CHAPTER 2

REVIEW OF LITERATURE

Literature review refers to any collection of materials on a topic, not necessarily the Great Literary Texts of the World. Literature review demonstrates that the researcher knows the field, justifies the reason for the research and allows the researcher to establish her/his theoretical framework and methodological focus. The literature review is commonly seen as the springboard to the thesis.

A literature review discusses published information in a particular subject area, and sometimes, information in a particular subject area within a certain time period. A literature review can be just a simple summary of the sources, but it usually has an organizational pattern and combines both summary and synthesis. A summary is a recap of the important information of the source, but a synthesis is a re-organisation, or a reshuffling, of that information. It might give a new interpretation of old material or combine new with old interpretations. Or it might trace the intellectual progression of the field, including major debates. While the main focus of an academic research paper is to support one's argument, the focus of a literature review is to summarise and synthesize the arguments and ideas of others. Literature reviews provides the investigator with a handy guide to a particular topic. If the investigator has limited time to conduct research, literature reviews can give her/him an overview or act as a stepping stone. For professionals, they are useful reports that keep them up to date with what is current in the field. For scholars, the depth and breadth of the literature review emphasizes the credibility of the writer in her or his field. Literature reviews also provide a solid background for a research paper's investigation. Comprehensive knowledge of the literature of the field is essential to most research papers.
Though the literature on Ambedkar is enormously available, particularly after the celebration of his birth centenary, an exhaustive study concerning his educational thoughts is lacking. Despite there are doctoral studies on his social democratic ideology and the social and economic movements led by him the academic world has not yet attempted to inquire into his educational ideals in the context of development of modernity in India. It is based on this observation that the investigator surveyed the related literature and presented a review of Ambedkar's social and educational thoughts as construed by different scholars.

**Sudhi Mandloi (2015)** in her study ‘Dr Ambedkar’s Philosophy on Democracy and his Dissent: An Analytical Study of Ambedkar’s Socio-Political Ideas’ she remarked that Dr. Ambedkar was one of the greatest architects of modern India. His contribution to the progression of socio-political and constitutional thought has been quite noteworthy. He has been regarded as ‘Father of the Indian Constitution’. He was a nationalist, democrat and principally a humanist. Throughout his life, he fought for the rights of subjugated sections of the society. He had a vision of an uncensored society based on the belief of ‘liberty, equality and fraternity’. His dream of an egalitarian society remained disgruntled even today in the twenty first century. Indian society is still being crippled by caste system, inequality, religious prejudices and social injustice which in turn obstructing the path of Indian Democracy. This study attempts to present Dr. Ambedkar’s view on Democracy and rebel expressed by him regarding some of the aspects of Indian Democracy. The objective of this study is to analyze views of Dr Ambedkar on Indian Democracy in the perspective of present-day state of affairs. This research study also seeks to walk around an answer to the question that how far India succeeded in gaining democracy visualized by Ambedkar.
Khalil Ahmed (2015) in his study ‘Ambedkar’s Idea of Social Democracy and Quest for Distributive Justice’ examined the main goal of the study is to analyze the idea of B. R. Ambedkar, the father of Indian constitution, regarding Indian democracy particularly social democracy. Analyzing the idea of democracy of Ambedkar in details, it can be found out that Ambedkar wants democracy to be social, economic and political in nature too. He also fought hard for the emancipation of lower caste from the clutches of Brahmanical society well marked by Varna system. In his conception of exploitation less society, democracy has an extra-ordinary role which he defined as ‘one person, one vote'; and 'one vote, one value'. Democracy means empowerment of any person for participating in the process of decision-making relating to her/him, democracy means liberty, equality and fraternity - Ambedkar's definition of democracy had such a tone. This research gives closer and analytical insight into the thoughts of Ambedkar and finds that, for Ambedkar, Social democracy is the means and justice is the end. Ambedkar was also of the view that, Indian freedom is not as necessary as the equilibrium in social setup is required. Finally, after trying everything, he gave a mantra in which he said, Dalit’s needs to go for educate, organize and agitate.

According to the study of Ishita Aditya (2014) on ‘B. R. Ambedkar’s idea on equality and freedom: An Indian perspective’ he was the chief architect of Indian Constitution, 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. The present study is an attempt to make an objective analysis of the strand of the ideas of Ambedkar on equality and freedom in Indian context while keeping in minds the gaps and lapses in
the existing literature on Ambedkar. Indians, especially, downtrodden people of India consider him as immortal soul whose memory will even guide the nation on the path of social justice, liberty and equality. It can be said that Ambedkarism is of great relevance to Indian society even today in achieving social justice, removal of untouchability, in establishing equality and freedom and true democracy.

**Dr. Jay Lakshmi (2014)** in her research work ‘Relevance Of Ambedkar’s Contributions In The Upliftment Of Modern Days Dalits And Women’ focused on Ambedkar’ thoughts on Dalits, a modern term for untouchables in India, are underprivileged people in all social, economic, cultural and political fronts of our society which led to their misery, discrimination, exploitation and oppression by the caste dominated social stratification of India. The Constitution of India classifies Dalits as Scheduled Castes (SCs). They are the people who cultivate the land, mend the shoes, wash the clothes, clean the toilets, scavenge the dead animals or unknown human bodies and do all types of menial works, but share the stigmas of untouchability and are frequently denied the chance to eat, smoke and even seat with the members of upper castes. They often use separate wells and tube wells from those maintained for others.

These pitiable conditions of Dalits were seen and addressed by some eminent social and political philosophers like Jyotiba Phule, Mahatma Gandhi, Dr. Bhim Rao Ambedkar and others. Dr. Ambedkar, borne in a poor Dalit family became the first Law Minister of India after independence and the chief architect of Indian Constitution. The text prepared by Dr. Ambedkar provided constitutional guarantees and protection for a wide range of civil liberties for individual citizens. Ambedkar incorporated several Articles in the Indian Constitution for the upliftment of the Dalits and women which included the provision of equal status to Dalits with other segments
of society, abolishment of untouchability and discrimination against them, provisions of fundamental rights to all, equal protection of laws, voting rights and reservation in education, jobs, promotion and political fields to them. Besides these several programmes in the form of grants, scholarships, loans, stipend etc. are being provided to Dalits by the States. This is all due to the provisions of Constitution drafted by Dr. Ambedkar. Therefore he may be regarded as the God Father of Dalits in true sense.

P. S. Bagga (2014) portrayed in his study ‘The Practice of Economics by Dr. Ambedkar and its relevance in Contemporary India’ Dr. Ambedkar as a leader of the ‘dalit’ community and was the first set of Indians who were trained in Economics and practised it professionally. The main interest in this study is to examine his contribution to the field of economics, and understand whether the concepts developed by him are practically relevant and applicable to Indian economy in the present and in the times to come. This study has discussed Ambedkar’s exceptional skills of diagnosis of the economic problems which India was likely to face after Independence along with practical solutions he has offered for these problems. Further this study deals with Ambedkar’s concept of Economic democracy and Economic Growth through stable Macro Economic policies of the Government.

Sunita Goel (2014). The objective of the present study is to study the educational philosophy of Bheem Rao Ambedkar. The present education does not yield required results mainly because it is divorced from the real social content and social goals. We as the citizens of the republic are constitutionally committed to democracy, social justice, equality of opportunity, secularism and above all to a welfare state. Educational policy and educational programmes should not merely equip an individual to adjust with society to its customs and conventions, but it should enable
him to bring desirable changes in the society. Every educational institute from secondary school to University College should be developed to become an agency of change; it is the dream of Dr. B. R. Ambedkar. This research gives closer and analytical insight into the thoughts of Ambedkar and provides an answer to the question of whether we, the Indian, achieve religious tolerance, human equality and freedom, true democracy, gender respect in the society, justice and peace in the light of political philosophy of Ambedkar whose memory will ever guide the nation on the path of justice, liberty and equality. Findings revealed that Ambedkar emphasized on practical value of the things.

**P. S. Kamble (2014)** in his study ‘Dr. B. R. Ambedkar On Economic Analysis Of The Caste’ he made an honest attempt to provide the economic analysis of the caste system as an economic institution given by Dr. Ambedkar especially in the first book mentioned above. Likewise the study also presents the relevance of the economic analysis of the caste as an economic organization in the context of the present India. This study adequately proves that Dr. Ambedkar’s economic analysis of the caste system is very much important today also, and more importantly it has lot of utility and significance in the present Indian society. But the present study is solely based on the secondary sources of the data, and it did not consider the primary sources of data and information at all. The study should also have the primary data support, which increases the scope, reliability, application and importance of the study. It is therefore there is very large scope in undertaking the number of studies on the present relevance of the economic analysis of the caste based on the primary data and information in the context of India, which is thinking of inclusive growth, and economic supreme power in the World.
Krishma Chaudhary (2014) presented in her study on today’s Ambedkarites may have confined their mentor image to a symbol for their electoral campaign, but history will view Babasaheb Bhim Rao Ambedkar differently; as a man whose genius extended over a diverse arrange of human affairs. Ambedkar was, of course, a towering leader of the Untouchables, but he was also much more (patriot, scholar, thinker and Founding Father of the Indian Constitution). He violently differing with Gandhi’s approach toward the Untouchables, and finally, left the Hindu fold, embracing with thousands of his followers the more egalitarian faith of Buddhism. He raised the banner and propagated Buddhism in India who suffered an exile for over twelve hundred years.

The Government of India had declared Buddha Jayanti a holiday mainly through his efforts. Dr. Ambedkar’s speech on the Eve of the great conversion at Nagpur on October14, 1956, Dr. Ambedkar said Buddhism can serve not only this country, India, but the whole World at this juncture in the world affairs.

He wrote a book on Buddhism titled “Buddha and His Dhamma” explaining its tenets in simple language to the common man. His other famous book was “Buddha and Karl Marx”. Dr. Ambedkar exhorted Buddhists not to believe that the Buddha was an incarnation of Vishnu. Thus Ambedkar’s whole life and mission was a practical contribution to humanistic Buddhist education in India and not just intellectual and philosophical which is common these days. Though he was not a Buddhist by birth but by practice and at heart he was a Buddhist.

Dr. M. R. Singariya (2014) in his study ‘Dr. B R Ambedkar and Women Empowerment in India’ revealed about Dr. Ambedkar – the determined fighter and a deep scholar has made significant efforts to lead the society on the path of Liberty, Equality and Fraternity. He was first Indian to break down the barriers in the way of
advancement of women in India. He laid down the foundation of concrete and sincere efforts by codifying the common Civil Code for Hindus and other sections of the Indian society. The present paper is an attempt to highlight Dr. Ambedkar's view on women problems in pre and post independent India and its relevancy in present scenario. Dr. Ambedkar started his movement in 1920. He started fierce propaganda against the Hindu social order and launched a journal Mook Nayak in 1920 and Bahiskrit Bharat in 1927 for this purpose. Through its issues he put due stress on the gender equality and the need for education and exposed the problems of the depressed as well as women. The encouragement of Dr. Ambedkar to empower women to speak boldly was seen when Radhabai Vadale addressed a press conference in 1931. He strongly advocated for family planning measures for women in Bombay Legislative Assembly.

Dr. Babasaheb spent his life for the betterment of women even involved in bad practices and professionals like prostitutions. Ambedkar created awareness among poor, illiterate women and inspired them to fight against the unjust and social practices like child marriages and devdasi system. Dr. Ambedkar tried an adequate inclusion of women’s right in the political vocabulary and constitution of India. He insisted on Hindu Code bill suggesting the basic improvements and amendments in assembly. He also insisted and evoked all the parliamentary members to help to pass the bill in parliament. Eventually, he resigned for the same. Thus his deep concern and feelings for all round development of women is expressed from his each sentence and word.
Dr. Medikonda Sambaiah & Mr. Katumala Sreekanth (2013). The study focuses on how marginalizing Ambedkarism in any form will result not only a serious threat to the Dalit movement but also institutionalize another hegemonic ideology to suppress the Dalits in highly strategic way. The intention of this study is not at all to underestimate the role of the Marxist movement in India. But it is to state that Marxism cannot become viable and relevant without closely scrutinizing the scientific base of problem and practical way of executing the solution for the liberation of Dalits.

Reddy, K. (2013) analyses the Ambedkar- led Dalit movement with an anthropological perspective. He observes that the mission of Ambedkar was aimed at bringing about radical transformation in the living conditions of millions of his community who had been condemned for many centuries to live degraded and dehumanized lives.

Parthasarathy (2013) examines Ambedkar's views and solutions towards the upliftment of the weaker sections, from an anthropological perspective. He concludes that Ambedkar advocated an equality provision for underprivileged communities and provided constitutional safeguards to promote the desired interaction of the tribes with the national life of India.

Raphael, Benita; Majeed, Shaikh Shakeel Abdul (2013). This survey study was conducted with the objective of reflecting on the relevance of the thoughts of Dr. Ambedkar for the marginalized in contemporary India by the sample of teachers (50) and students (105) drawn from the English Medium Secondary School of Amravati City. The tool used was questionnaire prepared by the investigator. The study revealed that there still exist various problem which need solutions and can be solved through the thoughts of the great personality Dr. Ambedkar.
Satish Chandra (2013) in his working paper, analyses the structure of the caste system in India. His analysis is to see if Ambedkar's view of caste is adequate and his programme for its annihilation plausible. According to him, by rejecting socialism Ambedkar chose a reformist path rather than revolutionary path and never got to the problem of why caste stands in the way of the realization of class consciousness.

Arakeri (2013) designates Ambedkar as the greatest social reformer of the present era. He establishes that social reformers prior to Ambedkar could not touch the problem of untouchability because; being members of higher castes they were afraid of social boycott. He further observes that after the Buddha it was Ambedkar who could achieve a remarkable and reasonable victory in his endeavor to solve this problem and to guide the downtrodden masses in their effort to resolve the problem of untouchability.

Farigh, G. (2013) considers Arnbedkar as one of the great Indian leaders who sought and fought not only for the political independence but also for the social and economic freedom of the country. He observes that Ambedkar had to fight both the caste Hindus and the British Government for the political rights of the depressed classes. Ambedkar considered it suicidal to imagine that political independence necessarily would guarantee real all sided freedom. Unity of the country - both social and political - appeared to him as more notable a task than mere conflict with the alien government.

Malik, B.K (2013) remarks that Ambedkar's demand for abolishing untouchability was not meant for the benefit of a community only. On the other hand he demanded the destruction of the caste system for the uplift of the Indian society as a whole. Further, Ambedkar's liberalism was combined with a radical nationalism. His ethics
were utilitarian; his scale of value was determined by the usefulness of an action for the establishment of equality in the social order.

Khaparde, S. (2013) mentioned that Ambedkar did not visualize education merely as a means of livelihood but as a powerful weapon to liberate the Dalits from ignorance and to strengthen their fight against injustice and humiliation. In fact Ambedkar considered education as a pre-requisite for any kind of organization and movement of the depressed classes.

Ranjith, A. Kumar (2011). The study ‘Ambedkar’s Notion of Social Justice – A Different Perspective’ concludes that Ambedkar’s notion of social justice is based on equal rights and human dignity through legal framework. As the result of his thought, Indian constitution grantees equal right to all. He was first person to demand separate electorates and reservation system in favour of Dalit in round table conference hence three round table conferences failed. Ambedkar realized that affirmative action is only way to improvement of Dalit communities which safeguards through legal institutions. Ambedkar did not encourage the aspiration of caste system within India and Caste system generates inhuman practice among the communities. Ambedkar believed that economically dalits are very poor which they are lack access to political, social and economic power. Ambedkar’s ideas are supported on sustainable development of Dalit through legal and constitutional provisions and also by organizing them for fighting for fundamental rights. These are banned by upper community in India and crime increased against. The execution body will be strengthening by the state through social democracy. Moreover, his socio-economic and political notion has accepted by everyone to address contemporary socio-political issues. Ambedkar did consider Dalit representation into mainstream political arena which generates Dalit movement in various Indian states for freedom and justice.
He also believed that law is an important powerful weapon to fight against discrimination. Study observed that Ambedkar’s notion of social justice could not achieve as a proper manner and his concept of justice will be propagated by institutions through civil society. Dalit and non-Dalit community shall come forward to understand of his idea. Ambedkar concerned about over all development of vulnerable section of the Indian society and demolished exerting castes discrimination by enacting constitution. Therefore, Ambedkar’s notion of social justice is relevant in contemporary Indian society to accomplishing just society within framework of constitutional and legal methods.

Kuber, W N., (2009) remarks that Ambedkar combined in himself the role of a social reformer, a political leader and a spiritual guide of the untouchables. He aroused in men and women the passion for right relation. His purpose was practical rather than speculative and his philosophy of life was essentially a development and evolution under the conditions and events that prevailed in the Indian society. Kuber observes that Ambedkar was against giving the same education to both boys and girls. Imparting education to girls on par with boys appeared to him waste of time, money and energy. He advised students not to take part in politics during their school days. He exhorted them to work for an ideal in life and to accomplish it through their own industry and perseverance.

According to the study of Dr. K.S. Ingole (2006) ‘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.

It is believed 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. Therefore, this is the need of the time to study and understand Dr. Babasaheb Ambedkar’s economic philosophy for the better future of India.

Webster (2003) in his revised version of Ambedkar’s lectures delivered at the National Institute of Social Work and Social Sciences, Bubaneswar, Orissa, focuses
on the religious strategies the Dalits have used during the course of their movement. Examining the scholarly perspective of Ambedkar and the experience of the Dalits, the author observes that the best known and the best researched case among the diverse Dalit movements is that of the Mahars led by Dr. Ambedkar, which tends to dominate on the subject.

The author notes that Ambedkar put emphasis on universalization and spiritualization of social values and brought them to the mind of every individual. This he did because; he was certain that an individual can function as an efficient member of the society only if he/she recognizes these values and infuse them in all his/her activities. According Ambedkar, religion is primarily an instrument for conditioning and controlling social activities. The author opines that Ambedkar's views provide an important and essential starting point for any consideration of the role of religion in the total struggle for Dalit liberation.

**Larbeer (2003).** 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.
Ahir, D. C., (1997) provides a brief history of Ambedkar's encounters with the British colonial rule in India by presenting extracts from Ambedkar's writings published in the multi volumes by the Maharashtra Government, Department Of Education. This collection gives not only an insight into the social, political and religious conditions that prevailed in India during the British rule, but also a picture of Ambedkar's dealings with the colonial administration for social, educational and political upliftment of the Dalit. Ambedkar indicted the British rule for its discriminating treatment towards the depressed classes. Even though the book is a simple reproduction from the writings already published, the thematic presentation of the material gives a total picture of Ambedkar's view on British rule in India.

Batia et al. (1995) evaluate Ambedkar's perceptions of social justice, Indian freedom struggle and the problem faced by the women of India. They observe that Ambedkar's crusade was two faceted. On the one hand he fought the British who had enslaved India and on the other hand he waged a war against all those who for centuries denied equality and civil rights to the untouchables. He had not only to fight for the political emancipation of India but also to struggle relentlessly for achieving socio-economic freedom.

Jatav, D.R (1993) states that Ambedkar's philosophy is grounded in the three triads: Liberty, Equality, Fraternity; Education, Agitation, Organisation; Buddha, Dharma, Sangha. He remarks that Ambedkar did not entertain philosophy as a subject of metaphysics and ontology, but as a moral standard by which one could measure human conduct in relation to man and nothing else. It is also observed that for Ambedkar education alone could create a sense of new thinking and awakening.
among the oppressed people in India. He wanted it for all, and not restricted to a few classes of society.

**Rao, K.R. (1993)** analysis of Ambedkar's life and thought provides a comprehensive interpretation and evaluation of his contribution to different domains of India's national life - social, political, legal, economic, religious and cultural. The author observes that Ambedkar regarded education as a crucial instrument for raising the overall level of the depressed classes. Further he says that Ambedkar, though revolutionary in his social objectives, he was always a moderate in politics; he had no taste for violence; like Phule he had great faith in education and law as instruments of change. Further, he had realized that without an intellectual and industrial revolution no structural transformation of the Indian society is ever to be effected.

**Datta (1993)** analyses the universal elements of Ambedkar's social philosophy and its local characteristics. He remarks that while the nationalists of his time aimed at only political independence of India Ambedkar's life mission was to gain freedom for the outcastes from the clutches of the caste system. According to the writer, Ambedkar built up separate and independent organizations for the outcastes because he had realized that justice to the untouchables could only come through their organized strength and not as a gift from the upper castes.

**Prakash. R. (1993)** has analyzed Ambedkar's role in Indian politics and established that during the national movement he wanted to bring the depressed classes on an equal footing in every walk of life in India. He wanted them to fight simultaneously against the Hindu social imperialism as well as against the British political
domination. It was this conviction that led him to propound the thesis that the untouchables is a distinct and separate element in the national life of India.

**Thomas Methew T. (1991)** narrates the major theoretical and political contributions of Ambedkar along with a summary of the practical struggles which he waged at different periods. He analyses Ambedkar's position from a democratic standpoint. The author observes that Ambedkar's philosophy of education aimed at creation of a liberating consciousness which is not formal education; but the conscientisation process of education, agitation and organization put together.

Based on the literature surveyed, the following observations are made:

- Ambedkar had a sustained thinking on educational matters.
- He had a firm foundation of philosophy of life and a conscious, committed articulation of his position on the means and ends of education.
- He had visualized education as a mechanism helpful in facilitating the Dalit's liberation from their dominated position. The Dalits were subjects of a double domination. On the one hand they were subdued to the Hindu social slavery; they were denied knowledge, power and basic human rights and were forced to lead a life of supine servitude. On the other hand they were also the victims of the British colonialism. This forced them to fight simultaneously with the Hindu social imperialism and the British colonial supremacy. But the lack of education prevented them from realizing the reality and from entering the path of social struggle. Ambedkar having the right cognizance of the role of education in social change considered education as an instrument to awaken the Dalits and to prepare them for the liberation struggle.
2.1 CONTRIBUTIONS PUBLISHED & EDITED IN BOOK FORM

H.V. Hande (2009), in his book *Ambedkar: The Making of the Indian Constitution*, examines the contribution made by B.R. Ambedkar to the formulation of Indian Constitution, during various stages of its evolution. His speeches, interventions and replies during discussions on important Articles of the Constitution are compiled in this book reforms, for ensuring justice to countless number of populations who are termed as “oppressed class”, “downtrodden”, “depressed class”, “suppressed humanity” and “backward classes.” It also traces the relevance of Ambedkar’s philosophy, mission and his action-oriented policy and programme to improve the lots of the scheduled castes, scheduled tribes, backward classes and *dalit* groups of the minorities in our contemporary era.

Shailendra K. Tiwary (2008), in his book, *Dr. Ambedkar & the Indian Constitution* critically examines the evolution of B.R. Ambedkar’s ideas on constitutionalism and on the nature of Indian constitution from 1919 to 1950 and brings into focus shifts in his views from time to time. It explores how Ambedkar envisaged a system of governance based on the principle of liberal constitutionalism, which may offer justice and protection of rights of the oppressed section of the population and provide them participation in the government. The volumes also analyses the controversies that surrounded Ambedkar regarding his role in the constitutional development in India.

C. D. Naik (2008) had written and compiled *In Social and Political Thought of Dr B. R. Ambedkar* and discussed about an attempt is made to make aware of the contemporary situations vis-avis Ambedkar's solutions, which are still having bearing on current socio-economic issues.
In another book entitled *Dr. Ambedkar and Untouchability*, (2008), C. Jaffrelot focuses on the role of Ambedkar to the as a social theorist, as a statesman and politician; and as a staunch opponent of caste Hinduism, and also an advocate of Buddhism. He enquires into the Ambedkar’s sociological thoughts and then in the strategies of emancipation he evolved in the course of time to fight oppression.

The book entitled *B.R. Ambedkar’s Study in Law and Society* (2008) by M. Shabbir consists of quite a good number of articles by various scholars. In “the law in action,” intimate relationship between law and society constitutes the pivot of thesis revolving round the Ambedkar’s deep concern to social, economic and political.

*Ambedkar in Retrospect: Essays on Economics, Politics and Society* (2007) edited by Sukhadeo Thorat – besides reflecting and representing the theoretical issues that are implicated in the writings of Ambedkar – attempts to capture the attention of the readers to the views of Ambedkar on such issues whose relevance is intensely felt even today. In this study, Ambedkar’s thoughts on economic development and planning, socialism and democracy, other issues related to nationalism, representation and formation of states, Panchayati Raj and political decentralization, caste discrimination and untouchability have been analyzed. Ambedkar’s reflections on history, question of Hindu women, education and his suggestions for solution of the issue of social exclusion in Indian society is also taken up by various contributors in this volume.

*Dr. B. R. Ambedkar's Political Philosophy*,(2004) by Chandrakant. D. Shivakeri attempts to point out that Ambedkar was not a purely speculative and idealistic political philosopher in the conventional sense like Plato and Aristotle. Nevertheless, according to the author, Ambedkar developed his own social and political ideals
which were essentially addressed to the common problems of the depressed people of India. His political philosophy attempted, according to Shivkeri, to bridge the gulf between theory and practice and materialism and spiritualism.

The inhuman treatment meted out to his community by the caste Hindus, his mission for the total emancipation of the servile classes from the clutches of the privileged caste Hindus, his total engagement with the predicament of Indian society – all these cumulatively helped to form Ambedkar's political ideology. The book ultimately aims to examine Ambedkar's political philosophy and its impact on Indian society and polity, while highlighting his views on to man and society, state and government, nation and nationalism, democracy, socialism, security, social justice, education and emancipation of the downtrodden. In addition, the book is concerned with other aspects of Ambedkar's political philosophy and assessment of his charismatic personality.

D. R. Jatava in his book Political philosophy of Dr. B. R. Ambedkar (2000) analyses the ideal and objectives for which Dr. Ambedkar stood. The author concludes that the ideal of mutual respect, fundamental human rights, justice, promotion of social progress, better standards of life in larger freedom, social security, human equality, gender respect and tolerance, dignity of individuals, democracy and welfare of the poor continue to be an all-embracing, important and pressing as they were in pre-independent India.

In somewhat a controversial book entitled Worshipping the False God: Ambedkar and the facts which have been erased (1997) written by Arun Shourie, the hidden facts that Shourie wishes to reveal are divided into three categories: Ambedkar’s long association with the British; the counter-productive nature of his methods in relation to upper caste social reformers; and, his role in the drafting of the Indian Constitution.
In his book entitled *Mahatma Gandhi and Babasaheb Ambedkar: Crusader against Caste and Untouchability* (1997), S. N. Busi observes that caste is the core of the Hindu society and it provides sustenance and nourishment to the principle of separateness. The caste consciousness has injected the poison of separateness into the body politic of the Hindu society. Therefore, as rightly observed and vehemently advocated by Ambedkar, no social reform movement could be successful unless annihilation of caste is made as its principal objective. But, the author at the same time points out, Mahatma Gandhi held the view that mere abolition of untouchability would bring about the desired result. The author holds that the differences in views that existed between Mahatma Gandhi and Babasaheb Ambedkar could be attributed to their respective attitude towards the method of social reform. But, both Mahatma Gandhi and Babasaheb Ambedkar succeeded in securing the civil rights for ex-untouchables on par with other members of the Hindu Society. The author also elaborately analyses the ideological differences of the two crusaders against social inequality.

**Gail Omvert in her Dalit and the Democratic Revolution Dr Ambedkar and the Dalit Movement in Colonial India (1994)** examines Ambedkar’s role in the Dalit Movement in India during the colonial period. Incidentally, she devotes a whole chapter to assess the ideology of Ambedkar. Moreover, this study focuses on *Dalit* movements in three major linguistic regions in India – Maharashtra, Andhra and Karnataka – and on the interaction of these movements with the nationalist movement and the ‘class’ struggles of the workers and peasants as well as with the major ideologies of Gandhism and Marxism which guided them.
Omvert also explains why Phule-Ambedkar’s movement has been omitted or given less care in most history books on modern India. She analyses Ambedkarism in the light of Ambedkar’s own total grounding in Indian reality. The title of her book, *Dalits and the Democratic Revolution* indicates her understanding of the democratic vision of B.R. Ambedkar, though he was acquainted with many other economic and political ideologies. In short, this study deals with the various aspects of the politics of *Ambedkarism*.

In his book entitled *Dr. B. R. Ambedkar a Critical Study* (1993), Jogendra Sinha analyses Ambedkar’s ideas of socialism, social justice and his views regarding the problem of women with special reference to the Hindu Code Bill.

Gore, M.S., (1993) in his work studies the ideology that Ambedkar enunciated to register his protest against the inequalities of Hinduism and to promote the liberation of the untouchables of India. The author discusses Ambedkar's analysis of Hinduism and the Hindu society and the social and spiritual meaning he found in Buddhism. The work in its totality is an effort to understand and delineate Ambedkar’s ideology and to relate it to the social context in which it was enunciated.

Makwana (1992) remarks that the main object of Ambedkar was to bring social revolution by breaking the system of Varnas and castes so that everybody gets the opportunity of self development. He further states that the thinking of Ambedkar, who wanted to transform the political democracy into social democracy, was dominated by constitutional and democratic ideologies.

After the birth centenary of Ambedkar (1991), a few more major books have been published. In *The Social Context of an Ideology: Ambedkar’s Political and Social Thought*, M. S. Gore attempts to study the ideology that Ambedkar proffered to
register his protest against the inequalities perpetrated by Hinduism and to promote the causes for liberation of the untouchables of India. While analyzing what he calls the ‘Ambedkar Ideology’, the author then dwells on some key political issues of contemporary India.

Chentherassery, T.H.P., (1990) in his work attempts to assess Ambedkar's activities and philosophy. According to him Ambedkar was a man who devoted his life to annihilate the cancer of caste and untouchability from the body of Indian society. He further remarks that Ambedkar viewed Indian society which got degenerated due to castes and untouchability as incapable to carry out the responsibilities of an independent nation. Hence, before attempting to resolve the political questions India has to find out solution to the social problems. It was this contention, according to the author, that forced Ambedkar to put emphasis on the freedom of Dalits than on Swaraj.

G. S. Lokhande’s book entitled Bhimrao Ramji Ambedkar: a Study on Social Democracy (1982) analyses Ambedkar’s vision of an integrated society, his views on democracy, socialism and variety of other subjects.

In his book entitled Dr Ambedkar: A Critical Study (1975), W. N. Kuber focuses on a wide spectrum of Ambedkar’s views on different social and political questions examined from Marxian standpoint. This unconventional work analyzes the conditions of scheduled castes in Indian society and politics. It also deals with their role in the freedom movement and the attitude of the British rulers towards them, and seeks to review the social reform movement as also the legislative measures adopted to redress their grievances during Ambedkar’s time.
The study also deals with Ambedkar’s views on the origin of the *Shudras*, untouchability, caste system and the hindrances to their abolition. It also takes into account of his views on Brahminism with special reference to the anti-Brahmin movements and the Hindu Code. The study is also concerned with Ambedkar’s views on constitutional matters, his role in the Constituent Assembly, his views on the national movement and its leaders, his conflict with Gandhi and the Congress, problems of minorities with special reference to Pakistan, his views on parliamentary democracy, on socialism, on the trade union movement, on the labour problems in the capacity of Labour Member in the Governor’s Council formed by the British Government, and his reflections on India’s foreign policy and others.

Scientific thinking about the social structure led to the demand for social change. **Rousseau, in his *Discourse on the Origin of Inequality Among Men* (1755),** drew an important distinction between the two types of inequalities found in social life—Natural inequality and conventional inequality. Natural or physical inequality, as a statement of fact, consists in the difference of age, health, bodily strength and qualities of mind and soul. Conventional inequality, on the other hand, consists in the different privileges that some men enjoy to the exclusion of others, such as, inequalities of wealth, prestige, and power. The other form of inequality is largely man made; it emanates from the social order more or less deliberately designed by men themselves. Recognition of conventional inequality provides for ample scope to review the basis of social distinctions and to restructure social relations according to new concepts of social justice.

In view of the above discussion, it is evident that although a large number of studies have been conducted so far on Ambedkar to evaluate his life-long struggles, a detailed
and systematic analysis of the main strands of Ambedkar’s political thinking is noticeably absent in all these works.