7.1. Introduction:

Now in this chapter a sharp focus has been thrown and chapter summary is presented here. Dr. B.R. Ambedkar was a genius political thinker and his contribution to Indian political economy is immense. He was an architect of Indian constitution and he has developed his own concepts for the betterment of the poor. His able reflections are presented in his various books and journals. His able contribution to Indian political economy has been discussed in this work with special reference to state socialism.

The state socialism as a concept is based on Dr. B. R. Ambedkar’s careful and serious research writings reflected in Indian constitution have been carefully examined in this work. Socialism is not only a potential doctrine but it has a practical value. The significance of socialism is related to the eradication of poverty and extension of welfare activities on grass root levels. The Constitution of India is the supreme law of land. It lays down the framework defining fundamental political principles, establishes the structure, procedures, powers, and duties of government institutions, and sets out fundamental rights, directive principles, and the duties of citizens. That which can be read as Dr. Ambedkar’s State socialism reflected in the Indian Constitution.

Now in this chapter in the beginning the brief chapter summary has been presented and later on major findings drawn have been given. It would be interesting to study how Dr. Ambedkar devoted his whole life for the betterment of poor and downtrodden, which can be described as his mission for state socialism.
7.2. Mission for state socialism:

Dr B R Ambedkar was a genius economist, who had a very clear perspective for welfare of weaker sections. He was a philanthropist who had an interdisciplinary approach and he was able to develop various concepts regarding economic development of the masses. Thought few of the research works have been conducted on economic ideas of Dr B R Ambedkar, yet there is a lot of scope to explore this subject in the arena of social economics, Dr. Ambedkar contribution of Indian economic thought which has originated from Kautilya to Dadabhai Nauroji, leading towards economic nationalism of India. Dr Ambedkar continued the tradition of Dadabhai Naoroji for liberation the masses from the clutches on the bourgeois or the conservative economic system.

Returning to India in 1923, Dr Ambedkar started practicing law at the Mumbai High Court. In 1924, he formed the ‘Bahishkrit Hitkarini Sabha’ (Depressed Classes Welfare Association). Apart from practicing law, Dr Ambedkar also taught at the Batliboi Institute as a part-time teacher from 1925 to 1928. He was nominated to the Bombay Legislative Council in 1927 for five years, which was further extended for another five years in 1932. The third step in his journey as a scholar-activist occurred with his Satyagraha on Chowdar Lake in Mahad for the Dalits’ right to draw water in 1927. He delivered his famous speech at Mahad on December 25, 1927 in this Satyagraha, when a copy of the Manusmriti was burnt. This was a significant step towards advancement of the Dalit liberation and rights movement. In April 1927, he had started another Marathi fortnightly, Bahishkrit Bharat (Exiled India). In 1928-29, he served as a Professor of Law at the Government Law College at Mumbai. During 1928-29, he also brought out another fortnightly, Samata (Equality). In 1930, he brought out the Marathi fortnightly, Janata (People). During the same period, Lala Lajpat Rai was bringing out
English daily, The People, from Lahore. In 1930, Dr Ambedkar started another Satyagraha from Kalaram temple in Nasik, and this continued intermittently for five years. In 1930 itself, Dr Ambedkar also became the President of the first All India Depressed Classes Congress, held at Nagpur. The whole year of 1930 was full of activities for Dr Ambedkar. In this very year, he participated in the First Round Table Conference called by the British to discuss the future shape of India. In 1931, he was part of the Second Round Table Conference. 1932 was also a politically significant year. This was the year when the Poona Pact, also known as the Gandhi-Ambedkar Pact, was signed on September 24. In this year again he participated in the Third Round Table Conference¹. he was started to develop various concepts regarding economic development of the civilization.

After graduating from Elfinstone College, Bombay in 1912, he joined Columbia University, USA where he was awarded Ph.D. Later he joined the London School of Economics & obtained a degree of D.Sc. (Economics) & was called to the Bar from Gray's Inn 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 so still useful in contemporary to understand 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. He has pointed that even when the treatment of the subject is analytical a good analytical study often requires an historical setting. Unfortunately no spade work been done in the field of Indian finance. Further, he has rightly pointed that there is an inter-personal relationship between state finance and local finance and studies regarding local finance have not been conducted. In the review published in the Economic Journal, the
journal of the royal economic society, W S Thatcher had rightly pointed out that Mr. Ambedkar has the facility of making forbidding subjects attractive and has produced a very readable book. Mr. Thatcher has described the book as pioneer work. He also published a valuable work on the topic history Indian currency and banking in the year 1923. Also he founded 'Bahishkrit Hitkarini Sabha' with the main objective of spreading education & improving the economic conditions of the depressed classes.

Ambedkar made ceaseless efforts for the removal of untouchability and the material progress of untouchables. From 1924 onwards, he led the movement of untouchables till the end of his life. He firmly believed that the progress of the nation could not be realized without first removing untouchability. Ambedkar held the view that the removal of untouchability was linked to the abolition of the caste system and that it could be only by discarding the religious notions from the basis of the caste system. Therefore, in the course of his analysis of the caste system, he examined the Hindu religious philosophy and criticized it. He did this boldly, often facing strong resentment from the orthodox Hindus.

The present research problem is very much relevant in the age of globalization on which the schedule castes, scheduled tribes are suffering great deal. They can be strengthened by understanding Dt. Ambedkar progressive economic ideas, Granville Austin, a constitutional expert has pointed out in the book ‘Indian Constitution: cornerstone of the nation’, Dr Ambedkar described the distribution of revenue better than any financial system that I have known of, but within the defect that the provinces are very largely dependent for their resources upon grants made to them by the centre.” The adoption of the word socialism in 1976 was a true manifestation of the debate that had occurred in constituent
assembly. This was evolution of such debate that occurred in the earlier period.

7.3 Chapter Summary:

For social research we have to provide brief background of each chapter. The every chapter has been summarized in nutshell. The major focus is on the deliberately explained ideas in a systematic manner. Now each chapter summary is presented below:

Chapter – I The concept:

In this chapter significance of study was highlighted, the concept of state socialism has been properly explained and essential features of the same were also described. In the process of democratic control, Dr. Ambedkar’s ideas were specially pinpointed. Dr. B.R. Ambedkar contribution as an architect of Indian constitution was specially narrated. The preamble of constitution was rightly highlighted and finally the concept of judicial activism was explained and enforcement of socio economic rights was also presented.

Dr Ambedkar suggested in 1947 that, the Constitution of India should incorporate the principle of State Socialism. State socialism means that the state would implement a socialist program by controlling the methods of industrial agriculture, economic, and political sectors. It include innovation in agricultural machinery and farming methods, genetic technology, techniques for achieving economies of scale in production, the creation of new markets for consumption, the application of patent protection to genetic information, and global trade.

There are two major aspects of Ambedkar's state socialism as under:

(a) Key industries and basic industries will be owned by the state. There will be no private ownership of such industries. This will help in rapid industrialization and at the same time, benefits of industrialization
will be distributed among all the sections of the society by the state. Insurance will also be naturally under state control; and

(b) Agriculture will be treated as a state industry. This means that the state will initiate collective farming. Farmers will be allowed to enjoy part of the agricultural produce and the state will get some share in the form of levy. Food-grains procured by way of levy will be used for distribution at fare prices. In other words, the state will actively control both the industry and the agriculture. This will ensure equitable distribution of wealth and protect the needy and the poor. Rapid industrial progress and welfare of all the sections of the society will be the responsibility of the state.

However, the democratic institutions such as the parliament will also remain intact. In the parliamentary form of government, the same party may not remain in power permanently. Different parties with different programmes may come to power. Therefore, Ambedkar suggested that the program of State Socialism should be made an unalterable part of the constitution', so that any party which comes to power will have to implement that program. This idea of State Socialism shows that Ambedkar was aware of the problems of poverty and economic inequality. He had a great emphasis on industrialization. He believed that India needed rapid industrial growth. This will help to ease out the burden on agriculture. But merely of wealth, the menace of capitalism had to be avoided.

The preamble to the Constitution of India is a Magna Charta of social change, and it is a brief introductory statement that sets out the guiding purpose and principles of the document.

The preamble is not an integral part of the Indian constitution was first decided by the Supreme Court of India in BeruBari case therefore, it is not enforceable in a court of law. However, Supreme Court of India
has, in the *Kesavananda* case, recognized that the preamble may be used to interpret ambiguous areas of the constitution where differing interpretations present themselves.

As originally enacted the preamble described the state as a "sovereign *democratic* republic". In 1976 the Forty-second Amendment changed this to read "sovereign *socialist secular* *democratic* republic".

“No person shall be deprived of his life or personal liberty except according to procedure established by law.” “The provisions of Parts III and IV are supplementary and complementary to each other and not exclusionary of each other and that the fundamental rights are but a means to achieve the goal indicated in Part IV”.

The employment of children in construction related jobs clearly fell foul of the constitutional prohibition on child labor and the nonpayment of minimum wages was equated with the extraction of forced labor. Similarly, in *Bandhua Mukti Morcha v. Union of India*, (1984) 3 SCC 161. (*Bandhua Mukti Morcha v. Union of India*, (1984) 3 SCC 161)

In 1947, Ambedkar became Chairman of the Drafting Committee of the Constituent Assembly of India. His contribution in this role has become immemorable. Ambedkar's legal expertise and knowledge of constitutional laws of different countries was very helpful in framing the Indian Constitution. His deep regard for a democratic constitution and insistence upon constitutional morality also helped in this process. In this sense, he is rightly regarded as the architect of the Indian Constitution. There are many administrative details in the Indian Constitution (e.g. provisions regarding the Public Service Commission, Attorney General, Comptroller and Auditor General, etc.) which have made the constitution a very lengthy document. But Ambedkar defended inclusion of such details. He argued that we have created a democratic political structure in a traditional society. If all details are not incorporated, unscrupulous
rulers in the future' may misuse the constitution without technically violating it. Thus, formally the constitution may remain in operation but its real purpose may be defeated. To avoid this, the best safeguard is to write down all necessary details and to bind future rulers to these details. In a society where the democratic tradition is weak, such safeguards become essential. This shows that Ambedkar was a staunch constitutionalist. He believed that a government must be constitutional and that constitution must be treated as a basic and sacred document. There was no room for extra-parliamentary activity in constitutional politics. He also attached much significance to the evolution of constitutional norms and public practices consistent with the constitution.

Dr. Ambedkar's most important contribution to the Indian Constitution may be seen in the areas of fundamental rights, strong central government and protection of minorities. As a liberal Ambedkar believed that fundamental rights constitute the most important part of the constitution. But mere listing of these rights is not sufficient. What makes fundamental rights really fundamental is the guarantee of constitutional protection to these rights. Ambedkar was proud of Article 32 of the Indian Constitution which guarantees judicial protection to fundamental rights. Such protection makes the rights real and meaningful. There was general agreement in the constituent assembly that India needed a strong central government. Ambedkar shared this view. But his chief reason for advocating a strong central government was slightly different from that of the others. That India was a caste-ridden society in which lower castes have always received unjust treatment from the higher castes. He was afraid that casteism would be all the more powerful at local and provincial levels. Government at these levels would be easily subject to casteist pressures and it would fail to protect the lower castes from higher caste oppression. The* national government would be less influenced by
these pressures. It would be more liberal in its approach than the local governments. 'Only a strong central Dr. B.R. Ambedkar Colonialism, Caste Order and the Tribal Societies, government, therefore, will ensure some protection to the lower castes. This was Ambedkar's most important reason for creating a strong central government. He knew that the minority communities in India were in the most vulnerable position. In India, there was a tendency of a communal or caste majority becoming a political majority also. Thus, a minority will be both a caste minority and political minority. It will be subject to political as well as social harassment. The democratic rule of 'one-man-one-vote' will not be sufficient in such a situation. What we need in India is some guarantee of a share in power for the minorities. Minority communities should get an opportunity to elect their representatives. The views of these representatives must be fully respected. Ambedkar attempted to incorporate many safeguards for the minorities, including definite representation in the executive. He was successful in creating provisions regarding political reservations in legislatures and the appointment of a special officer for Scheduled Castes and Scheduled Tribes (Commissioner) under Article 338 etc. He would have liked to create many more safeguards but for the unwillingness of the majority in the constituent assembly. What is significant here is Dr. Ambedkar's view that democracy is not merely majority rule had that caste-communal minorities must be fully protected to make democracy meaningful. He was, in other words, against the 'Majoritarianism Syndrome.

In this chapter Dr. Ambedkar’s economic ideas have been explained which have been mostly focused on his published research work, articles, speeches, debates in the constituent assembly, as well as the memorandum presented by him to the constituent assembly and the other agencies, his files as a law minister and noting has been be
reviewed. The problem of the rupee – its origin and its evolution was Dr. Ambedkar’s unique contribution relevant to the Indian economy. This book was outcome of his monograph submitted to London School of Economics for which he was awarded the degree of D.sc. in his forward to the treatise Prof. Edwin Cannan has pointed that the plan for adoption of which Mr. Ambedkar pleads, namely that all further enlargement of the rupee issue should be permanently prohibited, and that mints should be opened at a fixed price to the importers or to her sellers of the gold so that in course of time India would have in addition to fixed stock to rupees a currency of meltable and exportable gold coins follow European precedents. In Columbia University, Dr. Ambedkar had submitted his dissertation on the topic Ancient Indian commerce which was a unique contribution about the economic system in the ancient Indian society. (The problem of the rupee: its origin and its solution (history of Indian currency & banking chart iv Prices and wages in India and England, 1873-93)

His paper on the anthropology had provided him a good Indian society. His paper on anthropology had provided him a good deal of background to understand the Indian Varna and the caste system which was responsible for the exploitation of the weaker section. Dr. Ambedkar’s work “state and Minorities what are the rights and how to secure them in the constitution of free India can be described as a milestone in the field of socio economic reformation in modern India. This book echoes a number of progressive ides that have reflected in the directive principles of state policy in the constitution of India. Dr. Ambedkar’s concept of state socialism can be studied for understanding his progressive ideas in the context of globalization.
Chapter II: Research design:

In this chapter the subject being state socialism has been discussed at length by following interdisciplinary approach. Initially conceptual frame was discussed and later on exploratory research design has been used in a befitting manner. Three stages in it such as survey of literature, social experience survey and insight stimulating cases were described. Methods of data collection were explained. Limitations of study were underlined. The approach of report writing was explained and future line of action was decided. There is a need of review of literature such as:

1- In this chapter development of Ambedkar’s economic ideas, Dr Ambedkar’s original books have been studied from 1920 to 1956.

2- This will begin from ‘the problem of rupee’ to ‘the Buddha and Karl Marx’ further recently published ‘the Cambridge economic history of India’.

3- Edited by dharma Kumar has also been reviews.

4- Dr Ambedkar’s social economic ideas in the new spectrum [Ambedkarism]: Dr. Ambedkar’s in Toto complete understanding of his vision have been presented here i.e Ambedkarism. His four major works have been critically examined.

Further various literature such as books, writings and speeches of Dr. Ambedkar. Also studied Indian and Foreign economic journals on the concept and applicability of socialism in the context of the economy. Moreover, account of various judgments of not only the Supreme Court of India but also the High courts, Apex courts and also International Courts were taken into account. Further various leaders and pioneers of Socio-economic thinking were interviewed. Authors, political leaders, experts and activists were also interviewed as a part of insight stimulating cases. The subject being typical and topical with special reference to globalization this problem was tackled by developing exploratory
research design. The design was testified by following three stages as under:

In the survey of literature 10 major books Dr. Ambedkar on economic thoughts and ideas were surveyed.

Social experience survey: 300 Dalit social workers were interviewed by developing a systematic questionnaire. In insight stimulating cases 10 economists and social workers were interviewed and relevance of Dr. Ambedkar’s ideas was explained. Thus in this chapter research methodology has been explained.

**Chapter III Review of Literature:**

Welfare ideas of Dr. Ambedkar have been studied in this chapter.

The Directive Principles of State Policy are guidelines to the central and state governments of India, to be kept in mind while framing laws and policies. These provisions, contained in Part IV of the Constitution of India, Welfare schemes for the weaker sections are being implemented both by the Central and state governments.

To evaluate various financial provisions including Indian constitution and to explain their relationship with Dr. Ambedkar’s ideas with a special reference to the ideas of Dr. Ambedkar.

Various books and articles written by Dr. Ambedkar have been reviewed here to highlight his economic thoughts and ideas which have a continuity and evolution.

Further, a new outlook has been developed regarding Dr. B R Ambedkar’s economic thoughts in context of globalization.

In this chapter we have analyzed the case laws, literature, social experiences survey and insight stimulating examples have been put forth.
“The Supreme Court lashed out at the growing incidence of violent land acquisitions: “This is a sinister campaign initiated by several state governments against the people. It is forcing them (land owners) to become slum dwellers or take to crime.”

“It faulted state governments for using the ‘urgency’ or ‘emergency’ clause for private benefit. The nexus has grown thicker and wider – economists joining ranks with politicians, bureaucrats and builders.”

The Court observed “The justification often advanced by advocates of neo-liberal development paradigm as historically followed or newly emerging is that unless development occurs via rapid and vast exploitation of natural resources the country would not be able to either compete on the global scale nor accumulate the wealth necessary to tackle endemic and seemingly intractable problems of poverty illiteracy, hunger and squalor.”

“. . . In the United States, the federal government is providing US $ 750 million to farmers for the period 2008-13 under the Farm Bill 2008 to conserve and improve their farm and grazing lands to ensure farmers do not divert it for industrial and private use.

“In India on the other hand, the State governments are a tearing hurry to divest farm lands and turn them into concrete jungles in the name of development. “When people protest against acquisition of their land, men are arrested and women raped,” the apex court observed Together with the 50-page order on ‘black’ money,” Demolition of the mainline economic thinking that weighs economic wealth over human welfare.

Early adherences to socialist policies in India have also been studied here.
“The growing polarization in the economic and wealth and the slower increases (if any for the lower strata) in consumption among the masses are not the only negative consequences of ultra fast growth. The shift to so called market socialism followed the path directed by capital globalization” (Martin Hart Landsabery and Paul Burkett “China and Socialism”)

“We believe that the Chinese experience represents a strong argument against the visibility of market socialism as a stable and progressive from of workers empowerment.”

The post independence period of India was marked by economic policies which tried to make the country self sufficient. Under the economic reform, stress was given more to development of defense, infrastructure and agricultural sectors. Government companies were set up and investment was done more on the public sector. This was made to make the base of the country stronger. To strengthen the infrastructure, new roads, rail lines, bridges, dams and lots more were constructed. During the Five Years Plans initiated in the 1950s, the economic reforms of India somewhat followed the democratic socialist principle with more emphasis on the growth of the public and rural sector. Most of the policies were meant towards the increase of exports compared to imports, central planning, business regulation and also intervention of the state in the finance and labor markets. In the mid 50's huge scale nationalization was carried out to industries like mining, telecommunications, electricity and so on.

Ambedkar’s theory of social justice have been discussed. Accordingly social justice has been defined as a principle that lays down the foundation of a society based on equality, liberty and fraternity. Although Plato and Rawls have not defined social justice in these specific terms, yet these aforesaid principles can be inferred from their writings on
social justice. Once this proposition about social justice is accepted it was easy to infer from Ambedkar’s writings and speeches published posthumously, that equality, liberty, and fraternity are the basic principles of his theory as well.

In this context we can observe that Ambedkar had already enshrined these values in the Constitution of India. The value of equality in the preamble of the Indian Constitution is not only a slogan. Rather it has been substantiated with equality of opportunity (Article 16) and equality of condition that is reservation (Articles 330, 332, 335 and 46). This was done specifically because he might have thought that in a hierarchical society, like India, equality of opportunity may in turn produce inequality and subordination.

In this chapter classification of literature has been made, socio economic rights reflected in constitution have been discussed. Dr. Ambedkar’s writings were crystallized and the concept of social justice was highlighted. Ambedkar’s approach towards the flexibility of constitution has also been debated. Indian courts have expanded the meaning of rights. Further Dr. Ambedkar’s state socialism as reflected in public policies and Supreme Court judgments has also been discussed.

Chapter IV Dr Ambedkar’s socio economic ideas in the new spectrum [Ambedkarism]:

The economic ideas of Dr. Ambedkar can be explained by observing chances in the fields of economic scenario from nineteen thirties to fifties, truly, his economic thought had gained momentum in the nineteen forties through his serious research work. The resent study can be said to be significant from the following aspects:

- on one side Dr. Ambedkar was contributing his social movement and on the other hand he was developing his own strategies.
Dr Ambedkar’s socio economic ideas received a climax when he submitted a memorandum to the constituent assembly on the behalf of scheduled caste federation on the year 1947.

The debate of state secularism which is very original as made by Dr Ambedkar can be stated in the new context of Indian constitutional culture i.e Liberty, equality, fraternity and social justice. It is the free thinker’s culture and it is Ambedkarism. It would be easier to understand provisions of the reservation in the Indian constitution in the background of proper analysis of the economic ideas of Dr Ambedkar.

Welfare of state is based on concept of welfare state on justice, social, economic and political.

Country which has to be nationally integrated politically and economically coordinated and socially intellectually and spiritually uplifted in such a system, the States cannot stand in the way of legitimate and comprehensively planned development of the country in the manner directed by the Central Government. The question of legitimacy of particular actions of the Central Government taking us in particular directions can often be tested and determined only by the verdicts of the people at appropriate times rather than by decisions of Courts. For this reason, they become matters for political debates rather than for legal discussion. If the special needs of our country to have political coherence, national integration, and planned economic development of all parts of the country, so as to build a welfare State where "Justice-Social, economic and political" are to prevail and rapid strides are to be taken towards fulfilling the other noble aspirations as noted in the Preamble strong Central directions seem inevitable.

In this connection theories of development such as - classical theory of development; Karl Marx theory of development, theory of
social change, crisis in capitalism, Schumpeter and capitalistic
development, role of agriculture in economic development, importance of
land reforms, efficiency and productivity in agricultural, new technology
and sustainable agriculture, globalization and agricultural growth, pattern
of industrialization in developing countries have been studied in this
chapter. Further various aspects such as terms of trade between
agriculture and industry, Infrastructure and its importance have been
studied.

By clear understanding the Indian socialism we can boldly step
ahead for recognizing multiple facets of the Indian welfare state.

Dr Ambedkar’s socio economic ideas have been reflected through
‘Judicial Activism’ and the enforcement of socio-economic rights

In this chapter International Aspect of Economic Development
have been studied by discussing various angle. Further it has been
observed that there is a need for balanced approach to study relevance of
Dr. Ambedkar’s socio economic thoughts.

THE PRESENT PROBLEM IN INDIAN CURRENCY has also
been debated by understanding Dr. Ambedkar’s views on the History of
Indian currency.

Foreign Trade In India :

I have been studied recent changes in the composition and direction
of foreign trade: causes and effects of persistent deficit imbalance of
payments; Measures adopted by the government to correct the deficit;
Need for and rationale of trade reforms in India (Including partial and full
Convertibility of rupee); recent export and import policies of India; Role
of Multinational corporations in India.
In the matter of Ram Jethmalani & Ors. Versus Union Of India & Ors. Writ Petition (Civil) No(S). 176 Of 2009 the Supreme Court of India, in which reflects state socialism;

In this matter the Court order Relief stated that, the Union of India shall forthwith disclose to the Petitioners all those documents and information which they have secured from Germany, in connection with the matter discussed above, subject to the conditions specified as below:

(i) That the Union of India is exempted from revealing the names of those individuals who have accounts in Bank of Liechtenstein, however no information or evidence of wrongdoing is yet available for the same as investigation is still in process;

(ii) That the names of those individuals with bank accounts in Liechtenstein, with respect of whom investigations have been concluded, either partially or wholly, and show cause notices issued and proceedings initiated may be disclosed; and

(iii) That the Special Investigation Team, constituted pursuant to the orders of today by this Court, shall take over the matter of investigation of the individuals whose names have been disclosed by Germany as having accounts in banks in Liechtenstein, and expeditiously conduct the same. The Special Investigation Team shall review the concluded matters also in this regard to assess whether investigations have been thoroughly and properly conducted or not, and on coming to the conclusion that there is a need for further investigation shall proceed further in the matter. After conclusion of such investigations by the Special Investigation Team, the Respondents may disclose the names with regard to whom show cause notices have been issued and proceedings initiated.
Thus Dr. Ambedkar’s socio economic ideas are still relevant to benefit to poor. In this chapter Ambedkarism has been explained in nutshell with special reference to contribution of Ambedkar towards economic development of India. Especially relevance of Dr. Ambedkar’s state socialism to the weaker sections has been explained. Further the concept of social justice has been highlighted. Again Dr. Ambedkar’s socio economic ideas have been analyzed in new spectrum and place of judicial review in Indian constitution has been highlighted. Further milestones in the public interest litigations have been discussed in this chapter.

Chapter V: Relevance of Dr. Ambedkar’s economic ideas:

The Directive Principles of State Policy are guidelines to the central and state governments of India, to be kept in mind while framing laws and policies. These provisions, contained in Part IV of the Constitution of India, Welfare schemes for the weaker sections are being implemented both by the Central and state governments.

To evaluate various financial provisions including Indian constitution and to explain their relationship with Dr. Ambedkar’s ideas with a special reference to the ideas of Dr. Ambedkar.

I have studied the various books and articles written by Dr. Ambedkar and to highlight his economic thoughts and ideas which have a continuity and evolution.

Further, I have developed a new outlook regarding Dr. B R Ambedkar’s economic thoughts in context of globalization.

Dr Ambedkar’s Economic Ideas Reflected in the Constitution is the backbone of this part.

The present research problem is very much relevant in the age of globalization on which the schedule castes, scheduled tribes are suffering great deal. They can be strengthened by understanding Dt. Ambedkar
progressive economic ideas, Granville Austin, a constitutional expert has pointed out in the book ‘Indian Constitution: cornerstone of the nation’, Dr Ambedkar described the distribution of revenue better than any financial system that I have known of, but within the defect that the provinces are very largely dependent for their resources upon grants made to them by the centre.”

Dr. Ambedkar’s economic ideas have been studied systematically. For this purpose, the constituent assembly debates have been carefully studied to evaluate the present problem. Intervening in a discussion in the Bombay Legislative Council on October 10, 1927, Dr. Ambedkar argued that the solution to the agrarian question "lies not in increasing the size of farms, but in having intensive cultivation that is employing more capital and more labor on the farms such as we have." (These and all subsequent quotations are taken from the collection of Dr. Ambedkar's writings, published by the Government of Maharashtra in 1979). Further on, he says: "The better method is to introduce cooperative agriculture and to compel owners of small strips to join in cultivation." During the process of framing the Constitution of the Republic of India, Dr. Ambedkar proposed to include certain provisions on fundamental rights, specifically a clause to the effect that the state shall provide protection against economic exploitation. Among other things, this clause proposed that:

* Key industries shall be owned and run by the state;
* Basic but non-key industries shall be owned by the state and run by the state or by corporations established by it;
* Agriculture shall be a state industry, and be organized by the state taking over all land and letting it out for cultivation in suitable standard sizes to residents of villages; these shall be cultivated as collective farms by groups of families.
As part of his proposals, Dr. Ambedkar provided detailed explanatory notes on the measures to protect the citizen against economic exploitation. He stated: "The main purpose behind the clause is to put an obligation on the state to plan the economic life of the people on lines which would lead to highest point of productivity without closing every avenue to private enterprise, and also provide for the equitable distribution of wealth. The plan set out in the clause proposes state ownership in agriculture with a collectivized method of cultivation and a modified form of state socialism in the field of industry. It places squarely on the shoulders of the state the obligation to supply the capital necessary for agriculture as well as for industry." Dr. Ambedkar recognizes the importance of insurance in providing the state with "the resources necessary for financing its economic planning, in the absence of which it would have to resort to borrowing from the money market at high rates of interest" and proposes the nationalization of insurance. He categorically stated: "State socialism is essential for the rapid industrialization of India. Private enterprise cannot do it and if it did, it would produce those inequalities of wealth which private capitalism has produced in Europe and which should be a warning to Indians." Anticipating criticism against his proposals that they went too far, Dr. Ambedkar argues that political democracy implied that "the individual should not be required to relinquish any of his constitutional rights as a condition precedent to the receipt of a privilege" and that "the state shall not delegate powers to private persons to govern others". He points out that "the system of social economy based on private enterprise and pursuit of personal gain violates these requirements". (Afro Asian Journal of Social Sciences Volume 2, No. 2.1 Quarter I 2011 ISSN: 2229 – 5313)
Responding to the libertarian argument that where the state refrains from intervention in private affairs - economic and social - the residue is liberty, Dr. Ambedkar says: "It is true that where the state refrains from intervention what remains is liberty. To whom and for whom is this liberty? Obviously this liberty is liberty to the landlords to increase rents, for capitalists to increase hours of work and reduce rate of wages." Further, he says: "In an economic system employing armies of workers, producing goods en masse at regular intervals, someone must make rules so that workers will work and the wheels of industry run on. If the state does not do it, the private employer will. In other Afro Asian Journal of Social Sciences Volume 2, No. 2.1 Quarter I 2011 ISSN: 2229 – 5313
14 words, what is called liberty from the control of the state is another name for the dictatorship of the private employer." (B.R. Ambedkar and his philosophy of Land Reform: An evaluation Ishita Aditya Ray, Sarbapriya Ray Afro Asian Journal of Social Sciences Volume 2, No. 2.1 Quarter I 2011 ISSN: 2229 – 5313)

Directive principles require a constitutional amendment. About Directive Principles of State Policy Dr. Ambedkar had cautioned in the constituent assembly that, a party which failed to implement these principles would stand to lose in the next elections’. In this chapter a critical study of current scenario in the post globalised world will be explained and Dr. Ambedkar’s economic ideas have been explained in the new context of globalization. Especially the relevance of his ideas as reflected in the Indian Constitution have been highlighted by scrutinizing provisions in the Directive Principles of State Policy and Further compared original thoughts of Dr. Ambedkar propagated by him in the form of state socialism.

Directive Principles require a constitutional amendment which has to be passed by a special majority of both houses of the Parliament. This
means that an amendment requires the approval of two-thirds of the members present and voting. However, the number of members voting should not be less than the simple majority of the house — whether the Lok Sabha or Rajya Sabha.

- Article 31-C, inserted into the Directive Principles of State Policy by the 25th Amendment Act of 1971 seeks to upgrade the DPSPs. If laws are made to give effect to the Directive Principles over Fundamental Rights, they shall not be invalid on the grounds that they take away the Fundamental Rights

  - Article 45, which ensures Provision for free and compulsory education for children, was added by the 86th Amendment Act, 2002.

  - Article 48-A, which ensures Protection and improvement of environment and safeguarding of forests and wild life, was added by the 42nd Amendment Act, 1976.

This Chapter dealt the economic ideas of Dr B R Ambedkar with special reference to welfare of weaker section.

**Chapter VI Survey report:**

In this chapter analysis of the data and scrutinization of the questionnaires and a factual report based on finding has been presented. Crystallizing data collected from the interviews of 10 eminent economists who have studied Dr. Ambedkar directly or indirectly;

I have completed a social experience survey; 300 Dalit social workers have been interviewed by developing a systematic questionnaire.

Insight as examples: 10 economists have been interviewed and relevance of Dr. Ambedkar’s ideas has been explained.

An in-depth examination of the lives of Ambedkarites and economist in India and foreign countries studied the vision of Dr Ambedkar and his idea about state socialism. The objectives of survey
were stated and report of survey has been presented. Inferences have been
drawn on the basis of survey and observations have been presented.
Further problems in the march of state socialism have been studied and
remedies have been suggested.

**Chapter VII Epilogue:**

In this chapter in the first phase Dr. Ambedkar’s mission for state
socialism has been presented and chapter summary has been illustrated.
Major findings have been drawn suggestions were enlisted and new
theoretical frame has been presented.

**7.4 Major findings:**

After each chapter summary and major findings have been
presented one after another. These findings are logically evolved and
neatly developed here. The significant contribution of Dr. B.R. Ambedkar
has been highlighted here by projecting his concept of state socialism. All
facts are presented here one after another.

- Dr. Ambedkar has tried to strengthen Indian economy by
  providing solution to the Indian economic problems such as problems in
  the development of agriculture, industries as well as education. His sole
  purpose was eradication of Indian poverty, which is due to problems and
  weaknesses of Indian agriculture. Dr. Ambedkar pointed that “Nothing
can open possibilities of making agriculture in India profitable except a
serious drive in favor of industrialization.” (W.S. Vol. 10, p-127)

- Dr. Ambedkar tried to uplift all downtrodden communities in
  India. Dr. Ambedkar seriously tried to uplift weaker sections by
  providing them education, and reservation in education and reservations
  in government jobs such as civil services. Dr. Ambedkar himself rightly
  pointed that “Equality is not necessarily equity. In order that it may
  produce equity in society, in order that it may produce justice in society
different people have to be treated unequally.” (W.S. Vol.2, pp-230-231)
Hence reservation to weaker section became a part of the process of social justice.

- Dr. Ambedkar’s state socialism tried to provide justice to weaker sections. A critical study of the concept of state socialism propagated by Dr. Ambedkar was conducted in this work and it has proved that he has tried to develop as a vehicle of social justice in the welfare state. Dr Ambedkar as an economist believed that he “propagated the idea that all land should belong to the state. Basic industries should be states monopolies. Believing in rapid industrialization and full employment of all, he thought only state socialism could achieve these.” (Jatava D.R. “Dynamics of Ambedkar Ideology” P-228)

- The directive principles in the Indian constitution clearly and truly reveal progressive economic ideas of Dr. Ambedkar. A careful study of the DPSP reveals that these principles depict Dr. Ambedkar’s progressive ideas of state socialism. Provisions such as right to work, right to education are very significant in this regard. Dr. Ambedkar in the Constituent Assembly said that a party, which failed to implement these principles, would stand to lose in the next elections. Thus, the accountability to enforce these principles was left to the political process.” (Jain M.P. “Indian Constitutional Law”, p-1364) DPSP have been described as moral principles and they established restraints on rulers.

- After studying all major contributions of Dr. B.R.Ambedkar towards economic development of India they prove that there is continuity and evolution in his progressive economic ideas. About economic development of India Dr. Ambedkar pointed that weaknesses in agricultural system is the root cause of poverty. He suggested rapid industrialization for creating more jobs. He was in favor of reservation in private industries. Dr. Ambedkar suggested nationalization of agriculture
and industries as a part of the constitutional law, because he wanted to end exploitation in both these organized and unorganized sectors by providing provisions in the reservation in the jobs.

- Dr. Ambedkar’s economic ideas are more relevant in the age of globalization. In the process of the fittest of the survival, the poor and working classes can suffer more. Dr. Ambedkar’s state socialism aimed to strengthen weaker sections to face the challenges of globalization. Ambedkar had an integrated plan for the establishment of the state socialism which has two special features. One is that it proposes state socialism in important fields of economic life. The second feature of the plan is that it does not leave establishment of state socialism to the will of legislature. It establishes state socialism by the law of constitution and thus makes it unalterable by any act of the legislatures and executive. Thus in the age of globalization India has sustained due to strong social sector strengthened by women and weaker sections. This is an outcome of Dr. Ambedkar’s vision.

- The provisions made in the Indian constitution regarding reservation for weaker sections in education, employment as well as government services has strengthened Indian economy by bringing the weaker sections in the main stream of development. The scholarships for weaker sections in education and job reservations in state government as well as civil services have empowered weaker sections in many ways. Further Ambedkar also argued that if democracy was to live up to its principle of one man one value, it was essential to define both the economic structure as well as the political structure of society by the law of constitution. But due to strong opposition in the Constituent Assembly, Ambedkar could not incorporate his scheme of state socialism under fundamental rights as a part of the constitution.
7.5 Suggestions:

In the last six decades of constitutional governance, the Indian State has made many efforts to implement the Directive Principles. It is suggested that these efforts should be strengthened –

- The Program of Universalization of Elementary Education. The 86th Constitution Amendment Act, 2002 inserted a new Article, Article 21-A, into the Constitution, to provide free and compulsory education to all children aged 6 to 14. All the state and union territory under their powers by publishing government resolution must be making it clear. The right to education must not count on age but the said right is required to follow, up to accomplishing of secondary school certificate, so if the student who has completed the age of 14 years pursuing eight standard must not leave the school due to age obligation.

However there are no adequate facilities for implementation of right to education. It should be framed legally in such a way that, making the children absent or refraining him the school, the school system has to make an offence committed by the parents. Then only literacy rate can be improved.

2. State Government and Central Government must be taken effective strive for advanced education of scheduled castes and scheduled tribe in their annual budgets and to implement on such provisions as a fast change on their revenues, apart from the sums as may be specified by the constitution must be effectively implemented.

3. To protect workers’ rights and the rights of weaker sections welfare schemes and protective laws have been made for the weaker sections and workers are being implemented both by the Central and State governments. The Mahatma Gandhi National Employment Guarantee scheme must be widened by making
provisions for productive and creative work for generating employment both for men and women on large scale.

4. New socio economic development boards must be established on the line of Mahatma Phule Development Board of Maharashtra State, for SC/ST and OBCs and Nomadic Tribes. The provisions regarding surety of educational loans by nationalized banks must be estoppels at least for the Scheduled Caste and Scheduled Tribes to promote lower income groups. Also The government must be provide free textbooks to students belonging to scheduled castes or scheduled tribes pursuing medicine, engineering other courses.

5. The Government must be considered the directive principles as basic to our social order as they seek to built a social justice society.

6. The Supreme Court judgment about more than two children is not qualified to hold the office which was delivered in Javed v. State of Haryana is required to be seen as a precedent under Article 141 of Constitution of India not only up to the Government service but also for corporate, businessman, professionals such as Advocates, Doctors, Chartered Accountant, Accreditation Card Holder Journalist, Editors, public service providers viz. taxi drivers, auto rickshaw drivers, fruit vendors, footpath stalls, vegetable vendors either prior to the registration or licensing they may be asked to require to furnish a small family Affidavit as like to the public servant and thereafter if they commit breach the license must be cancelled or revoked or the Authority must have the power to take necessary steps against violation as proposed amendment to Article 47A of the Constitution of India.

7. The Planning Commission by saying that anyone with a daily consumption expenditure of Rs.28.35 in cities (and Rs. 22.42
in rural areas) is above the poverty line, the Planning Commission has insulted the collective intelligence of our nation. the Planning Commission to obfuscate data so as to justify the exclusion of a large number of the poor and deny them the benefits of anti-poverty and welfare schemes. The planning commission is headed by Prime Minister of India there must be follow the accuracy and loyalty.

8. The Government must be made midday meal for children’s qualitative and made improvement urgently for nutrition. There must be priority for action such as increasing the financial allocation, improvement in infrastructone, monitoring system and enhancing the content for nourishment the midday meal. Because hungry stomach it cannot be expected to good education with attention as held by Apex Court in the matter of State of Bihar v/s Project Uchya Vidya Sikshak Sangh (2006)1 & 5

9. The Government must be take imitative to amend the Article 124(2) and in Article 217(1) for the transparency procedure as Law Commission report suggest to establish Judicial Commission for appointment of judges in the Supreme Court and High Court. And it is necessary to take initiative for reservation in judiciary

10. The Minimum Wages Act, 1948 empowers government to fix minimum wages for employees engaged in various employments. Similarly, The Equal Remuneration Act of 1976 provides for equal pay for equal work for both men and women. This should be strictly implemented in future course of time.

11. When SC/ST solders participate in peace keeping operations they must be given special facilities and incentives for their peace services.
12. Though socialism is a word included in the constitution, yet the provisions are not properly implemented. In the wake of globalization the private industries must be compulsorily directed to follow reservation policies for all inclusive growth.

8. The persons belonging to the Scheduled and Scheduled Tribe from whatever income in the financial years they must be excluded 100% from the taxes. Due to specific economic background the said groups are suffered in the long length.

13. Major steps need to be taken in order to prevent an “over-activist” judiciary from transgressing its limits. This can enable to promote social justice and to cover various problems which can be hurdle in the process.

14. The free legal aid clinics must be largely available from grass root agencies to the apex court

15. The Government must to take the initiative for inter religion and inter caste marriage it shall be promoted & such couples must be protected by bringing effective legislation. many couples who are doing inter caste marriage are murdered, & caste violence is there, so such couples shall be protected by providing free legal aid, concessions and special reservations by a constitutional amendment in article 16 (a) by including caste of such couple’s secular in Schedule of the Constitution.

16. Article 148 is about the appointment of Comptroller and Auditor General but certainly procedure is required to be prescribed for the said appointment impartially, as like the said appointment other important functionary bodies i.e. Central Vigilance Commission and the National Human Rights Commission, the appointment procedure is prescribed but the State has still failed to prescribe the procedure for CAG. The Article 150 is about the account of Union
and State has to be kept with the CAG, and audit reports as per Article 151, CAG has to place before each house of Parliament and the report of CAG relating to account of State are place before the legislature of the State. If the function of the CAG is so important, then the Government must be required to follow some procedure for selection of CAG, by the way of constitutional amendment.

17. People’s welfare is significant in the age of globalization It must be implemented.

18. Emphasis on increase the productivity and production by providing physical capital and Human capital must be given.

19. Freedom to private sector to plan and manage their industries and trade except in selected areas can be given. Social reservation must be strictly implemented by private sector.

20. Equitable distribution of National wealth and income among all sections of society irrespective of castes, creed, gender, region and religions must be assigned properly. The design of governance must be based on social justice. It plays an important role in the implementation of Indian constitution. Training regarding democratic values in Indian constitution must be imparted to every citizen.

21. The State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political, shall inform all the institutions of the national life.

22. State should take the initiative to get better FDI in social sector. The effects of foreign direct investment on local firms in developing countries has enhanced local productivity robustly. The FDI must promote infrastructural growth in the development of rural areas as well as women and weaker section.
23. State must establish the compulsory shelter homes behind one lakh population one shelter home. It must be implemented in strict sense.

24. For the promotion to women in employment social security must be provided as per the direction given by the Supreme Court in Vishakha vs state of Rajestan, and Medha Kotwal lele must be strictly implemented in the government and private sector. Presently they are not following such norms strictly.

25. Importance in industrial development: Agriculture provides raw materials to pour leading industries such as cotton textiles and sugar industries. Not only this, the workers in industries depend on agriculture for their food. Agriculture also must be provided the market for a variety of goods.

26. State must be give Importance in international trade import export and other etc. for creating jobs for women and weaker sections.

27. Accelerated Development of Transport Infrastructure is need of the time. This sector can create more jobs for women.

28. State must be improved quality health services by providing compulsory health services through hospitals and medical colleges. Health for all must include free health care services as well as free medicines.

29. Slum rehabilitation scheme without fixing any cut of date is required to follow strictly. This can be implemented by considering only evidence of citizenship. Once a individual is been rehabilitated in furtherance he shall not try to built another hut. State should not wrongly interpret the apex Court Judgment in Olga Telis

30. The Government of Maharashtra must be consider ‘mezzanine floor’ tenant of the hutment rehabilitation and by the same way
every individual family even residing together must be allegeable
to treat as a hutment.

31. The government must not be allowed the huts to sell or purchase or
transfer. The Government of Maharashtra resolution dated 29\textsuperscript{th}
June 2012 bearing no. G.R.No.ZATS2010/PK1/ZPS/1 02\textsuperscript{nd} January
2012 which is about transfer of hut, which permits for purchase
and sell. It is encouraging the sellers and buyer of hutment to
purchase and sell, and to create a new hut which must not be the
policy of legislator. So the above resolution is must be withdrawn.

32. State must provide effective schemes on eradication of
Malnutrition in the Nomadic areas which are known as relatively
isolated zones.

33. As like pay commission, scholarship commission must be
appointed, because in spite of the rising prices the increase in
scholarship is inadequate which is awarded to reserve category
students. Hence revision of scholarship in new millennium can be
possible to make it more just and worthy for completing education
of these students.

34. The Government has to take imitative for UPSC, State Service
Commission, UGC and allied organization as like MCI, DCI, Bar
Council of India and other professional organization should follow
the social reservation. The University bodies academic council and
executive council must follow the social reservation, till today
there is no adequate representation is found on this functionaries to
meet the end of the justice to the backward and economic
backward classes.

7.6 New theoretical frame:

In this work Dr. B. R. Ambedkar’s vision of state socialism has
been debated and discussed. The entire effort of Dr. Ambedkar was to
bring a total change in Indian society by bringing socio economic change. He aimed to elevate the standards of living of poor and he emancipated women and weaker sections through his well range of thought. The removal of untouchability and social disparity created through legal frame can be described as a major contribution of Dr. B. R. Ambedkar. The totally new vision of sovereign secular socialist republic is evolved by Dr. B. R. Ambedkar.

Dr. Ambedkar’s serious scholarship in the field of political economy has been shared here by explaining his concepts and theories of state socialism in a systematic manner.

The new theory of state socialism that Dr. Ambedkar wanted to project was based on his serious efforts to shape India in to a well developed welfare state in which equal opportunity is given to all castes and creeds for their balanced development. The sole aim of Ambedkar was to eradicate poverty from grass root level. He felt that agricultural system is mainly responsible for the chronic poverty in rural India. He wanted to develop various Indians to absorb, educate youth for providing them employment. He had suggested rapid industrialization of Indian society to overcome poverty which is a part of Indian agricultural system. Supreme Court of India interpreted DPSP as essential responsibility of the state governments to achieve welfare of the people. Many provisions in the DPSP have been elevated to the level of fundamental rights.

This long journey of the Supreme Court of India has proved that the DPSP were relevant in the proclamation of state socialism, from the very first case, State of Madras V. Champakam Doorairajan to the present prevailing trend of reading the directive principles into fundamental rights has demonstrated the Apex Court’s realization for the Directive Principle Jurisprudence as a progressive enactment made by learned members of constituent assembly. The genius of Dr. Ambedkar was
responsible for enshrining these principles in the sanctum santorum of Indian constitution. This development in the juristic approach of the Apex Court has been ably summarized by Justice P.N. Bhagwati. He said, “At first, even the Supreme Court of India was quite baffled by the import of these Directive Principles. The Supreme Court accorded them a subordinate position permitting recourse to them only when there was an over-riding ambiguity in the Fundamental Rights. But in course of time the Indian Supreme Court began to stress the central position accorded to the Directive Principles.”

The courts in India from 1967 have consistently suggested for over emphasize on sacramental character of fundamental rights, but there after it has not been possible due to the strong directive principles jurisprudence developed by the judiciary with enormous case law. In Indian Handicrafts Emporium and Others V/s Union of India and Ors, the Apex Court while dealing with the case of total prohibition reiterated that ‘regulation’ includes ‘prohibition’ and in order to determine whether total prohibition would be reasonable, the Court has to balance the direct impact on the fundamental right of the citizens as against the greater public or social interest sought to be ensured. Implementation of the Directive Principles contained in Part IV is within the expression of ‘restriction in the interests of the general public’.

In another case AIIMS Student’s Union V. AIIMs and Ors., a three-judge Bench of Supreme Court made clear that fundamental duties, though not enforceable by writ of the court, yet provide valuable guidance and aid to interpretation and resolution of constitutional and legal issues. In case of doubt, peoples’ wish as expressed through Article 51-A can serve as a guide not only for resolving the issue but also for constructing or moulding the relief to be given by the courts. The fundamental duties must be given their full meaning as expected by the
enactment of the Forty-second Amendment. The Court further held that the State is, in a sense, ‘all the citizens placed together’ and, therefore, through Article 51A does not expressly cast any fundamental duty on the State, the fact remains that the duty of every citizen of India is, collectively speaking, the duty of the State.

In T. N. Godavarman Thirumalpad V. Union of India & Ors., a three-Judge Bench of the Supreme Court read Article 48-A and Article 51-A together as laying down the foundation for a jurisprudence of environmental protection and held that,

“Today, the State and the citizen are under a fundamental obligation to protect and improve the environment, including forests, lakes, rivers, wildlife and to have compassion for living creatures”.

Thus, in several decisions the higher judiciary led by the activist approach has converted many directive principles into fundamental rights. But in the subsequent decision of I.R. Coelho v. State of Tamil Nadu, the Apex Court ruled that, ‘fundamental rights have to be balanced with directive principles however, cannot be overturned by completely overriding individual liberty. This trend has been further strengthened by several decisions of High Courts. In Harjinder Singh V. Punjab State Ware Housing Corporation, the Court held that, “It has been the approach of courts must be compatible with the constitutional philosophy of which the Directive Principles of State Policy constitute an integral part and justice.”

Thus all these discussions bring us to the conclusion that DPSP has immense value as a vehicle of Dr. Ambedkar’s state socialism. Dr. Ambedkar believed that the poor downtrodden women and weaker sections require a special help to meet out their problems. In the wake of globalization their life is more difficult and they have to face many critical challenges. Dr. Ambedkar’s state socialism is relevant in this
regard. Dr. Ambedkar rightly pointed that “we want industrialization in India as the surest means to recue the people from the eternal cycle of poverty in which they are caught.” Now after industrialization there is a need of reservation in the private sector so that weaker section can get benefit of globalization. Providing human face to the literalized economy is the echo of state socialism in the true sense. Thoughts of Dr. Ambedkar on state socialism are being relevant as the time is passing ahead. Dr. Ambedkar’s genius ideas revealed that he had evolved Indian problems to the Indian questions. State socialism was one of such unique vision of Dr. Ambedkar to emancipate millions of Indian from the vicious circle of poverty.

7.7 Epilogue:

Now to state regarding the financial discourse, it can be echoed that Dr. B.R. Ambedkar’s mission and vision of free India has been reflected in state socialism, which is his own creation after pondering the various political and economic systems in the world. Dr. Ambedkar has visited many western countries during his educational periods. He was ably improved by the free and liberal democratic traditions in UK and USA. In the process of this balanced interaction Dr. Ambedkar had developed a unique concept of state socialism in Indian context. The concept of state socialism is reflected in Indian constitution in DPSP. The DPSP has been designed in tune with state socialism. The fine tuning of DPSP is and to bring welfare of the poor. All the policies and actions of state must be designed in such a way that the poor people are benefited at the grass root level. The sole effort of policy makers was to emancipate poor from the vicious cycle of poverty. Dr. Ambedkar has tried to provide an alternative paradigm of the dreams of new India which is free fearless and free from exploitation. He wanted to rescue India from the dependence of agriculture by rapid industrialization. Now India is both self sufficient in
food production and progressing ahead in the field of industrialization, still poor people are knocking the doors for the jobs in private sector. Progressive policy of reservation in private sectors alone can help to achieve larger dreams of state socialism. What is more important is providing new opportunities of employment in the sectors like energy, water and communication. Further service sectors such as energy, tourism, health, tourism and entertainment must be made open for reservation, so that poor Indian who are in BPL can seek jobs and they can improve their standard of life and standard of living too.

7.8 Last word:

Thus in this work a totally new inter disciplinary approach was adopted and new vision has been reinvented by making careful exploration of Dr. Ambedkar’s contributions through his various works. The most significant part of this work is based on the message of balanced development. The socio economic disparity in India between urban and rural divide can be further reinvented by eradicating poverty and by developing a new system of welfare state. India has to evolve a new plan for bringing future change, so that the weakest of the weak can have the same opportunity as strongest of the strong. Dr. Ambedkar wanted to convert political democracy into social and economic democracy by the means of state socialism.

7.9 Summary:

Thus in this chapter final epilogue is presented. The entire discourse here is based on depth and broader frame of understanding. All the major sources of study have been explained here and in nutshell a new vision is developed here. Dr. Ambedkar’s new vision of state socialism is very much significant for bringing new India. In 2020 India has to make a plan to eradicate poverty from grass root levels.
The UNO has developed MDG for evolving inequality in the world in 2099. Dr. Ambedkar’s vision of state socialism can keep India to face the challenges of MDG. The new plan of 2020 can help to develop India into a welfare state. The eradication of poverty and bringing socio-economic change can help to bring a new turn.

Thus the new vision of Dr. Ambedkar has been carefully explained here which is led to the total change. By analyzing the concept of state socialism this work has been significant here to bring a positive change at all levels.

Dr. Ambedkar expected that we must have a government in which the men in power will give their undivided allegiance to the best interest of the country. We must have a government in which men in power knowing where obedience will end and resistance will begin will not be afraid to amend the social and economic code of life which the dictates of justice and expediency so urgently call for.” This was the real aim of state socialism, through which he tried to fulfill the betterment of millions of poor.