

Review Of Research



CONTRIBUTION OF DR. B. R. AMBEDKAR FOR ECONOMIC JUSTICE AND EQUALITY AND ITS IMPACT ON THE LIFE OF DOWNTRODDEN PEOPLE

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ABSTRACT

Dr.B.R.Ambedkar's contribution is very crucial in most of the fields such as Economics, Anthropology, Journalism, Social reforms, Democracy and many more fields. Dr. Babasaheb Ambedkar's economic philosophy always directs and states that the socio-economic development of the country is the constitutional responsibility of the Government. India, being a developing economy after such a long period of independence, itself, points toward that the

economic principles and philosophy which Babasaheb always preached for India are not adequately observed and practiced.

KEY WORDS: Economics, Anthropology, Journalism, Social reforms.

INTRODUCTION:

The tremendous socio-economic thinking which Babasaheb had in his mind. If it were appropriately followed through preparing and implementing effective and efficient economic policy, no one could stop India from becoming an economic superpower in the world. His love for economic developed at a young age. At the age of 24, he emerged as a learned student of economics at Columbia University, USA in 1915. The topic of his Ph.D. thesis was 'National Dividend in India: A Historical and Analytical Study'. Dr. Ambedkar got his M. Sc. (Economics) degree in 1921. The great economist, Dr. B. R. Ambedkar, thinks of economic thought about labor reforms. The economic theory of industry, organization and economic untouchability are some of the crucial areas he worked on.

OBJECTIVES OF THE STUDY:

The following are some of the objectives of the present study:

- i. To study the thoughts of Dr. B. R. Ambedkar

- ii. To analyze the writings of Dr. B R Ambedkar on Economical unbalance
- iii. To study the Impact of his various socio-economic reforms

RESEARCH METHODOLOGY:

In the Present study, Dr. B. R. Ambedkar's Economic and Social reforms policies have been used as secondary data and put forth in this research.

The present research deals contribution of Ambedkar for eradicating social evils, mainly social and economic inequality among contemporary society. He primarily worked on this issue throughout his life. In a way, he spent his life for humanity at large. There must be equality in society. Economic equality cannot filter down in society unless we could establish economic equality.

Thought and Contribution for Economic Development:

Dr. Babasaheb Ambedkar was the first Indian to write a comprehensive economic study, a National Dividend for India. He made a significant contribution to the field of public finance and monetary economics. His ideas regarding administration provincial autonomy and problems of Indian people, poverty, unemployment and inequalities, stagnant agriculture, distorted industrialization, nationalization of insurance, and privatization were outstanding.

Social Aspect:

If someone wants to be a follower of Ambedkarite thoughts, one has to be an endeavor for the right mind as well as the right action. There is the only religion I think can give consoles and, i.e., Buddhism. It is very well suited for a lot of real-life situations; Buddhism is a philosophy or a religion that prides itself on being practical. Social issues can be addressed. By studying the precepts of Ambedkar, we also find the answer to many real-life social issues and a practical way to solve these issues.

Buddha got to know the in-depth meaning of human existence. He primarily concentrated on social interests and realized that there could not be any superhuman or divine entity except his deeds that can change an individual's destiny. Therefore, we can label Buddhist philosophy 'Humanism'. It should not be just a theory but rather should be in practice. It could always help in the eradication of human suffering. The Buddhist way is which its compassion, its patience, its tolerance, its concern for self-reliance, and individual responsibility. Buddhism helps people to overcome the ego-centeredness.

Buddhism also offers to each a freedom which is conditional only upon the liberty and dignity of others, so that individuals may develop a self-reliant responsibility rather than being the conditioned animals of institutions and ideologies, the concept of social justice goes near humanism. Humanism can be said to be a way of life and an approach of an individual which gives preeminence to a person and identifies the rights of the people to live with pride and dignity. This kind of identification is the basic principle of social justice. Thus humanism provides a philosophical background to the concept of social justice. Through practice, Buddha discovered the way to the humanization of man and the regeneration of man as a strictly human being.

Economics of Caste System:

According to Dr. Ambedkar, the caste system in India was a significant obstacle to economic growth and development. The caste system didn't allow people to teach their professional skills to any person belonging to another caste. Only the members of their caste were allowed to learn. Thus if a person had the ability necessary for a particular job, he would not be able to accept the

occupation of upper cast. Infact a person shall be free to chose his profession. However, on account of social-religious restrictions on inter, occupational mobility has the perticular magnitudes. Rejection in readjustment of occupation, caste becomes a direct cause of much of the unemployment in various groups, as a religious Hindu would prefer to be unemployed rather than getting jobs in a profession not assigned to his caste. Second, individual justice. And economic efficiency demands that competition exists in the market. Due to the restriction on inter occupational mobility of labor, capital and entrepreneurship across caste groups the caste system create segregation in each of these markets. Labour and capital thus do not flow from one occupation to another over if the wage rate rates of return on investments are higher than the alternative occupations. it is indeed a high level of ineptitude in resource allocation. The allotment of occupation is not necessarily on the basis of an individual choice, but people were forced to take these occupations on account of their castes and subcastes. This kind of job had not brought them any satisfaction at all levels. Henceforth, castes have been proved as harmful phenomena for human beings at large. It also results in the disassociation of intelligence from work. The dignity of labor is nearly absent in the general scheme of the theory of caste. The practice of untouchability has abandoned the nation and the economy at large. Those belonged to the lower strata of society, or the untouchables were not allowed to mix with others and denied basic civil rights. They had no right to use to sources of income. They had no right to education. They didn't have the right to property and were prohibited from acquiring wealth. They could not use their labor for their upliftment. The cast system has crippled the untouchable as it denied then economic security and independence. In the opinion of Dr. Ambedkar, the economics of the caste system had six types of consequences. It divided labor, it disassociated work from interest, it disconnected intelligence from the manual laborer, it devitalized persons by denying the right to cultivate vital importance, it prevented mobilization, and it deprived Shudras of all economic avenues of employment and took them nearly to the position of a slave.

Dr. Ambedkar and the moral economy:

After failures of state socialism and the resurgence of issues of identity culture and spirituality, many social economists attacked the immorality of commercial capitalism and advocated the need for a moral economy. The need for morality in the economic issues and socialist pattern of society was of the crucial points of criticism of Marxism by Ambedkar.

Dr. Ambedkar's moral economy is different from other progressive thinkers. He wall disagreed about guiding them for the moral economy as co-Gandhian Hinduism in which Hindu spirituality and the limitation of needs are praised. Accordingly to him morality in economy life required is a firm rejection of the pseudo morality of traditional, it had to be grounded in three revolutionary values of liberty, equality, and social justice and it presumed the overcoming of poverty through the development of human productive forces, Ambedkar saw these a universal ideals and as necessary for the welfare of the Bahunjan samaj. Thus Ambedkar's moral economy. It is outlined in a very sketchy way in Buddha, or Karl Marx is not contrasted either to a market economy or a planned economy as such but instead presents some alternatives that market both market and stake work for the good of the people.

Dr. Ambedkar suggests that the values operative in the broad social space are determinants of the operation of the value in the market. The scopes of the Indian economy have to be following progressive social values. The magnitudes of the Indian economy have to be with liberal social values. The curse of child labor exploitation of Dalits brought environmental degradation, and such other associated problems of the market system are tackled only through economic equity and economic justice.

CONCLUSION:

Dr. Ambedkar was an eminent economist. His thesis 'The problem of the Rupee' Which earned him a D.Sc. (Economics in 1923 was published in the same year by P. S. King and sons, Limited London). His foresighted vision also examined dimensions of religion socio-economic, educational, political spheres, and cultural revolutions of life, so that he may rightly be called the messiah of comparative religion in modern days. Let alone religion even dialectical materialism Marx failed to justify economic exploitation due to religion because of its overweight age on one single, factor history, i.e., class without taking into consideration the effect of caste social groups such in India.

Economic activity is affected by social conditions also. You cannot get a formal education and generate new ideas for changing circumstances if your religious authority enjoins that reading, hearing studying of a book of religion by the poor masses is a crime and you happen to be a poor man and if you remain, so you multiply, illiteracy, ignorance ill thinking. You cannot put your head, heart,, and hand in a work which is forced on you traditionally by heredity or by virtue of your association with specific underprivileged caste, birth, or social status if the religious practice your society is based on rigid — fixed and unnatural divisions of labor, laborers, and occupations. You cannot be a free and independent citizen, if your religion propounds and propagates slavery in the economic sphere, serfdom in agriculture, dependence for food, shelter and clothing, the prohibition in learning the art of reading and writing and training muffle, on speech, expression and inimical attitude in mental and moral life.

Dr. Ambedkar underlined the effects of Hindu religion on economic life of the labour class, Anti-Shudras or the untouchables by the practice and spirit of discrimination against them who lost their material and moral weapon due to less of their right to property as a result illiteracy, poverty, ignorance inferior status, slavery, unemployment, deprivation, exploitation, demoralization, disorganization, mortality, ill-health manual labour, starvation unshelteredness, thirst, misery and penury, overwhelmed them leaving other fortunate brethren to flower and prosper economically, poverty gives rise to sorrow, But removal of poverty does not necessarily give rise to happiness. Not high standard living but a standard of culture and mentality of satisfaction are what gives pleasure.

Thus, when we take Dr. Ambedkar's overall contribution, it is essential to compartmentalize his personality and his thoughts on different subjects, such as economics, politics, religion, philosophy, social structure, nationalism, etc.

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