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A STUDY OF THE DEPRESSED CLASSES LIFE AND FUTURE IN THE ERA OF GLOBALIZATION DR.B R AMBEDKAR'S THOUGHTS

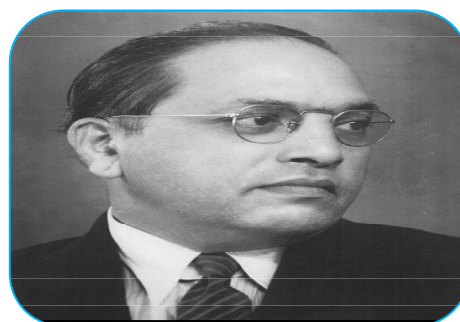
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ABSTRACT:

Baba Saheb Ambedkar was an educationist and a virtuoso financial analyst, who had an unmistakable viewpoint for welfare of discouraged network, who had an exceptionally clear point of view for welfare of flimsier segments of network. As a humanitarian who had an interdisciplinary methodology he had the option to create different ideas with respect to financial advancement. Henceforth in this section Dr. Ambedkar's percept Ionon development have been evaluated in a methodical way. The present section is a huge piece of this investigation. The financial thoughts of Dr. Ambedkar can be clarified by watching chances in the fields of financial situation from nineteen thirties to fifties through his genuine research



KEYWORDS: educationist , humanitarian, percept Ionon development.

INTRODUCTION

The pretended by Dr. B.R. Ambedkar, as Chairperson of the Drafting Committee of the Constitution, has left it engrave on the social embroidered artwork of the nation after autonomy, and formed the socio-political texture of India today. It would have been an alternate India without him and, more likely than not, a significantly more biased and out of line one. He endeavored to manufacture India's good and social establishments another and made progress toward a political request of protected vote based system that is

delicate to hindered, acquired from an earlier time or incited by winning social relations. Not just this he focuses on the requirement for industrialization in order to move surplus work from farming to other profitable occupations, joined by enormous capital speculations to raise yields. He sees a critical job for the state in such change of agribusiness to little or huge scale business for dalits.

The Concept of Social Justice

Plato characterized social equity as, "the guideline of a general public comprising of various sorts of men... who have consolidated the motivation of their

requirement for each other and their fixation on their mix in one society and their focus on their different capacities, have made an entire which is immaculate in light of the fact that it is the result of picture of the entire of the human personality (Republic 368d cited in Mohapatra 1999)". In current occasions the term social equity was first utilized in 1840 by a Sicilian minister, Luigi Taparelli d' Azeglio. Be that as it may, Antonio Rasmini Serbasti gave the term unmistakable quality in his work, La constitutione Civile Secodo La Giurtizia Sociale in the year 1848 (Noval 2000: 11 cited in Yadav: 2006).

Further, in a progression of articles starting with "Equity as Fairness" John Rawls propounded a contractualist hypothesis of Justice as it applies to establishments and practices. It depends on the thoughts of reasonableness and correspondence. Rawls accepted that his hypothesis of equity is an improvement over utilitarian records of equity as most extreme welfare. John Rawls built up the accompanying standards of equity:

1. Every individual is to have an equivalent right to most broad essential freedom perfect with comparative freedom for other people.
- 2a. Social and monetary imbalances are self-assertive except if they are sensibly expected to be to the benefit of the agent man in every pay class.
- 2b. Disparities are to join to positions and workplaces similarly open to all (Choptiany 1973:146).

Correspondingly taking a leaf from Rawl's hypothesis of social equity, Beteile (2005: 417), contends that, "the basic issue in distributive equity is equity; a progressively equivalent or if nothing else a less inconsistent appropriation of the advantages and of social co-activity". He opines that, "In that sense distributive equity to go past uniformity in the simply formal sense: fairness under the steady gaze of the law, looks to go past correspondence in the absolutely formal sense: equity under the watchful eye of the law, the equivalent security of the laws, or even proper balance of chance. Its focal concern is, in the language of Rawl 'to address the inclination of possibilities in the toward uniformity'... Any endeavor to advance distributive equity must start with a thought of the current imbalances in the public arena... it is basic to keep in locate the two imbalances among individual and inconsistencies. Abberations between bunches have been generally go incredible importance in Indian culture".

Plato and Ralwa's idea of social equity would mean giving each man his due. The essential point of social equity is to expel the irregular characteristics in the social, political and financial existence of the individuals to make a fair society. As far as culture-particularity, the term social equity has an alternate importance in Indian culture. It implies administering equity to those to whom it has been efficiently denied in the past in light of a set up social structure.

Inferring Meaning of Social Justice from Ambedkar's writings

Babasaheb Dr. Ambedkar didn't propound a particular definition or hypothesis of "Social Justice" in essence. His musings are articulately depicted in his works and discourses distributed after death. Based on these we can without much of a stretch contend that Ambedkar has referenced various standards for the foundation of an open and simply social request when all is said in done and Indian culture specifically. In this way with the assistance of these components we can cut out a hypothesis of social equity, what would then be able to be at that point alluded as Ambedkar's hypothesis of Social Justice. We can remove five essential standards, from works and talks of Ambedkar, through which equity can be apportioned in the general public. These are:

1. Setting up a general public where individual turns into the methods for every social reason
2. Foundation of society dependent on balance, freedom and clique
3. Building up majority rules system political, monetary and social.
4. Building up majority rules system through protected measures and
5. Setting up majority rule government by breaking restraining infrastructure of upper strata on political power

Passing by the standards of Ambedkar's hypothesis of social equity, Ambedkar was of the assessment that Social Justice can be administered in a free social request where an individual is end in itself. Likewise, the terms of related life between individuals from society must be respected by thought established on freedom, correspondence and clique. In a manner these standards of social equity are like the standards of social equity as referenced in Rawl's hypothesis. Give us a chance to look these standards in activity.

Contending a case for open social request in his compositions Ambedkar underscored that by and large there are two basic and fundamentals of a free social request. As indicated by him, "The first is

that the individual is an end himself and that the point and object of society is the development of the individual and the advancement of his character. Society isn't over the individual and if the individual needs to subordinate himself to society, it is on the grounds that such subjection is for his improvement and just to the degree necessary" (Ambedkar 1987:95). It is with this point he had dismissed town as a unit of administration and embraced the person as its unit. He eagerly scrutinized the part played by town networks in the history and praised the Drafting council for tolerating individual as the unit of administration (Ambedkar 1994:61-62). Ambedkar had contended for individual as end itself as he was completely mindful of the way that, "The Hindu social request doesn't perceive the person as a focal point of social reason... For the Hindu social request depends chiefly on class or Varna and not on people... (Ambedkar 1987:99).

Truth be told Ambedkar has consistently been for building up a general public dependent on the standards of freedom, clique, and uniformity. This must be for each person and that social equity can be conveyed to the individuals from the general public just if the general public is based fairness, freedom and brotherhood. Anyway one can contend this can happen just when there is clique in the public arena. In this setting let us see what Ambedkar says. As indicated by him, "perfect would be a general public dependent on Liberty, Equality and Fraternity... What complaint can there be to club? I can't envision any. A perfect society ought to be versatile, ought to be brimming with channels for passing on a change occurring in one section to another part. In a perfect society there ought to be numerous interests intentionally conveyed and shared. There ought to be shifted and free focuses and contacts with different modes and affiliations. In other word there must be social endosmosis. This is clique, which is just another name for vote based system. Vote based system isn't just a type of government. It is essential method of related living, of conjoint conveyed understanding. It is basically a mentality of regard and veneration towards adherents. Barely any item to freedom in the feeling of a privilege to free development, in the and a privilege to property, devices and materials as being fundamental for acquiring a living to keep the body in due condition of wellbeing. Why not enable freedom to profit by a viable and complete utilization of an individual's capacity? Nonetheless, the issue is that individuals who bolster freedom in the feeling of right to life, appendage and property would not promptly agree to freedom on the off chance that it includes the freedom to pick one's calling. Ambedkar contends that to question the freedom to pick a calling is to sustain bondage. For subjugation doesn't just simply mean a sanctioned type of subjection. It implies a condition of society where a few men are compelled to acknowledge different occupations which control their direct. This condition is found even where there is no subjugation in the legitimate sense. For example it is found in the general public where rank framework is predominant on the grounds that a few people are constrained to carry on certain recommended calling which are not of their decision. Any issue with Equality. The issue with equity might be found and one may need to concede that all men are equivalent. Equity might be a fiction however regardless acknowledge it as the overseeing standard.

A labor is needy upon 1) physical heredity 2) social legacy or enrichment as parental care, training, amassing of logical information, everything which empowers him to be more proficient than the savage, lastly, 3) all alone endeavors. In all these three viewpoints men are undoubtedly inconsistent. Be that as it may, the inquiry is, will we treat them as inconsistent on the grounds that they are inconsistent? From the viewpoint of the individualistic it might be simply to treat men inconsistent so far there endeavors are inconsistent. It might to attractive to give however much as motivating forces as could reasonably be expected to the full improvement of each one's capacity s. in any case, what might occur if men were dealt with inconsistent as they seem to be, in the initial two regards, clearly those people likewise in whose support there is birth, instruction, family name, influence association and acquired riches would be chosen in the race however choice under such conditions would not be a choice of the of the capable. It would be the choice of the advantaged. The explanation in this manner, which powers that in the third regard we should treat men similarly requests that in the initial two regard we should regard men as similarly as could be expected under the circumstances. Then again it very well may be encouraged that on the off chance that it is useful for the social body to get the most out and its individuals, it can get generally out of them just by making them equivalent beyond what

many would consider possible at the very beginning of the race. That is one motivation behind why we can't escape balance. There is second purpose behind tolerating uniformity. A statesman is worried about dominant part of individuals. He has neither the time nor the information to attract fine differentiations and to treat each similarly for example as indicated by need or as per limit. Anyway alluring or sensible and impartial treatment of men might be, mankind isn't equipped for grouping and characterization. The statesmen, along these lines, must observe some crude but effective principle and that prepared and harsh standard is to treat all men the same and not on the grounds that they are indistinguishable but since arrangement and variety is outlandish. The tenet of fairness is incredibly fraudulent however taking with everything taken into account it is the main way a statesmen can continue in governmental issues which is a seriously practicable undertaking and which requests a seriously functional test" (Ambedkar 1979: 57-58)

After India's political freedom for apportioning social equity in the wake of rising vote based system in a progressively masterminded society, Ambedkar talked about the operationalization of standards of fairness, freedom, and club, which were viewed as cardinal standards of any vote based system. He contended, "We should... not... be content with minor political vote based system. We should ensure our political majority rules system a social popular government also" (Ambedkar 1994: 1216). Ambedkar proceeded to characterize social majority rules system too. In his own words, "What does social vote based system mean? It implies a lifestyle which perceives freedom, balance and club as the standards of life. These standards of freedom, uniformity and brotherhood are not to be treated as independent things of trinity" (Ambedkar 1994: 1216). Another huge commitment of Ambedkar during the time spent foundation of social vote based system is his clarification of nature of three cardinal standards of majority rule government for example freedom, quality, and club. He opined, "They structure an association of trinity as in to separate from one from the other is to nullify the very point of popular government. Freedom can't be separated from balance, uniformity can't be separated from freedom. Nor can freedom and fairness be separated from clique. (Ambedkar 1994: 1216).

At long last he advised the Indians how to destroy the states of enduring disparity and rising balance with the regulation of social equity. In his very own words, "On the 26th of January 1950, we will go into an existence of logical inconsistencies. In legislative issues we will have uniformity and in social monetary life we will have imbalance. In Politics we will perceive the guideline of small time one vote and one vote one worth. In our social and financial life, we will, by reason of our social and monetary structure, keep on carrying on with this life of logical inconsistency? To what extent shall we keep on carrying on with this life of inconsistencies? In the event that we keep on denying it for long, we will do so just by placing our political vote based system in danger. We should expel this logical inconsistency at the soonest conceivable minute or else the individuals who experience the ill effects of imbalance will explode the structure of political vote based system, which... "The second thing we are needing in is acknowledgment of the rule of organization. I'm not catching fraternity's meaning? Club implies a feeling of normal fellowship of Indians-If Indians being one individuals. It is the guideline, which gives solidarity and solidarity to public activity. It is troublesome thing to accomplish" (Ambedkar 1994: 1216-17)

Albeit at first Ambedkar was doubtful of conveyance of equity through government hardware however later on he favored the equivalent by having the portion of Dalits in it. Passing by the then existing Hindu social request Expressing his anguish on the disappointment of conveyance of equity Ambedkar had opined "It may have been brought that the standard of equivalent equity would strike a final knockout to the built up request. Truly, a long way from enduring any harm the built up request has kept on working notwithstanding it. It may be inquired as to why the rule of equivalent equity has neglected to have its impact. The response to this is basic. To articulate the guideline of equity is a certain something. To make it viable is something else. Regardless of whether the standard of equivalent equity is successful or not should essentially rely on the nature and character of the common administrations who must be left to regulate the rule. On the off chance that the common administrations is by reason of its group inclination is the companion of the set up request and the adversary of the new request, the new request can never appear. That a common administrations on

top of the new request was fundamental for the accomplishment of the new request was perceived by Karl Marx in 1871 in the development of Paris cooperative and received by Lenin in the constitution of Soviet socialism. Luckily, the British Government never thought about the staff of the Civil Services. For sure it opened the doors of the organization to those classes who had confidence in the old built up request of the Hindus in which the guideline of fairness had no spot. Because of this reality, India has been managed by the British yet regulated by the Hindus" (Ambedkar 1989: 104). Notwithstanding, as the time passed by Ambedkar bit by bit became mindful that the Social Justice can be conveyed through the administration apparatus and through sacred methods and in this manner Dalits must be a piece of it. In this setting he stated, "The ability to manage law isn't less significant than the ability to make laws. Also, the soul of the officials may effortlessly be abused if not invalidated by the apparatus of the executives this isn't the main motivation behind why the discouraged classes should show uncommon worry for verifying intensity of authority over organization. In many cases under strain of work or under troubles of conditions one needs to leave great arrangement of optional power in the hands of the leaders of the managerial offices. The welfare of the individuals should extraordinarily rely upon how unbiasedly this optional power is practiced in a nation like India where the general population administration is solely kept an eye on by individuals of one network; there is an incredible threat of this immense optional power being utilized for the individual magnification of a class. The best counteractant against it is to demand a legitimate admixture of position and statements of faith including the discouraged classes and there will be no trouble in ensuring this shield to us by a condition in the Constitution. Such insurance you could have shed if there was any opportunity of the discouraged classes being spoken to later on cupboards of the nation. In any case, there isn't the remotest possibility of this in perspective on the way that the discouraged classes will consistently stay in minority. This makes it even more fundamental why you should demand such an assurance" (Ambedkar, 1989:265).

Additionally Ambedkar had advised individuals that, "On the off chance that we wish do keep up vote based system not only in structure, yet in addition truth be told, ... we should do is to hold quick to protected strategies for accomplishing our social and monetary targets. It implies we should forsake the grisly techniques for upheaval. It implies that we should desert the technique for common rebellion, non-collaboration and satyagraha. When there was no chance left for sacred technique for accomplishing monetary and social destinations, there was a lot of legitimization for illegal strategies. However, where established techniques are open, there can be no legitimization for these unlawful strategies. These strategies are only political agitation and the sooner they are surrendered, the better for us" (Ambedkar 1994: 1215).

He was likewise for the opportunity of the person too. Moreover, in any event, for the solid fate of the rising Indian popular government he needed to reinforced social and monetary correspondence alongside political one. As per Ambedkar one of the best approach to convey social equity to the individual was breaking the syndication of the upper strata. Ambedkar in such manner opined, "... there can be no refuting that political power in this nation has too since quite a while ago been the syndication of a couple. This imposing business model has not simply denied them of their possibility of improvement; it has sapped them of what might be known as the criticalness of life. These down-trodden classes are burnt out on being administered. They are restless to oversee themselves. This inclination of self-acknowledgment in the down-trodden classes must not be permitted into a class battle or class war. It would prompt a division of the House. That would a day of debacle. This must be finished by the foundation of balance and society in all circle of life. Individuals are quick transforming... They are becoming weary of government by the individuals. They are set up to have Government for the individuals... If (Ambedkar 1994: 1218).

RELEVANCE OF DR. AMBEDKAR'S ECONOMIC IDEAS

The Directive Principles of State Policy are rules to the focal and state legislatures of India, to be remembered while surrounding laws and arrangements. These arrangements, contained in Part IV of the Constitution of India, Welfare plans for the more fragile areas are being actualized both by the

Central and state governments. To assess different social and monetary arrangements including Indian constitution and to clarify their association with Dr. Ambedkar's thoughts with a unique reference to the thoughts of Dr. Ambedkar. The specialist has considered the different books and articles composed by Dr. Ambedkar and to feature his monetary musings and thoughts which have a congruity and development. Further, she has built up another standpoint with respect to Dr. B R Ambedkar's social and financial considerations pertinent in setting of present situation. Dr Ambedkar's Economic Ideas Reflected in the Constitution is the foundation of this part. The present research issue is particularly pertinent in the period of globalization on which the calendar stations, booked clans are enduring incredible arrangement. They can be reinforced by comprehension Dt. Ambedkar dynamic monetary thoughts, Granville Austin, a protected master has called attention to in the book '_Indian Constitution: foundation of the country', Dr Ambedkar depicted the appropriation of income superior to any money related framework yet inside the imperfection that the regions are to a great extent subordinate for their assets upon awards made to them by the centre. □ Dr. Ambedkar's monetary thoughts have been examined methodically. For this reason, the constituent get together discussions have been painstakingly concentrated to assess the present issue.

HIS WORLDVIEW

History, for Ambedkar was an account of man's expanding authority over his fate through the dynamic improvement and use of his abilities. History is a wonder reasonable as far as sane causal investigation. This authentic system accommodated a standard of assessment – social orders were pretty much dynamic in connection to their recorded degree of improvement toward rationalistic, humanistic, populist condition. He dismissed an only monetary elucidation of history and appointed extraordinary criticalness to scholarly powers and thoughts during the time spent history. He comprehended the historical backdrop of India as one of dynamic decay and degeneration, it s present day stage speaking to a breakdown and emergency. Ambedkar contended with an abundance of literary and verifiable proof that the retrogressive idea of Indian history was to be credited to the nearness and activity of the station framework and the ideological-institutional choke hold of Hindu religion which brought about Spiritual Fascism

CONCLUSIONS

To finish up, the paper has talked about certain subjects of social equity and in this light, it additionally examines Ambedkar's hypothesis of social equity. As needs be social equity has been characterized in the paper as a rule that sets out the establishment of a general public dependent on fairness, freedom and organization. Despite the fact that Plato and Rawls have not characterized social equity in these particular terms, yet these previously mentioned standards can be construed from their compositions on social equity. When this suggestion about social equity is acknowledged it was anything but difficult to surmise from Ambedkar's works and discourses distributed after death, that equity, freedom, and society are the essential standards of his hypothesis too. In the first place Ambedkar contends that for foundation of a general public where individual is an end in himself and the point and goal of society is the development of the individual and improvement of his character. He expected that there ought to be various channels and conjoint conveyed understanding. Further for Ambedkar Equality, freedom and organization can't be separated from one another. He had contended that, without equity freedom would deliver the matchless quality of the couple of over many. Uniformity without freedom would murder singular activity. Without clique, freedom and uniformity couldn't turn into a characteristic course of things. Besides, Ambedkar had visualized that social equity could be brought when political vote based system is reached out in social and financial field also. This must be done through protected methods and by breaking the imposing business model of the recent political and social elites. That is the reason he needed that the Dalits and other minimized segments of the general public should join the organization. Ambedkar knew about the current defilement and inclinations in the Indian organization and legal executive. For him joining of desire of the

underestimated classifications in the guidelines and approach isn't sufficient for apportioning social equity yet fuse of the people is additionally an absolute necessity condition for administering equity.

Subsequently Ambedkar's hypothesis of social equity gets similar to Plato and John Rawls' hypothesis of social equity. Further, with the assistance of Beteille's investigation of distributive equity which incorporates circulation of advantages similarly to each individual from society, fairness under the steady gaze of law, equivalent assurance of laws and uniformity of chance think about different components of Ambedkar's hypothesis of social equity. In this setting we can see that Ambedkar had just revered these qualities in the Constitution of India. The estimation of fairness in the preface of the Indian Constitution isn't just a motto. Or maybe it has been substantiated with correspondence of chance (Article 16) and balance of condition that is reservation (Articles 330, 332, 335 and 46). This was done explicitly in light of the fact that he may have felt that in a various leveled society, similar to India, fairness of chance may thusly deliver disparity and subjection.

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