



## International Journal of Arts & Education Research

### DR B.R AMBEDKAR AN INSPIRATION AS WELL AS , AN ERA FOR MODERN INDIA

**Sanjay Kumar**

Research Scholar

N.A.S, P.G College, Meerut

**Dr.Somendra Vasistha**

Department of History

NAS P.G College, Meerut

Dr. Bhimrao Ambedkar was born on 14th April, 1891 at Mhow, near Indore in the then Central Province, now Madhya Pradesh. He was the fourteenth child of his parents. The life of Dr. Bhimrao Ambedkar was marked by struggles but he proved that every hurdle in life can be surmounted with talent and firm determination. The biggest barrier in his life was the caste system according to which the family he was born in was considered 'untouchable'.

In the year 1907, young Bhimrao passed the Matriculation examination from Bombay University with flying colours. Later in 1913 he graduated in Political Science and Economics from Bombay University. Around the same time his father passed away. Although he was going through a bad time, Bhimrao decided to accept the opportunity to go to USA for further studies at Columbia University for which he was awarded a scholarship by the Maharaja of Baroda. Bhimrao remained abroad from 1913 to 1917 and again from 1920 to 1923. During this period he had established himself as an eminent intellectual. Columbia University had awarded him the Ph.D for his thesis, which was later published in a book form under the title "The Evolution of Provincial Finance in British India". But his first published article was "Castes in India - Their Mechanism, Genesis and Development". During his stay in London from 1920 to 1923, he also completed his thesis titled "The Problem of the Rupee" for which he was awarded the degree of D.Sc. Before his departure for London he had taught at a College in Bombay.

By the time he returned to India in April 1923, Dr Bhimrao Ambedkar had equipped himself fully to wage war against the practice of untouchability on behalf of the untouchable and the downtrodden. Meanwhile the political situation in India had undergone substantial changes and the freedom struggle in the country had made significant progress. While Bhimrao was an ardent patriot on one hand, he was the saviour of the oppressed, women and poor on the other. He fought for them throughout his life. In 1923, he set up the 'Bahishkrit Hitkarini Sabha (Outcastes Welfare Association), for spreading education and culture amongst the downtrodden, improving the economic status and raising matters concerning their problems in the proper forums to focus attention on them and finding solutions to the same. The problems of the downtrodden were centuries old and difficult to overcome. Their entry into temples was forbidden. They could not draw water from public wells and ponds. Their admission in schools was prohibited. In 1927, he led the Mahad March at the Chowdar Tank. This marked the beginning of the anti caste and ant-priest movement. The temple entry movement launched by Dr. Ambedkar in 1930 at Kalaram temple, Nasik is another landmark in the struggle for human rights and social justice.

In the meantime, British Prime Minister Ramsay McDonald announced the 'Communal Award' as a result of which in several communities including the 'depressed classes' were given the right to have separate electorates. This was a part of the overall design of the British to divide and rule. Gandhiji wanted to defeat this design and went on a fast unto death to oppose it. On 24th September 1932, Dr. Ambedkar and Gandhiji reached an understanding, which became the famous Poona Pact. According to this Pact, in addition to the agreement on electoral constituencies, reservations were provided for untouchables in Government jobs and legislative assemblies. The provision of separate electorate was dispensed with. The Pact carved out a clear and definite position for the downtrodden on the political scene of the country. It opened up opportunities of education and government service for them and also gave them a right to vote. Dr. Ambedkar attended all the

three Round Table Conferences in London and each time, forcefully projected his views in the interest of the 'untouchable'. He exhorted the downtrodden sections to raise their living standards and to acquire as much political power as possible. After a while Dr. Ambedkar, organised the Independent Labour Party, participated in the provincial elections and was elected to the Bombay Legislative Assembly. During these days he stressed the need for abolition of the 'Jagirdari' system, pleaded for workers Fight to strike and addressed a large number of meetings and conferences in Bombay Presidency. In 1939, during the Second World War, he called upon Indians to join the Army in large numbers to defeat Nazism, which he said, was another name for Fascism.

In 1947, when India became independent, he became the first Law Minister of Independent India. Dr. Ambedkar had differences of opinion with the Government over the Hindu Code Bill, which led to his resignation as Law Minister. The Constituent Assembly entrusted the job of drafting the Constitution to a committee and Dr. Ambedkar was elected as Chairman of the Drafting Committee. While he was busy with drafting the Constitution, India faced several crises. In the beginning of 1948, Dr. Ambedkar completed the draft of the Constitution and presented it in the Constituent Assembly. In November 1949, this draft was adopted with very few amendments. Many provisions have been made in the Constitution to ensure social justice for scheduled castes, scheduled tribes and backward classes. Dr. Ambedkar was of the opinion that traditional religious values should be given up and new ideas adopted. He laid special emphasis on dignity, unity, freedom and rights for all citizens as enshrined in the Constitution. Dr. Ambedkar advocated democracy in every field: Social, Economic and Political. For him Social Justice meant maximum happiness to the maximum number of people.

On October 14, 1956 he embraced Buddhism along with many of his followers. The same year he completed his last writing 'Buddha and His Dharma'. Dr. Ambedkar's patriotism started with the upliftment of the downtrodden and the poor. He fought for their equality and rights. His ideas about patriotism were not only confined to the abolition of colonialism, but he also wanted freedom for every individual. For him freedom without equality, democracy and equality without freedom could lead to absolute dictatorship.

Dr. B.R. Ambedkar is known as the architect of Constitution of India. His hard work in the drafting of the constitution and making it a powerful tool for social and economic empowerment of the downtrodden are praiseworthy. He ensured that there are appropriate checks and balances in the democratic system of Govt. and ensured that the three wings of executive, legislature and judiciary function independently with accountability to one another. In the course of his most eventful life, Dr. Ambedkar made outstanding contribution as an Economist, Sociologist, Anthropologist, Educationist, Journalist, as an authority on comparative religion, as a policy-maker, as an administrator, and as a parliamentarian. Above all he was a renowned Jurist.

Dr. B. R. Ambedkar, affectionately known as Babasaheb, was one of the most illustrious sons of India. Many of us know Dr. B.R. Ambedkar as a social reformer and a person who had fought for untouchables in India. But, very few would have know that Babasaheb was a great scholar who made outstanding contributions as an economist, sociologist, legal luminary, educationalist, journalist, Parliamentarian along with social reformer and human rights.

Dr. Ambedkar was basically an economist by training. His career was characterised by two distinct phases : the first one was up to 1921 as a professional economist contributing scholarly books and the second one as a political leader thereafter until his demise in 1956, during which he made path breaking contributions as a champion of human rights for the untouchables.

It may surprise many to know that Dr Bhim Rao Ambedkar, celebrated as the "Father of Indian Constitution," found economics closest to his heart and got his doctorate for a thesis on "The Problem of the Rupee". He was a Professor of Economics in Bombay's Sydenham College in the early 1930s. A keen student of economics, Ambedkar's M.A. thesis was on 'Ancient Indian Commerce' and the M.Sc (London) thesis on 'The Evolution of Provincial Finance in British India'.

Ambedkar strongly believed that the fundamental cause of India's backward economy was the delay in changing the land system. The remedy was democratic collectivism that entailed economic efficiency, productivity and overhauling the village economy, he wrote. This, he said, would wipe out elements of economic exploitation and social injustice. He did not want landlords, tenants, or landless labour. His idea of economic realism sought both freedom and welfare.

The essential feature of his approach to economic problems was the condemnation of such extreme views as laissez-faire and scientific socialism. Mixed economy was the cornerstone of his economic ideas. He advocated an end to the glaring social and economic inequalities produced by the capitalist system. His evidence before the Hilton-Young Commission was an important contribution to the discussion of currency problems in India. He gave expression to his thoughts on such issues as small-holdings, collective farming, land revenue and abolition of landlordism. It covered nearly four important decades 1917 to 1956, and touched on all major political and economic events.

He realised that the solution to the problem of the untouchable landless labourers depended upon the solution to Indian agricultural problems or, more broadly, economic problems. He focussed on the injustice in basing the assessment of land revenue on income and advocated that land revenue be brought under the income-tax. His work "The Problem of the Rupee" was considered an instructive treatise. He wrote that closing of the Mints would prevent inflation and disturbances in the internal price level. He advocated that the standard of value should be gold and the elasticity of currency should come from this source. That great scholarship and hard work had gone into this book is evidenced by the rave reviews Ambedkar received from the British Press. The Times (London) described the book as an, "excellent piece of work. English style is easy; and his knowledge of his subject obviously very full... "

The Economist (London): "It is a clear and ably written book. Certainly, none of the other numerous works on one or the other aspect of the monetary problem have anything like the readability of this tract."

Financier: "Ambedkar deals with the problem in a very lucid and praiseworthy manner and puts forward not merely its origin, but also valuable proposals for a solution, which should be studied by bankers and those merchants whose business depends upon the exchange."

A versatile personality, Ambedkar's hunger for knowledge, his passion for books and his erudition were unique. He was a voracious reader and knew seven languages. He described his obsession with books thus: "For a man like me, who was socially boycotted, these books took me to their hearts." His love for the printed word naturally led him to extensive writing on a variety of subjects with depth and vision. Ambedkar's book Pakistan drew the attention of many thinkers and politicians. Historians agree that in that book he first clearly spelt out the difference between the community and the nation. Mohammed Ali Jinnah read the books and recommended for reading to Gandhiji. The Mahatma admitted: "It is ably written" but, remarked, "It carried no conviction to him."

Dr. Ambedkar wrote three scholarly books on economics: (i) Administration and Finance of the East India Company, (ii) The Evolution of Provincial Finance in British India, and (iii) The Problem of the Rupee: Its Origin and Its Solution.

The first two represent his contribution to the field of public finance: the first one evaluating finances of the East India Company (from 1792-1858) and the second books analyses the evolution of the Centre- State financial relations in British India during 1833 to 1921. The third book, which his Magnum Opus in economics, represents a seminal contribution to the field of monetary economics. In this book Dr. Ambedkar examined the evolution of the Indian currency as a medium of exchange covering the period, 1800 to 1893 and discussed the problem of the choice of an appropriate currency system for India in the early 1920s. On his return to India, Dr. Ambedkar did not write any book on economics per se, though several of his other contributions during that period carry a distinctive imprint of the economist in him.

As an Economist, it's a great loss for Indian Economics. He could have revived our economy through his Economic Framework and could have done a great job in the field of economics. If he would have chosen to be in touch with economics then he would have championed the economist of those times. Since he went for social reforms and law making, India had lost a great economist

A voracious reader, Dr. Ambedkar saw education as a tool for the liberation of the socially backward from illiteracy, ignorance and superstition. Dr. Ambedkar was a crusader for gender equality and fought for equal rights for women in inheritance and marriage. Dr. Ambedkar had a vision for women empowerment and stood up to break down the barriers in the way of advancement of women in India. Dr. Ambedkar's vision, inspiring life and thoughts reinforce our conviction that the nation is to be governed with absolute commitment, positive thinking, judicious planning, optimum effort, harmonizing initiatives and relentless determination. His role in the struggle for a modern, democratic, and socially just India greatly enhanced at the expense of various other outstanding national figures who were contemporaries and opponents during the great battles of the freedom movement era. This is essentially because the deep-seated and central problems spotlighted by his life, struggles, studies, and experimentation in ideas remain alive and kicking while the searching and often profound questions he raised about Indian society remain basically unanswered.

The life and teachings of Dr. Ambedkar form the pivotal point around which the conceptual base for the 'Centre' is developed. The building form and design uses transparency, inclusiveness and symbolism to express the essences of democracy and equality through architecture. Special emphasis has been laid down for incorporation of the persona of Dr. Ambedkar in the structure. The stone clad façade on this modern edifice reflects the strength, firm determination and exemplary resoluteness; the inspiring traits of Dr. Ambedkar's personality. It is also embedded with the subtle elements of Buddhist Architecture reminding us of the eternal values of compassion, universal brotherhood and equality among all, the corner stone of the philosophy of Dr. Ambedkar.

### **HIS CONTRIBUTION FOR INDIAN SOCIETY AT A GLOBE**

Dr. Bhimrao Ramji Ambedkar popularly known as Babasaheb, was an Indian jurist, economist, politician and social reformer who inspired the Dalit Buddhist movement and campaigned against social discrimination against Untouchables (Dalits), while also supporting the rights of women and labour. There are many more known/ unknown facts about Dr. B.R. Ambedkar. Knowing these facts, as an Indian, we will be surely proud of this Great Revolutionary. The below are some of the details about Dr. B.R. Ambedkar that every Indians must be aware of.

### **SOME FACTS ABOUT THE LEGEND**

1. Only an Indian who top in top world 1st talented person, according to Cambridge University, England 2011.
2. Babasaheb Ambedkar was the first Indian to pursue an Economics doctorate degree abroad.
3. 1st Indian who graduated DSc in Economics.
4. 1st Ph.D in Economics and 1st double doctorate in Economics holder in South Asia.

5. RBI was conceptualized on 1st April 1935 by the guidelines from Babasaheb Ambedkar's book "Problem of Rupee:its origin and its solutions"
6. Indians have the right to vote without bias in gender or caste or class or literacy or religion. It was Dr.Babasaheb Ambedkar who voiced as the first person in India for the 'Universal Adult Franchise' before the Southborough Commission.
7. Savior of labours, brought 8 hours of duty for labours in India. Dr. Babasaheb Ambedkar changed the working time from 12 hours to 8 hours in the 7th session of Indian Labour Conference in New Delhi, November 27, 1942.which became a light for workers in India.
8. Revolutionary Dr. Babasaheb Ambedkar was the first person who brought "Equal pay for equal work irrespective of the sex" in India in terms of Industrial workers as a Labour Minister in the Viceroy executive council.
9. Dr Babasaheb Ambedkar framed many laws for women workers in India such as 'Mines Maternity Benefit Act', 'Women Labour Welfare Fund', 'Women and Child Labour Protection Act', 'Maternity Benefit for Women Labour', and 'Restoration of Ban on Employment of Women on Underground Work in Coal Mines'.
10. Employees State Insurance (ESI) helps the workers with medical care, medical leave, physical disability caused due to injuries sustained during work, workmen's compensation and for the provision of various facilities. Dr Babasaheb Ambedkar enacted and brought it for the benefit of workers. India was the first nation among East Asian countries to bring Insurance Act for the well-being of employees.
11. 'Dearness Allowance' (DA) & 'Leave Benefit' and 'Revision of Scale of Pay' were introduced by Dr. Babasaheb Ambedkar.
12. As Labour Member of the Viceroy's Council, Dr. Babasaheb Ambedkar initiated programs to increase the productivity of workers, by providing them with education and important skills required for performing jobs better, health care and maternity leave provisions for women workers.
13. Dr Babasaheb Ambedkar set up the 'Tripartite Labour Council' in 1942 to safeguard social security measures for the workers, giving equal opportunity to the workers and employers to participate in the formulation of labour policy and strengthening the labour movement by introducing compulsory recognition of trade unions and worker organizations.
14. Labour was placed in the 'Concurrent List', 'Chief and Labour Commissioners' were appointed, the 'Labour Investigation Committee' was formed - credit for all these goes to Dr Babasaheb Ambedkar.
15. 'Minimum Wages Act' was Dr Babasaheb Ambedkar's contribution so was the 'Maternity Benefit Bill', empowering women workers.
16. If there are 'Employment Exchanges' in India today, it is because of Dr Babasaheb Ambedkar's vision.
17. If workers can go on strike for their rights, it is because of Babasaheb Ambedkar - he had clearly recognised the 'Right to Strike' by the workers.
18. On 8th November, 1943 Dr Babasaheb Ambedkar brought the 'Indian Trade Unions (Amendment) Bill' for compulsory recognition of trade unions.
19. He was the pioneer of Multipurpose river projects in India. Dr. Babasaheb Ambedkar was the creator of Damodar Valley project, Bhakra-Nangal Dam project, Sone River Valley project and Hirakud dam project. In 1945, under the chairmanship of Dr. Babasaheb Ambedkar, it was decided to invest in the potential benefits of controlling the Mahanadi for multi- purpose use.
20. Dr. Babasaheb Ambedkar had suggested division of Madhya Pradesh into northern and southern state's. He had also suggested division of Bihar split into two, with Patna and Ranchi as the capitals way back in 1955 for better development of these states. After almost 45 years both states were divided and Chhattisgarh and Jharkhand were formed in the year 2000.
21. Dr. Babasaheb Ambedkar emphasized on the significance and need for the "Grid System " which is still working successfully even today. If today power engineers are going abroad for training, the credit goes to Dr. Babasaheb Ambedkar again, who as a leader of labour Department formulated the policy to trained best engineers overseas.

22. Dr. Babasaheb Ambedkar established "Central Technical Power Board " (CTPB) for power system development., hydro power station sites, hydro electric surveys, analyzing problem of electricity generation and thermal power station investigation.
23. Babasaheb Ambedkar opposed Article 370 in the Constitution, which gives a special status to the State of Jammu and Kashmir, and it was put against his wishes.
24. Dr. Babasaheb Ambedkar resigned from the post of the first Law Minister of India when his noble 'Hindu Code Bill' a women's Rights for Indian Women dropped by then Prime Minister Nehru. The contribution of Dr. Babasaheb for women empowerment in India is totally ignored and hiding. For three years, he fought to get the Bill passed. It was the greatest ever social reform in India. It is nothing but declaration of women rights. It spoke of giving back dignity to Indian women and giving equal rights to men and women.
25. The man who started the provision for a finance commission every five year in the constitution was none other than Dr.

## REFERENCES

1. Pritchett, Frances. "In the 1900s" (PHP). Archived from the original on 6 January 2012. Retrieved 5 January 2012.
2. "Rescuing Ambedkar from pure Dalitism: He would've been India's best Prime Minister". Archived from the original on 6 November 2015.
3. "The Constitution of India: Role of Dr. B.R. Ambedkar". Archived from the original on 2 April 2015.
4. "Archives released by LSE reveal BR Ambedkar's time as a scholar". Archived from the original on 9 February 2016.
5. Buswell, Robert Jr; Lopez, Donald S. Jr., eds. (2013). *Princeton Dictionary of Buddhism*. Princeton, NJ: Princeton University Press. p. 34. ISBN 9780691157863.
6. "Bhimrao Ambedkar". columbia.edu. Archived from the original on 10 February 2014.
7. Sharma, Arvind (2005), "Dr. B. R. Ambedkar on the Aryan Invasion and the Emergence of the Caste System in India", *J Am Acad Relig* (September 2005) 73 (3): 849.
8. Deb, Siddhartha, "Arundhati Roy, the Not-So-Reluctant Renegade" Archived 6 July 2017 at the Wayback Machine., *New York Times Magazine*, 5 March 2014.
9. "A for Ambedkar: As Gujarat's freedom march nears tryst, an assertive Dalit culture spreads". Archived from the original on 16 September 2016.
10. "Constitution of India". Ministry of Law and Justice of India. Archived from the original on 22 October 2014.
11. Dalmia, Vasudha; Sadana, Rashmi, eds. (2012). "The Politics of Caste Identity". *The Cambridge Companion to Modern Indian Culture*. Cambridge Companions to Culture (illustrated ed.). Cambridge University Press. p. 93. ISBN 0521516250.
12. IEA. "Dr. B.R. Ambedkar's Economic and Social Thoughts and Their Contemporary Relevance". IEA Newsletter – The Indian Economic Association (IEA) (PDF). India: IEA publications. p. 10. Archived (PDF) from the original on 16 October 2013.
13. Mishra, edited by S.N. (2010). *Socio-economic and political vision of Dr. B.R. Ambedkar*. New Delhi: Concept Publishing Company. pp. 173–174. ISBN 818069674X.
14. Sarode, Jayashri Purushottam (March 2013). "Impact of Dr. B.R. Ambdekar's thoughts on Indian Economy" (PDF). *International Indexed & Refereed Research Journal*. IV (42). Archived (PDF) from the original on 16 October 2013.