Chapter-1
-Introduction-

"Those who became famous great heroes, not due to their natural great personalities but due to their fate got accompanied with them",

"But it is also to remember that, fortune or misfortune of the man, it rather incidental, is dependent of his own nature only". – La Roche Focauld ¹

Dr. B. R. Ambedkar was a multifarious personality, with a pragmatic thinking. It is like diamond observation, cautious to handle and not a matter to play with. It had certain power to go beyond a common literature. His thoughts were not facial and paying no heed to dogmas or abstract ideas. He observed problems of India with a wonderful deep insight. He is unique in thought and philosophy. It observed the serious discourage of human problem, which concerned with life and death, rather than a period of adolescence or young age of man. Most of the thinkers work upon the later aspects. The delicate and serious aspect of human problem always remained untouched. In a pragmatic way very few got involve in it due to requisite height of courage to face the bare realities of life. Dr. Ambedkar is regarded among them and is at fore front.

J.M. Keynes, the giant modern economist of twentieth century, is openly debated with Dr. Ambedkar on the matter of Indian currency system. Indian intellectuals cannot neglect the fact of Dr. Ambedkar’s economic contribution to India in its development, and to the history of Indian economic thought.

Within the view of the above contention the study on Dr. Ambedkar’s economic thinking is not a single task. It is difficult due to its nature of diverse correlation. Hence people do not even talk upon the subject of his economic thinking. A culture of research in the thoughts of Dr. Ambedkar is a need of time, and if, had it been so, a research on the subject would be an easy gospel, and hence not a signal research but there would have been many research papers on this subject.

The prime objective of present study, where in the scope of the research is total economic thinking area, has been taken for discussion; hence rather going in to deep microscopic to infer into the vast extensive analysis, a sizeable weightage is considered, so as not to avoid comprehensiveness of the study. The basic principles of Dr. Ambedkar’s

¹La Roche Focauld’s Sayings: Neela Kher, p.8
economics and outline of his theories, these two are primary considerations that are formulated under the present study. So that present and future generations can go up to the further study and get enough ground to study the science of Economics with reference to Dr. Ambedkar’s economic thinking.

The present study sought the ways to find the unique Giant-Economist of modern India, ultimately for the benefit of Indians, and to the history of Indian Economic thought, because Dr. Ambedkar is a unique union of economist and philosopher.

-Biographical Sketch-

‘On 5th June 1952 Columbia University conferred the highest honour, the ‘Doctor of Laws,’ On 5th June 1952, it noted, “The architect of the constitution of India, member of the cabinet and house of States, the leading civilian from India, a great social reformer and the champion protectionist of human rights.’

Dr. Bhimrao Ramji Ambedkar born on the dawn of 14th April 1891, when his father Subedar Major Ramji Sapkal, a military recruitment teacher with his 7th infantry, was at Mahu. He was the 14th Son of Father Ramji, and the family belonged to the ‘Mahar’ community, which is genealogically descendent of ‘Maharasthiks.’ The original creed of this community was inhabitant of the State of Maharashtra and the province itself has got the same name because of their own regime. But during the course of time, due to defeat the race was called untouchable community, as a village servants soldiers and cultivators.

In early childhood Bhimrao was a good looking fat and plump, having a curly locks and bearing a pugnacious nature. He was fondled and beloved son of Ramji. Ramji toiled his entire descending age for the good education of Bhimrao. Economic condition of Ramji was not good enough to fetch all the facilities to Bhimrao. In those days, where outside military school, children of Mahar community also were refused admissions to school institutions. In 1894 Subedar Ramji came to Dapoli camp where he lived hardly one year there his elder Son Anandrao entered in Marathi School the Military Camp. Bhimrao also went with

1 M.S.Morey: Maharashtratil Buddha Dharmacha Itihas, Chapter I - p.5
*(Dr. Ambedkararancha Suvichar By C. Morey P.30)
his Brother and fondly introduced alphabets of Marathi.2. When Ramji with his family came to Satara in 1896, name of Bhimrao was entered in camp school of Satara.

Due to a good looking, fidgety and pugnacious nature Bhimrao got a loving attention from his teachers. The home living atmosphere of Ramji was that of like an advanced family. His children wore white shirts and Dhotis and velvety caps on bald shaved heads with a tuft encircled by a thick hair at back top of the head.

Bhimro lost his mother Bhimabai in 1896 when he was 5 years old, consequently brought up by his aunt Mirabai, still when she was a disable. Ramji married secondly with Jijabai a widow, daughter of a Jamadar pensioner Shirkawale, resident of Mumbai. Bhimrao behaved in a great antagonistic way with his stepmother and remained in attachment with Mirabai.

The domiciliary name of Bhimrao was Ambawadekar, thus it was entered in the register of Satara Camp School. A Brahmin schoolteacher named Ambedkar changed Bhimrao’s long name Ambawadekar into ‘Ambedkar’ in the school register. When Dr. Ambedkar was at round table conference in 1930 at London, the teacher expressed his feelings with a congratulating letter to Dr. Ambedkar that, what he had done by the change of the name was but only made his own name famous.

After completion of marathi education under Teacher Ambedkar, Bhimrao had been entered in Satara high school on Nov.7th 1900. Here he experienced badly the enigma of untouchability during the high school education. In Class Room his brother Anandrao and he were kept separately, allowed to sit either outside of the classroom or at door. His aunt Mirabai used to shave his head and other brothers, and they were also rejected to play Cricket in school. Whenever he had been thirsty they were not allowed to drink water from school water taps. Bhimrao was refused to learn Sanskrit language, therefore he had to content upon the study of Persian language. He could not play Cricket and used to sit out side of the ground and watch the play of other students.

In 1904 Bhimrao passed 4th Std. and Subedar Ramji came to Mumbai and started living in Dabak Chawal of Parel and entered his name in Elphiston Government High School. #

#When Bhimrao was learning in Vth Std. Subedar Ramji stopped the Education of his elder Son Anandrao and found a service of time keeper for him and also managed his marriage with Laxmibai. Afterwards, Subedar also thought of Bhimrao’s marriage and saw a girl Ramabai daughter of Bhiku Walangakar and finally accomplished a simple ceremony of their marriage. Ramabai was barely 10 and Bhimrao 14 when they got married.
Ramji toiled badly for the educational expenses of Bhimrao in his economical exigencies. After school time Bhimrao used to sit in Charnmy Road Garden for reading books and school studies. The Head Master of Willson High School P.W.Krishnaji Arjunrao Keluskar also used to sit in the Garden and after gradually noticed each other, Keluskar himself enquired and became happy with the story of Bhimrao. He taught technique of systematic reading and study to Bhimrao thereafter the both became best friends of each other.

Father Ramji’s Supervision and guidance of Teacher Keluskar, Bhimrao’s truancy had got formation of a studious and reserving studentship. He passed his matriculation in 1907. As he was the first person to pass matriculation in Mahar Community, a function was arranged to congratulate the success of Bhimrao, presided by C.K.Bole, and everybody expressed well wishes towards success of Bhimrao, and also desired to complete his graduation. In this function teacher Keluskar presented him a *Biography of Gautama The Buddha*. Teacher Keluskar inspired Subedar Ramji for further education of Bhimrao and also managed a visit to Sayajirao Gaikwad Maharaj, The Prince of Baroda. Gaikwad Maharaj agreed to grant a scholarship of Rs. 25 per month for Bhimrao’s College education.

On January 3rd 1908, Bhimrao’s name was entered in ‘Previous Class’ of Elphiston College education. Due to scholarship, Bhimrao became aware of his responsibility and kept his study at pace with good success. When he was at final examination of B.A. his study was fully guarded and supervised by Father Ramji. In January 1913 Bhimrao passed B.A. examination. Entire community and family members of Ramji felt a great delight. It was a great jubilation, he prayed God and distributed sweets among all the youngsters and elders of the Chawal area. In this way he celebrated the success of the day.

After the success of B.A. Ramji thought Bhimrao should hold a service in the Mumbai area and in the remaining time be engaged in educational social work among the untouchables. But Bhimrao thought to serve Baroda Government as a token of his gratitude, especially towards Sayajirao Maharaj. The Baroda Government called him immediately on this, message on 23rd January 1913, Bhimrao determine to go to Baroda inspite of Ramji’s resistance to the will of Bhimrao.

Bhimrao reached Baroda Government, the entire job of gratitude led Bhimrao to be crushed into humiliations. The Baroda Government did not thought of the residential as well as work place or even what post
Dr. B. R. Ambedkar
"The Young Wisdom While Blooming at Distant Country"
he had to work on, and that only because of a single reason of his being an untouchable. The officials in Secretariat of Baroda Government could not make a decision of the post of Bhimrao, where upon to work. Therefore for many days Bhimrao was put on transfers from one department to other till the confirmation of his post. But Bhimrao finished his allotted work within time and used to keep himself at reading big books. And with that an interesting roomer was always in the air of the office that 'he had no work to do, no work allotted and a person withdrawing salary for just the reading of books'. On this the concerned authority made Bhimrao stand before Sayajirao for an explanation about this. The reply of Bhimrao was 'the work allotted to me, I completed always within time without wasting a little while, and instead of gossiping like others, and because nobody allowed me to accompany being an untouchable, hence I kept myself on reading books'.

In this way the gratitude was at an apple's cost. An inspector of untouchable school Pandit Atmaram managed him live in Arya Samaj Office. The work place of Bhimrao was a couple of miles away from his living place. The major problem was again of boarding, which was finally managed at the home of an educated person in the abiding area of Mahar Community.

Father Ramji was displeased on the stand of Bhimrao to serve in Baroda Government. He knew that Bhimrao would face a great humiliation while serving to Baroda Government. Dr. Ambedkar expressed this incidence "I did not forsake my obstinacy, at last resulted within eleven days, after I have gone away to Baroda till his (Ramji's) death".

Bhimrao called upon the Baroda Maharaj to tell the story of his difficulties and inconveyance regarding the stay and the service, and expressed his will for further studies. Baroda Maharaj agreed to send him to America for his further education at the grant of scholarship of 11.5 pounds for a period, from 15th June 1913 to 14th June 1916. Bhimrao withdrew 3 months advance scholarship; some part of it was kept for family expenses at Ramabai and some for himself. He sailed on S.S. Ancona Boat and reached New York City on 21st July 1913 and got admission to Columbia University for 3 years, from July 1913 to June 1916 in the faculty of political science. He offered main subjects: Economics and

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1 News published: Navyoog, date 13.4.1947
The English tariff on Indian goods was not only discriminating but unfair with the wise words to which they were bound in England as can be seen from the following answer of the Row, John Raikes to the question of the Committee of House of Commons in 1870:

Q. "Can you state what is the ad valorem duty on these goods sold at the East India House?"

A. "The duty on the Class Called Cigares is £3. 6s. 8d. per cent upon importation, and if they are used for home consumption the duty is 10 per cent of £3. 6s. 8d. per cent."

"There is another Class Called "musk;", on which the duty on importation is 10 per cent, and if they are used for home consumption £17. 6s. 8d. per cent."

Dr. Ambedkar's Handwriting

Page From Ancient Indian Commerce
During The Study in America, From The Year 1915 To 1916
Sociology, and Secondary subjects: History, Philosophy, Anthropology and political science.

Bhimrao passed his M.A. with a dissertation on “The Administration and Finance of East India Company”, on June 2, 1915 and conferred degree after the success of his M.A., Bhimrao decided to acquire Ph.D under the guidance of Professor Seligman. Bhimrao prepared his Thesis on the subject of; “The National Dividend of India – A Historical and Analytical Study”, and submitted to the Columbia University on June 1916. The degree of Ph.D. was conferred on him on June 8, 1927.

After his success in Columbia University, Dr. Ambedkar formed covetousness for knowledge, “Few students on any campus have ever exhibited such a voracious appetite for knowledge. He became absorbed in History Anthropology, Sociology, Psychology and Economics when he received the degree of Dr. of Philosophy in 1917, he had more than double the credits required”.1

Dr. Ambedkar determined to acquire all the degrees of London University and also desired to become Barrister. So as to be able to practice advocacy and work for society and to write books in the month of June 1916 the scholarship of Baroda Government was about to end Dr. Ambedkar wrote requesting letters with a remark of Professor Seligman to Baroda Government to extend the period of scholarship for 2 years. But Baroda Government extended his scholarship only for 1 year. Still Dr. Ambedkar determined to complete his study of London University.

Dr. Ambedkar met Edwin Cannon, Mr. Sidney Webb, and Sir Lionel Abraham and got assistance from them to take admission in London School of Economics and Political Science in October 1916. “The Provincial Decentralization of Indian Finance” was the subject of his M. Sc.

Dr. Ambedkar left no stone unturned to get information on his subject in London School, British Museum, India office, libraries, reading and taking notes was his greedy job. His study stared from morning eight and continued till night 2 o’ Clock in interval of hour was given to lunch and rest.

1 The Readers’ Digest, March 1950, p.108, quoted by Khairmode: Charitra khand Chapter 7 p.79
An Officer of supervision over the scholarship holder students, which was appointed in European Countries, Dr. H.C. Bampas in his Trimonthly report praised Dr. Ambedkar’s study and behaviour. On the other side Dr. Ambedkar’s Scholarship was about to end hence he requested London University to excuse 4 years of interruption in the course of study for the genuine reason. The London University considered his application. Dr. Ambedkar also got success to have permission from Gray’s Inn for his Barrister studies. Edwin Cannon once upon a time in a letter said “Before he left for India, he had done enough to make me confident that he would produce an excellent Thesis”, of D.Sc. 1

Dr. Ambedkar came back to Mumbai on 21st August 1917 and immediately went to Baroda Government to comply the obligations of Baroda Maharaj. Dr. Ambedkar had been appointed on the post of Military Secretary of Registrar office. He desired to serve Baroda Government but how and where to live, was not cared by the Baroda Government. Dr. Ambedkar could not get even a small rented room to live; he wandered here and there but received only insult and humiliating words. At last he got a room of a Parshi, but that was also by hiding his caste. After few days, 10 to 20 Parsians expelled him from the house. Dr. Ambedkar humbly rescued himself from the situation and again sorrowfully wandered in the city, but got no room and at last he sat under a tree in tearful and helpless condition. 2

Thus a period from August 1917 to November 1918 was a miserable to Dr. Ambedkar. The condition made him impossible to stay working on the post and finally he left Baroda and came to Mumbai. In Mumbai also Dr. Ambedkar faced the same trend and could not get any service and he came to a conclusion that he will not get a service. He started tuitions, and also opened a Stock and Share Consultant Company on Dalal Street, also taught economics, commerce and mercantile laws in a private college, he wrote books and articles on the subject of economics for newspapers and publishers. In all these works he received good response in the beginning, but alas! When people came to know that he is an untouchable, the entire job was collapsed. Mr. Clark asserted,

   Quoted by C.M. Khirmode Charitra Khanda No.1, P.114
2. Speech: Dr. Ambedkar, Janta, 23rd May 1936
“Accept for odd jobs and answering correspondence, one of the India's best educated men lived in Bombay, for the next year and a half unemployed, poverty stricken, miserable”.

In such a condition also Dr. Ambedkar regularly visited libraries to collect the information for his studies of D.Sc. Meantime Dr. Ambedkar's efforts god fruit and he was appointed as a Lecturer in Sydenham College of commerce Bombay. He joined his job on 12th November 1918. Soon he became a famous Professor of Economics, History and Constitution. Many students of Elphiston, Willason, and Saint Xiwiar College regularly assembled in Dr. Ambedkar's Class Room, to listen his lectures. Dr. Ambedkar served this post till 11/3/1920; he got a salary of Rs. 450 at that time. In two years with a tight self-sustaining economy, Dr. Ambedkar saved Rupees seven thousand for his study of D.Sc. in London.

During the period from 1918 to 1924 Dr. Ambedkar had to complete many tasks, as to keep on a job to maintain family, and save money for the completion of M. Sc. and D.Sc. education. But during this period, Dr. Ambedkar had faced many family problems, his three children; Ganghadhar, Ramesh and Indu died in early age, on their illness and death he was compelled to spare time for such occasions. Dr. Ambedkar, as a learned person, again was to bear another task of people's grievances of his abiding area. Dr. Ambedkar started a paper Mooknayak on 31st January 1920 (Leader of the Dumb). Chhatrapati Shahu Maharaj of Kolhapur donated one thousand Rupees to start this paper. Dr. Ambedkar also attended the conference of the depressed classes, held at Nagpur and Kolhapur, under the presidency of Shahu Maharaj. In September 1920, Dr. Ambedkar rejoined London School of Economics and political science and also entered Gray's Inn.

Shahu Maharaj assisted him an amount of Rupees one thousand and also accepted to assist financially to the family of Dr. Ambedkar; hence he started his studies afresh in London. In June 1921, Dr. Ambedkar's thesis of M. Sc. was accepted by University of London. He spent few months in University of Bonn in Germany. In March 1923, he submitted a thesis, "The problem of Rupee: Its Origin and Its Solution" for the degree of

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1 The Readers' Digest, March 1950, Qtd by C.M. Khirmode Charitra Khanda No.1, P.109
D.Sc.(Economics). The thesis was an offensive exposition to British imperialist, hence examiners, asked him to rewrite the thesis without changing the conclusions. P.S. King and Company London published the thesis in December 1923, with an introduction by Professor Edwin Cannan. This book was republished by Thakkar & Company Bombay in May 1947, under the title of *History of Indian Currency & Banking*, volume 1.

In London, Dr. Ambedkar was called upon to the Bar in April 1923, he met E.S. Montagu, Secretary of State for India, and Vallabhai Patel and had talks with them in respect of the grievances of untouchables in India.

Dr. Ambedkar started legal practice in High Court of Judicature Bombay in June 1923 at that time he had no money to obtain a Sanad, the legal recognition to practice. Mr. N.M. Joshi the trade Union leader helped him in opening his office in Damodar Hall Parel even among the general non-co-operation; B.G. Modak and D.A. Khare helped him by giving some cases.

Dr. Ambedkar attempted to form *Bahishkrit Hitkarni Sabha* on 9th March 1924, and gave final formation on 20th July 1924, the Presidentship was given to Shri Chimanlal Setalvad and Dr. Ambedkar retained Chairmanship of managing Committee. To improve the educational economic and Social Conditions and represent the grievances, were the main objectives of the ‘Sabha’ meantime the professorship in Elphistone College Bombay, also minister ship in Kolhapur state was offered to Dr. Ambedkar but he refused these jobs for the purpose of Social upliftment of the depressed classes.

Dr. Ambedkar started a newspaper, ‘*Bahishkrit Bharat*’ as an organizational newspaper of ‘Shabha’ on 3rd April 1927. He pressed the need of representation of depressed classes, proportionate to their population. He also demanded that, all the Temples and Water Courses should be thrown open to untouchables and the depressed classes. An appeal was made to Government to punish the opposition against their rights.

A resolution was moved by S.K. Bole in Bombay legislature that every individual whatever his caste may be, had right to move in public places and access to schools public tanks, wells etc. The resolution was passed, but nobody was in dare to implement the resolution.
Dr. Ambedkar launched a ‘Statyagrah’ at Mahad in Colaba District where untouchables were not allowed their access to the big tank of Mahad. He exercised the equal right and opened the tank for all common people.

Dr. Ambedkar had given evidence before Royal Commission on currency and finance (Hiltan young Commission) He was nominated with Dr. Solanki, on the Bombay Legislative Council in 1927.

Dr. Ambedkar sought possibilities of higher education, for the lower classes, at the Cheaper rates. For him equality means the rising of low level of depressed classes to a higher one, he was ultimately confident of the point, that education should not be confined to a particular Caste only.

In 1928 in Bombay Legislative Assembly, Dr. Ambedkar presented an amendment to the Bombay Hereditary offices Act 1874, sought to abolish the certain hereditary offices, but that time it was rejected and after independence it was passed with appreciation. He became Professor in Government Law College Bombay, in the same year; also he was called to give evidence before Simon Commission, which was subjected to nation as boycott on account of it's regarded all white character. Dr. Ambedkar however gave evidence before the Commission as a member of Bombay Presidency Committee formed for this purpose. According to the recommendations of Simon Commission a round table conference was organized in London in November 1930, National Leaders of different political parties were called to attend the conference. Dr. Ambedkar also was invited as the representatives of depressed classes. However, The Indian National Congress and Mahatma Gandhi boycotted the conference and rejected to attend it.

Dr. Ambedkar successfully presented the Memorandum of the depressed classes and the true condition of India in the conference. With this he came into lime light throughout the nation. Mahatma Gandhi there after decided to attend the Second Round Table Conference. Dr. Ambedkar was also invited in this second Round Table Conference. The Crux of the Conference was to solve the communal award and to give the separate electorate for the untouchables. In this conference Mahatma Gandhi claimed the Leadership of untouchables and also opposed the separate electorate to the untouchables, it was quite contradictory. Dr. Ambedkar got success to have a consensus upon the separate electorate issue. All concerned leaders signed the agreement; therefore Gandhi also signed but later on determined to refute the right of separate electorate to
the untouchables. In August 1932 communal award was published and untouchables were allotted separate electorate. Mahatma Gandhi opposed it with a death-fast, as this was his usual instrument to turn the people. Dr. Ambedkar signed Poona Pact after the consensus upon the joint electorate.

Dr. Ambedkar was member of the Third Round Table Conference held in London in 1933 he was also member of Joint Parliamentary Committee on the Constitutional Reforms. Dr. Ambedkar was also appointed as the Principal of Government Law College Bombay in June 1935. In 1935 Dr. Ambedkar was invited to deliver a Presidential Address in the function of Jat Pat Todak Mandal's Conference at Lahore during Easter Holidays his presidential address was demanded previously to discuss upon, by the organizers. The speech was sharp and critical refuting the concepts of the Jat Pat Todak Mandal. Therefore organizers could not accept the address and consequently Dr. Ambedkar also rejected to alter his address, hence the address could not be delivered at that time. The same was addressed at the Bombay Mahar Conference and advocated the renunciation of Hinduism.

In 1935 in Nashik District Dr. Ambedkar openly declared that he is determined to quit the Hinduism that 'I was born a Hindu it was not in my hand but I will not die as a Hindu' this meeting was attended by thousands of his followers, who supported the decision. But at that time it was not disclosed that which religion he was going to embrace.

Under the Government of India Act 1935 provincial legislature was allowed to the Indians by the British Government. Therefore on all India bases, the Governor directly nominated Dr. Ambedkar to the Bombay Legislature. Dr. Ambedkar had already formed the Independent Labour Party to protect the interest of depressed classes. The Party could secure 15 seats out of 17 in the Bombay Legislature. The Congress Party came into power with a large majority in eight provinces and Dr. Ambedkar joined the opposition in the Bombay Legislature. In 1937 Dr. Ambedkar introduced Khoti and Mahar Vatan abolition Bill. In 1938 Congress Party introduced the Bill to change the name of untouchables as Harijans Dr. Ambedkar criticized the Bill, as the change of name cannot bring the change in conditions.

Dr. Ambedkar was appointed as the executive Council of the Governor General of India as a Labour Member in 1942 he held the post till July 1946. In the same year Dr. Ambedkar went to England to plead the Constitutional Safeguards of the Untouchables when the British
would withdraw from India. Such safeguards alone could protect the possibilities of ill treatment done to the untouchables by the Cabinet Missions.

Dr. Ambedkar wrote number of Important books of national interests like ‘Who were Shudras’, ‘Partition of India’, ‘Who were the Untouchables’, ‘What Congress and Gandhi’ have done to the untouchables, States and Minorities, Philosophy of Hinduism etc.

In 1946 Elections of the Constituent Assembly were on the Agenda. Dr. Ambedkar was elected from Bengal. In the month of November Dr. Ambedkar delivered his historic speech in the Constituent Assembly he openly called all Indians for a United India. In August 1947 he was appointed as the Chairman of The Drafting Committee of the Constitution of India. Nearly 3 years Dr. Ambedkar worked upon the Constitution of India, he piloted the various stages of the Constitution building and answering the critical question from the various Assembly Members and different quarters. Constitutional Debates reveal the deep Constitutional wisdom of Dr. Ambedkar. The third reading of the Constitution pays tributes to Dr. Ambedkar and thus he was called the Architect of the Constitution of India.

On 15th August 1947 Dr. Ambedkar was entrusted the post of Minister of Law in the independent India’s first Cabinet. In 1951 Dr. Ambedkar criticized Nehru on the issue of Kashmir and India’s Foreign policy and also the reluctance of the Government towards Scheduled Castes, and he resigned his Ministry on the question of Hindu Code Bill. In 1952 he was elected to the Council of States.

On 5th June 1952 Columbia University organized a special convocation to confer on him the degree of LL.D; Columbia University acclaimed that Dr. Ambedkar is, “One of India’s Leading Citizens, a Great Social Reformer and a valiant upholder of Human Rights.” It was a strange coincidence that the same University had conferred the Ph.D. degree on Dr. Ambedkar 35 years earlier. In December 1955 he published his book, Thoughts on Linguistic States. In the same year Dr. Ambedkar established Gaon-Kamgar Association in Mumbai.

Dr. Ambedkar delivered various religious lectures at important conferences, as at the World Buddhist Conference in Katmandu Nepal. His Chief deliberation was on Buddha and Karl Marx. He formed Bhartiya Baudhha Mahasbha for the religious movement. In September 1951 he compiled Baudhha Upasana Path. He was a nominated delegate to the World Buddhist Conference at Rangoon.
On 14th October 1956 he embraced Buddhism, in a historic splendid ceremony held at Nagpur in the State of Maharashtra. In November 1956 he went to the world Buddhist Conference as a delegate at Katmandu Nepal.

Dr. Ambedkar passed away on 6th December 1956, and the incident was observed as 'Mahaparinirvan' day, as that of like Lord Buddha and mourned by lackhs of the followers nation widely as if a loss of their personal Father.

The Characteristics of Dr. Ambedkar’s Economic Thinking

"As the way, a revolution can break out topsy-turvydom, in the world, in the same way a revolutionary event can turn over our personality" - La Roche Foculd (saying, No. 380, P 87)

Certain peculiarities of Dr. Ambedkar’s economic thinking can be noted, they are as follows:

1) Modern Economic Thinking: - Dr. Ambedkar’s thinking is a modern economic thinking. It has a base of deep understanding with classical capitalistic, naturalism, and Socialistic centralism, but he forsakes both the ends and Chooses middle path which is a fair reaching to proper nationalism and a guarantee to a maximum fundamental Rights.

2) Micro and Macro economic thinking: - Dr. Ambedkar’s analysis is micro analysis, from primary to the most modern Concepts, those are little divergent from the classical but not with modern thinkers. It seeks the micro analytical diagnosis of root cause of human suffering in the economic field, which may have diverse effects on man’s other fields i.e. political, social and cultural.

3) Comprehensive Methodology: - Dr. Ambedkar economic thinking reflects a comprehensive economic thinking which is an urgent need of a developing or under developed Country. It seeks the proper controlling and operational means to automatic checks and corrections of human life.

4) Reformative to Capitalism and Socialism: - Dr. Ambedkar’s thinking is a reformation to both the systems. The classical capitalism sought
economics as a passive science where Dr. Ambedkar believed it to be an active and reformative to the human life. To place economics merely 'a science of wealth' is no objective to him, he believed it to be a science of human welfare and means of welfare are to be governed by the man himself not as natural gambling forces of price mechanism. Socialism is hard enough to put the man on the line of domestic animal and there is no chance of his liberty and emancipation, it should be rescued on the line of an elite cultural man, who needed leisure for mental faculties.

5) Empirical and Pragmatic Thinking:- Dr. Ambedkar's economic thinking is not based merely on dry idealism. It finds the place of practical experiences of the ideals, and deals only with actual conditions rather than traditional principles. Conventional ways are generally established principles and constitute the methods of solving the problems in the economic field. Dr. Ambedkar found no hesitation to change the entire conventional ways of solving economic problems of man. Therefore he conflicts in his theory of currency with Keynes and Cannon, Vishweshwaraiya and Government in solving the problem of Orissa, and in many other fields of labour, industrialization, and finance etc.

6) Nationalist and Socialistic thinking:- This terminology of nationalism and socialism also marks, a slight dodge to Dr. Ambedkar's economic thinking. In other words, his thinking, his speeches are overcharged with a sense of caring India and saving poor people from economic suffering. It is people oriented, people and their suffering is the central point of his thinking. It is the very reason why he is called the mass leader of India, with these two qualities of nationalism and socialism he deemed to be a politician, but he is a combination of economist and philosopher, a rare personality.

He would have taken a general global subject for his M.A. Ph.D. D.Sc. degrees, but all subjects he had chosen from India's concerned. If had Dr. Ambedkar been in general subjects to his 'Columbia' and 'London' degrees that may have made him a global eminent figure. But Dr. Ambedkar cared India and Indian people, 'finance of East India company in British India' 'provincial finance of British India', Problem of Rupee' etc., make evident of his being a man of nationalism, a rare patriot's throb had he dared. He never hesitated, to press the matter of family planning and poverty and many other social deficiencies and
maladies. His hard nationalism was for those, 'who thought, 'we are Indian first and Hindu Sikh Isahi and Jain after words,' he emphatically proclaimed 'we really want, "Indian first and Indian Last". In absolute words, he was a patriot of national level and lover of humanity of high compassion; the rest of his philosophy is but the spring of his highest economic intellect.

7) Influential to Indian Economic Thoughts and Policy:- Dr. Ambedkar's economic thinking is a pioneer work for Indian history of economic thinking. The narrow and scanty guarded areas were missing the foundation to the economic thinking. There were no currency norms and theories to regulate the monetary system of Indian ancient as well as modern regime. Dr. Ambedkar's thoughts had shaped it. During the regime of British era Keynes, the chief adviser of Indian monetary system, Dr. Ambedkar conflicted with him on many aspects. The Indian monetary system was ruined at the hands of British. At least after independence Dr. Ambedkar got a new recognition of the Constitutionalist of India. When he rised before the Indian scholarship, the maximum India's policy and project work and thinking, shaped on the lines of his economic thinking.

8) Indirect Ruling of Economic Ideas:- It is the quality of Dr. Ambedkar's economic thinking that had been always a ruling of his economic ideas and policies indirectly, instead of direct acceptance. It is found that he proposed ultimatums, but he himself found that hard to be accepted, hence always provided options, therefore people and Government machinery accepted his views, after all tests of their own failure.

9) Interconnectivity to other Social Sciences:- Dr. Ambedkar's economic thinking is worthy of showing the interconnectivity of economics with other social sciences. It is not some thinking like related to the concept that 'the economics relates to many socials and physical sciences. Dr. Ambedkar's economic thinking pretends to correlate all these social sciences, which are important to impact on economic life of man. Social values play a vital role. It may be a moral science, History, Politics, Law, Religion, all of them needed to be interconnected with 'Legacy of Economy’. Mere market economy with impotent form of Government was not accepted to him, it would create social maladies, anarchy and be detrimental to poor labour classes.
10) Interpretation of National Development:- Dr. Ambedkar's entire interpretation of economic science relates to national development. But it is different from that of Friedrich List, his is 'National Political Economy' who assaulted the 'Open Trade' of classical, emphasized 'Protectionism' agitated for the welfare of the people of Germany, but people had not given him response and at last in economic destitution and collapse of health he suicided. But Dr. Ambedkar created an honorable place for himself. He had been given portfolios of 'labour Member', 'Labour Minister', 'Law Minister and the chair of Draft Constitution. He recommended 'Partition of India', Reservation policy and scrapped up the traditional social structure. In fact he acquired nation's consensus over all these matters. It seems that in the condition of non-following him, a nation like India would have been suicidal with her diverse maladies of caste and poverty.

11) Rejecting Caste Base System:- Dr. Ambedkar's economic thinking rejects caste based social system to govern human social, political and economic life. In a caste-based economy, there not only economic liberty is jolted but social and economic protection is also missing. The placement of abject professions was the trick under the system and no high class dared to go through such professions, the meanest thing was that those who had been put in the profession regarded as abject castes, and the allied humiliation was constantly operated upon them to drive them along. Dr. Ambedkar analyzed the facts to reject the system, but till independence and the built of the constitution at his own hand no proper response was received to him. His bill of 'Mahar-Vatan' rejected two times even in the beginning of 20th Century. The hardship of caste system can be understood with this incident.

12) Conflicting with Gandhian Economic Ideas:- Mahatma Gandhi believed in Khadi and was antagonistic with the use of machine and to follow industrialization. He also opposed the science and technology. He believed in 'handy spinning wheels' as a means to bring out the zeal and potentiality among the Indians. Again the main thesis of Gandhi, where up the confliction arises, is his positive belief in traditional caste structure. Gandhi had been on the occasion to the political liberty, while Dr. Ambedkar was on social and economic liberty at first and later on political liberty.
Various Fields of Dr. Ambedkar’s Economic Thinking

In 19th century almost all the economists entered in modern age with most modern economic ideas. The classical economic ideas turned into reformative approaches. Many classical theories in due course of time lagged behind, and macro economic theories were taking significant place in the place of micro economic theories. Importance is given to ‘Economics of Development’. Under such changes of advancement Dr. Ambedkar is no exception to the former. He also propounded the similar ways in theories their application and planning.

Dr. Ambedkar, in fact gave the real methodology to the ‘Developmental Economics’. The modern economist who tried to interpret the macro economic theories gradually built up the science of development, which is called ‘Economics of Development’. Even though basically Dr. Ambedkar studied, ‘Economics’ of Adam Smith and political science, and other related subjects. But he advanced further to macro analysis like Keynes and Cannon and other modern economists, but he confronted with these economists. The fundamental reason of their confrontation lies in the proposition of the contemporary economists. Dr. Ambedkar while regarding their macro analytical approach posed his own stand and approach as of ‘Developmental Economics,’ which was new at that time to contemporary economists like Keynes and Cannon. Their macro analysis also was not without a log of classical thesis. Dr. Ambedkar with the understanding of classical and modern theories had given only pragmatic approach. His utilitarianism checked the approach and only useful is invested in to ideals and policies.

Fields of Economic Thinking
On The Divisions Of Economics-

Apart from the developmental economics, Dr. Ambedkar had laid down diverse approaches in the field of economics. His thoughts are not confined to any single division of economics.

He expressed thoughts on ‘Consumption’ theory with regard to the Law of satisfaction which can be most modern approach corresponding to human all-round development. On Distribution, he had most advanced thinking. Almost all of the Indian labour laws are well prepared on the basis of his interpretation. He propounded the ideals of planning to get every individual a proper share of national income. On ‘Exchange’ his thoughts
now became an established theory, which is found in ‘Problem of Rupee’. The fifth Division of Economics i.e. ‘Public Finance’ was his favorite subject he is author of two, the two important treatises, ‘Administration and Finance of the East India Company,’ and ‘Provincial Finance in British India’.

The Division of production bears certain peculiarities, it concerned with all the factors of production. In fact it is a process of human economic activity, land, labour capital and organization are those factors where upon Dr. Ambedkar had different modern propositions. As per him this is an inadequate classification, there are many yet to incorporate among the formers. He wrote essay on ‘Land Reforms’ leading to the theory of economic holding. Regarding the factor of ‘Labour’ he had not laid down any theory on it. Because the process of production of a capitalist only thinks labour as a commodity to use at optimal level and derive maximum. Dr. Ambedkar laid different propositions leading to introduce other different aspects to involve in the factors of production and also leading to the principle of ‘Economic holding’ of a unit.

Economics of Development-

Dr. Ambedkar established the Indian Economics of Development under a mixed economy through the parliamentary democratic setup of polity. His entire life is vested in nation building. He had got the most suitable position of labour department, allied with planning division. Human resource development, family planning, population and poverty control, unemployment and employment opportunities, water and power developments, national Dividend and its distribution strategies, Monetary system and currency crises, he had substantial theories upon these factors and that are proved to be worthy of Indian importance.

Vimal Jalan once, on the question of, why is India at the bottom of most league tables after nearly 50 years of economic planning, posing himself on gradualism, said that, ‘one is quite often exasperated by the slowness of our process, conflicts and corruption. But if we did not have a democratic system, it is doubtful India would have survived as a country, as a nation or as a participatory system.’ In this statement a problem solving reasoning is missing or may be by passed. Dr. Ambedkar’s approach was quite direct to operate the social ills, where even they seem in Indian economy. His criterion of Economic system to India is still waiting. His guidelines, affecting Indian economic life is still to incorporate in the Indian constitution.

1 Business India, Nov 12-25,2001 P.184
-The Research Methodology-

"Observation and description definition and classification are preparatory activities. But what we desire to reach thereby is to knowledge of the interdependence of economic phenomena. ...Induction and deduction are both needed for scientific thought as the left and right foot are both needed for walking." -Schmoller *

Since the subject of the present study is "An Analytical study of the Economic thoughts of Dr. B.R. Ambedkar, with reference to Indian Economy", and the objectives as per the subject decided are:

1) To study the economic thinking, interpretation, ideas and theses of Dr. Ambedkar with an analytical system.
2) To Analyze the thoughts of Dr. Ambedkar for the consolidation of
   a) Theories on particular subjects.
   b) Policies of various plans and programmes.
   c) Definitions of various interpreted subjects.
3) To deduct the postulated theories and definitions and an analytical interpretation.
4) To interpret the utility and significance of the economic thoughts of Dr. Ambedkar.
5) To observe the non conventional form of presentation of the study.

The research student uses the methodology of content analysis for this research. The source material for his research is made available from library or books. The contents are analyzed as per his own-formed system of analysis. The subjects, statements, speeches, comments those are expounded by Dr. Ambedkar brought under the 'Text Collection' and after certain process of sampling they have been made evident for the thesis. As the nature of the research is descriptive, sampling of unit of thoughts made on the basis of: direct statements, and indirect statements, they are called as 'evidences'. As per the principles of deliberation and justification 'purposive and Judgment sampling' is made.

The Sources of Study: -

The sources of present study are mainly documentary or 'Paper' which comes through inside libraries. Both retrospective and comparative relating to primary as well as secondary information and data consisting of books, journals, articles, records, reports, manuscripts etc. have been

* Qtd. Marshall, Principles of Economics P.24
extensively used.

For the purpose of analysis, "Content Analysis Technique" has been used. Both classic as well as comparative methods have been used to draw objective conclusions. Since the source of study is paper or library hence external or outdoor validity is not needed. But the study has formatted a thesis and it was theoretically tested on the available paper and documentary resources. The "Thoughts" of Dr. Ambedkar contained in papers, books, articles, collected speeches, every attempt is made to collect the sources materials. To makeup the 'Scheme of Evidences' and formation of 'Postulations and Theories' there upon, the following system for analysis is used:

The Scheme of Analysis:-
1) Sampling and Analysis of:- Statements, Quotations of speeches, affirmed principles (of Dr. Ambedkar.)
2) Collection of analogous thoughts (events, and evidences.)
3) Content Analysis (techniques are applied with)
   a) Classic and Comparative methods
   b) Central tendency thought Statements and principles.
   c) Correlative Statements and evidences
   d) Attributive and Multiple correlation among the various units (of thoughts.)
4) Conclusions:- (based upon.)
   a) Facts: The direct Statements or principles.
   b) Assumptions and Hypothesis based upon the implications of the thought unit.
   c) Opinions: on the 'thought unit' (by various interpreters and writers.)
5) Finding based upon:
   a) Central Concept of 'Statement' and unit of thoughts
   b) Correlative or attributive unit of thoughts
   c) Unit of thoughts and their literal and implied meanings
6) The source material is analyzed into units of thought as to find out the unified theories.
   a) Primary evidences.
   b) Direct evidences.
   c) Indirect evidences.
   d) General References of other writers.
The present subject matter, to pose within its facts and tendencies of courses and to find out the regulatory aspects of courses, is studied under justifications and with objective approach. The efforts are made that the study should have a character of novelty in the concerned field, either of new facts or ventilating approach to the traditional interpretation.

Tools of Interpretation and Analysis:

The following tools are used extensively
1) Comments and Critiques
2) Statements and Interrogatives
3) Postulations and Propositions
4) References and Quotations
5) Figures, Graphs and Events etc.
6) Conclusions and findings

The Process of Evidences and References:

The evidences were put in to the formation of Logs that have been treated as the instruments of explanations. The primary evidences are absolute logs. The direct evidences are relative where indirect evidences are co-relative logs and the 'General References' are treated as common logs. With the help of the instruments logic is farmed for the concerned explanation.

Apart from the primary evidences the direct, indirect and distant evidences have a certain degree of variance and co-variance, though it is found in subjective case having certain kind of a literary and logical base, where upon the principle Dr. Ambedkar places on the concept. The hypothesis may differ from prima fascia view, but it cannot differ from the original concept of logic.\(^1\) The research student uses variance for his explanation.

The General References of other writers used only at the very need of required logic when the explanation is opened by the primary evidences but become hard to resolute a hypothesis. The maximum resemblance and proper concepts were tried for the objectives.

The comments and discipline of thinking are classified as evidences of the subject matter and they are used as instruments of logics to explain the outlook of Dr. Ambedkar. As per standard psychological tests, the

\(^1\) For example when Dr. Ambedkar says while in speech on religion that, "Man is not for religion but religion is for man." The variance of his concept applied for the explanation of the concept on whether man is to stand by a micro theory of economics, or it is to by man or his country, as it happened with the Laissez Fair into Statism, and which thought of proved no wrong.
research student himself made inferences on many aspects of economic thoughts useful for the purpose of analysis. Maximum interpretation is based upon the frequencies of the elements. For this purpose all type of record books, speeches, and articles, interpretations unpublished writings and speeches of Dr. Ambedkar as well as interpreters, scholars are taken under the observation.

Dr. Ambedkar's work is found in diverse fields hence this research tried level best to maintain uniformity, and to avoid amalgamation of diverse subject matters, but the research work cannot be out of cybernetics utility.

The discussion of economic history is viewed under the outlook of Dr. Ambedkar’s discipline of thinking. This is operated under the assumption that a certain way of thinking is adopted on any other social sciences will not differ its very nature of thinking in the present subject concerns. The fixing element is his thinking on social sciences like public finances a branch of economics, political science, history sociology, education and even religion.

The Postulations of Theories and Definitions: -

The theories propounded by Dr. Ambedkar, some of them have been formatted in a scientific placement. For this purpose both the scientific methods of social research, 'Deductive and Inductive Methods' are used due to the nature of the contents and objects of the study. Because the contents of the 'thoughts' is regarded as inductive and the object as deductive the researcher is compelled to use both of them and no contraceptive aspects came across in their use. The hypothesis building and its affirmation purposes needed both of them.

'Hypothesis is the soul of Science- As Maxim Gorky said, "Science and literature have much in common, in both, observation, comparison and study are of fundamental importance, the artists like the scientists, needs both imagination and intuition. Imagination and intuition bridges the gaps in the chain of facts, by it as yet undiscovered links, and permit the scientist to create hypothesis and theories which more or less correctly and successfully direct the searching of the mind in its study of the forms and phenomenon of nature,"' 1 of thoughts of Dr. Ambedkar, to bring out appropriate results, the most rational.

1 Qtd. by Dr. Ambedkar, Who were the Shudras? Vol. 7, P244