



Role Of Social Thinkers In Indian Society

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This paper covers the two aspects of the work of social thinkers broadly dividing on the basis of its applicability to the society for its overall development. The work of social thinkers show their role in making the nation such as the work for social reform, need and current faces of democracy and social services they offered in their lifetime. India is the largest democracy over world. Its democratic set up has the base of social functionality, that can become the contribution of the social thinkers.

I. INTRODUCTION

India is a land of varied culture and religious affinities and its traditions and customs. Geographical variation also shown a striking difference in the socio-cultural set up in Indian society which is the key feature of the society. As there are different cultures, religion, religious beliefs, traditions and customs, so are the men and their social behaviours which has created a social rift in the society. It is epic story to tell that there is unity in diversity. It is the most used maxim in Indian politics to befool the common people and to nurture the malign interest for political gain. Actually, even after Independence, the Indian society is the most diseased society inside. The ground realities in each of the remote, urban and semi-civilized areas, men are divided in the name of caste and creed. They are treated with disrespect and deprived of their basic human rights. they are robbed and looted, exploited at every nook and corner of the country by the evil minded people who take resort to crime and are escorted the high authorities, government representatives of the nation. Thus the crime extortion is the basic principle to follow in life to become successful. This is the fact every second person knew very well in the society.

There are reason for this contemporary Indian society hidden, in its past traditional beliefs and customs which show impact on the current generation. The elders in the society take resort to those blind beliefs and compel the new generation to follow the path (that sustain many evils in the society. However like a physician, the social thinkers have worked to remove the social disease. Some of them have devoted their whole life for the cause of society in India. Though they are termed as great social reformers and thinkers, but the Indian politics has segregated their works to a specific groups to reap the political benefits for the sake their malign interest. they are the real traitors in the society who deserves the capital punishment. In this back

drop the role of social thinkers become two fold. One in the line of brining about social reforms and second to perform a social service at the cost of their lives and leisure and comfort.

THE ROLE OF SOCIAL REFORMS

In this regard, the main social thinker who has shown the great contribution to the Indian society is Dr BR Ambedkar. Since childhood, Dr. Ambedkar, despite of different odds, went ahead in the field of education. He got the best education from very quality educational institutions due to his own merit and talent. He obtain good results and received degree in law, economics, political science and in many other disciplines.

His main contributions in the field of his work of social reforms consists of his move of eradicating social evils. His fight for the rights, equality of the lower caste people who were called as untouchables by ill minded upper caste people in India. Dr BR Ambedkar fought to restore the honour and dignity of not only the lower caste people, but also of those all who were living a marginal life in the society.

During the British time of rule, Dr BR Ambedkar compelled the government to take initiatives to bring about social development and social reforms. He was the first and foremost leader in Indian freedom fight who dragged the attention of the foreign government to the basic issue of Indian society. In those days, through Govt of India Act, 1919, he advocated for separate electorate for lower caste and untouchable people and so demanded reservation for the down trodden. To create mass awareness Dr. Ambedkar started using medium of writing and opened a a range of publications like Bahiskrit Bharat, A Weekly, Mook Nayak, a periodical on his own cost and resources, he had raised a war against the evils in the society. he fought for the right of the lower, extreme- castes of people and the untouchables, he became the social leader of the dumb and deaf. He voiced their agonies and run many campaign for social refiorms in Indian society.

He established Bahishkrit Hitakarni Sabha on dated 20th July 1924 at Bombay and intended to bring about socio-political awareness and alertness among untouchables of the past and present generation. He had brought the issue to government court for making the government sensitive towards their problems. He urged his people to come together live united to face the ills. He gave genuine message to his Dalits to organize, agitate, and educate for their rightful place in the society. He initiated many public movements against social, political and economic discriminations. His men were the main victim of this practice by the mighty in the society which was not less than an act of social crime. He worked as an eye opener of the government towards the problems faced by untouchables. To kill the concept of supremacy among the upper class, he undertook a symbolic act of burning of Manusmriti, the ancient Hindu text that gave sanction to the caste system that had robbed the basic human rights of the low caste to Indians. he campaigned the mission of opening the public water resources for untouchables.

Dr Ambedkar participated in the British announced infamous Communal Award that spoke there was a provision of the separate electorate in British India for a range of communities. As such, untouchables were considered as a separate electorate. This scheme was opposed by Gandhiji and other Congress leaders as being divisive and communal that would divide Hindus into two separate groups. But, Dr was in favor as he was viewing of having separate electorate more and more of the legislature of depressed class to get elected.

The biggest contribution to the making of modern India was his momentous effort as the chairman of the constitution drafting committee. Dr. forced himself to advocate for the rights of OBCs, STs, SCs, and women. Further, special proceedings were added for their upliftment and for the eradication of various

discriminations that they face. Later in his life, he was converted to Buddhism after getting fed up with discriminatory practices, superstitions, caste system of Hinduism.

So, all through his life, socially and politically, he kept fighting against prevailing social evils of India and made his contribution towards making the down-trodden people acquire a rightful place in immeasurable. He was surely said to be a one-of-a-kind man of personality being born in the country. He died on 6th Dec 1956 in Delhi after a prolonged illness because of diabetes.

III. THE ROLE OF SOCIAL SERVICE

Many great social thinkers in India have devoted their life for the cause of social service. For example Dr Baba Amte. Baba Amte was one of the most well-known social reformers of modern India. He was born on 26th Dec 1914 in Wardha District of Maharashtra. His parents' names were Devilal Singh, and Laxmibai Amte, and his childhood name was Murlidhar. His father was a high profile British Govt officer, and so he was wealthy, leading a luxurious life in his youth. But, he was always at liberal at thinking and used to be friends of all religions and castes.

He studied law and was grounded to have a legitimate career-scope at Wardha. He was also involved in the Freedom Movement against the British and participated in a different movement led by Gandhiji. He was influenced by Gandhi, and all his life followed his way of life and his principles. His crucial contribution to India and society is his work for the rehabilitation, empowerment, and care of people suffering from leprosy. Leprosy was a kind of disease that has a lot of stigmas attached to it, more on those days than now. And Baba tried to spread the awareness about the disease that it is non-contagious and so allowed the virus from a leprosy patient to be injected into him to prove this point.

For rehabilitation, care, and treatment of leprosy patients disowned by the society and family, he formulated 3 Ashrams in Maharashtra. Further, he founded a hospital on 15th Aug 1949 in Anandvan. Also, he worked to create awareness among masses towards the conservation of wildlife protection, ecological balance, and forest protection. He was associated with Narmada Bachao Andolan and worked for the rights of displaced people because of the construction of Sardar Sarovar Dam. He devoted his entire life for the welfare of the society and for India's better future. He died on 9th Feb 2008 at Anandvan, Maharashtra.

The work of Mahtama Jyotiba Phule and the his wife Savitribai Phule in the service of society of India is more valuable. They have worked together for welfare and development of the poor, farmers. In the field of education they contributed greatly to change the face of society. Today's woman of India who appears as shining star on the world canvas of glory is indebted to the work of Savitri of reality rather than the mythological Sati Savitri who tells the story of women's servitude in the society. Other great Luminary in this class of thinkers is Mother Teresa.

Teresa was the great lady who was at Skopje, Macedonia, named as Anjeze Gonxhe Bojaxhiu was a Roman Catholic religious sister and great social reformers. She was born to Nikolle Bojaxhiu and Dranfile Bojaxhiu and completed her education from Loreto Abbey, Rathfarnham, and Institute of the Blessed Virgin Mary. At the age of 12, something caused her listen to a calling to religious life for the first time. At the age of 18, she decided to be a nun and so joined the Loreto Sister of Dublin. She came to be known as Mother Teresa for her work for the destitutes in Indian society. Her journey began, after her work in Dublin for few years. She came to India at the Darjeeling.

She came to Calcutta, where the work missionaries was at its height. She was given a position to teach girls of Saint Mary's High School. This school was dedicated to teaching girls the city's poorest Bengali families. After working there for six years on 24th May 1937, she took on the title of "Mother" as a custom for Loreto nuns and so was named as "Mother Teresa." In Aug 1948, she left the Loreto Convent and went out seeking out for her calling. She took six months of basic medical training and gave up her entire life to the unloved, uncared, unwanted, and untouchable people of Calcutta.

IV. CONCLUSION

All the social thinkers have put the foundation of India's growth and development. Their contribution in social reforms and social service made their role to be significant factor in building the nation. The social reformers of India were one of those people who carved their names in a historical book. Everyone should salute for those persons who struggle a lot to bring a the revolutionary change in the society of the country. this study is limited to highlight to basic few initiatives by these great souls. Actually their contribution spans over ages that has laid down the foundation of today's shining India.

V. REFERENCES

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