SOCIAL PERSPECTIVES OF WRITINGS OF Dr. A.M. RAJASEKHARIAH – A REVISIT

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Abstract: The social writings of Dr. A. M. Rajasekharaiah revolve around Dr. Ambedkar’s social philosophy that lays emphasis on the concept of social justice. In this article an attempt is made to analyze the ideas of Dr. A. M. Rajasekhariah pertaining to the social ideas and thoughts of Dr. Ambedkar. Scope of the study is confined to the social writings of Dr A. M. Rajasekhariah. The method of the study opted here is historical and analytical. The article is based on primary sources such as the works and articles of Dr. A. M. Rajasekhariah especially “B. R. Ambedkar - The Politics Of Emancipation”, “B. R. Ambedkar The Quest for Social Justice”, “State And Society In India- The Ambedkar Perspective”, “Social Philosophy Of Dr. B. R. Ambedkar - The Quest For Social Justice”, “Social Philosophy Of Dr. B. R. Ambedkar”(Inaugural Lecture delivered by him at Hyderabad)1986.

Key Words: Dr. A. M. Rajasekhariah, Dr. B. R. Ambedkar, Social Thoughts, Society, Caste, Untouchability, Social Justice

I. INTRODUCTION
Dr A.M. Rajasekhariah, who has the unique distinction of being the first scholar in India to be designated as Babasaheb Ambedkar Professor of Political Science, was a scholar of rare eminence and an excellent Social Scientist. He was a versatile genius whose contribution for the cause of downtrodden was noteworthy. He was an eminent scholar, researcher and loved teaching which always got first place in his life. As a teacher, he wielded a tremendous influence on his students in India and elsewhere. To him education of Scheduled Caste and backward classes in India was of prominent importance. He possessed a commitment to uplift the weak and meritorious students and was delighted whenever the oppressed got their post-graduate and doctoral degrees. He himself being a recognized scholar in multiple branches of political science, He has produced a number of doctoral and other scholastic works. Moreover, was the founder professor of study Chair of Dr. B.R. Ambedkar, established in the department of Political Science in the year 1977 at Karnataka University, Dharwad. This chair was the first chair on Dr. B. R. Ambedkar in the entire country, This pioneer work of Dr. A. M. Rajasekhariah influenced the researchers, professors, research scholars and younger generation to undertake studies and research on Dr Ambedkar studies. He even was the first scholar in South India to pursue Ph.D. on Dr Ambedkar and later pursued Diploma in Ambedkar’s Studies, started in Karnataka University Dharwad. He got translated the works of Dr B.R Ambedkar in to kannada language. As a great scholar, he has contributed books and articles that have enriched the literature on Political Science. He has made unique contribution to Political Science with special reference to the studies on Dr Ambedkar, Dalit and Subaltern Literature. Dr A.M Rajasekhariah believes that politics concerns the whole of man, and all of society. He holds that it is possible for a man to grasp the totality of existing reality and therefore he is keen on the socio-political question of healthy democracy in India.

II. SOCIAL WRITINGS OF DR. A. M. RAJASEKHARIAH
The social writings of Dr. A. M. Rajasekharaiah revolve around Dr. Ambedkar’s social philosophy that lays emphasis on the concept of social justice. He was such deeply influenced by Dr. Ambedkar’s thoughts and philosophy, that he authored a great work, which sought solution to social issues and problems of Depressed Classes and other suppressed minorities. Further he was such devoted towards the ideologies of Babasaheb that the university designated his post from Professor of Politics to ‘Dr. Ambedkar Professor of Political Science’ and opened great academic avenues for spreading the thoughts of Dr Ambedkar. Dr. Rajasekhariah’s writings on Ambedkar included the social issues that are needed to be eliminated from the society to build a healthy and just society based on the principles of equality. Just as the society which Dr Ambedkar called as an ‘Ideal Society’. Dr. Rajasekhariah’s work “B.R. Ambedkar; The Quest for Social Justice” is an outstanding testimony to study the crucial role played by Dr. Ambedkar in emancipation of the Depressed Classes. Dr A.M. Rajasekhariah considers Babasaheb as a great thinker, emancipator, and constitutionalist of eminence, who emerged on the political scene of India, in the first instance as a minority leader and ended up by making a positive contribution to the political life of the country during the most turbulent period from 1930-1950.

In this article an attempt is made to discuss of Dr. A. M. Rajasekhariah thoughts on selected social issues namely: Society, Caste System, Untouchability, and Social Justice. These social aspects are mainly chosen from his works and articles, especially “B. R. Ambedkar - The Politics of Emancipation”, “B. R. Ambedkar The Quest for Social Justice”, “State And Society In India- The Ambedkar Perspective”, “Social Philosophy Of Dr. B. R. Ambedkar - The Quest For Social Justice”, “Social Philosophy Of Dr. B. R. Ambedkar”(Inaugural Lecture delivered by him at Hyderabad)1986.

A. Society
Dr A. M. Rajasekhariah in his unpublished work “State and Society in India- the Ambedkar Perspective”, has devoted a complete chapter (2nd chapter) on society i.e., “Indian society”, in which he made an in-depth study on society. Further, he made a discussion on Dr Ambedkar’s views on the problems of Indian society. In addition to this the first chapter “State and Society- a Conceptual
Frame”, throws some light on the society and its relation with the State and also the views of Hegel, Marx and Gramsc pertaining to civil society. This work is based on both primary and secondary sources, Primary sources are “Babasahab Ambedkar Writing and Speeches” volume I, III and VII, works of Karl Marx “Economic and Philosophical Manuscript”, “Das Capital”, Hegel’s “Philosophy of Right”. Secondary sources include, Ghurye’s “Caste and Society in India”, D. R. Jatava’s “The Social Philosophy of Dr B. R. Ambedkar”, K. Raghavendra Rao’s “Babasahab Ambedkar”, and etc.,

Hence he writes “Like all societies, Indian society too is stratified based on class, communal, caste, age, gender and rural-urban differences. But unlike many of them Indian society is marked by considerable cultural heterogeneity too, particularly because of a large number of speech communities counting more than 1500 including some 600 Tribal communities. But India’s religious plurality complicated by the uneasy coexistence of religion of Indic and non-Indic origin is a rare phenomenon in most contemporary societies. However, what is unique to India is the all-pervasive caste hierarchy legitimacy through the doctrine of Karma and reincarnation”. 1

Dr A. M. Rajasekhariah in his work "State and Society in India the Ambedkar Perspective" has provided a comparative as well as comprehensive insight into the highly complex and complicated problems of society and state. He has critically assessed the relevance and significance of both Marxist and Non-Marxist narrations.

B. Caste System

Dr. Rajasekhariah, in his inaugural lecture on “Social Philosophy of Dr B. R. Ambedkar”, has discussed Dr Ambedkar’s views on Caste system in India. Here he begins with the chaturvarna system, which he considers as mainly responsible for the origin and development of caste system. Further, he makes a reference to the main feature of caste system and its evil effects. Later he discusses the remedial measures to abolish caste system and untouchability. This article is based on both primary and secondary sources, as primary sources he referred the works and articles of Dr B. R. Ambedkar and as secondary source he has referred books of other authors on Dr Ambedkar mainly D. R. Jatava’s “The Social Philosophy of Dr B. R. Ambedkar”. Further, in the third chapter “The Indian society”, of his unpublished work “State and Society in India- the Ambedkar Perspective”, he makes an in-depth discussion on the institution of caste from page 25 to 38. This is based on both primary and secondary sources. As primary sources he referred “Babasahab Ambedkar - Writings and Speeches” Volume I, III and VII. And even the books on caste by other authors mainly Ghurye’s, “Caste and Society in India”. Further Dr A.M. Rajasekhariah in his works “B.R. Ambedkar Politics of Emancipation”, mentions that according to Dr Ambedkar, “caste in India means an artificial chopping off of the population into fixed and definite units, each one prevents from fusing into another through the custom of endogamy. 2

He mentions that the foregoing investigation of the origin of caste and the interconnected issues throws a flood of light on the destructive nature of the caste system. The caste system has shaped the very root and ways of Indian social structure and hence Dr Ambedkar had a strong desire to uproot the prevailing caste system from its roots and branches forever.

C. Untouchability

Dr. A. M. Rajasekhariah has discussed the concept of untouchability in detail in the third chapter titled “Untouchables and the National Destiny”, in his work “B. R. Ambedkar- the Politics of Emancipation”. This chapter in detail deals with untouchability, its origin, the Broken Men theory, Untouchability a religious taboo, emancipation of untouchables and etc., from page 33 to 72. In this chapter, he has given passing reference to Communal Award and Poona Pact. Dr Rajasekhariah, consulted and referred both primary and secondary resources. Primary sources are the works of Dr Ambedkar entitled “Castes in India: Their Mechanism, Genesis and Development”, “The Untouchable - Who Were They? And Why They Became Untouchable?”. Further, in the inaugural lecture at Hyderabad, Dr Rajasekhariah, spoke on “Social Philosophy of Dr B. R. Ambedkar”. In this, he made a brief discussion on untouchability and evil effect of caste system. Further, we find brief reference regarding untouchability in his article “Gandhi and the Problem of Untouchability and Caste Dr Ambedkar’s Approach”. In this article he has compared the views of Gandhi and Dr Ambedkar pertaining to untouchability. He referred the work of Dr Ambedkar titled “Ramade. Gandhi And Jinnah”, a newspaper namely “Young India” 17th July 1924 and 12th March 1925, “Indian Round Table Conference Proceedings”, “What Congress and Gandhi have done to the Untouchables”, and “Annihilation of Castes with A Reply to Mahatma Gandhi”. Further in his unpublished work “State and Society in India- the Ambedkar Perspective”, we find a discussion on untouchability while discussing about Indian society. To him Untouchability, the most disgraceful practice is an integral part of the Indian caste system. Untouchables though part of Hindu religion, have suffered persecution of all kinds for centuries. This suppressed class was victim to social political as well as religious persecution. If at all there was any class that needs immediate emancipation, then it was this class that comprises of the depressed oppressed people.

Dr Rajasekhariah further, writes in his work “State and Society- The Ambedkar Perspective”, though “various hypothesis regarding the origin and its development through ages have been propounded but no serious methodological investigation of the Asprashya (untouchables) in the caste context has been undertaken. Hence Dr. Ambedkar’s work on Untouchables (1948) has filled up this vacuum. 3

Dr. Ambedkar in addition to this he has significantly contributed another remarkable work that proves to be great zeal of information on Shudras namely “Who Were Shudras- How They Came to be the Fourth Varna of Indo- Aryan Society” (1946), this work of his is most valuable contribution in solving the riddles of shudras on one hand and that of untouchability on the other.

D. Social Justice

Dr A. M. Rajasekhariah, in his article “Social Philosophy Of Dr. B.R.Ambedkar The Quest For Social Justice”, made a discussion on the Social philosophy of Dr Ambedkar in general and a detail discussion on Social Justice in particular. He considers social justice as a positive aspect of Dr Ambedkar’s Social philosophy. In this article Dr Rajasekhariah makes an attempt to clearly depict Dr. Ambedkar’s strong desire to provide justice to the untouchables in an unjust society. As Dr. Ambedkar was fully convinced that politics was an instrument to fight for justice by equipping all sections with equal freedom. For this Dr. Ambedkar addressed untouchables as political minority and not religious minority. This article is mainly based on primary sources such as works of Dr
B. R. Ambedkar. Further, Dr A. M. Rajasekhariah in his unpublished work “State and Society in India- the Ambedkar Perspective” in the fourth chapter “Law, Justice and Equality” from page 84 to 91, he made a conceptual analysis of the concept of Justice and carried an in-depth discussion on Social Justice and Equality in India. Dr. Rajasekhariah considers justice as the heart and soul of Dr. Ambedkar’s philosophy. He made use of both primary as well as secondary sources. Primary sources are the works of Dr Ambedkar such as “States and Minorities- What are their Rights and How to Secure them in the Constitution free India”, and “Constitutional Assembly Debates” volume VII and XI. Dr. Rajasekhariah in his work “State and Society in India- Ambedkar Perspective” through portraying the views of Babasaheb, he made an attempt to present his socio-political philosophy. According to social reflections of Dr. Rajasekhariah, Dr. Ambedkar amount as a political leader on the scene at a very crucial phase, when India was struggling to liberate itself from the clutches of foreign rule. He entered into the political scene with a specific purpose and mission, to emancipate millions of Depressed Classes, who were exploited by the caste Hindus from time immemorial. he considered law as an instrument of Social justice and social peace that aims to provide a just legal order based on liberty, equality and fraternity. He has noted that the concept of Social Justice is one of the perennial questions of legal and social philosophy because it has produced many normative and stipulative answers. To him social justice is not confined to only few fortunate people or privilege section of the society but it should aim to cover large masses of disadvantaged and underprivileged segments of society. It should tend to destroy the prevailing inequalities of race, sex, power and position or wealth. Overall, to Dr. Ambedkar social justice is a quest for justice for all and in particular to the oppressed. 

III. CONCLUSION

To sum up this discussion on social dimensions of writings of Dr A M. Rajasekhariah, It can be analysed that he made an exclusive discussion on the Social Philosophy of Dr. Ambedkar. Dr. Rajasekhariah in his work “State and Society in India- The Ambedkar Perspective”, has presented Ambedkar's view on Indian State and Society. His discussion on society revolves around the Indian society and its problems, the remedial measure suggests by him was Dr Ambedkar's concept of ideal society based on the principles of liberty equality and fraternity, that aims to promote social justice. Similarly, he strongly criticizes concept of Caste System and considers it to have deeply rooted in Indian soils since ancient time. He contemplates Caste System as a termite that destroyed the social binding of individuals. He considered it to have not only injured the social relationship but also degraded the status of the Depressed class as sub-human beings. He even recommended, the remedial measures proposed by Dr Ambedkar that comprises of social, constitutional and religious in nature.

Next, he condemned the concept of ‘Untouchability’, as the most disgraceful practice that has taken its birth from the caste system. He in his works has carried out a detail discussion on untouchability, its origin, the Broken Man theory. He considered the concept of Social Justice as an attempt to reform the Indian social set up specially to eradicate untouchability. Dr Rajasekhariah declares Social Justice as the signature tune of the Indian constitution. Over all it can be concluded that his social ideas too orbit around the social philosophy of Dr. Ambedkar.

REFERENCES

[4] Ibid., p. 36