

**SOCIAL TRANSFORMATION AND CIVIL SOCIETY:
DR.B.R. AMBEDKAR PERSPECTIVE
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ABSTRACT:

Dr B R Ambedkar was the champion of social justice, he just not work for a particular section he was serve for whole nation by changing the social system. He was struggle for social transformation of traditional hierarchical society into civil society with the aim of brings socio-economic and political equality among the Indians with intention of develops the brotherhood. Ambedkar regarded India is home of social inequality therefore he put his effort to bring constitutional remedies for all sort of inequality and discrimination. Ambedkar provided all kind of equal opportunity in education, rights, power and participation in decision making process in that way Ambedkar real champion of civil society and India must remember Ambedkar is father of civil society of India.

KEYWORDS:

Social Transformation, Civil Society, Civil Rights, Equal Opportunities, Democratic Civil Society.

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INTRODUCTION:

Civil society is an important political concept that becomes more popular after dismantling of the Soviet Union and the onset of globalization. Civil society as a concept has been use in various ways, but especially it has been used in two important way firstly it is check on state power and secondly it is democratic space for the voice and representation of marginalized groups of the society. One better way to define civil society is, Civil Society is the totality of social institution and associations, both formal and informal that's not strictly production related nor governmental or familial in character. F W Hegel was the first important philosopher who acknowledges the importance of civil society and viewed it as the space in which individual self- interest could be reconciled with the demands of the community. It is also place where reconciliation of individual self – interest with the ethical goal of the civil society is possible. Antonio Gramsci is another key theorist of civil society; Gramsci

conceptualized civil society as a public sphere where economic as well as cultural – political conflict take place. According to Gramsci civil society is place of conflict not reconciliation of interest of different groups.

Like Feminist, Marxists and pluralist Dr B R Ambedkar have different idea about civil society, Dr Ambedkar has treated Indian society as home of inequality, it has legacy of hierarchical stratification, in this system of society on the top of the dome the priest class as having all kind of power and privileges at the lower rank there is no any privileges and opportunity its like closed multi storey building with no door and windows to exist. In traditional Indian society power, education, wealth, resource, rights, opportunities and privileged reserved to few particular caste rest of other were deny from all human rights therefore Dr B R Ambedkar was tried to make Indian traditional restricted, closed system into civil society by advocating constitutional rights and opportunities to all, especially marginalized section. Providing constitutional power, rights and opportunity he has make India society into civil society with public space for voice and representation in all decision making process and governing. Which are the opportunities and rights has given through law it has protected from constitution, so in Indian context human rights are societal rights of civil society, it has constitutional frame, therefore no government or authority cant deprive some rights of civil society.

OBJECTIVES OF THE STUDY

The objectives of the study is to examine that how Indian traditional society have been transformed into civil society with the aim of sharing civil rights, opportunity and social participation and representation in according to constitutional law in this regard, how Dr B R Ambedkar was struggled and initiated to shifting Indian future with the aim of civil opportunity for all Indians in equal manner and abolishing social evil practice, discrimination and hierarchical order system to make India as civil society for maintain good governance for effective society.

REVIEW OF LITERATURE:

F W Hegel was the first important philosopher who acknowledged the importance of civil society and viewed it as the space in which individual self- interest could be reconciled with the demand of the community. It is also a place where reconciliation of individual self-interest with the ethical goal of the civil society is possible. Hegel uses

this definition of civil society for both the bourgeois and the citizens, it create ambiguity. Karl Marx opposed this notion of civil society, by claiming that it is nothing but another name of the bourgeois society and thus not conducive for the reconciliation of individual interest with the demands of the community. ¹Contemporary Political Theory, pp 261, Naresh Dadhich.” Here in this thoughts, Hegel assumed that civil society is nothing but bourgeois and he reject the concept of reconciliation. Antonio Gramsci conceptualized civil society as a public sphere where economic as well as cultural- political conflict take place. But unlike Hegel, he believed that civil society is a place of conflict and not of reconciliation, because there will always be different groups that fights for hegemony within the space of civil society. Gramsci does not accept liberals interpretation of civil society that it is a political sphere where free, fair and equal competition takes place. He says that civil society reflects reality of the society with its unequal groupings that emerge usually based on gender, class and race. Civil society is also used by grouping with vested interest to grab power. Ibid’’² Contemporary Political Theory, pp 261, Naresh Dadhich.’’

In contemporary discourse, the term ‘civil society’ is used in two senses. Firstly civil society comprises the social institution like school, church and peer groups of citizens which serve as structures of legitimation of the state. This institution largely lends supports to the state. Antonio Gramsci criticizes this kind of society, in his view the meaning of civil society corresponds to sustaining the capitalist system. In the second sense, civil society stand for a set of public interest organizations set up by some conscious citizens which make various demands on the state or launch social movements to mobilize ordinary citizen on the way to social reform. The state must respond to the demand in order to ensure smooth functioning of society. The role of civil society in this sense has assumed special significance in recent time. In this explanation one has to brief the ideas civil society with narrow confines and another idea has define the pragmatic sense of inclusive collective manner of civil society for equal participation and representation. ³” An Introduction to Political Theory, page no 156, O P Gauba’’. Alexis de Tocqueville, a French philosopher, in his celebrated work ‘Democracy in America’ in his view present day concept of civil society closely corresponds to the dissolution of aristocracy in Europe an alternative for the pluralist dispersion of power was urgently

needed. Ibid⁴. In order to protect the freedom of citizens, Tocqueville suggested that a vigorous system of voluntary association could act as counterweights to the state power. They could crystallize and publicize opinions and interest which would otherwise go unheard. This association could stimulate collective self- help rather than reliance on state initiative. People could draw into cooperative ventures, breaking down their social isolation and making them aware of their wider social responsibility. This system work as schools of democracy⁵. In the view of Tocqueville civil society is to dissolution of aristocracy and erupt the monopoly by spreading the democratic rights among the association.

Paul Hirst, British academic, in *Associative Democracy: New Forms of Economic and Social Governance* (1994) has visualized civil society as a set of voluntary association which would be primary bases of democracy. He describe an effective democratic model which every social groups have engaged in socio political function. 6 *ibid* pp, 158. Robert Putnam, an American social scientist, in his article, ‘Bowling Alone: America Declining Social Capital’ in *The Global Resurgence of Democracy*. Edited by Larry Diamond and Marc F Platter (1998), has suggested that the association of civil society can create ‘social capital’, i.e., a set of social practices which involve civic engagement and ideas of reciprocity. Putnam firmly believed that such a network of civic involvement is necessary for an effective democracy. In his idea civil society become democratic by virtue of creation of social capital.⁷ *Ibid*, pp, 158.

Dr B R Ambedkar was wrote that India was a home of inequality, Hindu society, he observed, was just like a tower which had several storeys without a ladder or an entrance. One was to die in the storey in which one was born. Hindu society consisted of three parts : the Brahmins, the non – Brahmins and the Untouchables. He lamented that not the spread of knowledge and literacy but accumulation and monopoly was the aim of the Brahmins. In his view the backwardness of the non – Brahmins was due to lack of education and power. In order to save the Depressed Class from perpetual slavery, poverty and ignorance, herculean efforts must be made, he asserted, to awaken them to their disabilities.⁸’ Dr Babasaheb Ambedkar”p 42 Dhananjay Keer. In another article Mook Nayak asserted that it was not enough to be an independent country. She must rise as a good state guaranteeing equal status in matters religious,

social, economic and political, to all classes, offering every man an opportunity to rise in the scale of life and creating conditions favourable to his advancement.9’’ Dr Babasaheb Ambedkar p 42 Dhananjay Keer’’. Ambedkar major effort on Education, Labor and Land for make India into open civil society by providing education to the underprivileged section, with the education they can able to obtain access of knowledge and improve their condition for that he demanded for state managed free education to backward class with free hostel facilities. Land is another important source of livelihood in India land ownership has seized to upper caste therefore he demand for enact land reformation act and distribution of land for land less labors and Ambedkar advocated that labor act because most of the working labor from socially backward classes and they engage in agricultural labor, mining, plantation, factories for low wages therefore he argued for equal pay for equal work with scientific working hours and labor benefits. In this way Ambedkar was fought for made India as Civil society by providing rights, opportunities and power as for the traits of civil society.

IMPORTANCE OF THE STUDY:

This study has taken for examine the contradiction of India social system. The present India was not alike in the past, and Indians were not have the same and equal space and opportunity in many ways in this condition, how Dr Ambedkar initiated for social transformation with greater idea of equality and social justice by drafting constitution for India. In this legal document Dr Ambedkar extended and provided equal space and opportunity for all in public sphere. The noble idea of liberty, equality, fraternity and social justice. In particular concept of civil society is equal sharing of opportunity in decision making with one man one vote and one value, Ambedkar regarded that India has democratic in political sense whereas in socio- economic sense it has continued disparities without resolving this disparity India can’t civil society therefore he bring the special opportunity for socio- economic and politically backward section by granting special rights according to article 14th of constitution expressed all are equal before law and should be treat all in equal manner, article 15th of the constitution equal access to all in getting education and additionally 15(4) granted special provision for socially backward classes, art 16th of the constitution sanctioned open space for all in public employment and 16(4) permitted extra provision for weaker section, art 17

is most important idea for diminishing unequal society by over throwing discrimination for establishment civil society.

In addition to that there are many columns has been provided in the Indian constitution such as, art 46, 38 & 39 are important for eradication of evil threats of civil society i.e., poverty, illiteracy, food scarcity and distribution of wealth it has been highlighted in the directive principles of the constitution for better civil society. Dr Ambedkar was well known intellectual, he knew that without political power weaker section can't keep their interest in safe therefore he was intentionally provided special political opportunities in legislature as for the art 330 mandated that proportional representation for SC/STs in Lok Sabha and art 332 initiated for reservation of seat for SC/STs in state legislature (Vidhana Sabha) and art 340 initiated for constitute commission for study of socio economic and educational backwardness of SC/STs with the advice of president of India. These are the measures are key to transform traditional society into civil society therefore Dr Ambedkar is father of Indian civil society.

CONCLUSION:

The idea of Ambedkar in social transformation was great contribution for make India into civil society. If Ambedkar was not initiated for social transformation and he was not served for drafting India constitution, India can't become civil society, by framing constitution and incorporating the rights, opportunities and power in public affairs India become civil society by resolving the civil issues,

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Conflict of interest:

The Authors have no conflict of interest to declare that they are relevant to the content of this article.

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