
STATE SOCIALISM OF DR. B.R.AMBEDKAR

Bandhu Kamanna Shankareppa¹ and Shanta B Astige²

¹Research Scholar , Department Of Sociology , Gulbarga University, Gulbarga.

²Associate Professor , Department Of Sociology , Govt First Grade College , Kamalapur.

Abstract:

The ideal of state socialism to be realized according to Dr.B. R. Ambedkar is of “one man, one value in all walks of life political, economic and social”. The ideal of one man, one value, is to be achieved by stopping religious economic and social exploitation of men by men. Absence of exploitation in any form is an essence of socialism. To Dr. Ambedkar socialism does not only embrace economic equality, but also social and political equality.

Key words: Ambedkar, socialism, economic.

INTRODUCTION

It established an egalitarian in India which is based on liberty, equality and fraternity and social justice, Ambedkar, the great Indian constitution maker. Struggled to find out avenues and means -intellectual organizational and in terms of programmes throughout his life. This study attempt to throw light on Ambedkar is ques for socialism in India with special reference to Marxism and Buddhism. He accepted the concept of class struggle but he felt that in the Indian set up, it had to be substantially redefined and ascribed a similar agenda to the Buddha and agreed that one if the major contradictions of capitalism was the social basis of its production in contrast to private appropriation. He criticized Marxism for subscribing to economic determinism for its inadequate scalp of liberal democracy for its inability to adequately understand the realism of ideologies and for considering moral values as historically conditioned. Though Ambedkar described his scheme of economic organization of the Indian society as state socialism, in view of its other features, we believe it appropriate to identity it democratic socialism. Moreover collective framing, one of the major features, of his model of democratic socialism, needs to be thoroughly reconsidered as it lacked viability. Ambedkar's conversion to Buddhism was a self – deception and channeled the whole movement of workers and peasants led by him into reactionary and metaphysical conceptions¹.

State socialism of Dr. Ambedkar

Dr. B. R. Ambedkar advocated state socialism in the field of industry and also state ownership in the agriculture with a collectivised method of cultivation. Dr.B.R. Ambedkar was one of the few Indians who demanded nationalisation of insurance before the indian nationalised

it. He was of the firm opinion that the lot of the 60 millions of untouchables who were landless labourers and cannot be ameliorated due to consolidation of lands or due to tenancy legislation. Only collective forms can solve the problems of the landless labourer. Therefore Dr. Ambedkar writes, "the plan has two special features, one is that proposes state socialism in the important fields of economic life and the second special features of the plan is, that it does not leave establishment of state socialism to the will of the legislature. It establishes state socialism by the law of constitution and thus makes it unalterable by any act of the legislature and the executive". Thus Dr.B.R. Ambedkar wanted to include the provisions of the state ownership in agriculture in the fundamental rights ,as these provisions are unalterable by any act of the legislature and the executive. The purpose is to protect the liberty of the individual from invasion by other individuals. The connection between individual liberty and the shape and form of economic structure of the society.

Becomes real only when the state socialism has been established through the political democracy. State socialism and political democracy are not antagonistic. Therefore Dr. Ambedkar wanted to establish state socialism not through dictatorship, to have state socialism with parliamentary democracy, the way out seems to be retain parliamentary democracy and prescribed state socialism by the law of the constitution. So, that it will be beyond the reach of parliamentary majority to suspend, amend or abrogate it. It is only by this that one can achieve the triple object. Namely, to establish socialism to retain parliamentary democracy and avoid dictatorship².

To Dr. B.R. Ambedkar the soul of democracy is the doctrine of one man one value. Therefore he had the earnest desire to include the programme of socialism in the fundamental rights. When Sardar Vallabhai Patel and J.B.Krapalani who were responsible for preparing the fundamental rights refused to include the programme of socialism in fundamental rights. Dr.Ambedkar approached to Rajendra Prasad and Jawaharlal Nehru and requested them to include the programme of socialism in the fundamental rights. When they did not get convinced . Dr.Ambedkar become disappointed he also criticised the objective resolution of the Jawaharlal Nehru as it did not include the substantial programme of socialism. He did so because to a poor man the right to vote is not as important as to have a loaf of bread.

His views on state socialism or similar to that collectivism. Following are the characters of the Dr. Ambedkar state socialism.

- A condemnation of the existing social political and economic order as unjust.
- An advocacy of new order based on one man, one vote and one value.
- A belief that this idea is realisable to the state socialism and parliamentary democracy.
- Convention that immortality of established order is traceable to the attitude of Hindus and the corrupt social institutions.
- A programme of action leading to the ideal to be achieved through constitutional means only.
- A revolutionary will of establishing social democracy to carryout the programme of social solidarity³.

Dr. Ambedkar plan for introducing socialism runs as follows:

The United states of india shall provide clause-4 -the united states of India shall declare as a part of the law of its constitution:

- That industries which are key industries or which may be declared to be key industries shall be owned and run by the state.
- That industries which are not key industries but which are basic industries shall be owned by the state and shall be run by the state or by corporation established by the state.
- That the insurance shall be a monopoly of the state and that the state shall compel every adult citizen to take out a life insurance policy commensurate with his wages as may be prescribed by the legislature.
- That the agriculture shall be state industry.
- That state shall acquire the subsisting rights in such industries, insurance and agriculture land held by private individuals whether as owners, tenants or mortgages and pay them compensation in the form of debenture equal to the value of his or her right in the land, provided that in reckoning the value of land, plant or security to account shall be taken on any rise therein due to emergencies or any potential or unearned value or a value for compulsory acquisition.
- That the state shall determine how and when the debenture holder shall be entitled claim cash payment.
- That the debenture shall be transferable and inheritable property but neither the debenture holder nor the transfer from the original holder nor his heir shall be entitled to claim the return of the land or interest any industrial concern acquired by the state or to be entitled to deal with it in any way.
- That the debenture holder shall be entitled to interest in his debenture at such rate as may be defined by law to be paid by the state in a cash or in kind as the state may deem fit.
- That the agriculture industry shall be organized on the following basis.
 - i. The state shall divide the land acquired into forms of standard size and let out the forms for cultivation to residents of the village as tenants (made up of groups of the families) to cultivate on the following conditions.
 - ii. The farm shall be cultivated as a collective farm
 - iii. The farm shall be cultivated in accordance with the rules and directions issued by the government
 - iv. The tenants shall share among themselves in the manner prescribed the produce of the farm left after the payment of charges properly livable on the farm.
 - v. The land shall be let out to villagers without distinction of caste or creed and in such manner that there will be no landlord, no tenant and no landless labourer.
 - vi. It shall be the obligation of the state to finance the cultivation or the collective farms by the supply of water, draught, animals, implements, manure, seeds etc.
 - vii. The state shall be entitled to:
 - a. To levy the following charges on the produce of the farm
 - i. A portion for land revenue
 - ii. A portion to pay the debenture holders, and
 - iii. A portion to pay for the use of capital goods supplied, and
- b. Prescribe penalties against tenants who break the conditions of tenancy or willfully neglect to make best use of the means of cultivation offered by the state or otherwise of prejudicially to the scheme of the collective farming.

- The scheme shall be brought into operation as early as possible but in no case shall the period extend beyond the tenth year from the date of the constitution coming into operation⁴.

CONCLUSIONS

To sum up his concept of state socialism stresses the three economic process of human society.

1. Adaptation of key industries and agriculture land to meet the demands of the weaker sections of the society.
2. Maintenance and financing of the productive resources by the state
3. A just distribution of the common produce among the different people without any distinction of caste, creed or community.

Such noble principles enshrined in his humanism are alive even today, there is a great need for such principles of Dr. Ambedkar in these days of economic evils. But today the selfish and power seeking people making thoughts of Dr. Ambedkar as a medium of fulfilling their interest who have put the country of the margin of separation ! And the present era the new economic policy i.e. Liberalisation, Privatisation and Globalization has adversely effected to Dr.Ambedkar ideas. Providing the social and economic justice through the constitutional schemes to the SC/ST's and minority people seems to be in a danger. So there is a great need to understand the relevance of thoughts and ideas of Dr. Ambedkar with any discrimination and evaluating them appropriately, make fruitful efforts for implementing them⁵.

REFERENCES

1. Dr B.R. Ambedkar : State and Minorities page -31
2. Ibid., page 34
3. G.S. Lokhande: Bheemrao Ramji Ambedkar A Study in social democracy , intellectual publishing House New Delhi 1982, page -33
4. Ibid., Page 35.
5. Ibid., Page -45-47.



Bandhu Kamanna Shankareppa
Research Scholar , Department Of Sociology , Gulbarga University, Gulbarga.