, particularly for Dalit women who suffer additional layers of caste and gender oppression (Guru 2009).

#### ❖ **Challenge to Fanatic Faith and Class Hierarchies**

The draft of his book that was never published remains eerily relevant, as caste continues to be practiced — particularly in the rural areas of the states he wrote about; indeed Ambedkar's critique of Hindu orthodoxy and caste-based hierarchy still resonates today. However, Omvedt (1994) notes that Ambedkar himself converted to Buddhism not because it is an egalitarian faith, but as a means of social resistance to casteist structures and in doing so refrained from participating in any temple rituals to try to avoid his mass conversions not becoming another site of exclusion. The second quoting of Teltumbde (2010) demonstrates that his work against rational systems securing social injustice reiterates the point about caste-based violence and discrimination through out time being relevant debates among people.

#### ❖ **Focused on Economic Empowerment and Land reforms**

Ambedkar viewed financial independence as a prerequisite to social equality and supported land reform and labor rights, noting that economic oppression particularly impacts lower-caste communities and women (1946). Landownership and economic marginalization are issues that remain today — especially among Dalit and Adivasi women who oftentimes have scarce access to resources. This creates the need for inclusive policies that can bridge the divide created by structural economic inequities, as Ambedkar's emphasis on economic empowerment illustrated (Thorat & Newman 2007).

#### ***Objective-3 To evaluate Ambedkar's influence on current social justice movements and policies in India.***

To evaluate Dr. B.R. Ambedkar's influence on current social justice movements and policies in India, four primary aspects can be considered: his impact on affirmative action policies, inspiration for Dalit movements, influence on gender justice, and the continued relevance of his vision for secularism and constitutional rights.

#### ➤ **Impact on Affirmative Action and Reservation Policies**

Dr. Ambedkar's legacy is central to India's reservation policies, which seek to improve access to education, employment, and political representation for Scheduled Castes (SCs), Scheduled Tribes (STs), and Other Backward Classes (OBCs). Ambedkar's advocacy for reservations, rooted in the need to rectify historical injustices, has shaped affirmative action policies that remain integral to contemporary Indian society (Galanter, 1984). However, debates around expanding reservations to

- economically disadvantaged groups reveal the ongoing relevance of Ambedkar's vision and the complexities in balancing caste-based and economic criteria (Deshpande, 2013).
- **Inspiration for Dalit Movements and Anti-Caste Activism**  
Ambedkar's thoughts on social equality and caste abolition continue to inspire Dalit movements and anti-caste activism in India. His philosophy underpins organizations like the Dalit Panthers, the Bhim Army, and various grassroots movements focused on Dalit rights and protection against caste-based violence (Omvedt, 1994). The resurgence of these movements, especially in rural and urban peripheries, illustrates Ambedkar's enduring influence on contemporary struggles for dignity, equality, and legal protection for marginalized communities (Teltumbde, 2018).
  - **Influence on Gender Justice and Intersectional Policies**  
Ambedkar's commitment to gender equality, seen in his advocacy for women's rights to education, employment, and property, laid the groundwork for gender justice policies in India. Current policies aimed at protecting marginalized women, such as the Prevention of Atrocities Act and the SC/ST Prevention of Sexual Exploitation Act, reflect Ambedkar's understanding of the intersecting discriminations faced by Dalit women (Rege, 1998). Activists and scholars continue to draw on Ambedkar's insights, recognizing that caste and gender must be addressed together for true social reform (Guru, 2009).
  - **Secularism and Constitutional Rights as Pillars of Social Justice**  
Ambedkar's vision for a secular, democratic India, embodied in the Constitution, remains foundational to contemporary social justice movements that seek equality across religious and caste divides. His emphasis on secularism as a means to promote harmony and justice informs current movements advocating for constitutional protections in the face of rising religious and caste-based discrimination (Mehta, 2016). Social justice movements and legal advocacy groups frequently invoke Ambedkar's principles to challenge policies that threaten individual rights and the secular nature of the Indian state (Chatterjee, 1995).

## **5. Conclusion:**

The legacy of Dr. B.R. Ambedkar as a social reformer and champion of equality and human rights in India is one that has had a lasting impact on the country and continues to influence its social and political landscape. His contributions towards dismantling caste based discrimination, ensuring Fundamental Rights and promoting the social and economic advancement of such communities constituted a strong groundwork for an inclusive multi-cultural democracy. Ambedkar's constitutional vision for India is perhaps even more pertinent today as widespread caste, gender and religious inequalities seem ever affronting. Many of the contemporary social justice movements, affirmative action policies, as well as gender and caste equality generating momentum today are rooted in Ambedkar's legacy. Ambedkar gave direction to a just society through the prioritization of education, economic empowerment and secularism. His legacy will always remain a beacon for activists, lawmakers and citizens seeking to build a more just and humane India, instilling the

understanding that the struggle against social injustice is not only a shared responsibility but also an ongoing endeavour.

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