



THE FATHER OF INDIAN CONSTITUTION DR.AMBEDKAR'S SOCIO-ECONOMIC RIGHTS WITHIN THE CONTEXT OF THE CONSTITUTION

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Abstract

Ambedkar's philosophy can be explained in the broader paradigm of liberty, equality and Justice. Ambedkar was one of the eminent philosopher who tried to show the real path of humanity. His perspective on human progress and social transformation will be seen in his writings. Dr. Ambedkar the determined fighter and a deep scholar has made significant efforts to lead the society on the path of Liberty, Equality and Fraternity. He was first Indian to break down the barrier in the way of advancement of women in India. He laid down the foundation of concrete and sincere efforts by codifying the common Civil Code for Hindus and other sections of the Indian society. The social philosophy of Ambedkar can be understood by his monumental writings and speeches in various occasions. Ambedkar shines in the history of modern India as the symbol of revolt against all oppressive features of the Hindu Society. Ambedkar's observations in relation to socio-economic issues and developments are becoming true. The main goal of the study is to analyze the idea of B. R. Ambedkar, the father of Indian constitution, regarding Indian democracy particularly social democracy. Analyzing the idea of democracy of Ambedkar in details, it can be found out that Ambedkar wants democracy to be socio-economic in nature too. In this context the Socio-economic Philosophy of Dr.B.R.Ambedkar is to be examined.

Key words: *Gender Equality, Social Justice, Human Rights, Women Empowerment, Socio-Economic Rights.*

Introduction

*“Be born with fame if birth you want
If not of birth you must not vaunt”*

~ Thirukkural

Dr.Babasaheb Bhimarao Ramji Ambedkar popularly known as Dr.B.R.Ambedkar was an intellectual giant of modern India. He had a comprehensive personality quite unique and distinct from so called great men of his times. Dr. Bhimro Rao Ambedkar was born in 1891 to an untouchable school teacher in the British Army. Ambedkar was a prolific student, earning a law degree and various doctorates from Columbia University and the London School of Economics, and gained a reputation a scholar for his research in law, economics and political science. He was highly educated, Ph.D. from Columbia University (1917), D.Sc. from London School of Economics and Bar-At- Law for Gray's Inn, London (1923). In his early career he was an economist, professor, and lawyer. His later life was marked by his political activities He became involved in campaigning and negotiations for India's independence, publishing journals advocating political rights and social freedom for Dalits, and contributing significantly to the establishment of the state of India. In 1956 he converted to Buddhism, initiating mass conversions of Dalits. Dr. Ambedkar known as a crusader for the rights of the depressed classes of India was a literary genius, an eminent educationist, a political philosopher and an able parliamentarian. Dr.B.R.Ambedkar was a multifaceted personality, an intellectual revolutionary, a ray of hope for downtrodden in India and a statesman of the 20th century. He was the “beacon of light” for the millions of depressed, oppressed and exploited people of India. The contributions of Dr.B.R.Ambedkar pervade the entire gamut of social sciences. Therefore his legacies to knowledge make him to socialist, historian, economist, political thinker and strategist, law maker and cultural revolutionary. Dr. B. R. Ambedkar was a product of the London School of Economics where he completed his research work on the topic of the Evolution of Provincial Finance in British India, “A Study in the Provincial Decentralization of Imperial Finance”, which was published in the year 1925. This book is still useful in contemporary to understand the economy of Indian state in order to understand the federal nature of Indian economy; this was a first spade work that Dr Ambedkar had conducted on Indian State Finance. Dr. Ambedkar tried to strengthen Indian economy by providing solution in the constitution to the Indian problem. The Constitution of India, the view of Dr. Ambedkar on preamble, reflects the resolve to secure to all its citizens justice, social, economic and political; liberty of thought, expression, belief, faith and worship and equality of status and of opportunity. Analyzing the idea of democracy of Ambedkar in details, it can be found out that Ambedkar wants democracy to be social, economic and political in nature too. In this context the Socio- economic Philosophy of Dr.B.R.Ambedkar is to be examined in this Paper.

Objectives, Methods and Materials

The present paper is an attempt to highlight Dr. Ambedkar's Socio-Economic rights within the Context of The Constitution.



Secondary data collected from internet, Government documents, newspapers, published papers, books and speeches delivered by Dr. Ambedkar in Parliament, various conferences and meetings in pre and post independent India.

Analysis and Discussion

Bhimrao Ramji Ambedkar (14 April 1891 – 6 December 1956), popularly known as Babasaheb, was an Indian jurist, economist, politician and social reformer who inspired the Modern Buddhist Movement and campaigned against social discrimination against Untouchables (*Dalits*), while also supporting the rights of women and labour. He was Independent India's first law minister and the principal architect of the Constitution of India. Ambedkar's observations in relation to social, economic, political and cultural issues and developments are becoming true. The main goal of the study is to analyze the idea of B. R. Ambedkar, the father of Indian constitution, regarding Indian democracy particularly social democracy. Analyzing the idea of democracy of Ambedkar in details, it can be found out that Ambedkar wants democracy to be social, economic and political in nature too.

Nature of Indian Constitution

That features of Indian Constitution even though it has been prepared after ransacking all the non-constitution of the world and hence, Dr. Ambedkar in which were as follows :-

1. Before entering into a juridical interpretation of the clauses of the Constitution.
2. One likes to ask whether there can be anything new in a Constitution framed at this hour in the history of the world.
More than hundred years have rolled when the first written Constitution was drafted. It has been followed by many other countries reducing their Constitution to writing... Given these facts, all Constitution in their main provisions must look similar. The only new things, if there be any, in a Constitution framed so late in the day are the variation made to remove the faults and to accommodate it to the needs of the country.
3. There was different view in the member of constituent assembly which was going to be adopted as a 'slavish imitation of the West' or criticize the constitution suited to the 'genius of the people. Many apprehended that it would be unworkable. But the fact that it has survived for more than forty years, while constitution has sprung up only to wither away in countries around us such as Burma and Pakistan, belies the apprehensions of the critics of the Indian Constitution. Appreciating the work of Dr. Ambedkar as a chairman of the drafting committee Dr. Rajendra Prasad pointed that "He had not only justified his selection but has added luster to the work which he has done." The provisions in the constitution have thus a long ranging value and these have certainly tried to rural dream of the people of India.

Dr. Ambedkar was well found about the future of hundreds of years that is why in the land known of Lord Buddha and in the nation of unity and diversity the only written Constitution was helpful when there was views very against the written constitution. Thereafter also studiously and knowing the man is surviving from depressed class i.e. of the weaker sections to the higher classes in India i.e. business classes rights are bounded by the constitution and that can be stated as mandatory by law for safeguarding fundamental rights and duties.

The lengthiest constitution in the world

The Constitution consists of 10000 words with American of 1000 added by amendment which was rectified in 1917; Japanese Constitution contains 103 articles while Constitution of Republic of France 1958 includes only 92 articles

Dr. Ambedkar on Justice

Dr. Bhim Rao Ambedkar (1891-1956) was a distinguished nationalist, political thinker, consummate scholar, notable statesman, social reformer and revolutionary with impressive ideas who stood up for scientific, social and educational causes in India. Affectionately known as Babasaheb, was one of the most memorable sons of India who gave new dimensions to deprived Indian society. He was the great Indian Constitution maker and was one of the principal nation builders of modern India.

The term 'justice' in the Preamble embraces three distinct forms social, economic and political, secured through various provisions of Fundamental Rights and Directive Principles. Social justice denotes the equal treatment of all citizens without any social distinction based on caste, color, race, religion, sex and so on. It means absence of privileges being extended to any particular section of the society, and improvement in the conditions of backward classes (SCs, STs, and OBCs) and women. Economic justice denotes on the non- discrimination between people on the basis of economic factors. It involves the elimination of glaring inequalities in wealth, income and property. A combination of social justice and economic justice denotes what is known as 'distributive justice'. Political justice implies that all citizens should have equal political rights, equal voice in the government. The ideal of justice- social, economic and political- has been taken from the Russian



Revolution (1917). Dr. Ambedkar presented neo-liberal, market-economy and social democracy in India. Thus Ambedkar's views of benefitting in the modern context of post globalized economy to provide human face to economic reforms.

Dr.Ambedkar on Social Justice

Many countries as on today have reservation policy regarding employment, educational and housing opportunities for the poor and the different types of religious, linguistic and other forms of minorities. In other words, reservation is accepted as a policy instrument to create economic and social opportunities for the welfare of the discriminated and oppressed class. Since, India under British rule from the beginnings of 20th century the idea of job reservation is government services for minorities was discussed and time and again had become a matter of collective bargain between Hindus and Muslims and thus, it had become a political controversy. Thereby, reservation was viewed as a instrument of equitable distribution of government jobs. "The Mysore, the 1918 committee headed by Sir Lesley Miller, then chief justice of Mysore recommended reservation for non-Brahmin communities and preferences to duly qualified candidates of the depressed classes in the services. In Bomany presidency also the Marathas were given reservation and the Lingayats of the Bombay-Karnataka area were grouped along with Marathas into an intermediate group and given job concessions. In 1927, reservation was provided to different communities including the Brahmins in the Madras Presidency. Since 1925, the British Indian government followed a policy of reserving a certain percentage of direct appointments to the Government service to reduce communal inequalities".

Dr.Ambedkar was successful in convincing Mahatma Gandhi about the need for separate constitutional opportunities for depressed classes. This is obvious from the Poona pact between Gandhiji and Dr.Ambedkar. The Kaka Kalekar Commission, the backward classes commission, set up the government of India in 1953 made the following noteworthy recommendations:

1. Undertaking caste-wise enumeration of population in the Census of 1961
2. Relating social backwardness of a class to its low position in the traditional caste hierarchy of Hindu society
3. Treating all women as a class "backward"
4. Reservation of 10 percent seats in all technical and profession institutions for qualified students of backward classes.
5. Minimum reservation of Vacancies in all government services and local bodies for other backward classes on the following scale: Class I-25%, Class II-33% and Class III and IV-40%.

Hence, it may be observed that reservation of jobs and seats in educational institutions on low caste basis has been accepted as a instrument of social justice to provide equal opportunities for the depressed and backward classes in India. This is an important contribution of Dr.Ambedkar not only for SC's but also for the upliftment of other backward classes and women.

Dr.Ambedkar's Economic Planning

Ambedkar was the first Indian to pursue a doctorate in economics abroad. He argued that industrialization and agricultural growth could enhance the Indian economy. He stressed investment in agriculture as the primary industry of India. According to Sharad Pawar, Ambedkar's vision helped the government to achieve its food security goal. Ambedkar advocated national economic and social development, stressing education, public hygiene, community health, residential facilities as the basic amenities. His DSc thesis "The problems of Rupee, its origin and solution (1923)" examines the causes for the Rupee's fall in value. He proved the importance of price stability over exchange stability. He analysed the silver and gold exchange rates and their effect on the economy, and found the reasons for the failure of British India's public treasury. He calculated the loss of development caused by British rule. In 1951, Ambedkar established the Finance Commission of India. He opposed income tax for low income groups. He contributed in Land Revenue Tax and excise duty policies to stabilise the economy. He played an important role in land reform and the state economic development. According to him, the caste system divided labourers and impeded economic progress. He emphasised a free economy with a stable Rupee which India has adopted recently. He advocated birth control to develop the Indian economy, and this has been adopted by Indian government as national policy for family planning. He emphasised equal rights for women for economic development. He laid the foundation of industrial relations after Indian independence.

Dr.Ambedkar on Socio Economic Empowerment

Dr.Ambedkar came to be closely associated with the drafting of the Indian Constitution as then Chairman of the drafting committee and as a member of the Advisory committee on Minorities and Human Rights. As the questioned spokesman of the untouchables, Dr.Ambedkar kept in mind the interests of the Scheduled Castes while participating in the process of drafting the Constitution. But this does not mean that Dr.Ambedkar was not alive to other forms of social inequality and exploitation and the existence of other backward classes. In fact, Dr.Ambedkar was party to a general consensus in the constituent Assembly that the terms "Backward Classes" would cover three principal components the Scheduled Castes, the Scheduled Tribes and the other Backwards Classes. It was agreed that the other Backward Classes would be designated at the local level. Dr.Ambedkar was successful in formulating a number of constitutional safeguards for protecting Civil Rights and



ensures social justice through the state sponsored development programmes for protecting the human rights and promote total empowerment of Dalits in India. Accordingly, the state has accepted as its responsibility the task of promoting socio-economic development of the Dalits.

Ambedkar also had a profound impact on the development of policies opposing discrimination and facilitating the empowerment of discriminated groups. Because Hindu society is exclusionary and discriminatory in character, it requires policies of social inclusion. The set of measures aimed at ending discrimination and increasing equal opportunity and economic empowerment included equal rights legislation, legal safeguards against discrimination, and affirmative action to ensure fair participation to the discriminated and excluded groups of untouchables. Legal safeguards against discrimination came with the Anti-Untouchability Act of 1955, and affirmative action came with the Reservation Policy for representation in legislatures, educational institutions, and public jobs, measures that were instituted in 1935 and were finally incorporated into the constitution of India in 1950. In support of economic empowerment, Ambedkar favored a particular type of socialistic economic framework, which in his view would ensure economic equality to poor and marginalized groups. Ambedkar's contribution is, thus, valuable both in social thought and in the shaping of policies against discrimination. As chairman of the drafting committee of the Indian constitution, he helped to create the basic political, economic, and social framework under which Indians live today.

The Social Effort of Dr. Ambedkar

A distinctive feature of Dr. Ambedkar's scholarly contribution is his perceptive analysis of economic dimension of social maladies, such as, the caste system and untouchability. While Gandhi had defended the caste system on the basis of division of labor, Dr. Ambedkar came out with a hard-hitting critique in his book 'Annihilation of Castes' (1936), pointing out that what was implicit in the caste system was not merely division of labor but also a division of labors. Dr. Ambedkar's attack on the caste system was not merely aimed at challenging the hegemony of the upper castes but had broader connotation of economic growth and development. He argued that the caste system had reduced the mobility of labor and capital which in turn, impeded economic growth and development in India. Dr. Ambedkar was able to understand the role of caste as barrier in the socio economic development. Hence he has crushed both Varna and caste system which were responsible for social disparity and inequality. Amartya Sen has opined that quota system helps empowering communities. In Ambedkar's vision of India, all citizens would be equal before law. They have equal civic rights, equal access to all institutions, conveniences and amenities maintained by or for the public. They possess equal opportunities to settle or reside in any part of India to hold any public office, or exercise any trade or calling, here all key and basic industries would be owned by the state. He pleaded for special privileges and safeguards for the Dalits as scheduled Castes. In short, he demanded equality, which would not only lead, to the redressal of the part wrongs but also provide sufficient leverage, may be by way of compensation, as a ladder to ensure their leveling up. Dr. B.R. Ambedkar, his life, work and relevance.

Dr. Ambedkar's View on Future of this Country

On 26th January 1950, India will be an independent country (Cheers). What would happen to her independence? Will she maintain her independence or will she lose it again? This is the first thought that comes to my mind. It is not that India was never an independent country. The point is that she once lost the independence she had. Will she lose it a second time? (Cheers).

Dr. Ambedkar's stated that, defend our independence with the last drop of our blood. (Cheers) Will history repeat itself? It is this thought which fills me with anxiety. This anxiety is deepened by the realization of the fact that in addition to our old enemies in the form of castes and creeds we are going to have many political parties with diverse and opposing political creeds. Will Indian place the country above their creed or will they place creed above country? I do not know. But this much is certain that if the parties place creed above country, our independence will be put in jeopardy a second time and probably be lost forever. This eventuality we must all resolutely guard against. We must be determined to defend our independence with the last drop of our blood.

Conclusion

Dr. Ambedkar was not only the father of Indian Constitution he was a great freedom fighter, political leader, philosopher, thinker, writer, economist, editor, and a revivalist for Buddhism in India. The first Prime Minister, Jawaharlal Nehru said "Dr. B.R. Ambedkar was a symbol of revolt against all oppressive features of the Hindu society". Dr. Ambedkar argued for extensive economic and social rights for women. He stated that women should be given all round development importantly social education, their well being and sociocultural right. He emphasized that each and every section of Indian women be given their due share and it is a must to maintain and protect dignity and modesty of women. Thus all these discussions bring us to the conclusion that Dr. Ambedkar himself has made interesting contributions to state socialism. The concept of state



socialism being significant in political economy has affected the constitutional personality of India. The study of provisions made in Directive Principles of State Policy have approved that they have aimed to establish India as a welfare state. Dr. Ambedkar's genius scholarship has clearly reflected in the making of Indian constitution. The spirit of state socialism was infused effectively in Indian constitution due to rigorous and persistent efforts made by Dr. Ambedkar. The study of constituent assembly debates amply testifies this phenomenon. Ambedkar wanted the people to cultivate the values of freedom and equality among themselves; it is possible only through education. He regarded education as a means to reach the doors of light and perception to remove the regions of darkness and ignorance.

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