



ISSN: 2231-5063

IMPACT FACTOR : 4.6052 (UIF)

VOLUME - 6 | ISSUE - 9 | MARCH - 2017

DR. AMBEDKAR IDEAS FOR INCLUSIVE GROWTH OF INDIA: AN OVERVIEW

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ABSTRACT:

Dr. B. R. Ambedkar was India's greatest 20th-century thinker. In India, Ambedkar is revered as the father of modern economics. One of the best-known and most respected advocates for the underprivileged. He's earned much more than he has today. His accomplishments in economics will live on in the hearts of economists for generations to come. BR Ambedkar's strategies for equitable growth and development are examined in this article from an economic, social, and political perspective.

KEY WORDS: Economic growth, liberation of the Dalits, political revolutions in India, Political liberty, political power, current Indian currency system, economic development and the advancement of women.



INTRODUCTION:

As one of India's most prominent thinkers of the twentieth century, Dr. B. R. Ambedkar was a pioneer in several fields. He is aware of what he is capable of. As an organic thinker who represents the interests of an entire social class, Gramsci saw him as a shining example. He was born into a socially backward caste, educated in the logical Western system, and has a rebellious and temperamental personality. During the British administration of India, Dr. Ambedkar arrived at the perfect moment to take over their parents' leadership roles, join the Social Movement, and contribute to the establishment of the country's constitutional frameworks. It began with his criticism of Hindu society's indifference for the downtrodden classes, followed by his assertion that British rule was to blame for their political and economic ineptitude, and he devoted his life to improving the lives of those who had been marginalised. Even though Dr. Ambedkar's social and economic ideas are still relevant today, they are particularly relevant to Indian society.

This nation's leaders' visions show the relevance of Ambedkar's views in shaping this country and its destiny for its people. Every government has to look back at its past when confronted with challenging events to solve the problems they are now facing. The solutions to the country's present problems may be found in historical events. To ensure the country's long-term success with current policies and tactics must be rethought to embrace change ideas. Every country's economy is composed of a variety of organisations. As a result of their duties and obligations, they are categorised as social institutions, religious institutions, cultural institutions, economic institutions, legal institutions, and political institutions. Caste is seen as a social institution

in traditional philosophy. It satisfies social and religious obligations; it was founded. In this way, caste as a social system frees social and religious roles. The caste system has never been evaluated as an economic entity. Caste is not conceived of as a financial institution capable of providing the basis for an economic system and carrying out several economic activities until recently. When it comes to the economy, it may perform the many tasks of a financial institution, such as the allocations and use of productive assets and distributing products to the general public. To this day, no one has ever taken a more innovative approach to the caste system than Dr. B. Ambedkar argued that caste is a sociological construct and an economic one. As a result, it performs a wide range of economic activities and, as such, qualifies as an economic entity.

Ambedkar believes that the caste system in India is an economic institution and that it plays a significant part in society's economic activities by exploiting marginalised groups like the Dalits. As a financial institution, the caste system is evaluated in its economic functions, exploitation of untouchables and poor groups, and, most significantly, abolishing the caste system. Dr. B. R. Ambedkar's systems of growth and development are examined in terms of their economic, social, and political aspects. He discussed various topics, including social, economic, and political issues. Equality, along with Liberty, is a widely held political ideal. Fighting for "Liberty, equality, and fraternity" was central to the French Revolution (1789). This group is a voice for oppressed people against injustice and social change. Throughout history, the issue of social inequality has been a crucial part of political discourse. In many countries, Aristotle found that inequality was a significant factor in the emergence of revolutions. He defined justice as the treatment of equals and unequal alike. As is customary in such statements, the emphasis was on acknowledging and maintaining societal injustices - between enslaver and enslaved person, wealthy and poor, morally superior and inferior - as well as fostering new ones. Inequality in money, status, and power has always been a prominent component of human society, confirmed for almost the entire human existence.

One of India's most significant political thinkers and his impact on the country's political economy was Dr. B.R. Ambedkar. He was the architect of the Indian constitution and devised his ideas for the betterment of the underprivileged. He made a vital contribution to the Indian Constitution in areas such as stable central government, fundamental rights, and protection of minorities. Ambedkar was a Liberal who thought that the constitution's most essential aspect was the protection of individual liberties. However, listing these rights isn't sufficient. The assurance of constitutional protection of human rights makes these rights genuinely essential. Indian Constitution Article 32 provides judicial protection of fundamental rights, which Ambedkar cherished. The requests are made real and substantial by this kind of protection. The Constituent Assembly was unanimous in its belief that India required a strong central government to fulfil its aspirations. It had a somewhat different rationale for supporting a robust central government than the others. To some extent, lower castes are protected by a powerful central government. Ambedkar wanted a strong central government for this exact reason to achieve inclusive growth.

His knowledge of the plight of India's minorities made him aware of the dangers they faced. In India, there was a tendency for the political majority to come from the majority of a particular caste or ethnic group. As a result, a minority will consist of caste-based and political ones. Political and societal pressure will be exerted on it. In a circumstance like this, "one man, one vote" will not suffice. Minority groups should be able to choose their representatives in government. This group of elected officials has a unique perspective, and it should be treated as such. As a result of Ambedkar's efforts, minority participation in the executive branch has been specified. A special officer for Scheduled Caste and Tribes (Commissioner) has been appointed under section 338 of the Indian Penal Code, among other things.

Dr. Ambedkar believed that democracy is more than just a rule of the majority that requires the complete protection of the caste minority. As a result, he was opposed to the "majority is right" mentality. Ambedkar is a firm believer in the power of nationalism to foster the kind of unity needed to bring about social change. Progress towards a socially equitable society requires a high level of solidarity among its people. It requires a shared feeling of belonging.

The downtrodden social strata Minorities, Scheduled Castes, Scheduled Tribes, and other backward classes believe that they are being left out of the economic development process and that they are being denied their portion of the country's wealth. Because of this, they are very opposed to the current economic policies. The government of India's participation in public-sector enterprises has steadily decreased from the commencement of the National Economic Policy 1991. Thus, the depressed classes face many issues, including unemployment, economic instability, and general unease. Increasing government expenditure on social responsibility, notably in education and health care. On the other hand, government statistics reveal that this is not the case.

Despite this, public expenditure on social responsibility is often insufficient to satisfy the community's needs. Ambedkar believed that the "golden road" of development was the most acceptable route to wealth. His ideas on a systemic level maintain this balance between the public and private sectors.

Ambedkar thought the government had a significant impact when it came to economic growth. States and Minorities' book was both an economic manifesto and a social manifesto. He advocated for a unified India without the option of state secession. Ambedkar's "State socialism" programme, which included nationalising the primary industries and land and dividing it up into communally owned groups of landowners, proposed separate electorates, separate village settlements, and decisive measures against social boycotts against untouchables. In his opinion, the actual answer is to erase structural disparities generated by the exclusion and isolation of the essential history and emphasise the structural equalisation policy. The Hindu social system, which is to blame for India's uneven distribution of national wealth, made this inevitable. Because of this rule, the Shudras could not own land, fixed assets, or benefit from a lucrative business. Dr. Ambedkar proposed several fundamental steps to reorganize Indian society based on liberty, equality, justice, and brotherhood, including the nationalization of land.

Dr. Ambedkar advocated for the nationalization of vital industries. As a result of the 1956 industrial revolution, India's industrial strategy saw the nationalization of the country's major industries. However, the government of India has gradually decreased its participation in these sectors and handed them to the private sector since the introduction of the new economic strategy in 1991. These unethical transfers have a wide range of consequences, but most of them have a detrimental impact on job opportunities for those in lower socioeconomic backwards. Because the Dalits and the poor have no other source of income, profiting from the loss of jobs is a severe problem for them, as they have no other way to make a living.

It's hard to overstate the importance of education in human growth. Because of this, each contemporary social movement must begin with a concerted attempt to increase access to education as the most effective means of effecting social change. That is why he saw education as a means of freeing the people from ignorance and superstition to empower them to resist all types of tyranny and injustice.

As a result, he placed a substantial value on education in his campaign to free the Dalits from Indian society's longstanding repressive nature. As the primary architect of India's Constitution, Dr. Ambedkar holds the government accountable for ensuring that all people, regardless of class or gender, have access to quality education. In line with Article 45 of the Directive Principles of State Policy, India's founders declared that all children under the age of 14 should have free access to education and be required to attend school. Article 45 of the Directive Principles of State Policy bolsters Article 24, which states: No kid under the age of 14 may work in a

manufacturing mine or participate in a hazardous activity. Article 39 (e) and (f) of the Constitution states that children cannot be deprived of their liberty, abused, and compelled to labour invocations that are inappropriate for their age or strength.

The demands of Scheduled Castes and Scheduled Tribes have been highlighted in Article 46 due to the need of battling their educational and economic disadvantage with other marginalised groups in society in the past. It is apparent from this provision that Indian children will be given freedom and dignity and the recognition that they play a crucial role in the development of democracy in the country.

Ambedkar's definition of caste was based on his understanding of caste and its relationship. According to Ambedkar, caste is not only a division of labour; it is an endogamous system. It's a system of grading workers based on the importance of their job functions. When it comes to casting individuals into roles, the caste system attempts to allocate jobs in advance based on the social position of the parents rather than their ability. In other words, there is no intermarriage. Intermarriage creates a closed social unit with its own distinct identity when outlawed, which alienates other people.

According to Dr Ambedkar, social and religious reforms driven by the saints preceded political upheavals in India. However, political independence trumped social change under the British reign, and as a consequence, social reform was largely ignored. Before or during the revolution, Ambedkar warned the Socialists about the caste system they would face. Caste is a complex economic structure to have in place. If the caste system is eliminated, a new social order founded on the ideas of liberty, equality and fraternity may be established in line with democratic principles, according to this call for action.

He believed that castes and patriarchy could only be eliminated by education, inter-caste marriage, inter-dining, and endogamy.

It is the individual's freedom to participate in the making and dismantling of governments that constitute political liberty. He was a firm believer in individual rights complemented with social and economic equality and the need for universal access to an excellent education. The old Hindu social structure restricts these freedoms, yet they are an essential aspect of human liberty since they allow us to challenge societal norms. The term "fraternity" refers to the idea that all Indians are one big family. It is the concept that binds society together and promotes mutual respect and cooperation. In his view, the constitution's preamble guarantees social, economic, and political equality for all citizens. The rule of law in a country can only be established if all citizens have a say. It demands that all group members have equal and ethical protection from the law, regardless of their moral condition.

Fundamental social equality is the foundation for equality before the law. For the ruling classes to be unable to steal the creative values of labour, the impoverished masses must be educated and made aware of their rights. The quality of opportunities is emphasized by economic equality. As a reasonable desire of the present generation, it is well worth the investment and is beneficial in the past. A key component of social justice, according to Ambedkar, is governmental control by constitutional law, which can guarantee complete equality of opportunity for all citizens.

Social justice is the idea that everyone in society should have their fair share of rewards. Issues like salary and benefit regulation, human rights protection via the legal system, and allotment of housing are covered by this legislation. "Distributive justice" refers to sharing accolades or money among people who participated in the Constitution.

Democracy in India aims to promote social and regional harmony in a multi-ethnic, multi-religious, and multi-linguistic country. Democracy, on the other hand, can't thrive without social equality. Unnecessarily, a new economic policy or globalisation lacks the human face, in which people are considered as commodities and must compete for bread and business in the socioeconomic order as well as in the global economy; the fight for life's

ultimate prize and the triumph of the most resilient among them. In a democracy, powerful and weak may dwell on peace, with grasses, tiny shrubs, and giant trees flourishing together in the same socio-ecological plain. Consequently, before implementing the new economic reform policies, the government must provide a "social security network," namely educational opportunities for the weakest sections of the population in general and health insurance options for those in the scheduled castes and scheduled tribes in particular.

He believes that politics has the key to unlocking all doors according to Dr. Ambedkar. According to this background, political representation in India is dominated by wealthy and more affluent members of society. In addition, the ministry's option to serve in state and federal government is given to those of higher social status and wealthier backgrounds. Only by the laws and regulations of the reservation system are backward communities granted political participation. It is a well-known truth that persons from lower socioeconomic backgrounds are underrepresented in the most prestigious and crucial jobs, such as the IAS, IPS, IFS, and the judiciary.

We also feel that even if a post is available at lower social or economic status, it cannot be deemed an open position. A different option is provided to less fortunate areas in shifts and lower ranks. Since its introduction, reservation in employment for backward groups has been in the Indian Constitution. However, it is not enforced honestly and strictly, but it has attempted to dodge reservation on several points. It is not considered a priority in the private sector to be involved in economic and social affairs. Furthermore, in the new industry of filmmaking, where the film business has yet to reach underdeveloped communities, this is a truth. The same is true for the cooperative sector of the economy; we notice that there are no backward villages as affluent as ours in the nation.

His ideas have had a significant influence on the existing Indian money system. The issue of the rupee, its origin and solution were written by Dr. Babasaheb Ambedkar in 1923, when the Indian government was struggling against the depreciation of the rupee under British control. Research for his thesis was done on the topic. In his dissertation, he suggested that the gold exchange standard is unstable. Developing nations like India can't afford gold exchange standards, raising the danger of inflation and increasing prices. Using statistical data and explanations for why the Indian rupee has lost its value, he determined that its buying power is declining. Price stability should be prioritised above stable exchange rates, according to him.

Ambedkar's contributions to economic growth and the progress of women are noteworthy. He argues that improving women's social standing and equality is essential if they have a role in economic development. Because of this, India's economic growth is stifled. Women's economic well-being must be improved, and they must be given the same rights and freedoms of employment as males. Dr. Ambedkar claimed that the concept of human capital in India is pointless until other castes acknowledge the poorest and most trodden untouchable Dalits as human beings with equal social status and a religious foundation. Human capital cannot be used to grow India's economy if this is true.

The caste system persists in India today, in the twenty-first century. That's about all there is to say about it. As long as the caste system is still in place in India, its economic impact on its labour market cannot be denied. Existing legislation and reforms like the Land Ceiling Act and Minimum Wage Act, and the distribution of excess land are all essential contributions to the growth of the Indian economy made possible by Dr. Ambedkar's ideas on family planning and women's empowerment and human capital. Dr. Ambedkar's perspective on inclusive progress in Indian society calls for a reexamination of these issues.

CONCLUSION:

Accurate analysis of the social and economic contexts in which Ambedkar's theory is relevant in the modern Indian environment. This article adequately demonstrates that Dr. Ambedkar's social and economic

theories are still relevant today and that they have a particularly large and important role to play in contemporary Indian society. We can see the influence of Dr. Ambedkar's ideas on this nation. From a social or economic perspective, Dr. Ambedkar's opinions and interpretations are available. In the framework of building a supreme society and economic thinking for the overall well-being of people, social considerations are relevant. Many of Ambedkar's opinions on many elements of Constitutional architecture connected to castes, economics and so forth. Judicial activism and the execution of social and economic rights have carried on Dr Ambedkar's socio-economic ideas. He has developed a brand-new concept for an autonomous socialist secular country. This section relies heavily on Dr. Ambedkar's Economic Thoughts Reproduced in the Constitution. Since the scheduled castes and scheduled tribes are bearing the brunt of globalization's ravages, this topic is particularly pertinent at this time. He believed that the economic growth of India should be built on controlling property rights, eliminating discrimination, and taking advantage of the people in the process.

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