CHAPTER 1

INTRODUCTION

Dr. B. R. Ambedkar was among the most outstanding intellectuals of India in the 20th century. He is known for his intellect. According to Antonio Gramsci, he is an outstanding example of an organic intellectual, that is, one who represents the interests of an entire social class. Born in a socially backward caste, educated along the lines the western system, rational in outlook and somewhat rebellious in mentality and temperament, Ambedkar came at the appropriate moment in British ruled India to assume the natural leadership of his kinsmen and participated in social movement and got involved in founding the constitutional edifice of the country. As regards the emancipation of the backward classes, first he criticized the caste Hindus for their social apathy towards the depressed classes, blamed the British for their political and economic backwardness and stood as the unrivalled champion of the depressed classes, and dedicated his life to the cause of their amelioration. Prof. A. K. Sen remarks,

Ambedkar is the Father of Economics. He is true celebrated champion of the underprivileged. He deserves more than what he has achieved today. However he was highly controversial figure in his home country, though it was not the reality. His contribution in the field of economic is marvellous and will be remembered forever.
The present study is an attempt to make an objective analysis of the strands of the ideas or views of Ambedkar on growth and development while keeping in minds the gaps and lapses in the existing literature on Ambedkar. In the present environment there is a need to incorporate the transformational thoughts in the current policies and strategies for the growth and development of the country. In the later section many issues pertaining to growth and development based on the Ambedkar’s thoughts are discussed. His thoughts are the foundations for social, economic, political, religious and cultural aspects.

There are number of institutions in the economy of any country. Taking into consideration their duties and responsibilities being performed by them, they are classified into economic institutions, political institutions, religious institutions, social institutions, legal institutions, cultural institutions, and so and so forth. In traditional ideology of the thought, caste is a social institution. It has been originated to perform social duties and responsibilities, and it has a strong religious base. Thus caste as a social institution discharges both the social as well as religious functions. Nobody has looked at caste system as an economic institution. Even nobody thought of caste system can be an economic institution, which provides the framework of an economic system and performs the number of economic functions. It can perform the economic functions of the economic institutions like production, distribution, consumption, allocation and utilization of the productive resources and distribution of the goods and services among the people in the society as a whole. It is the Dr. B. R. Ambedkar, a unique personality in the world, who had an innovative approach looking towards the caste system, that caste is not only a social institution, but prominently it is an economic institution. Hence it performs the number of economic functions, and it is therefore an economic organisation. It is therefore Dr. Ambedkar
started with studying the origin, mechanism and development of castes in India and ends with the annihilation of the caste system in his very commendable research work for the seminar and conference presidential address. He is of the opinion that caste system in India is an economic institution, and more importantly it performs the number of economic functions in the society, which are dominantly economically exploitative to the depressed and backward communities like dalits in India. He has examined how caste system is an economic institution, the economic functions it performs, its exploitation of the backward and deprived communities in India, and more importantly how the annihilation of the caste system is possible. It is against this over all background, the present study endeavours to examine the economic, social, political analysis of the systems for inclusive growth and development provided by Dr. B. R. Ambedkar.

He had presented various thoughts on social, economic, political etc. Equality, like liberty, is a prominent political ideal of the present-day world. The French Revolution (1789) was fought for “liberty, equality, fraternity”. They constitute the voice of the oppressed, the voice against injustice and the voice for changing unfair social conditions. The problem of equality and inequality has figured in political thought since earliest times. Aristotle discovered that inequality was a cause of revolution in many a state. He defined justice as treating equals equally and unequal unequally. This was a typical statement in that it insisted on recognition and maintenance of existing inequalities in society-between master and slave, between rich and poor, between morally superior and inferior, and so on. There is no doubt that large inequalities of wealth, prestige and power have always remained a prominent and almost universal feature of social structure throughout human history.
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.

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.' Ambedkar thinks that nationalism can provide the necessary solidarity that is needed to advance social justice. A communitarian strain is evident in Ambedkar's thought. It is communitarian because fraternity holds an important place, along with liberty and equality, in Ambedkar's thought. A society in order to progress towards achieving a socially just society needs a great amount of solidarity among the members of society. It needs a common sense of belonging to a community. For this purpose, Ambedkar would like some amount of homogeneity between members of society.
Ambedkar defends differential rights not on a permanent basis but on a temporary basis. The ultimate objective of differential rights is to integrate minorities into mainstream society, and to attain social and economic equality.

Ambedkar was an eminent economist too - a recognized authority on problems of currency and public finance. The theses submitted during his higher studies in the West were on economic problems. He was a believer in state socialism which he upheld as essential for the rapid industrialization of India. In his work 'State and Minorities' he suggested to bring all the key and basic industries as well as agriculture and insurances under the control of State monopoly. He also postulated that the State should divide the acquired agricultural land into farms of standard sizes and let these out to farmers without any consideration of caste and creed.

1.1 AMBEDKARIAN PERSPECTIVE FOR ECONOMIC DEVELOPMENT

India’s economic growth rate is running very fast most of the macro indicators look positive. Such as (GDP) Gross Domestic Product is approaching to 10 percent, Foreign Direct Investment (FDI) is increased a record high, capital market is also moving to upward direction. Real estate demand for flats and land shows growing fast at high rate. Demand for car is also increasing from rich class. All this shows that people’s purchasing power have been increased. But this only half side story the other side shows us that, 26 percent people are living below the poverty line and near about 50 percent people are just struggling to survive on poverty line. Therefore, it is clear that only 24 percent people are sharing the national economic growth. Depressed classes SC, ST and OBC and Minorities have strong feelings that they are being excluded from the process of economic growth and they are denied their share in national income. So they oppose New Economic Policy at large extent. Since the beginning of NEP 1991 Government of India, continuously reducing its share from
the public sector industries. It creates number of issues related to the life of depressed classes as the issues of unemployment and uncertainty. It was told that government will increase the expenditure on social over heads particularly education and health. However, government data shows that this is not happening. On the contrary government expenditure on social over head is grossly inadequate to the needs. Therefore, it creates income and wealth inequality, unethical activities, demoralizing the youths, violation etc. This is surely not good for long term smooth economic development of any country. We believe that Dr. Babasaheb Ambedkar’s economic philosophy focuses on the golden path of development. His philosophy maintains that balance in both the sectors public and private systematically.

1.2 STATE’S ROLE IN DEMOCRATIC SOCIETY

Ambedkar believed that, State can play important role in economic development of people. His book “States and Minorities”, this was as much an economic manifesto as a social one. It proposed a united Sates of India without right of secession. It called for separate electorates, separate village settlements and strong measures against social boycott of untouchable and put forth a program for what Ambedkar called ‘State Socialism’, the nationalization of basic industries, and the nationalization of land and its organization in collectives. Therefore, under the States Socialism following principles will be followed.

a) Active role of state in the planning of economic life of people
b) Emphasis on increase the productivity and production by providing physical capital and Human capital

c) Freedom to private sector to plan and manage their industries and trade except in selected areas
d) Equitable distribution of National wealth and income among all sections of society irrespective of castes, creed, gender, region and religions.

India being inequitably graded society Dr. Ambedkar recognized the need for a threefold strategy:

a) Provision of equal rights (overturning the customary framework of caste system based on principle of equality and denial of equal rights, particularly, to untouchables).

b) Provision of legal safeguards against the violation of these rights in terms of laws.

c) Pro-active measures against discrimination for fair share and participation in legislature, executive, public services, education and other public spheres for discriminated groups (in the form of reservation).

In his views, the real solution lies in removing the structural inequalities caused by past exclusion and isolation in more fundamental ways and put forward the policy of structural equalization. It was necessary because of Hindu Social Order which is responsible for unequal distribution of National Wealth in India. Accordingly shudras were not allowed to acquire any sort of property such as land, fixed capital assets or a gainful trade. Therefore, to restructure the Indian society based on Liberty, Equality, Justice and Fraternity Dr. Ambedkar suggested some of the very important measures; one of them is Nationalization of land. In his important book “States and Minorities” he has given a complete plan. How to implement his plan in modern time and what are the advantages?

The first thesis of Dr. Babasaheb Ambedkar on agriculture problem namely “Small Holdings and Their Remedies”(1918) he rightly points out that the low productivity and production of agriculture sector was due to lack of inadequate inputs available to producers and non availability of alternative jobs to laborers there is a high presser of
excesses labor force on agriculture sector. Therefore he has suggested increasing the industrial base to absorb these surplus labors. He also demands the abolition of Khoti land holding system to protect the tenant from Khots suppression and exploitation in 1937. However, Dr Ambedkar knew that such measures will not solve the root cause of sorrow of landless labors and small and marginal farmers. So, in 1946 he demands collective methods of cultivation. There are number of advantages of collective farming for our understanding we can classify these in two part as follows.

**ECONOMIC ADVANTAGES**

a) Total production and productivity will increase due to plan production and available of inputs such as fertilizers, capital, equipments and skill workers, and those who will work in agriculture sector will get all benefits as other workers in industrial sector.

b) Maximum utilization of available land

c) Irrigation facilities to all farmers

d) Use of modern technology at a large extent.

**SOCIAL ADVANTAGES**

a) Social harmony will prevail, scheduled castes and scheduled tribes and other land less workers will not be exploited by land lords.

b) Justice and equity will remain maintained in rural India.

c) Mobility of surplus labor force from agriculture to industry sector will increase at large extent.

d) Income inequalities and social conflicts will reduce.

These are some of the important advantages of nationalization of land in India. Therefore, this is the issue that Ambedkarin thinkers should have to take at fore front at their movements. If the policy makers of this country would have accepted the
demand of Dr. Ambedkar well in advance to nationalize the agriculture and reorganized the agriculture sector then such recent suicide of farmers in Maharashtra would not have been incurred.

The another important source of capital assets accumulation is industries, therefore Dr. Ambedkar suggested that key industries should nationalize. This was reflected in the industrial policy of India, as per the industrial resolution of 1956 major industries were nationalized. However, since the beginnings of new economic policy in 1991, government of India is gradually reducing its share from these industries and transferring these industries to the private sector. The results of such unethical transfers are multiple and most of these results are affected adversely on the life of depressed classes particularly, in respect of employment. These industries are now restructuring the pattern of production to increase the level of profit. To earn the profits is not a crime itself but if it is earned by reducing the employment then it becomes serious concern to Dalits as they have no other alternative source of livelihood.

1.3 GOVERNMENT EXPENDITURE ON EDUCATION AND HEALTH

Education play very important role in the processes of development. Dr Ambedkar considered education as most powerful agent for bringing about desired changes in society and a it is a prerequisite for organized effort for launching any social movement in the modern times. For him education was an instrument to liberate the masses from illiteracy, ignorance and superstitious and thus enable them to fight against all form of injustice, exploitation and oppression. Therefore, he gave the highest priority to education in his struggle for the liberation of Dalits from the age old oppressive character of the caste ridden Indian society. Being the main architect of the Indian Constitution Dr Ambedkar impose the responsibility of providing
education to all citizens irrespective of caste and gender on government. The Fathers of the Constitution of India decided that education should be available free of charge and that attendance in schools should be compulsory for all children up to the age of 14 years as incorporated in Article 45 of the Directive Principles of State policy. This provision in Article 45 of the Directive principles of State policy reinforces Article 24 which reads “no child below the age of 14 years shall be employed to work in any factory mine or engaged in any hazardous employment. The Constitution also directs that children cannot be abused or forced to work and to enter avocations unsuited to their age or strength” through article 39(e) and (f).

Keeping in mind the need to combat the educational and economic disadvantage of scheduled castes and scheduled tribes along with other disadvantaged sections of society in the past, special emphasis was given to their needs in article 46. This article makes a commitment to protect these groups from social injustice and all forms of exploitation. All the above provision indicates a clear commitment to giving Indian children in this freedom and dignity and recognizing their essential contribution to building a democratic nation. However, the proportion of public outlays that goes to finance the education sector is indicative of relative importance assigned to that sector.

Dr Ambedkar vehemently criticizes the British Government fiscal policy for impoverished India through irrational taxation methods, through a land tax that prevented agricultural prosperity and heavy customs at internal excise duties that injured its industry. It was clear, he argued, that the British government was running India in the interest of British manufacturers. Similarly, he criticized the British governments’ expenditure policy because most of the expenditure was on defence,
administration and other non-development work and grossly neglect social sector particularly education and health.

Ambedkar’s Idea on Caste and their Interrelationship Ambedkar proceeded to offer his own concept of caste. The essence of the caste, according to Ambedkar, is endogamy; caste is not merely a division of labour. It is a hierarchy in which division of labourer is graded one above the other. Caste system involves an attempt to appoint tasks to individuals in advance, selected not on the basis of trained original capabilities, but on that of the social status of the parents. i.e., absence of intermarriage. In a system where intermarriage is prohibited, it tends to alienate itself from others and convert itself into an enclosed social unit having an independent identity of its own. According to Ambedkar,

the problem of caste, then ultimately resolves itself into one of repairing the disparity between the marriageable units of the two sexes within it. The husband may die before the wife and create a surplus woman, who must be disposed of; else through intermarriage she will violate the endogamy of the group. In like manner, the husband may survive his wife and be surplus man, whom the group, while it may sympathized with him for the sad bereavement, has to dispose of, else he will marry outside the caste will break the endogamy. Thus both the surplus man and surplus woman constitute a menace to the caste if not taken care of for not finding suitable partners inside their prescribed circle very likely they will transgress the boundary, marry outside and import offspring that is foreign to the caste.
The study of the caste problem by Ambedkar emphasizes that it is to be noted in four points:

1) that in spite of the composite make-up of the Hindu population, there is a deep cultural unity;
2) that caste is a parceling into bits of a large cultural units;
3) that there was one caste to start with; and
4) that classes had become castes through initiation and excommunication.

According to him, the political revolutions in India were preceded by the social and religious reforms led by saints. But during the British rule, issue of political independence got precedence over the social reform and therefore social reform continued to remain neglected. Pointing to the socialists, Ambedkar remarked that the socialists will have to fight against the monster of caste either before or after revolution. As an economic organization also, caste is a harmful institution. He calls upon the Hindus to annihilate the caste which is a great hindrance to social solidarity and to set up a new social order based on the ideals of liberty, equality and fraternity in consonance with the principles of Democracy.

Ambedkar states that the Hindu society must be reorganized on a regional basis which would recognize the principles of liberty, equality and fraternity. For him, caste is the real reason why there is no equality in the Hindu society. In an ideal society there should be many interests consciously communicated and shared. In other words, there must be social endosmosis. Ambedkar’s solution to the problem thus lies in the destruction of the caste system. In his essay, entitled ‘The Annihilation of Caste’, Ambedkar observed:
Yours is more difficult than the other national cause, namely Swaraj. In the fight for Swaraj you fight with the whole nation on your side. In this, you have to fight against the whole nation and that too, your own. But, it is more important than Swaraj. There is no use of having Swaraj, if you cannot defend it. More important than the question of defending the Swaraj is the question of defending the Hindus under the Swaraj. In my opinion only when the Hindu society becomes a casteless society that it can hope to have strength enough to defend itself. Without such internal strength, Swaraj for Hindu may turn out to be only a step towards slavery.

Ambedkar opines that:

The Hindu often complains of the isolation and exclusiveness of a gang or a clique and blames them for anti-social spirit. But, they conveniently forget that this anti-social spirit is the worst feature of their own caste system. One caste enjoys singing a hymn of hate against another caste as much as the Germans did in singing their hymn of hate against the English during the last war. The attempt is made to give a noble origin to one caste and an ignoble origin to other castes. This anti-social spirit is not confined to caste alone. It has gone deeper and has poisoned the mutual relations of the sub caste as well.
He continues to argue:

My ideal would be a society based on liberty, equality and fraternity.’ An ideal society must be mobile. There must be social endosmosis. This is fraternity which is only another name of democracy. Democracy is not merely a form of government. It is primarily a mode of associated living, of conjoint communicated experience. It is essentially an attitude of respect and reverence towards fellowmen. Few object to liberty in the sense of a right to free movement, in the sense of a right to life and limb. There is no objection to liberty in the sense of a right to property, tools and materials has been necessary for earning a living to keep the body in due state of health.

Moreover, Ambedkar raised another important question as to why there was no social revolution in India. He himself answered that: ‘the lower classes of Hindus have been completely disabled for direct action on account of this wretched system of Chatur Varnya. It was contended that the objective of the caste was to preserve purity of race and purity of blood. But, Ambedkar said that there was a mixture of all races in all parts of the world. According to him, the caste system could not be said to have grown as a means of preventing the admixture of races or as a means of maintaining purity of blood.

Ambedkar’s vision of a new social order can be summed up in the way, in which he so often did, with the great slogan of the French revolution, “liberty, equality, fraternity.” In sum, it can be said that in view of Ambedkar, the society must be based on reason, and not on atrocious traditions of caste system. Therefore, in ‘The
Annihilation of Caste’, he suggests as a means, the annihilation of caste maintained through *Shastras*,

“Make every man and woman free from the thraldom of the *Shastras*, cleanse their minds of the pernicious notions founded on the *Shastras* and he or she will inter-dine and inter-marry”.

He found education, inter-caste marriage and inter-dine as methods, which may eliminate castes and patriarchy, maintained through endogamy. He earnestly eradicate Brahmanism because in view of Ambedkar, Brahmanism does not mean the power, privileges and interests of the Brahmans as a community but actually it is the negation of the spirit of ‘Liberty, Equality and Fraternity’. In that sense, it is rampant in all classes and is not confined to the Brahmans alone, though they have been the originators of it” (reported in Times of India, February 14, 1938). In taking these Brahmanism and capitalism as the focus of struggle, Ambedkar was inclined to accept a Marxist explanation of social-economic exploitation with only the necessity of adding an appreciation for the role of caste as an autonomous, exploitative and oppressive social structure. Ambedkar was a liberal thinker who believed that rights were necessary for full development of human personality. But, he was particularly concerned with the condition of the Scheduled castes that were facing discrimination not only by the British but also by the local feudal class. The growing consciousness among the *dalits* regarding their rights and liberties was a major source of influence on the thinking of Ambedkar. But, at the same time by his various statements on rights and liberties of the Scheduled castes he also contributed to the development of this consciousness.
In all his statements and memoranda that he submitted in the earlier phase, he laid emphasis on the rights of the scheduled castes and their necessary safeguards. He advocated effective rights, like end of discrimination and also special safeguards for them. Throughout his life, it was the values of the French revolution, liberty, equality and fraternity (community), summed up in “social justice,” which defined Ambedkar’s orientation.

A detailed analysis of his life and mission reveals that Ambedkar held the basic and fundamental norm, to be equality- social, economic and political, from which he proceeded to lay down a collection of ‘ought’ propositions; in this hierarchy of ‘ought’, the initial fundamental ‘ought’ on which the validity of all the other ultimately rests, the fundamental norm seems to be the social equality, the justification for the rest of the legal reforms and changes he persistently fought for. It was a society full of social inequalities in which Ambedkar was born. The humiliation he experienced in such an in egalitarian society bore on imprint in all thought his life.

The political liberty consists in of the rights of the individual to share in the framing of law and in the making and unmaking of governments. He believed that liberty is accompanied with social and economic equality and there must be knowledge (education) made available to all. These liberties are restricted by old Hindu social system but these are the part of the human liberty to crate just social order. Fraternity means a sense of common brotherhood of all Indian, all Indians being one people. It is the principle which gives unity and solidarity to social life (Jatava 2006).

He believed that democracy offers every individual achieve social equality, economic and political justice guaranteed in the preamble of the constitution. Liberty, equality
and fraternity should be the only alternative to abolition caste society (Rajasekhriah & Jayaraj 1991). He argued that liberty cannot be divorced from equality; equality cannot be divorced from fraternity. With equality, liberty would produce would kill individual initiative. Without fraternity, liberty and equality could not become a natural course of things. It would require a constable to enforce them. Political democracy gives equal rights for everyone which assures legal provision to all. Ambedkar believed One Man One Value which means the basic need of each person are well satisfied with freedom and dignify. Uttar Pradesh Chief Minister Mayawati said that on the threshold of social democracy and social harmony, solidarity and cohesiveness are the trump cards of success of a society and the country (The Hindu, September 8, 2009).

Ambedkar believed that all man have value capacities, which can be measured easily by their coreligionists. Everyone has some value contribution in the civic order, in which he lives. Therefore, everyone must have an equal voice or share in the determination of the law of his land. He demands that the protection of law, equally and ethically, status be accorded to every member, without any regard to group morally status. State should allow participating in all democratic institution and be given their legal rights. Ambedkar believed that the rights are equal and common to all humans. He says that we are demanding equal rights which are the common possession of the entire humanity but due to inhibitions created by the shastras we have been denied these human rights’(Larbeer 2003). He further says that rights are protected not by law but the social and moral conscience of society. If social conscience is such that it is prepared to recognize the rights, which law chooses to enact, rights will be safe and secure. But if the fundamental rights are opposed by the
community, no law, no parliament, no judiciary can guarantee them in the real sense of the word’ (Larbeer 2003).

The equality before law is in the main foundation social equality. The political equality lies in that the poor masses become educated and can make themselves so conscious of their rights that the governing classes cannot usurp their productive labour values. The economic equality emphasizes the quality of opportunity. It is a legitimate demand of the present generation, worth and works. Ambedkar suggested that the state control through the law of constitution is work consideration; it can provide everyone with full equality of opportunity as one part of social justice. The state socialism is a worthy proposition, which envisage the placing of some economic restraints by the state upon the owners of the means of production.

Social justice is the concept of distribution of benefits to the people of the society. It concerns such matters as the regulation of wages and profits, the protections of person’s right through the legal system and allocation of housing, medicine and other welfare benefits. Aristotle described distributive justice as distribution of honors or money or the other thing that fall to be divided among those who have a share in the Constitution. In every country Constitution is the fundamental and recognized source of social justice Constitution formulates the social justice in definite ways, these ways are status of individual, wants, satisfaction, wealth, education and job etc. these requirements are essential benefits for the full and dignified development of human beings.

In the democratic, republican states essential requirements can be achieved by human being through the Constitution of the country, according to the Constitution state is bound to distribute equal share of basic needs to the people of the society. In India,
Constitution provides that the state as a form of social welfare organ will distribute these needs to the Indian people.

The concept of social justice has been enshrined in the Indian Constitution. The fathers of the Indian Constitution had the dream of a new social, economic and political order, the soul of which was social justice. Ambedkar was the chief architect of the Indian Constitution. He was fully aware of the pattern and problems of the society and their conflicting interests. The Constitution is a monumental example of social engineering. Social justice is not defined in the Indian Constitution but it is relative concept taking in its wings the time and circumstances, the people their backwardness, blood, sweat and tears.

The Constitution of India brings a renaissance in the concept of social justice when it weaves a trinity of it in the preamble, the fundamental rights, and the directive principles of state policies and this trinity is the “the core of the commitments to the social revolution.

1.4 NATIONALIZATION OF INDUSTRIES

Dr. Ambedkar was of the opinion that fast development of India is impossible without widespread industrialization according to him creates large-scale employment produces essential consumption goods for mass consumption, along with capital goods, Saves foreign exchange, utilizes raw materials on proper and optimum scale offers security to labour enhances Swadeshi Movements, which ultimately leads to all round development of a country, But the private sector industries are unable to perform this task satisfactory for want of large - scale investment secondly They may create monopoly and centralization. Therefore government should come forward and start large scale industries of social and national benefits. The small rural and cottage industries should be kept in the private sector. The insurance and transport companies
should be nationalised. Rights to strike should be given to the directive Principles of state policy in the constitution processing industries should also be developed Dr. Ambedkar Stressed Rural Industrialization. The industrial policy of the Indian government is in keeping with Dr. Ambedkar expectation.

1.5 STRATEGY FOR ECONOMIC DEVELOPMENT
Dr. Ambedkar believed that the strategy for India's Economic development should be based on Eradication of property elimination of inequities and ending exploitation of masses. He accepted Marxian view in this respect. Yet did not favour the Marxian paradigm of development. Dr. Ambedkar views on communism are presented in his essay "Buddhism and communism" Unlike Marx he did not accept economic relationship as the be-all and end-all of human life. Dr. Ambedkar rejected Violent and totalitarian methods of communism. He believed in a classless but not a stateless Society. He perceived an active but well defined role for state in Economic affairs. His concept of democratic state socialism is based on (a) State ownership of agriculture and key industries (b) Maintenance of productive resources by the state and (c) a just distribution of Common produce among different people without caste or creed.

1.6 SOCIAL JUSTICE IN THE CONTEXT OF GLOBALIZATION
India is plural society, multi-ethnic, multi-religious and multi-linguistic for which democracy is most for balanced social and regional development. However, democracy cannot survive without social justice. Unfortunately, new economic policy or globalization is bereft of human face, where man is treated as commodity and a person has to compete for the bread and business equally on the “Darwinian socio-
economic order” i.e. struggle for existence and survival of fittest. Whereas democracy thrives on the co-operative spirit so that strong and weak could survive and co-exist together like tall trees small bushes and grasses growing in the same socio-ecological plain. Therefore, before implementing the new economic reform policies, it was essential for the government to provide “social security net” i.e. full job opportunities, education and Medicare to weaker sections in general and Scheduled Castes/Scheduled Tribes in particular who constitute two-third of India’s population. But government did not pay least attention on these important human problems.

1.7 SIGNIFICANCE OF THE STUDY
Globalization in India means opening doors of our economy to the multinationals in the field of agriculture, industries, communication, transportation, electricity generation and distribution and also education etc. However, before opening the door of economy to the multinational companies, one should know the fact that these multinationals are not coming for charity in India but to make profit by utilizing our reserve resources, raw materials and treasury. They are not concerned with our environment, infrastructure development or to deliver social justice. These are not in their policies and programmes. Their programmes are to make exhaustive exploitation of natural resources on the cost of environment and make them and their country rich. In lieu of the above mentioned scenario, there is a need to under to examine the relevancy of thoughts in the current context. These thoughts are to be implemented while framing the policies and strategies of the development of country. Today changes are fast and dynamic for the transforming economy as globalization has taken place so it better for all the academicians, practitioners and economists to take consider the views of Dr. B. R. Ambedkar.