



DR. B.R. AMBEDKAR: - A TRUE INDIAN

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ABSTRACT: -

Dr. Ambedkar- Liberty, Equality and Fraternity, the principals on which an aim oriented fighter and a renowned scholar followed. He was first Indian who took a step for the welfare and advancement of Indian women. Civil Code for Hindus and other sections of the Indian society were some efforts that came on ground due to severe efforts made by that potential personality. The present paper is an attempt to highlight Dr. Ambedkar's role for the raising women problems both in pre and post independent India. He started a protest against the Hindu Civil Code and also published a journal named Mook Nayak in 1920 and Bahiskrit Bharat in 1927 to deny Hindu Civil Code. Not only this, he put his full efforts to bring gender equality in the society and also raised those problems that Indian women was facing for a long time. The solution of the problems that were existed at that time for women was Education. Dr. Ambedkar boldly raised his voice to empower women when Radhabai Vadale addressed a press conference in 1931. He strongly advocated to take measure for family planning by women in Bombay Legislative Assembly. He strongly advocated that if God had given a virtue of reproduction to women, this never mean that they should behaved as child birth machine. Dr. Ambedkar not only worked for common female of society but also worked for the upliftment of the women indulged themselves in profession like prostitution and bad practices like Devdasi. Ambedkar created awareness among poor, illiterate and deprived women and inspired them to take step against the unjust and social evil spread in bad practice like child marriages and devdasi system. Dr. Ambedkar's role for the inclusion of women's right in the political system and constitution of India is truly cannot defined.

Dr. B.R Ambedkar was among the most outstanding intellectuals of India in the 20th century not only in India but in the whole world. Paul Baran, an eminent Marxist economist, had addressed him as "intellect worker". Dr. Ambedkar fits Baran's definition of an intellectual very well.

Keywords: - women empowerment, Hindu code bill, perfect equality, India.

Introduction

“The issue of the caste system in India - and of so-called 'untouchables' - remains a live one even today, but perhaps things would be more divisive still if it had not been for this man, Dr B R Ambedkar”.

Dr. B. R. Ambedkar, who is most famously known as architect of the Indian Constitution. But his image as a politician and a jurist is not as popular as it should be. But Dr. Ambedkar as a Social Reformer! This image is much larger than the personality itself. Social evils like- Untouchability and Caste Discrimination were those burning issues of that time. His efforts to eradicate those social evils was not comparable. Dr. Ambedkar fought for the rights of the dalits, which were frequently treated as ‘untouchables’ those days. As a political career, Babasaheb was the nation’s first law minister in first cabinet of Indian Cabinet. Posthumously Babasaheb received Bharat Ratna, India’s highest civil honour in 1990.

Mr Ambedkar, popularly known as Babasaheb, was a politician and jurist who fought his whole life for the rights of dalits and other persecuted classes in the Indian social system.

Life Introduction

Dr. Ambedkar, the fourteenth child of their parents was born on 14th April, 1891 in Madhya Pradesh. Since he belonged to a Mahar caste of Hindu Religion, so treated as untouchable those



days. Though his father was a Subedar in army but still faced discrimination. This discrimination continued even after gaining scholarships, studying in the US, and finding a jobs as Defence Secretary to a Maharaja or king, and later as a Professor of Political Economy in Mumbai. The discrimination was so severe that other staff members and his colleagues objected for serving with same jug to offer water.

He was awarded by D.sc at London School of Economics in London. After returning back from London, he started a campaign against caste discrimination in India and fighting for Dalit's Rights. Dr. Ambedkar wanted to ensure the active participation of Dalit in electorate system in mainstream politics, he worked and supported Mahatma Gandhi but many disputes in terms of ideology difference raised thereafter.

After studying Buddhism, Dr. Ambedkar attracted to its morals of non-confrontation, and travelled to Ceylon (now Sri Lanka) to know more. He wrote a book on the religion regarding his experiences. He died in Delhi in 1956, his cremation being attended by numbers of his supporters and activists. His legacy of forward-thinking social reform echoes down to India today.

Role of Dr. B.R. Ambedkar:-

“As A Politician”

Career of Dr. Ambedkar as a politician in 1936, when Babasaheb founded his new party as Independent Labour Party. This party won 15 seats in 1937. But many events before Labour Party provoked him to initiated politics as a career. In 1935, Dr. Babasaheb was appointed as Principal in Mumbai College. Those days her wife Ramabai fell very sick and she wanted to visit pilgrimage at Pandharpur. But chiefs of that pilgrimage refused them to enter as they were 'untouchables'. This event shaken him deeply and he promised her to make a new Pandharpur, which would be open for all with no discrimination. But his wife died very soon with her last wish unfulfilled.

This event turned Babasaheb's attitude very hard against Hindus, this made Babasaheb criticized by his own followers. His hard attitude towards Hindus give momentum to the criticizing by bulk of Hindu activists. So Dr. Ambedkar announced to convert his religion Hinduism at Yeola Conversion Conference.

In 1936, Ambedkar made a new party named Independent Labor Party. In the 1937 elections to the Central Legislative Assembly his party won 15 seats. Ambedkar then transformation of his political party into the **All India Scheduled Castes Federation**, although it performed very poor in the elections held in 1946 for the Constituent Assembly of India and Ambedkar Saheb resolved his new party thereafter.

At that time, Gandhi Ji addressed the Schedules as **Harijans**. Ambedkar strongly protest against to the decision of Congress and Mahatma Gandhi to call the untouchable community as Harijans. He argued that calling them differently would throw them to mainstream of system. He concluded that even the members of untouchable community are same as the other members of the society.

His reputation by his appointment as first Law Minister of free India and chairman of the committee responsible for making a draft of constitution.

Between 1941 and 1945, he published a large number of highly disputed books and pamphlets, like **Thoughts on Pakistan**, in which he strongly criticized the Muslim League's for demanding a separate Muslim state of Pakistan.

In his work, **who were the Shudras?** Ambedkar explained the formation of the Shudras i.e. the lowest caste in hierarchy of Hindu caste system. He also emphasized, how Shudras are separate



from Untouchables. Ambedkar transformed his political party into the All India Scheduled Castes Federation, although it performed very poor in the elections held in 1946 for the Constitutional Assembly of India.

“As A Social Reformer”

“The Hindu Civilization.... is a diabolical contrivance to suppress and enslave humanity. Its proper name would be infamy. What else can be said of a civilization which has produced a mass of people... who are treated as an entity beyond human intercourse and whose mere touch is enough to cause pollution?”

Dr. Ambedkar initiated many movements for transforming the society and this made him popular as Social Reformer.

Dalit Movement

After returning to India from England, Bimrao Ambedkar decided to fight against the caste discrimination that had severely divided the nation. Ambedkar demanded that there should be separate electoral system for the Untouchables and lower caste people. He also demanded reservations for Dalit and other religious communities specially minority lower groups.

Ambedkar then visited people to people and began to find ways to reach to the people and make them aware to understand the drawbacks and severity of the prevailing social evils. He also launched a newspaper named "**Mooknayaka**" which means leader of the silent.

Ambedkar also criticized Islam for its social evils. While justifying the Partition of India, he condemned child marriage in Muslim society, as well as the crimes and mistreatment of women. He advocated the equal rights and special efforts for upliftment of women.

Another social evil named ‘Polygamy’ was very popular in Muslims. No words can adequately express the intensity of injustice to women as evils of polygamy and therefore became a source of misery to a Muslim woman. As we are known that Islam is free from caste system but still here exist slavery brutal deed against a human to another human.

He wrote that “**Muslim society is even fuller of social evils than Hindu Society**” and criticized Muslims for discriminated their sectarian caste system with means like "**brotherhood**". He also criticized the discrimination against the **Arzal** classes among Muslims who were regarded as "**degraded**", as well as the oppression of women in Muslim society through the oppressive purdah system. He concluded that even Purdah was also practiced by Hindus, but only among Muslims it was sanctioned by religion.

Conversion To Buddhism

In 1950, Ambedkar traveled to Sri Lanka to attend a convention of Buddhist scholars and monks. After returning back, he decided to write a book on Buddhism and its teachings. Very soon in same year he converted himself to Buddhism. In his speeches, Ambedkar criticized the Hindu religion and caste division. Ambedkar organized Bharatiya Bauddha Mahasabha in 1955. His book "**The Buddha and His Dhamma**" was published after his death.

On October 14, 1956 Ambedkar organized a public ceremony to convert around five lakh of his supporters into Buddhism. Ambedkar traveled to Kathmandu to attend the Fourth World Buddhist Conference. He completed his final manuscript, "**The Buddha or Karl Marx**" on December 2, 1956. He addressed both Karl Marx and Lord Buddha as real social reformer and criticizer of human discrimination on many basis like caste, creed, racial, colour or even on monetary basis.

Framer of Constitution



Dr. Babasaheb Ambedkar was one such great thinker, leader and intellectual of its time in India who has not only changed the life of millions of untouchables but shaped India as a biggest democratic nation by writing its constitution.

Bhimrao Ambedkar was appointed as the chairperson of the constitution drafting committee. Ambedkar pointed to form a virtual bridge between the classes of the society. According to him, it would be not possible to maintain the unity of the country if the difference among the classes exist and these differences became more severe if not resolved.

“As An Economist”

Dr. Ambedkar’s thoughts that had great impact on Indian economy.

Agriculture and land reforms are as under:-

Dr. Ambedkar deeply studied Indian Agriculture and pointed the problems associated with it. Dr. Babasaheb Ambedkar had made very intense and in- depth study of Indian Agriculture and wrote many research articles, organized Seminars and Conferences so that can find the solution of the problems of agriculture and farmers. He led many farmer's movement. His thoughts on agriculture are found in his article "**Small Holdings in Indian and their remedies**"(1917).

He found that holdings of lands by few people is an acute problem of Indian agriculture which has various disadvantages like difficulties in cultivation, utilization and resources, increasing cost, low productivity, inadequate income and low standard of living.

He also found many other factors responsible for the poor condition of agriculture in India. According to Dr. Ambedkar Productivity of agriculture is not related only with the size of holdings of land but many other factors such as availability of capital, quality and quantity of labour and many more other inputs variables. Therefore if capital or labour etc are not available in adequate quantity and quality, then even a large size land can become unproductive and a means of loss for farmers. On the other hand even small size land become productive if these resources are available in plenty. With taking this thought in consideration the '**Land Ceiling Act**' was passed in India after Independence.

He also mentioned about the exploitation of Labour bounded under caste system under the **Zamidari Pratha** is not good for economic and social development of the country and therefore fought for its abolition.

The other suggestions for solving the existing agriculture problem were collective farming instead of small holdings, economic, equal distribution of land, Availability of money for water, seeds and fertilizers, cultivation in barren waste land by allotting this waste land to landless labour, minimum wages rate to ensure income to labours, control and regulation of private lenders for providing loans to farmers and landless labours.

India's Currency Problems

Dr. Babasaheb Ambedkar's thoughts had great impact on Indian current currency system. Under British rule when Indian rupee was struggling with falling value of Indian Rupee, Dr. Babasaheb Ambedkar in 1923 wrote "**The problem of Rupee, its origin and solution.**" He focused his studies and research on the devaluation of Indian currency during British India. He wrote research thesis regarding this problem. In his thesis, he argued that the gold exchange standard could not use for stability. The developing countries like India could not afford gold exchange standards because for such system, a country had to keep abundant reserve and India could not afford this. And more of this, it also increases the risk of inflation and price rise. He proved with statistics data and reasons how the Indian Rupee has lost its value and hence the purchasing capacity of Rupee had been falling. He suggested that govt. deficit should be regulated and money should have a circular flow and role of Public sector, domestic sector and financial institution should be



determined. He also suggested more attention should be given on price stability over to exchange rate stability.

Taxation policy

Dr. Ambedkar gave many suggestions for the Taxation Policy in India. The main ideas for Taxation Policy were as- Opposition of Land Revenue, imposition of tax according to ability to pay and exemption of tax should be up to a limit. He opposed Land Revenue as it created a burden on economy and share of poor got diminished. The main suggestions of Taxation Policy given by Dr. Ambedkar were as under: -

- Tax should be imposed on paying capacity and not on income.
- Tax should be less on poor and more on rich i.e. increasing rate of taxation.
- Tax exemption should be given up-to certain limit.
- There should be equality between different sections in tax imposition.
- Tax should not lead in lowering the standard of life of the people.
- Land Revenue tax should be more flexible and should not levy on agricultural land.

He suggested that tax system should be free from discrimination and inequality. **Nationalization of Industries**

Dr. Babasaheb Ambedkar explained that fast development of a country is not possible without expansion of Industrialization. According to him, creating large scale employment can be possible only by Industrialization and it also produced essential goods for mass consumption, hence increased the option availability. It utilized raw materials, reduces foreign dependence hence reduce flow of capital out to the country and increased security to labour by providing employment and finally lead to the overall economic development of the country. The private sector was not so strong that time to take responsibility of public sector. So it is prior responsibility of government to come forward to start large scale industries for boosting economic development in country. The smaller industries could be kept reserved for private sector. After independence, the industrial policy of the India was framed in keeping with Dr. Ambedkar's expectations.

Free Enterprises Economy

Globalization, Liberalization and Privatization (LPG) regime initiated in 1991 in India. But very strangely Dr. Ambedkar had already suggested free economy, globalization, liberalization and privatization very early in 1923, but Indian government had adopted this policy in 1991.

Population Control - Family Planning

Dr. Babasaheb Ambedkar said that the economic growth of a country never be possible without control of population. So he strongly advocated population control measures i.e. population planning measures. But unfortunately, his views were not taken very seriously. Later on the severity of population problem was one of the major issue to the government and later keeping his views in mind, government adopted family planning as national policy of country.

Economic Upliftment of Indian Women

Dr. Ambedkar's contribution to economic growth, social contribution and personality development of women was remarkable. He advocated economic and social equality of women in society. According to him, a country could not be prosperous if its female population is not prosperous. So, it became essential to empower female population to empower the country.

Conclusion

Dr. Ambedkar critically denied Indian economy as Hindu dominated economy. He was advocated of equal contribution of caste and religion economically and socially. Actually caste in India decided profession in India. Some profession in India are reserved for some particular caste. It was



not based definitely on interest, aptitude and skill of individual. This is one of main obstacle in the economic growth and development, because it resisted the production as well as productivity. And limitation and restriction to one profession is a type of severe exploitation.

Hence it was confirmed that Dr. Ambedkar's concepts regrading human capital formation, land ceiling act, family planning, social and economic development of women, equal right to women, minimum wage rate and redistribution of surplus land were some of the contribution of Dr. Saheb. Over this Dr. Ambedkar's role as a constitution framer gave India reputation as largest democratic of world. Almost every views or suggestions given by Dr. Ambedkar are relevant in present scenario. At last, a single research paper never can describe an intellectual personality's contribution to Indian economy. It is just a tribute to that great and intellectual person named Dr. B.R. Ambedkar.

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