



REVIEW OF RESEARCH

ISSN: 2249-894X

IMPACT FACTOR : 5.2331(UIF)

VOLUME - 7 | ISSUE - 4 | JANUARY - 2018

UGC APPROVED JOURNAL NO. 48514



DR. AMBEDKAR TOWARDS INDIAN CONSTITUTION

Dr. Manohar Ghaleppa

Assistant Professor of Political Science ,
Govt.First Grade Womens College , Bidar , Karnataka.

ABSTRACT—

Dr. B.R Ambedkar was an extraordinary legislator. He has contributed monstrosly towards the financial improvement of the country as a law specialist, market analyst and social reformer. His commitment towards country building is vital. As a director of the drafting advisory group of the Indian constitution he has talented us with the most esteemed



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fortune "The constitution of India". The constitution of India is the bedrock of the socio political arrangement of the nation. In this paper an endeavor has been made to break down a couple of parts of the Indian constitution like Social Democracy, Federalism, uniform common code, the type of government and so on from the point of view of Dr. B.R Ambedkar. An endeavor will likewise be made

KEY WORDS: extraordinary legislator , socio political arrangement , Indian constitution.

INTRODUCTION :

Selfless Fighter, World Record Qualification and Father of Nation and furthermore Father of our Constitution. He has assumed the liability of scripting the best ever Constitution to make Independent India a Modern, Democratic, Progressive, Accommodative and Integrative India. Actually, he was the main individual who had been profoundly qualified, the most gifted and visionary at the hour of Independence to compose the best Constitution for India. He is the individual who showed us how to administer India

regarding rights and obligations. He spelt out how Legislature, the Executive and Judiciary are required to work inside their limits. Along these lines, Indian Constitution can be called as the Ambedkar Dharmashastra and it enables each resident not at all like Manusmriti, which divides and separates. He was prevalently known as Babasaheb Ambedkar was Principal Architect of Indian Constitution. He was conceived on 14 April 1891 out of an unapproachable 'Mahar' family at Mhow, close Indore in the present Madhya Pradesh. He was the fourteenth offspring of Ramji Sakpal and Bhimbai. Ramji Sakpal (1848-1913) was a superintendent in the Military School in the position of subedar-major. Bhimabai (1854 - 96) had a place with a wealthy group of Murbadkars who were additionally utilized in the British armed force. Bhimrao's family hailed initially from the Ambavade town situated in the Ratnagiri District of the current Maharashtra. His official name in the school register was Bhima Rao Ambavadekar. There was a Brahmin instructor in his school with the family name Ambedkar, who some way or another had a delicate corner for the kid. It was the thoughtfulness of this instructor which made him at last receive Ambedkar as his family name. . He was a notable legislator and a famous law specialist. Ambedkar's endeavors to destroy the social indecencies like untouchability and standing limitations were exceptional. Dr. BR Ambedkar an extraordinary researcher, legal counselor and political dissident alongside a huge number of Mahar's a distant station, changed over to Buddhism and changed the essence of Buddhism in India. Dr. Ambedkar's change was a representative dissent to the abuses of station imbalance. Ambedkar experienced position segregation directly from the adolescence. After his retirement from the Ambedkar got hitched to Ramabai, a nine years of age young lady, at fourteen years old. He passed registration in 1907. The event was praised under the presidentship of S.K. Bole, a pioneer of the Satyashodak social change development, and he was given a duplicate of the memoir of Buddha by the creator K.A. Keluskar himself.

Dr. Bhimrao Ambedkar has been an extraordinary commitment by drafting the Constitution of India and he become a hero of human rights. Dr. Ambedkar was conceived on the fourteenth April, 1891 in Mhow (presently in Madhya Pradesh). In the wake of moving on from Elfinstone College, Bombay in 1912, he joined Columbia University, USA where he was granted Ph.D. Later he joined the London School of Economics and acquired a level of D.Sc. (Financial matters) and was called to the Bar from Gray's Inn. On the fourteenth October, 1956, Baba Sahib Ambedkar grasped Buddhism. He proceeded with the campaign for social unrest until an incredible finish on the sixth December 1956. He was regarded with the most noteworthy national respect, 'Bharat Ratna' in April 1990.

Dr. Babasaheb Ambedkar was one of the renowned children of India, who attempted to rebuild the Indian culture on the most libertarian and compassionate standards. He was the primary Indian political scholar who understood the need and materialness of the western example of majority rules system to India. He was multi-dimensional character—a parliamentarian, a researcher, an Indian legal adviser, a propelled mastermind, a savant, an anthropologist, an antiquarian, a speaker, a productive author, a financial specialist and a constitutionalist of world notoriety.

ROLE IN INDIA'S INDEPENDENCE MOVEMENT:

Ambedkar's job in the freedom battle was unpredictable. Not at all like the predominant political talk that concentrated on convincing the British to surrender more prominent capacity to Indians, and to in the long run leave India, Ambedkar's intercessions and promotion revolved more around the insurance and encouragement of Dalit rights. This frequently prompted thumping heads with the Indian National Congress.

He progressed in the direction of setting up political shields for untouchables, the first was his introduction toward the Southborough Committee that was setting up the Government of India Act 1919. Different occasions of this were the Poona Pact and his setting up of the Scheduled Castes Federation party. He additionally assumed a key job and took an interest in social developments that battled the privileges of untouchables to get to open utilities and sanctuaries that incorporated the Mahad Satyagraha.

CONTRIBUTION TO CONSTITUTION MAKING:

The Indian Constitution and its drafting procedure are frequently observed equivalent with Ambedkar. He has frequently observed as the dad of the Indian Constitution is presumably the most notable of all Constituent Assembly individuals. Ambedkar wound up turning into a key figure in India's constitution-production process by the workplaces he held and his mediations and discourses in the Assembly. He was the Chairman of the Assembly's most vital council – the Drafting Committee – and was likewise an individual from other significant boards too. As administrator of this board of trustees, he needed to safeguard the Draft Constitution that it arranged, and along these lines interceded in about each discussion.

For the benefit of the Scheduled Caste Federation party, Ambedkar composed and submitted States and Minorities to the Sub-Committee on Fundamental Rights of the Constituent Assembly. A little Constitution in itself, States and Minorities confined solid social and monetary rights. Similarly, Ambedkar's intercessions and addresses, on different parts of the Constitution, were regularly keen, all around contemplated and carefully explored, and which won him the help and regard of different individuals from the Assembly who permitted him to lead the constitution-production venture.

CONSTITUTIONALISM AND B. R. AMBEDKAR

Constitutionalism is diverse to the Constitution as it is simply not kept to the sacred content. It discusses past and eventual fate of its activity. Constitutionalism isn't about administration as it likewise gives challenged thoughts and works on concerning equity, rights, advancement and associational self-governance (Schwarz and Ray eds. 2005, p. 540). It is ordinarily imagined to be the possibility that there are legitimate limitations on the activity of political position. It places limits on the state activity and similarity with the constitution turns into a core value (Khosla 2013, pp. 5-6). B. R. Ambedkar accepted that Constitution isn't only a composed content yet it very well may be a compelling device to guarantee equity and fairness to all the segments of society particularly to the down-trodden segments of society. He wished to accomplish a few targets with the assistance of protected arrangements and, indeed, certain arrangements can be followed which unmistakably mirrors the impact of his vision on the Indian Constitution - the fundamental assignment embraced in this paper. Be that as it may, it isn't vital that both Constitution and constitutionalism exist together, for example, the Constitution of India gives incredible significance to Right to Freedom (Article 19-22). Be that as it may, an individual even has option to pick their life accomplice unreservedly which is generally obvious in the huge scenes of respect killings. This reality can be additionally seen in the different winning religion-based, station based and heredity based traditions and practices which have been kept on abusing the fundamental privileges of a person in the post-pioneer society. Constitution in India has been confined in such a route in the post-frontier period that it makes try to satisfy those desires which were made by its kin while they were under the burden of the Britishers. Post-colonialist constitutions in this way have a plan of advancement and even represent the social change. Maybe, this is the reason Myron Weiner, a notable protected master, says that —the Indian Constitution is in excess of a lot of rules managing conduct; it is a sort of contract... a lot of objectives and expectations...|| (Revankar 1971, p. 59).

It is generally respected a living thing which has persistently stayed during the time spent obliging the need of time. Ambedkar, the chief drafter of Constitution, determinedly expressed that —in a changing society there must be a consistent re-assessment of old qualities and the Hindus must understand that if there must be standard to gauge the demonstrations of men there must likewise be status to overhaul these standards|| (Ambedkar 1937, p. 80). He therefore emphatically had confidence in the liquid idea of constitution. While introducing the Draft Constitution to the Constituent Assembly in 1948, Ambedkar kept up that —there was not something to be embarrassed about in acquiring since no one holds any patent rights in the essential thoughts of a Constitution|| (Jacobsohn 2010, p. 170). Maybe, this is the reason the makers of Indian Constitution took motivation from both household and outside sources. Ambedkar had very duty for the social causes, and he stayed submitted for an incredible duration for the upliftment of denied areas of society. He was known as the pioneer of the possibility of 'social equity' in India. He

prevailing to mastermind certain arrangements in the Indian Constitution for guaranteeing equity to the persecuted segments and making the 'just society'. At the end of the day, the Indian constitution tested the predominant conceptualization of equity, correspondence and government assistance in the post-frontier Indian culture which ignore a greater part of the people who in reality required it most. Additionally, it put forth an attempt for changing the domineering comprehension of social-request in the public arena just as building up the 'just' and 'equal' society.

B. R. AMBEDKAR: SHAPING THE INDIAN CONSTITUTION

Dr. B. R. Ambedkar, who led the Drafting Committee, is outstandingly considered as the 'Father of the Indian Constitution' and assumed an exceptionally vital job in the constitution-production. Despite the fact that when the administration in the Constituent Assembly chose him to be the Chairman of the Drafting Committee, Ambedkar was enjoyably astounded at the decision and said that —i came into the Constituent Assembly with no more noteworthy yearning than to protect the enthusiasm of the Scheduled Castes significantly astonished when the Assembly chosen me for the Drafting Committee. I was more than shocked when the Drafting Committee chose me to be its Chairman|| (Kashyap 2010, p. 160). This segment is partitioned into two sections. This part presents a definite examination of the arrangements given in the Indian Constitution which are in a way or other formed by the social and political way of thinking of Ambedkar. The second and last part traces the perspectives proposed by Ambedkar that couldn't prevail to discover their place in the last draft of the Constitution.

LATER CONTRIBUTIONS:

Ambedkar was delegated as the principal Law Minister of autonomous India in 1947. Ambedkar's thoughts as introduced in the Hilton Young Commission filled in as a motivation for organizing Reserve Bank of India. In 1956, Ambedkar with 3,65,000 supporters changed over to Buddhism, in the wake of having given quite a long while to contemplating the religion. Ambedkar's reevaluation of Buddhism in the language of social equity is prominently alluded to as Dalit Buddhist development, or Navayana, or Neo-Buddhism.

As a Scheduled Caste Federation party up-and-comer, Ambedkar challenged in India's first broad races from Bombay North Central voting public. The races, named as 'the greatest examination in majority rule government in mankind's history' by Sukumar Sen (at that point Election Commissioner) saw Ambedkar finish fourth in the race – the obscure competitor from the Congress party brought home the seat. Regardless of his misfortune in the Lok Sabha decisions in 1952, he was chosen for the Rajya Sabha. In the later long stretches of his life, his wellbeing compounded, and he died on 6 December 1956 in his rest at his home in Delhi. His birthdate is commended as 'Ambedkar Jayanti' as an open occasion. He was after death given the Bharat Ratna in 1991.

EQUALITY IN THE CONSTITUTION OF INDIA

The explanation behind the absence of a 'fairness' proviso in Dr Ambedkar's 'Proposed Preamble' was equivalent to the one behind the economy of articulation in the Preamble as it understands today. That is on the grounds that both Dr Ambedkar's 1947 Constitution from States and Minorities and the 1950 Constitution of India involved amazingly point by point and powerful counts of the equities ensured in that. Our Constitution—in the principle articles past the Preamble—among a few different ensures, made unlawful the state's segregation between residents on the grounds of religion, race, position, sex, or spot of birth (Article 15); opens up every open space to all residents similarly (15[2]); nullifies unapproachability (17); annuls titles of respect (18); offers equity of chance in open work (16); and, ensures uniformity under the steady gaze of the law and equivalent insurance of the law, as justiciable rights (14). With these particular, justiciable rights showing up in the body of the Constitution, the Preamble was mitigated of the weight of describing them. It then just expressed their quintessence in a scanty manner.

This decision for a compact 'equity' condition in the Preamble had the advantage of forestalling banter on this expression inside the Constituent Assembly; be that as it may, what was saved [in] the

Preamble just fuelled greater contention when it went to the articles of the Constitution itself. Inquiries around then were focused on indistinguishable issues from today: What precisely would we say we are looking to adjust while seeking after correspondence?

Debates around equity in India have existed since the introduction of the Republic of India on 26 January 1950 and straight up till the current day. This is clear in the soonest and the most recent changes: the absolute first alteration to the Constitution, in 1951 (concerning Article 15, particularly proviso [4]), and the second latest revision to the Constitution (concerning Articles 15 and 16, particularly statement [6]) focus on uniformity and both have been incredibly dubious. The rule of radical uniformity that we find in the Constitution has been a consistent and suffering battle for us in the course of the most recent seventy years. Furthermore, not simply the most recent seventy years.

Correspondence has been of significant worry for cutting edge pundits of the root, propagation and steadiness of rank and sexual orientation disparities in India, going as far back as twelfth-century creator Basaveshwara and on with Kabir, Ravidas, Tukaram, Guru Nanak and Jyotirao Phule, to ongoing masterminds activists, for example, Periyar, Lyothee Thass and, obviously, Dr Ambedkar himself.

What Dr Ambedkar joined into the Preamble was, as it were, the refining of this long history of study. In any case, Dr Ambedkar dated the battle for fairness a lot further back than the twelfth century. We can see this in the title he decided for a lot of books he intended to expound on the historical backdrop of correspondence. It was to be called Revolution and Counter-Revolution in Ancient India. Hence, he dated the starting points of the battle for uniformity in India right back to old India.

FACTS ON THE CONSTITUTION OF INDIA:

- The constitution was received on November 26, 1949, while it came into power on January 26, 1950
- The Constitution of India was not typeset or printed however was written by hand and calligraphed in both English and Hindi
- The unique duplicates of the Constitution of India are kept in uncommon helium-filled cases in the Library of the Parliament of India
- Indian Constitution is known as a pack of borrowings
- The ideas of Liberty, Equality, and Fraternity were taken from the French Constitution
- The idea of five-year plans was taken from the USSR
- The Directive Principles were taken from Ireland
- The laws on which the Supreme Court capacities were taken from Japan
- It is the longest composed constitution of an autonomous nation on the planet

B.R. AMBEDKAR AND DRAFTING OF THE CONSTITUTION

On 29th August, 1947 passing one goal the Constituent Assembly selected a 'Drafting Committee' with the seven individuals including Dr. Ambedkar for setting up a draft of the Constitution of the free India. It is said when drafting of the Constitution of India was set out upon, Pandit Nehru and Sardar Vallabhbhai Patel thought of welcoming and counseling Sir Guor Jennings, as universally known protected master of those occasions. When drawn nearer for exhortation in the issue Gandhiji is accounted for to have disclosed to them why they ought to be searching for remote specialists when they included the privilege inside India a remarkable legitimate and protected master in Dr. Ambedkar who should be depended with the job which they gravely need as he so lavishly and appropriately merited. The Law Minister Dr. Ambedkar was delegated the Chairman of the Drafting Committee. The seven individuals, including the Chairman of the 'Drafting Committee' were as per the following:

- 1) Dr. B.R. Ambedkar, Chairman
- 2) N. Goipalswami
- 3) Alladi Krishnaswami Ayyas
- 4) K.M. Munshi

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- 5) Saijio Mola Saadulla
 - 6) N. Madhava Rao and
 - 7) D.P. Khaitan

CONCLUSION:

Along these lines to finish up, Dr. Bhimrao Ramji Ambedkar or Babasaheb's drafting of the Indian Constitution has encouraged the destruction of distance and the rejection of all types of separations dependent on sex, religion, rank and so on. Inferable from the whole extraordinary contributions, Dr B.R. Ambedkar can be really entitled as the Principal modeler of the Indian Constitution. All things considered, it is a certain fact that Dr Ambedkar's vision of the development of a just social course of action despite everything stays unfulfilled. Different nations everywhere throughout the world have followed the Indian Constitution.

Dr B. R Ambedkar, the central artist of the Indian Constitution, had a huge impact during the time spent constitution-production. He raised the voices of the individuals who had been for some time stayed unheard, and had an exceptional duty for the social reason and upliftment of denied and down-trodden areas of society. He expressly referenced about swear which he took for the disposal of unreasonable and brutal practices from the Hindu society, with regards to untouchables. He was the agent—in the Constituent Assembly—of every oppressed area by and large and untouchables specifically, and furthermore he gladly declared himself the pioneer of the last mentioned. He has been viewed as a pioneer of the idea of 'affirmative activities' and 'inclusive approaches' in India and these ideas have developed out of steady disavowal of equivalent rights to explicit network in the public eye. He assumed the liability to guarantee equity and respect to low-position of society. Ambedkar's promotion of the idea of protected profound quality further underlined this reality by which he proposed to definitely change the incredibly various leveled and crooked social request whereby each part of life was constrained by the higher Hindu position.

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