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**Socio-Economic Thoughts of Dr. B.R. Ambedkar To Enrich Socio-Economic Conditions****Dr.Ratnakar.D.Hosamani**P.D.F Research Scholar  
Dept History Gulbarga University  
Kalaburgi**Abstract**

*Dr. Ambedkar's economic thoughts were based on some moral values. We have to collect thoughts of Ambedkar on Indian agriculture through various sources. Ownership of land and the extent of land holding also determined the caste and social hierarchy in village community. Dr. Ambedkar in first instance saw agriculture as prime sector for economic development of India. As suggested by Dr.Rajkrishanan Dr. Ambedkar advocated three types of land reforms which include emancipation, redistribution and organizational measures.9 Dr. Ambedkar stressed on emancipation of cultivators. Ambedkar showed the injustice of charging income tax on agricultural income. Ambedkar commented that; not hereditary rights but the population pressure on land was major reason of division of land. Ambedkar suggested state socialism, parliamentary democracy and opposed autocracy. Economic equality was important to Ambedkar social change and Dr.Ambedkar writings Economic change and the Dr. Ambedkar writings.Ambedkar reforms and the humanitarian values.*

**Introduction**

Dr. B.R. Ambedkar, the Chief Architect of Indian Constitution was a scholar par excellence, a philosopher, a visionary, an emancipator and a true nationalist. He led a number of social movements to secure human rights to the oppressed and depressed sections of the society. He stands as a symbol of struggle for social justice. Twentieth century India witnessed number of towering personalities who led foundation of modern India. The contemplations and aspirations of these leaders is imbibed in their writings and actions.Dr.B.R. Ambedkar is no exception to this.Dr.B.R.Ambedkar was dynamic accomplished economist as well as thinker of twentieth century. Among his life time missions to provide socio-economic justice to his fellowmen was one of the prime missions. He strived for it to his last breath. His approach to the socio-economic institutes of modern India was holistic and aimed to provide justice to the depressed and downtrodden people. Dr.B.R.Ambedkar experienced untouchability in his private life. He also experienced the misery that common untouchable people faced. Raising the life standard of his fellowmen and eradication of untouchability was main focus of his life. Even in such circumstances providing relief to the other exploited, down trodden other than untouchables was sought by Dr.Ambedkar.Ambedkar himself was great social-scientist, legislator, lawyer and an expert of constitution and democratic institutions and its functioning. Every piece of his writing, speech and thoughts are well contemplated and intended to build modern India on modern principles of equality fraternity and liberty. Individual liberty and democracy were prime points of concern for Dr. Ambedkar. Dr. Ambedkar's economic thoughts were based on some moral values. These values intended welfare of people.

**Social and economic thoughts**

It is the cardinal faith of every Hindu that the Hindu Social Order is a Divine Order. The prescriptions of this Divine Order are three. *First* Society is permanently divided into four classes namely (1) Brahmins, (2) Kshatriyas, (3) Vaishyas and (4) Shudras. *Second* the four classes in point of their mutual status are linked together in an order of graded inequality.The Brahmins are at the head and above all others.The Kshatriyas below the Brahmins but above the Vaishyas and the Shudras.The Vaishyas

below the Brahmins and the Kshatriyas but above the Shudras and the Shudras below all. *Third* the occupations of the four classes are fixed. The occupation of the Brahmins is to acquire learning and to teach. The occupation of the Kshatriyas is to fight, that of the Vaishyas to trade and that of the Shudras to serve as menials to the other three classes above him. This is called by the Hindus the Varna Vevastha. It is the very soul of Hinduism. Without Varna Vevastha there is nothing else in Hinduism to distinguish it from other religions. That being so it is only proper that an enquiry should be made into the origin of this Varna system. The division of society into four orders called Varnas is not the only peculiar feature of Hindu Society. What is called Ashram Dharma is another. There is however one point of difference between the two. The Varna Dharma is a theory of the organization of society. The Ashram Dharma on the other hand is a theory of regulating the life of an individual.

Dr. Ambedkar's thoughts on Indian agriculture in one single text. However, his thoughts are surfaced in due events. We have to collect thoughts of Ambedkar on Indian agriculture through various sources. Higher and technical education department of government of Maharashtra published almost all literature of Dr. Ambedkar entitled 'Writings and Speeches of Dr. Ambedkar'. These sources are valuable sources for researcher to describe and analyze the views of Dr. Ambedkar on Indian agriculture. One can find logical continuity and under-laid philosophy in his thoughts without any contradictions. In this regard we have to take note of his thoughts on Khoti, Mahar Vatan, Co-operative farming, Land reforms, Landholdings, Irrigation plans and Food security.

Indian economy during first few decades after independence was primarily agricultural economy. Dr. B. R. Ambedkar through his writings and speeches as well as through legislative debates put his views on Indian agriculture. Land being the prime source of income up to first half of twentieth century; ownership of land created disparities in the people. Ownership of land and the extent of land holding also determined the caste and social hierarchy in village community. Extent of land holding determined the caste hierarchy lower castes had very meager land holdings.<sup>5</sup> He noticed that the peasants at countryside are against social equality. The high-caste Hindus are not ready to give away the age-old traditions. The peasants at country side though using modern machines and technology in their farm were not ready to give away their age-old traditions. There are two villages within one village one of high-caste Hindus and another of untouchables.

### **Dr. B. R. Ambedkar Writing on socio-economic reforms**

Dr. Ambedkar in first instance saw agriculture as prime sector for economic development of India. He advocated treating agriculture as industry for first time in the history of modern India. To increase the national income of India, there was need to increase the income from agriculture was the case put forth by Dr. Ambedkar. To increase the income from agriculture he stressed for rapid land reforms in India. In latter stage he forcefully put the case for rapid industrialization. He saw industrialization as panacea for India's every problem including untouchability and caste system.<sup>8</sup> He told his fellow men to get educated. He also advocated for abolition of Mahar Vatan, self-sufficiency of villages and agriculture based economy. He attributed rigidity of village community to these aspects. This also created ardent need for land reformers. As suggested by Dr. Rajkrishana there is four types of land reforms consisting of organizational, developmental, emancipating and redistributing. As suggested by Dr. Rajkrishanan, Dr. Ambedkar advocated three types of land reforms which include emancipation, redistribution and organizational measures.<sup>9</sup> Dr. Ambedkar stressed on emancipation of cultivators. He pointed out that the condition of landless untouchable labors was miserable due to zamindari system and ownership of land. Ambedkar showed the injustice of charging income tax on agricultural income. He stressed that there should be income-tax on agricultural produce as per income tax rules. He stressed on abolition of zamindari and Mahar Vatan. For very meager livelihood Mahar Vatan-dars' were serving tirelessly to the government and civilian. Ambedkar preached to his fellowmen to give away this vatan which was making them idle.



Ambedkar thought this was the hurdle in the progress of untouchables. Giving away the services and balluta in lieu of Vatan land was demand of Ambedkar. Dr. Ambedkar was against the exploitation of tenant. He advocated rapid land reforms. Abolition of zamindari will lead to increase in the yield was his contention. He therefore strongly advocated abolition of Khoti system prevailing over some districts of Konkan region. In Khoti system of tenure Khots were exploiting whole family of tenants like bounded labors. Khots were extracting jackfruits to domestic fowls from their tenants.

Dr. Ambedkar had observed that the landholding size of various parts were as Mumbai Presidency average landholding size 25.1 acres, Pimplae Saudagar one to two acres and Ratnagiri 20 Ares (guntas) divided into 3 parts.<sup>15</sup> There was debate on less productivity of Indian agriculture due to division of land in India. Ambedkar commented that; not hereditary rights but the population pressure on land was major reason of division of land. The division of land took place because there are no any other alternatives for survival. As well as there is no any other means than farming which will be more beneficial other than agriculture. According to Ambedkar it was difficult to maintain specific size of holding of agriculture. Ambedkar pointed out that as the agriculture is enterprise in production it would not be appropriate to label the profitable and unprofitable holding based upon the smaller or larger size of the holdings. Instead of holding size all inputs required for production including land is important. Thus according to Ambedkar landholding, capital and labor are equally important (in appropriate proportion i.e optimum) in production of agricultural produce. Availability of capital is important and not size of holding or division of land. Savings leads capital formation. Capital formation helps in increasing production and production in turn raises savings. Ambedkar suggested state socialism, parliamentary democracy and opposed autocracy. The state socialism should be embedded in such a manner in constitution that even if the political party with inclination to oppose state socialism will come to power would not be able to do it. Economic equality was important to Ambedkar

#### **Aims and objectives of the research problem**

1. To know the impact of Dr B.R. Ambedkar writing on the citizens of Hyderabad Karnataka region.
2. social change and Dr. Ambedkar writings
3. Economic change and the Dr. Ambedkar writings.
4. Ambedkar reforms and the humanitarian values

#### **Importance of the study**

Dr. Ambedkar's writings are as relevant today as were at the time when these were penned. He firmly believed that our political democracy must stand on the base of social democracy which means a way of life which recognizes liberty, equality and fraternity as the principles of life. He emphasized on measuring the progress of a community by the degree of progress which women have achieved. According to him if we want to maintain democracy not merely in form, but also in fact, we must hold fast to constitutional methods of achieving our social and economic objectives. He advocated that in our political, social and economic life, we must have the principle of one man, one vote, and one value. The research on the study of writing of Ambedkar is need of the hour to eradicate the society and the enhance the economy of the India.

#### **Conclusion**

Thus one can see the consistency and logical extension of Dr. Ambedkar's socio-political and economical thoughts and philosophy through his thoughts on Indian agriculture. The socio-economic condition of the nation is becoming to worst in the present scenario, so under such condition the really need of the reforms formulated by the Ambedkar on the social and the economic purview. The most important here is

to be that his writing has to be translated into provincial language of the nation, then only nation will grow and enrich it to the betterment of the nation.

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