

A Study on “DR. B. R. AMBEDKAR’s contribution for Indian society exclusively Woman Empowerment, Social Justice and Labour Rights”

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Abstract: Dr. Baba Sahib B. R. Ambedkar is one of those revolutionary people of the world. However he has been considered generally as father or architect of Indian constitution. Very few people know his other contribution to the Indian society. Dr. B.R. Ambedkar, affectionately and popularly known as Babasaheb, was one of the most illustrious sons of India who gave new dimensions to deprived Indian socio-economy. He appeared on the Indian socio-political scene in early 1920's and remained in the forefront of all social, economic, political and religious fronts for upliftment of the downtrodden of the Indian society known as untouchables. He made outstanding contributions as an economist, sociologist, educationalist, journalist, Parliamentarian and above all, as a social reformer and champion of human rights. So it is requisite to be aware about the Dr. B. R. Ambedkar as a multitasking personality and his contribution towards social and economical philosophy. He played a great role in development of various socio-economic and welfare aspect of a country. His philosophy is still relevant to the contemporary Indian Administration.

Key Words: social justice, Woman Welfare, equalizing darkness, Saviour of Labours, social justice and public finance:

1. INTRODUCTION:

Dr. B.R. Ambedkar was an epoch-making human liberator, social reformer, progressive politician, scholarly jurist, renowned parliamentarian, great constitutionalist and very remarkably he was an eminent welfare economist. Dr. B. R. Ambedkar was champion of social justice. His economic ideas were based on state socialism which he has reflected in Indian constitution at different places. It has been pointed that social justice is a part of governance reflected in Indian constitution. Dr. B.R. Ambedkar was an educationist, economist and administrator. He was basically the first trained economist of India. In 1920s he pursued his research studies in economic from Columbia University USA and London School of economics. His core area of research was ‘Public Finance’ in political economy and agricultural industrial development. He possessed many rare qualities of head and heart. There is need to study his Economic and Welfare ideas reflected through his writing. Pandit Jawaharlal Nehru rightly pointed out that "Dr. Ambedkar has often been described as one of the chief architects of the constitution. On his part, he knew of one who took greater care and trouble over constitution making. He believed that the state has a very important role to play for the economic transformation of the state. As such he advocated in favour of nationalization of land and the leasing out of land to small groups of cultivators. These groups have to be encouraged to form cooperatives to promote agricultural activities. Agricultural development has to be accompanied by large capital investments to raise productivity.

He also realized the necessity of industrialization so that the surplus labour from agriculture could be moved to other productive livelihoods. He played a very important and constructive role. Besides his philosophy about labour welfare/rights, social justice, women empowerment, and economic development strategies is too significant in recent Indian Administration.

2. OBJECTIVES OF THE STUDY:

- To study and discuss Dr. B. R. Ambedkar not only as architect of Indian constitution but as a great economist and social reformer.

- To discuss various socio-economic thoughts and philosophy of Dr. Ambedkar.
- To signify his contribution for Indian society.
- To discover relevance of Ambedkar's Social Justice and economic philosophy

3. RESEARCH METHODOLOGY :

In this research paper is mostly based on secondary types of data. Hear various articles, journals, books, and internet have used. This study adopts a qualitative, historical-analytical methodology grounded in secondary source research to examine the multifaceted life and legacy of Dr. B. R. Ambedkar. The review draws upon a comprehensive range of primary sources, including Ambedkar's speeches, writings, and legislative contributions

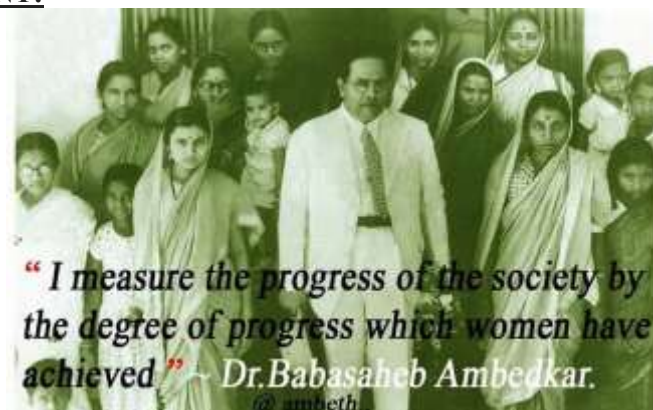
4. IMPORTENCE OF THE PROBLEMS: The topic under study, The study of Ambedkar's Scio-Economic and welfare philosophy has relevance to the present situation in India. Because, of the new economic policy in 1991 by the Sri P.V.Narasimha Rao govt and rapid change occurred in the role of Welfare state and developmental policies of government. India has long tradition of social discrimination and so there is grave socio-economic disparity in the society. After independence, due to enactment of constitution some affirmative action had been taken by the government for the upliftment of the deprived sections. Hence, some extent of developmental change occurred in the living standard of the common men and weaker sections of the society.

5. LABOUR WELFARE:

Any person who secured the rights of Labourers in India, the person was none other than "Father of Modern India" & Revolutionary Dr. Babasaheb Ambedkar. Without his contribution for labour welfare, today the future of India Labours would have been equalizing darkness. He is the only leader in India who was multi-dimensional and a great visionary. Very few people know that Dr. Babasaheb Ambedkar was the Saviour of Labours in India. He brought 8 hours duty in India and change the working time from 14 hours to 8 hours became a light for workers in India. He brought it on the 7th session of Indian Labour Conference in New Delhi, November 27. 1942. In contemporary Indian Administration (1945 to 2025) have been implementing 8 hours is a working hours were followed by in all Govt and Private institutions so far that is the land mark of Dr.B.R. Ambedkar leader ship.

As a member of the Bombay Legislative Assembly. Ambedkar gave effective expression to the grievances of the rural poor through his mass movements. His successful struggle against the prevailing land tenure system called Khoti liberated a vast majority the rural poor from an extreme form of economic exploitation. His successful agitation against Mahar Vatan emancipated a large section of the rural poor from virtual serfdom or feudal victim. He presented a bill in the State Assembly aimed at preventing the malpractices of money lenders hurting the poor. Dr. Ambedkar founded in 1936, the Independent Labour Party. While the prevailing trade unions fought for the rights of workers they were indifferent to the rights of untouchable workers as human beings. The new political party took up their cause. Subsequently, as a Labour Member of the Viceroy's Executive Council from 1942 to 1946, Dr. Ambedkar was instrumental in bringing about several labour reforms including establishment of employment exchanges (still it is running), generally laying the foundations Industrial relations in Independent India. His ministry also included irrigation, power and other public works. He played an important role in shaping the irrigation policies. The Damodar Valley Project is one of the best examples of his work and devotion.

6.WOMEN EMPOWERMENT:



Dr. Ambedkar was really a man who thought about improvisation of Indian women. He started his various movements from 1920. Ambedkar's perception of women question; emphasizing their rights to education, equal treatment with men, right to property and involvement in political process resembled the global feminist demand. Dr. Babasaheb Ambedkar's contribution to economic development and progress of women is significant. According to him, participation of women in the economic development is impossible without developing their social status and equality. But due to bad economic conditions of women in India, India's economic progress is hampered. So, it is important to improve the economic condition of women and give those equal rights and freedom of occupation. He provided several provisions in the constitution for protecting the welfare and civil rights of women. Protection of women rights he advocated the Hindu code bill in the parliament he also concerned the religious conversions and legal rights for Muslim women.

7. SOCIAL JUSTICE:

Dr. Ambedkar was very adherent to social justice in nation and society. His concept of social justice generated from the French revolution in 1789. Ambedkar's perspective of social justice is based on social democracy which consists of three concepts of justice, namely liberty, equality, and fraternity. These principles of liberty, equality and fraternity are not to be treated as separated items in a trinity. They form a union of trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy. These principles are fundamental rocks of Just Society Order and were origin from France revolution. Raphael admits justice and liberty are the two basic ideas of all political thought. Every society needs some sort of concept concerning that structure. Justice is the basic concept of social values; it is what holds a society together. His concept of liberty is a fundamentalism among political and philosophy thought. According to Ambedkar, liberty has divided into two categories namely Civil Liberty and Political Liberty. Ambedkar's notions of civil liberty deals with three basic opinions are; Liberty of movement, Liberty of speech and Liberty of action. Civil liberties are often formally guaranteed in Indian constitution but ignored in practice which came from Bill of Rights. Civil right is often used to refer to one or more of these liberties or indirectly to the obligation of government to protect dalits from violations of one or more of their civil liberties.

8. DR.B.R.AMBADKARS –PUBLIC FINANCE:

The thoughts of Dr. Ambedkar on Public Finance can be studied in his M.Sc Thesis "The evaluation of Provincial Finance in British India", from the discussion of article 227 and 277 of the Indian constitution; the taxation policy in the manifesto of Swatantra Majdur Paksha and his lectures and views on budgetary policy and property tax. He has classified provincial finance in three categories imperialistic provincial finance provincial and local criticising the Decentralization Report of the Royal Commission, Dr. Ambedkar argued that due to the provincial autonomy political power would be concentrated, in the hands of the privileged few instead of common people. Dr. Ambedkar PhD Dissertation represents a major contribution to the history of Indian Public finance. In this thesis he elaborates centre-provincial relationship from 1833 to 1921. He provides a detailed and insightful historical perspective and shows how Centralization of government finance was a failure due to faulty fiscal system. The Contemporary relevance of Dr. Ambedkar's contribution to public finance is that first of all it is a pioneering work. According to Seligman his guide and world famous economist "it is objective recitation of facts and impartial analysis of the centre state relationship in British India". It has a great historical significance. Second and more importantly it provides groundwork for centre state relationship in modern India. It has been the guiding spirit behind the Reports of the successive Finance commissions in Independent India. The credit for establishment of the Finance commission and the R.B.I. goes to Dr. Ambedkar's views.

9. DR. AMBADKAR – ECONOMIC DEVELOPMENT:

Dr. Ambedkar believed that the strategy for India's Economic development should be based on: Eradication of property elimination of inequities and ending exploitation of masses. He accepted Marxian view in this respect. Yet did not favour the Marxian the Indian Context social or of development. Dr. Ambedkar views on communism are presented in his essay "Buddhism and communism" Unlike Marx he did not accept economic relationship as the be-all and end-all of human life. He emphasized expiation has many dimensions Infect in exploitation. Dr. Ambedkar rejected Violent and totalitarian direct ship methods of com religious exploitation is no less Oppressive than economic exploitation. Dr. Ambedkar rejected Violent and totalitarian direct ship methods of communism. He believed in a classless but not a stateless Society. He perceived an active but well defined role for state in Economic affairs. His concept of democratic state socialism is based on (a) State ownership of agriculture and key industries (b) Maintenance of productive resources by the state and (c) a just distribution of Common produce among different people without caste or creed.

10. CONCLUSION:

r. B.R. Ambedkar's life and work continue to serve as a beacon of hope and transformation, not only within India but globally. His intellectual legacy, grounded in a merciless war (without pity) fight up on Social justice, equality, welfare and human rights, has left an indelible mark (it can't be erased) on multiple facets of modern society. From the above discussion we can conclude that Dr. B. R. Ambedkar was really a revolutionary person for Indian society. His thought and philosophic idea about the labour welfare, women welfare, social welfare, and country's overall welfare is really creditable. His contribution for Indian socio-economic backward people will be remembered forever. From his socio-economic philosophy many problems of Indian economy can be removed even today. Ambedkar's view about the social justice is very clear which equals human beings from the very basic. Philosophy is couched in social, religious and moral considerations. The focal point of philosophy is the oppressed and the depressed. The philosophy aims at giving life to those who are disowned, at elevating those who are sup-pressed, and ennobling those who are downtrodden and granting liberty, equality and justice to all irrespective of their castes. Dr Ambedkar championed as a fighter for human rights not only for the Dalits but also for the unequal social system and oppressed class, which included workers, farmers and women. Ambedkar was an extraordinary social reformer, emancipator of the oppressed classes, scholar and educationist, and a true champion of human rights. Dr. Ambedkar advocated equal rights for all Indian citizens in the constitution. As the chairman of the drafting committee, he designed the constitution in such a way that all citizens are equal before the law. His ideology for the entire nation was: "Be Educated, Be Organized and Be Agitated." His role for Indian society is very large and carries immense importance and looming larger changes happened even today and it will implemented be imminent by contemporary Governments in India, in short he was 'all in one' or 'one man army' for Indian.

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