CHAPTER 3

NOTEWORTHY CONTRIBUTIONS

Nirmal Raj (2015) in study ‘Social Philosophy of Dr. B. R. Ambedkar’ argued that Ambedkar's observations in relation to social, economic, political and cultural issues and developments are becoming true. There is a vital need to preserve the thoughts of the noble son of India which are highly relevant in the present times. Ambedkar has firmly believed that social inequality would jeopardize political freedom and democracy. He was very much in favour of annihilating case as the basis for establishing liberty, equality and fraternity in India. Ambedkar provided a new dimension to social philosophy in India. He strongly advocated that untouchability is not a religious system but an economic system which is worse than slavery. He had a distinctive approach to the oppression of women and weaker section is India.

The study of Pravin Pundlik Rajguru (2015) deals with various economic thoughts of Dr. Babasaheb Ambedkar. Dr. Ambedkar argued that the solution to the agrarian question lies not in increasing the size of farms, but in having intensive cultivation that is employing more capital and more labour on the farms such as we have. Further on, he says: "The better method is to introduce cooperative agriculture and to compel owners of small strips to join in cultivation." Ambedkar’s commitment was internal stability and he was convinced that only an automatic system based on gold standard with gold currency could achieve this desirable end. He was of view that governments should spend the resources garnered from the public not only as per rules, laws and regulations, but also to see that faithfulness, wisdom and economy.

Khalil Ahmed (2015) The main goal of the study ‘Ambedkar’s Idea of Social Democracy and Quest for Distributive Justice’ 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.

P. S. Kamble (2014) in his study ‘Dr. B. R. Ambedkar on Economic Analysis of the Caste’ discussed the duties and responsibilities being performed by the institutions, 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 to 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 paper endeavours to examine the economic analysis of the caste system provided by Dr. B. R. Ambedkar in his book ‘Annihilation of Caste’, and also explores its present relevance in India. The present study concludes that there is applicability of the economic analysis of the caste in India even in the present context also.

**Rajendra Kumar Arya & Dr. Tapan Choure (2014)** pointed out that Bharat Ratan Dr. Bhim Rao Ambedker, one of the multidimensional personalities having great
noteworthy contribution in economics. Presently, his ideologies were very useful in collective farming and land revenue. He was critique of traditional definition of collective land holding and redefined that economic land holding is not depend up on the size of land holding but proportion of factor inputs. Small size of holding is the cause of low production therefore consolidation of land reform must be undertaken. He was always in favor of collective and corporative farming in India. So his thought on agriculture development throughout world, especially in India has great relevance.

M. R. Singariya (2014) focused on Dr. Babasaheb Ambedkar’s views on the state of life of all women. He stated that women must be treated equally and given equal prestige. 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. 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. The teachings and thoughts of Dr. Ambedkar are useful not only women but also all the Indian even today. His deep concern and feelings for all round development of women is expressed from his each sentence and word. In his last speech in Indian Parliament we can know his feelings and respect showed towards women. Thus his deep concern and feelings for all round development of women is expressed from his each sentence and word.

According to the study of Roshankumar M. Bhigania (2014), Dr. Babasaheb Amedkar was among the most outstanding intellectuals of India in the 20th century. He was a strong advocate of land reforms and of a prominent role for the state in economic development. He recognized the inequities in an unfettered capitalist
economy. Dr. Ambedkar stresses the need for thorough going land reforms, nothing that smallness or largeness of an agricultural holding is not determined by its physical extent alone but by the intensity of cultivation as reflected in the amounts of productive investments made on the land and the amounts of all other inputs used, including labour.

He also stresses the need for industrialization so as to move surplus labour from agriculture to other productive occupations, accompanied by large capital investments in agriculture to raise yields. Ambedkar believed that the progress so trade depends on stability of exchange rate and price stability. To maintain exchange stability, Ambedkar suggested that since all important countries in the world moved towards the gold standard, the silver standard countries should move in favour of gold or, they should establish fixed ratio of exchange so as to make the two metals into a common standard of value.

According to the study of M. Tiwari (2013) Babasaheb Ambedkar’s thoughts revealed that India is caught between two sides of pincers, the one side of which is progressive pressure of population and the other is limited availability of land in relation to its needs. The result is that at the end of each decade, we are left with negative balance of population and production and a constant squeezing of standard of living and poverty. The population pressure is giving rise to an army of landless and dispersed families as well. Nothing can open possibilities of making agriculture profitable except a serious drive in favour of industrialisation.

C Sivarama Krishnarao (2013) opined that the perspective of Dr. Ambedkar had been the hallmark of our development strategy which is: If small and scattered holdings are the ills, from which our agriculture is suffering, to cure it of them is undeniably to industrialise.
G. Saibaba (2013) in his study stated that Dr. Ambedkar’s ideas on agricultural development were based on industrial development. Institutional reforms which include land reforms and state socialism and state socialism are also pursued by Dr Ambedkar. His ideas on land reforms were highly practical and original. Ambedkar presented data to show how the economic effect of idle labour. Thus, he advocated shifting of this idle labour to non-agricultural activities, where it is productively used. This means that industrialization of India is the soundest remedy for the agricultural problems of India.

Archna Chaudhary (2013) stated that DR. Ambedkar was among the outstanding intellectuals of India in the 20th century who is rightly famous for being the architect of India's Constitution and a redoubtable champion of the interests of the Scheduled Castes but his economic thoughts are not so well known which are found spotted in several writings. The domain of the present paper is to bring into public eye and connect those dotted thoughts, many of which are still relevant in this era of global crisis. After highlighting the multifaceted personality of Dr. Ambedkar, the remaining is the modest attempt to elaborate his views on different sub disciplines of economics like monetary economics, public finance, agriculture and land holdings etc.. Economic explanation of caste system in India and their ramifications for Indian economy particularly for current objective of inclusive growth are also dealt with. A final section deals with various strategies suggested by him for development of Indian economy and coming out with prospective suggestion flowing out of the knowledge stream of Dr. Ambedkar. It is a humble attempt to acknowledgment the due attention and recognition that Ambedkar's economic thoughts deserve.
Deepika Chouhan (2013) discusses in her study about the democratic and socialist ideology embarked by Dr. Ambedkar with regard to the awakening of Dalit consciousness in Contemporary India. It can, at times, refer to the notion of political awareness, in the sense of consciousness-raising among certain sections of the Dalit population, and at other times refer to a collective notion of identity among diverse Dalit communities. According to him, any community before it can progress must first develop a ‘consciousness’. The real obstacle in the path is their inertia and indifference. To overcome this, it is necessary they should become charged with resentment of the injustice of their own condition. The study also highlights the tenacity of ‘subaltern literature’ and its proponents who marked a great impact in awakening and liberating the Dalit masses. Subaltern literature is regarded as a literary form of social protest and depicting historical setting in alleviating the element of Dalit consciousness.

Ray et., al. (2012) pointed out that in establishing an egalitarian society in India which is based on liberty, equality and fraternity and social justice. Ambedkar, the great Indian Constitution maker, struggled to find out avenues and means - intellectual, organizational and in terms of programs throughout his life. This study attempts to throw light on Ambedkar’s quest for socialism in India with special reference to Marxism and Buddhism. He accepted the concept of class struggle but he felt that in the Indian set up, it had to be substantially redefined and ascribed a similar agenda to the Buddha and agreed that one of the major contradictions of capitalism was the social basis of its production in contrast to private appropriation. He criticized Marxism for subscribing to economic determinism, for its inadequate grasp of liberal democracy, for its inability to adequately understand the realm of ideologies and for considering moral values as historically conditioned.
Though Ambedkar described his scheme of economic organization of the Indian society as state socialism, in view of its other features, we believe it appropriate to identify it democratic socialism. Moreover, collective farming, one of the major features of his model of democratic socialism, needs to be thoroughly reconsidered as it lacked viability. It is somewhat inconceivable how he could achieve socialism by eliminating socio-economic inequality without undermining the basic economic foundation of society on which the system of inequality was founded. The inability to resolve this contradiction ultimately led Ambedkar to find solace in Buddhism, with an attempt to present its teachings 'in a new light to suit modern class realities'. In fact, Ambedkar's conversion to Buddhism was a 'self-deception' and channelled the whole movement of workers and peasants led by him into 'reactionary and metaphysical conceptions'.

**Sen Amartya (2009)** argued about the Dr. Ambedkar’s view behind this that, the State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political, shall inform all the institutions of the national life. Amartya Sen has rightly observed that the global politics of justice in the latter half of the twentieth century became more and more involved with these second generation rights. The nature of global dialogue and of the types of reasoning entertained in the new era has come to reflect a much broader reading of agencies and the content of global responsibilities. In the post globalization period social economic justice in the new era has become a part of human rights.

and replies during discussions on important Articles of the Constitution are compiled in this book.

**Shailendra K. Tiwary, in his book, Dr. Ambedkar & the Indian Constitution (2008),** 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. In *Social and Political Thought of Dr B. R. Ambedkar (2008) written and compiled by C. D. Naik*, an attempt is made to make aware of the contemporary situations vis-a-vis Ambedkar’s solutions, which are still having bearing on current socio-economic issues.

**Sukhadeo Thorat & Aryama (2007)** argued that some of the theoretical foundations on economic development for developing countries, such as Arthur Lewis model of economic development with unlimited supplies of labour, models based on inter-sectoral linkage of labour and capital, developed in the 1950s and 1960s. The theoretical principles underlying the strategy of planned economic development in India assumed a theoretical framework identical to that conceived by Ambedkar much earlier in 1918.

**Shantha Sinha, (2005)** focused on 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.

Ahir (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.

The doctoral study by Lokhande (1997) was aimed at discerning Ambedkar's role as a social democrat. According to him, Ambedkar endeavoured to eradicate sorrow from the lives of men through reconstruction of the social and economic order which rendered the majority of men impotent sufferers of variable servitude. Lokhande observes that as a pragmatist to the core, Ambedkar believed that in the absence of economic and social justice, political independence would not bring about either social solidarity or national integration. The first step towards attainment of this goal was the liquidation of the hierarchical structuring of society on the basis of Chaturvarnya. Further, the investigator has argued that as a humanist Ambedkar was concerned about the fate of not only the greatest number of men but of all.
**Arakeri (1995)** designates Arnbedkar 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 endeavour to solve this problem and to guide the downtrodden masses in their effort to resolve the problem of untouchability.

**Batia et al (1995)** evaluate Arnbedkar'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.

**Arun Shourie (1995)** in his book argues that the image of Ambedkar established in the present is a false case. He asserts that Ambedkar does not deserve the recognition given by the nation in various forms. The author describes that Ambedkar was not only against the independence of India but also serving the British along with M.N. Roy and others. According to him this was what completely cut him off from every nationalist as well as Harijan group and leaders. Shourie firmly believes that Ambedkar was an instrument of the British and that his demand for considering the scheduled castes as a minority and to give separate electorate for them was a colonial strategy to break the unity of the Hindu community and to make split in the freedom struggle. The author considers Ambedkar as neither a social reformer with a sound
ideology nor as one who had authorship in the making of the Indian Constitution; rather he designates Ambedkar as a False God. Going through this commentary it is not difficult to see that the author is strongly prejudiced towards Dr. Ambedkar. Though he quotes the 'erased facts' to substantiate his arguments, he is silent on the facts that followed.

**Eleanor Zelliot (1995)** in her Ph.D thesis entitled "Dr. Ambedkar and the Mahar Movement" has established that it was the early Mahar movement which provided support for Ambedkar as a Dalit leader of national stature and importance. She has tried to establish that Ambedkar's effort in the beginning was to gain for the Dalits a respectable place within the Hindu 'great tradition'. When that proved to be impossible, he turned to the tradition of other religions to which his people might convert. Here, Ambedkar's conversion to Buddhism is attributed to his personal attachment to it and his conviction that Buddhism is a model as well as a religion of equality.

**Kuber (1994)** 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.
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 researcher, 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.

Farifh (1993) considers Arnbekar 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.

Gore (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.

Prakash's (1993) analysis of Ambedkar's role in Indian politics establishes 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.

Makwana (1992) remarks that the main object of Ambedkar was to bring social revolution by breaking the system of Varṇas 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.

Chentharassery (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.

Raajasekhariah (1990) endeavours to determine the role of Ambedkar as an emancipator and a champion of the downtrodden people of India. He attempts to explain and evaluate the prominent aspects of the thinking and approach of Ambedkar with regard to the political and constitutional issues. Ambedkar as the architect of the Indian constitution and as one who had deep concern for the sufferings of the Dalits in
general and for social justice in particular have also been discussed in this work. His political and social ideals are also presented and examined.

3.1 EXCERPTS TAKEN FROM THE WORKS OF AMBEDKAR

Ambedkar in his work entitled ‘Castes in India’ stated that it is the unity of culture that binds the people of Indian Peninsula from one end to the other. Ambedkar observed: “It may not be out of place to emphasize at this movement that no civilized society of today presents more survivals of primitive times than does the Indian society. The Indians have last the open door character of the class system and have become self-enclosed units called castes. There have been several mistakes committed by the students of caste which have misled them in their perceptions. It is almost impossible to sustain the existing caste system in India because it is against the law of nature and principle of equality. The super imposition of endogamy over exogamy is the main cause of formation of caste groups. The customs of ‘Sati’ and ‘Child Marriage’ are the outcomes of endogamy which enforced widow-hood for life and deprivation from gender justice and equality. The sub division of a society is a natural phenomenon and these groups become castes through ex-communication and imitation.

Ambedkar in his work entitled ‘Annihilation of Caste’ stated that the reformers among the high caste Hindus were enlightened intellectuals who confined their activities to abolish the enforced widow-hood, child marriage etc. but they did not feel the necessity for agitating for the abolition of the castes nor did they have courage to agitate against it. He asserts that caste is not based on division of labour but it is a division of labourers. Ambedkar stated: “It was at one time recognized that without social efficiency no permanent progress in other fields of activity was possible, that
owing mischief wrought by the evil customs, Hindu society was not in a state of efficiency and that ceaseless efforts must be made to eradicate these social evils. History bears out the proposition that political revolution have always been preceded by social and religious revolutions. The emancipation of the mind and the soul is a necessary preliminary for the political expansion of the people. Ambedkar called 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 in his work entitled ‘Ranade, Gandhi and Jinnah’ stated that man is a factor in the making of history and that environmental forces alone are not the makers of history. According to Ambedkar, Ranade was a great man by any standard. He wanted to vitalize the Hindu society to create social democracy. Ranade wanted to vitalize the conscience of Hindu society which became moribund as well as morbid. Ambedkar wrote: Indeed it would be difficult to find in the history of India any man who could up to Ranade in the width of his learning, the breath of his wisdom and the length of his vision. Ranade is known more as a social reformer than as a historian, economist or educationist.

Ambedkar concluded that the collapse of the Liberal Party headed by Ranade is a tragedy to the liberals in India. If the liberals have faith in, and love and respect for Ranade their supreme duty lies not merely in assembling together to sing his praises but in organizing themselves for spreading the Gospel of Ranade.

Ambedkar in his another work ‘Buddha or Karl Marx’ made a comparative study on two great and eminent personalities who represented ancient and modern historical periods spanning about 2381 years.
Ambedkar stated that the means of gaining peace and form an egalitarian society of Buddha is different to Karl Marx. Buddha ensured the creation of an egalitarian society without bloodshed and on the other hand Marx established an egalitarian society through bloodshed. Buddha taught the principles of equality, fraternity, liberty and collective welfare and succeeded in heralding a new era of social justice, economic equity, political reformation and Cultural Revolution. Marx taught and adopted violent means should not be adopted to create a just society. Attainment of equality at the cost of fraternity and freedom did not serve any good purpose according to Ambedkar. Buddha achieved the goal of Marx by adopting non-violent means in India. Ambedkar strongly emphasized the need and importance of creating a just society by following the principles of Buddha which have withstood all testing times in the history of mankind.

The thoughts of Dr. Ambedkar on Public Finance can be studied in his M.Sc Thesis "The evaluation of Provincial Finance in British India", from the discussion of article 227 and 277 of the Indian constitution; the taxation policy in the manifesto of "Swatantra Majdur Paksha"and his lectures and views on budgetary policy and property tax. He has classified provincial finance in three categories imperialistic provincial and local criticizing the Decentralization Report of the Royal Commission, Dr. Ambedkar argued that due to the provincial autonomy political power would be concentrated in the hands of the privileged few instead of common people.

Dr. Ambedkar Ph.D Dissertation represents a major contribution to the history of Indian Public finance. In this thesis he elaborates centre-provincial relationship from 1833 to 1921. He provides a detailed and insightful historical perspective and shows how centralization of government finance was a failure due to faculty fiscal system.
The Contemporary relevance of Dr. Ambedkar's contribution to public finance is that first of all it is a pioneering work. According to Seligman his guide and world famous economist" it is objective state relationship in British India”. It has a great historical significance. Second and more importantly it provides groundwork for centre - state relationship in modern India. It has been the guiding spirit behind the reports of the successive Finance commissions in Independent India. The credit for establishment of the Finance commission and the R.B.I. goes to Dr. Ambedkar's views.

Dr. Babasaheb Ambedkar's Contribution to monetary economics especially Indian currency system is evident from his D.Sc Dissertation' " the problems of Rupee, its origin and solution (1923) and his evidence before the "Hilton Young commission” which shows his foresightedness 8 years before the establishment of the R.B.I., Ambedkar elucidated credit supply and restrictions on it. In this book he offers an excellent exposition of Indian Currency both as a medium of exchange and equality in terms of gold and silver. He focuses attention on the currency crisis, i.e the pure gold standard. The peculiarity of Dr. Ambedkar was that studying these complicated problems he wrote a research thesis on it. He tried to search out why the purchasing power of Indian rupee was failing. Crossing swords with Keynes he argued that gold exchange standard does not have the stability.

The developing countries like India cannot afford it, Besides it is a two edged weapon resulting in unlimited risk of unbridled inflation and price-rise unbridled growth of currency, governments deficit and automatic molestation should be regulated. Money in transaction should have a circular flow. Then only prices would remain constant and the economy would be sound. He suggested that more attention should be given to price stability than exchange rate stability. Dr. Ambedkar showed with statistics
than Indian Rupee has lost its purity with gold hence its purchasing power is failing. Though the context and setup of Indian economy has changed the essential message of Ambedkar remained Surprisingly the same and timeless. He opined that international exchange rate will not always be equated with the internal price level in the country.

**Admiral Vishnu Bhagwat** argued that Ambedkar was a classical liberal and despite controversies about his life and influence on India, he was rightly honoured as the Drafting Committee for India’s Constitution, a kind of Jefferson. He stated that Dr. Ambedkar formed the Independent labour Party on three fundamental/basic principles and these principles were:

First: All the wealth, property and assets in this world are the result of undying hard labour of the workers and the farmers. Despite this, the worker and the farmer who toils with desperation in the field is naked and hungry. All these riches, property and the means of production have been arrogated by private property rights arbitrarily imposed by the profiteers, landlord class, capitalists and the rich class who have expropriated all this wealth by illegal/unjust loot, robbery and theft.

Second: Indian society is divided into the class ruled over and the ‘Ruling class’, whose interests mutually clash as a class conflict between the ‘Ruler-Exploiter’ and the “Ruled-Exploited” is fundamental and this fact remains all encompassing.

Third: The rights of workers and the toilers can be defended and will be secured only when the reins of political power will be in their own hands. To recapitulate, Dr. Ambedkar’s radical proposals for inclusion in the Constitution were:

1. Consolidation of land holdings and tenancy legislation are worse than useless as they cannot help the 60 million untouchables, who are just landless
labourers---only collective farms set out on the lines in the proposal can help them.

2. State Socialism is vital for the rapid industrialization of India. Private enterprise cannot do it and if it did it would produce those inequalities of wealth which private capitalism has produced in Europe.

3. Nationalisation of Insurance serves a double objective. Apart from greater security to people, it also gives the State resources for financing its economic planning in the absence of which it would have to resort to borrow from the money market at the high rate of interest.

R. Chandra & Sangh Mitra have identified Ambedkar’s economics in three main domains:

1. Public Finance- Ambedkar’s most solid and sustained contributions to public finances are Administration and Finance of the East India Company (A Dissertation submitted in partial fulfilment of the requirements of the Degree of Master of Arts, Columbia University in 1915) and the topic of this thesis was ‘The Evolution of Provisional Finance in British India’. He shows that Company’s power in India, originally distributed among in three authorities-the Presidency of Bengal, madras and Bombay, came to be concentrated in one person, the Governor-general who became virtually an autocrat. In 1814 the British Parliament legislated for the maintenance of a separate accounts of finance, distinct from the accounts of Commerce. Ambedkar gives a detailed description of the heads of revenue.

2. Monetary Economics-The second economic filed of his academic and practical concern was monetary economics, especially monetary policy. He produced a formidable doctoral thesis at the London School of Economics under the guidance
of the leading expert Professor Edwin Cannan and it later became transferred into a publication. The problem of the rupee—its origin.

3. Social Economics—Ambedkar reconciles the two conceptions of Economics as a humanistic study and as a scientific study. He related the two conceptions by making the first conception postulate the ends/goals and the second conception analyze the world or empirical facts so that one can see the possibilities of achieving the postulated goals in a real, empirical world. According to his thought, agricultural economics is crucial for India on the ground that Indian society is essential.

Dhananjay Keer in his study ‘Dr. Ambedkar: Life and Mission’ discussed a number of Ambedkar’s ideas directly influence the strategies of Post-War Economic Policy for example water and power policies. Some of these ideas include:

- Emphasise on capital investment in agriculture economic development of the country.
- Importance to Industrialization
- Active and positive role of the State in planned development of its economy.

Thoughts and Philosophy of Dr. B. R. Ambedkar by C.D. Naik—He believes that Ambedkar has contributed to the Economic thought immensely and abundantly as his research work and papers published on this aspect spectacularly show. The person cannot be a free and independent citizen if the religion propounds and propagates slavery in economic sphere, serfdom in agriculture dependence for food, shelter and clothing, prohibition in learning art of reading, writing and training, muffle on speech, expression and inimical attitude in mental and moral life.
➢ Emphasise on planning for public sector with a definite place for the poor and the socially oppressed in the planned economic development of the country.

➢ Need of social policy for the downtrodden.

G Saibaba (1924) in his article stated, “Dr. Ambedkar’s ideas on agricultural development were based on industrial development. Institutional reforms which include land reforms and state socialism and state socialism are also pursued by Dr Ambedkar……..His ideas on land reforms were highly practical and original. Ambedkar presented data to show how the economic effect of idle labour. Thus, he advocated shifting of this idle labour to non-agricultural activities, where it is productively used. This means that industrialization of India is the soundest remedy for the agricultural problems of India.

C Sivarama Krishnarao (1919) opined “ A perspective of Dr. Ambedkar that had been the hallmark of our development strategy is: If small and scattered holdings are the ills, from which our agriculture is suffering, to cure it of them is undeniably to industrialise.

Sukhamoy Chakravarty (1987) argued that some of the theoretical foundations on economic development for developing countries, such as Arthur Lewis model of economic development with unlimited supplies of labour, models based on inter-sectoral linkage of labour and capital, developed in the 1950s and 1960s and also the theoretical principles underlying the strategy of planned economic development in India assumed a theoretical framework identical to that conceived by Ambedkar much earlier in 1918.
Dr. Babasaheb Ambedkar (1918) stated that India is caught between two sides of pincers, the one side of which is progressive pressure of population and the other is limited availability of land in relation to its needs. The result is that at the end of each decade, we are left with negative balance of population and production and a constant squeezing of standard of living and poverty. The population pressure is giving rise to an army of landless and dispersed families as well. Nothing can open possibilities of making agriculture profitable except a serious drive in favour of industrialisation—

This book echoes a number of progressive ideas that have reflected in the directive principles of state policy in the Constitution of India. Dr. Ambedkar advocated state socialism in the field of industry and also states ownership in the agriculture with a collectivized method of cultivation.

Ambedkar’s perspective was to remove inequality in the feudal society. It has been further observed that Dr. Ambedkar was one of the few Indians who demanded nationalization of insurance before the Indian nationalized it. The purpose behind this was to control insurance as a security sector and he believed that common man must be benefitted through it. It is interesting to note that the plan has two special features. One is that proposes state socialism in important fields of economic life, and the second special feature of the plan is that it does not leave establishment of state socialism to the will of the legislatures. It establishes state socialism by the law of constitution and thus makes it unalterable by any act of the legislature and the executive.

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.

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. 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 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.

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.

G. S. Lokhande’s book entitled Bhimarao 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. 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. 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.

According to the study of Jatava D.R (2001) Dr. B. R. Ambedkar implemented his ideas in the directive principles of state policy of Indian constitution. Dr. Ambedkar’s concept of state socialism can be studied for understanding his progressive ideas in the context of globalization. In the process of globalization survival of the fittest is the current trend and this state of conditions of minorities and weaker sections are
suffering a great deal. Hence this work is mostly relevant for this study. It has been rightly observed that “Interestingly Dr. Ambedkar saw a vast difference between a revolution and real social change. A revolution transfers political power from one party to another or one nation to another. The transfer of power must be accompanied by such distribution of power that the result would be a real social change in the relative strength of the forces operating in society.