

## STATE SOCIALISM: MESMERIZING CONTRIBUTION OF DR. B.R. AMBEDKAR TOWARDS ECONOMICS

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### **ABSTRACT**

*Dr. B.R. Ambedkar has made an immense contribution in the field of academics in various disciplines. The state socialism as a concept is based on Dr. B. R. Ambedkar's careful and serious research writings reflected in Indian constitution. Socialism is not only a potential doctrine but it has a practical value. The significance of socialism is related to the eradication of poverty and extension of welfare activities on grass root levels. State socialism means that the state would implement a socialist program by controlling the methods of industrial agriculture, economic, and political sectors. It include innovation in agricultural machinery and farming methods, genetic technology, techniques for achieving economies of scale in production, the creation of new markets for consumption, the application of patent protection to genetic information, and global trade. In the paper below the concept of state socialism has been discussed and how this concept basically evolved. The present paper also focuses on Dr. B.R.Ambedkar's contribution in the form of state socialism towards the field of economics.*

**Keywords:** immense, socialism, welfare, eradication, poverty

### **Introduction**

The state socialism as a concept is based on Dr. B. R. Ambedkar's careful and serious research writings reflected in Indian constitution. Socialism is not only a potential doctrine but it has a practical value. The significance of socialism is related to the eradication of poverty and extension of welfare activities on grass root levels. The Constitution of India is the supreme law

of land. It lays down the framework defining fundamental political principles, establishes the structure, procedures, powers, and duties of government institutions, and sets out fundamental rights, directive principles, and the duties of citizens. That which can be read as Dr. Ambedkar's State socialism reflected in the Indian Constitution. Dr. Ambedkar devoted his whole life for the betterment of poor and downtrodden, which can be described as his mission for state socialism.

### **Mission for state socialism**

Dr B R Ambedkar was a genius economist, who had a very clear perspective for welfare of weaker sections. He was a philanthropist who had an interdisciplinary approach and he was able to develop various concepts regarding economic development of the masses. Though few of the research works have been conducted on economic ideas of Dr B R Ambedkar, yet there is a lot of scope to explore this subject in the arena of social economics, Dr. Ambedkar contribution of Indian economic thought which has originated from Kautilya to Dadabhai Nauroji, leading towards economic nationalism of India. Dr Ambedkar continued the tradition of Dadabhai Naoroji for liberation the masses from the clutches of the bourgeois or the conservative economic system. Returning to India in 1923, Dr Ambedkar started practicing law at the Mumbai High Court. In 1924, he formed the 'Bahishkrit Hitkarini Sabha' (Depressed Classes Welfare Association). Apart from practicing law, Dr Ambedkar also taught at the Batliboi Institute as a part-time teacher from 1925 to 1928. He was nominated to the Bombay Legislative Council in 1927 for five years, which was further extended for another five years in 1932. The third step in his journey as a scholar-activist occurred with his Satyagraha on Chowdar Lake in Mahad for the Dalits' right to draw water in 1927. He delivered his famous speech at Mahad on December 25, 1927 in this Satyagraha, when a copy of the Manusmriti was burnt. This was a significant step towards advancement of the Dalit liberation and rights movement. In April 1927, he had started another Marathi fortnightly, Bahishkrit Bharat (Exiled India). In 1928-29, he served as a Professor of Law at the Government Law College at Mumbai. During 1928-29, he also brought out another fortnightly, Samata (Equality). In 1930, he brought out the Marathi fortnightly, Janata (People). During the same period, Lala Lajpat Rai was bringing out English daily, The People, from Lahore. In 1930, Dr Ambedkar started another Satyagraha from Kalaram temple in Nasik, and this continued intermittently for five years. In 1930 itself, Dr Ambedkar also became the President of the first All India Depressed Classes Congress, held at Nagpur. The whole year

of 1930 was full of activities for Dr Ambedkar. In this very year, he participated in the First Round Table Conference called by the British to discuss the future shape of India. In 1931, he was part of the Second Round Table Conference. 1932 was also a politically significant year. This was the year when the Poona Pact, also known as the Gandhi-Ambedkar Pact, was signed on September 24. In this year again he participated in the Third Round Table Conference<sup>1</sup>. he was started to develop various concepts regarding economic development of the civilization After graduating from Elfinstone College, Bombay in 1912, he joined Columbia University, USA where he was awarded Ph.D. Later he joined the London School of Economics & obtained a degree of D.Sc. (Economics) & was called to the Bar from Gray's Inn where he completed his research work on the topic of the evolution of provincial finance in British India –a study in the provincial decentralization of imperial finance – which was published in the year 1925. This book so still useful in contemporary to understand economy of Indian state in order to understand the federal nature of Indian economy, this was a first spade work that Dr Ambedkar had conducted on Indian State Finance. He has pointed that even when the treatment of the subject is analytical a good analytical study often requires an historical setting. Ambedkar made ceaseless efforts for the removal of untouchability and the material progress of untouchables. From 1924 onwards, he led the movement of untouchables till the end of his life. He firmly believed that the progress of the nation could not be realized without first removing untouchability. Ambedkar held the view that the removal of untouchability was linked to the abolition of the caste system and that it could be only by discarding the religious notions from the basis of the caste system. Therefore, in the course of his analysis of the caste system, he examined the Hindu religious philosophy and criticized it. He did this boldly, often facing strong resentment from the orthodox Hindus.

### **Concept of State Socialism**

Dr Ambedkar suggested in 1947 that, the Constitution of India should incorporate the principle of State Socialism. State socialism means that the state would implement a socialist program by controlling the methods of industrial agriculture, economic, and political sectors. It include innovation in agricultural machinery and farming methods, genetic technology, techniques for

achieving economies of scale in production, the creation of new markets for consumption, the application of patent protection to genetic information, and global trade.

There are two major aspects of Ambedkar's state socialism as under:

(a) Key industries and basic industries will be owned by the state. There will be no private ownership of such industries. This will help in rapid industrialization and at the same time, benefits of industrialization will be distributed among all the sections of the society by the state.

Insurance will also be naturally under state control; and

(b) Agriculture will be treated as a state industry. This means that the state will initiate collective farming. Farmers will be allowed to enjoy part of the agricultural produce and the state will get some share in the form of levy. Food-grains procured by way of levy will be used for distribution at fare prices. In other words, the state will actively control both the industry and the agriculture. This will ensure equitable distribution of wealth and protect the needy and the poor. Rapid industrial progress and welfare of all the sections of the society will be the responsibility of the state. However, the democratic institutions such as the parliament will also remain intact. In the parliamentary form of government, the same party may not remain in power permanently. Different parties with different programmes may come to power. Therefore, Ambedkar suggested that the program of State Socialism should be made an unalterable part of the constitution', so that any party which comes to power will have to implement that program. This idea of State Socialism shows that Ambedkar was aware of the problems of poverty and economic inequality. He had a great emphasis on industrialization. He believed that India needed rapid industrial growth. This will help to ease out the burden on agriculture. But merely of wealth, the menace of capitalism had to be avoided. capitalism had to be avoided.

### **Conclusion**

Dr. Ambedkar's contribution in the form of state socialism is very important. The socio economic disparity in India between urban and rural divide can be further reinvented by eradicating poverty and by developing a new system of welfare state. India has to evolve a new plan for bringing future change, so that the weakest of the weak can have the same opportunity as strongest of the strong. Dr. Ambedkar wanted to convert political democracy into social and economic democracy by the means of state socialism. Ambedkar held the view that the removal

of untouchability was linked to the abolition of the caste system and that it could be only by discarding the religious notions from the basis of the caste system. Therefore, in the course of his analysis of the caste system, he examined the Hindu religious philosophy and criticized it. He did this boldly, often facing strong resentment from the orthodox Hindus.

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