
Dr. B. R. Ambedkar: Architect of the Indian Constitution

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Abstract:

“The third thing we must do is not be content with mere political democracy. We must note that our political democracy can not last unless there lies at the base of it social democracy. What does social democracy mean? It means a way of life which recognizes liberty, equality and fraternity as the principles of life.” – Dr. B.R. Ambedkar

In the world the great man first has to be born in the form of the great man and then he has to prove himself the great man by his enriched personality with virtues and by his great capability. According to such a rule of the world Dr. Bhimrao Ramji Ambedkar was born in the form of the great man, on 14th April 1891 at Mahu in Madhya Pradesh of India. Bhimrao Ramji Ambedkar, also known as Babasaheb, was an Indian nationalist, jurist, Dalit, political leader, activist, philosopher, thinker, anthropologist, historian, orator, prolific writer, economist, scholar, editor, revolutionary and the revivalist of Buddhism in India. He was also the chief architect of the Indian constitution. Born into a poor untouchable family, Ambedkar spent his whole life fighting against social discrimination, the system of Chaturvarna – the Hindu categorization of human society into four varnas – and the Indian Caste System. The great man Dr. Bhimrao Ramji Ambedkar’s active life, glorious personality and great capability these characteristics forever are worthy of writing with the golden letters, in the useful history of the nation India of the entire world and of the universal mankind

Key Words : Drafting of the Indian Constitution, Fundamental Rights , Equality Of Opportunity , Directive Principles Of State Policy , Sovereignty , Suzerainty, Parliamentary Democracy, Federalism , Unitary Centre ,United India , Protective Discrimination , State Socialism, National Integration ,Dynamic Document of the Indian Constitution .

Introduction

Bharat Ratna Dr. B.R. Ambedkar (1891 – 1956) the greatest Indian constitution maker and a symbol of complete revolution in all sphere of humanity. He came into appearance on the Indian social – political scene in the early 1920s and remained at the forefront of the social, cultural, economic and political transformation of India during the closing decades of the British Rule. Dr. Ambedkar played a very significant role in laying the foundation of modern India till his death in 1956. Dr. Ambedkar was a great social reformer a valiant champion of human rights and an emancipator of the downtrodden masses of India, who dedicated all his life to awaken the social conscience of modern India. Due to his seminal role in the framing of the Indian Constitution, Dr Bhimrao Ambedkar is popularly known all over India as the chief architect of the Indian Constitution. His efforts to eradicate social evils were remarkable and that is why he is called the “messiah” of the Dalits and downtrodden in India. Dr Ambedkar was appointed the Chairman of the Constitution Drafting Committee. The text prepared by Ambedkar provided constitutional

guarantees and protections for a wide range of civil liberties for individual citizens, including freedom of religion, the abolition of untouchability and outlawing all forms of discrimination. Ambedkar argued for extensive economic and social rights for women, and also won the Constituent Assembly's support for introducing a system of reservations of jobs for members of the SC and ST. Ambedkar kept the clauses of the Constitution flexible so that amendments could be made as and when the situation demanded. He provided an inspiring Preamble to the Constitution ensuring justice, social, economic and political, liberty, equality and fraternity. The creation of an egalitarian social order, however, remains an unfulfilled wishful thinking to this day.

Dr Ambedkar was not only a learned scholar and an eminent jurist but also a revolutionary who fought against social evils like untouchability and caste restrictions. Throughout his life, he battled social discrimination while upholding the rights of the Dalits and other socially backward classes. He was not only a great national leader but also a distinguished scholar of international repute. He not only led various social movements for the upliftment of the depressed sections of the Indian society but also contributed to the understanding of the socio-economic and political problems of India through his scholarly works on caste, religion, culture, constitutional law and economic development. As a matter of fact he was an economist and his various scholarly works and speeches indicate his deep understanding of the problems faced by the Indian society. He was appointed as the nation's first Law Minister and was posthumously awarded the Bharat Ratna in 1990.

Childhood and Early Life of B.R. Ambedkar

The ancestral village of Dr. Ambedkar is Ambavade, which is located in Rathagiri District of Maharashtra state and is located

about 5 miles from Madhavgarh, which is a small village. Bhimrao Ambedkar was born on 14th April 1891 in village Mahu in a Mahar Caste, which was considered to be of the untouchables. His father's name was Ramji Sakpal and he was married to Bhimabai who was from murbadkar family. Ramji Sakpal had 14 children out of which Bhimrao was the 14th. Bhimrao started experiencing the pangs of untouchability right from his childhood. Bhimrao's father was working in a distant village named Gorgaon. One summer he, along with his brother and cousin, went to Gorgaon to meet his father. They had written a letter to his father but his father had not received it in time and, therefore, he did not come to the railway station to receive his children. The boys facing the difficulty of transport requested the station master for help, who after persuasions could rent a bullock cart for these children. Hardly has the cart gone few yards when the cart man came to know that the well dressed children sitting in his cart were untouchables, and in a fit of rage he threw them out on the road as one overthrows the dustbins; for he felt that his bullocks had got polluted by the touch of the untouchables. But the boys soothed the cart man's anger by paying double the fare and Bhim's elder brother drove the cart, the cart man following the cart upto Gorgaon his was the first rude shock to the budding mind of Bhim. After few days Bhimrao faced another bitter experience. He was very thirsty, one day and was drinking water from a public water course. Savarns saw this, and felt that this kid has polluted their drinking water, and they beat Bhimrao black and blue.

However, all Brahmins are not alike. There are exceptions. There was one Brahmin teacher in his high school. He loved Bhimrao very much. He dropped portions of his meals into the hands of Bhim daily during his recess. This teacher has left a permanent impression on

Bhim's life. The original family name of Bhim's father was Sakpal. But Bhim's village was Ambavade from which in his school, his family name was written as Ambavadekar. But the family name of the teacher who loved Bhimrao was Ambedkar. The teacher loved Bhim so much that he changed Bim's family name from Ambavadekar to Ambedkar. And in the school register, he noted it according. Bhimrao very gracefully accepted this new family name given to him by his beloved teacher. And for the rest of his life, he lived with that last name. Dr. Ambedkar has always remembered this teacher for his life time.

Education of B.R. Ambedkar

discreet, courageous, hardworking, studious thoughtful, self respecting, expert in work, dutiful, devoted recipient of the highest degrees, manifold knowledgeable, good user of the knowledge for the welfare of the people. The Maharaja Sayaji Rao of Baroda, a progressive untouchable student for higher studies Ambedkar welcomed the opportunity and joined Elphinstone College. He was granted a scholarship of rupees twenty five per month. Professor Muller lent him books and gave him clothes. But the insulting environment never changed. The college hotel-keeper who was a Brahmin would not give him tea or water. Ambedkar did not mind such inconveniences and humiliating treatment. He concentrated her energy on studies and passed his B.A Dr. Ambedkar was the most ambitious leader, pursuer of the target, strong willed, determined,. examination in 1912 with English and Persian as his subjects. An opportunity came Ambedkar's way when the Maharaja of Baroda though of sending some students to the U.S.A. for higher studies at the Columbia University. Ambedkar was one of them. On June 4, 1913, he signed an agreement with the Baroda State authorities and in the third week of July, 1913, he joined Columbia University

as a Gaekwad Scholar. He was the first Mahar to study in a foreign university. In June 1915, he obtained the M.A. degree for his thesis, "Ancient Indian Commerce." In May 1916, he read a paper on 'The Castes in India, their Mechanism, Genesis, and Development', at the Anthropology Seminar sponsored by Dr. Goldenweiser. It was published in the Indian Antiquary in May 1917. In June 1916, Ambedkar submitted his thesis for the degree of Ph.D. entitled 'Natioanl Divided for India' A Historic and Analytical Study'. Ambedkar left Columbia University to join the London School of Economics and Political Science as a graduate student in June 1916. In October 1916, he was admitted to Gray's Inn for law. In July 1917, Ambedkar was made Military Secretary to the Maharaja of Baroda with a view to be groomed foor the post of the State's Finance Minister. In November 1918, he joined as Professor of Political Economy in Sydenham College, Bombay and resigned in March 1920 from his post to resume his studies in law and economics in London. On January 31, 1920, Ambedkar started a weekly paper Mooknayak (Leader of the Dumb) to Champion the cause of the Depressed Classes in India. In September, 1920, Ambedkar rejoined the London School of Economics and Political Science and also entered Glay's inn to quality as a barrister. In June 1921, the University of London accepted his thesis 'Provincial De-Centralization of Imperial Hnauce in British India.'Fro the M.Sc. (Economics)degree. In March, 1923, he submitted his thesis: 'The Problem of the Rupee – Its Origin and Its Solution', for the degree of D.Sc. (Economics). The thesis was published in December, 1923, by P.S. King and Company, London. This book had an introduction by Professor Cannan. Ambedkar was called to the Bar in April 1923. In London he met E.S. Montagw, Secretary of State for India and Vithalbhai Patel, and had

talks with them in respect of the grievances of the untouchables in India. The University of Columbia had highly respected Dr. B.R. Ambedkar by awarding him the honorary degree of LL.D. in the New York city of America on 5th June, 1942. In India also the University of Osmaniya had gracefully honoured Dr. B.R. Ambedkar, in the Hyderabad city of Andhra Pradesh by awarding the highest degree of D.Litt. on the 12th January, 1953. Thus, the great man Bharat Ratna Dr. B.R. Ambedkar had obtained B.A., M.A., Ph.D., M.Sc., D.Sc., Bar-at-Law, LL.D. and D.Lit. such the higher and highest degrees. These degrees were like the very attractive jeweled ornaments of the gold, which were growing the respect, glory and dignity of the Shining Personality of Dr. Ambedkar.

B.R. Ambedkar and Drafting of the Indian Constitution

On 29th August, 1947 passing one resolution the Constituent Assembly appointed a 'Drafting Committee' with the seven members including Dr. Ambedkar for preparing a draft of the [Constitution](#) of the independent India. It is said when drafting of the [Constitution](#) of India was embarked upon, Pandit Nehru and Sardar Vallabhbhai Patel thought of inviting and consulting Sir Guor Jennings, as internationally known constitutional expert of those times. When approached for advice in the matter Gandhiji is reported to have told them why they should be looking for foreign experts when they had the right within India an outstanding legal and constitutional expert in Dr. Ambedkar who ought to be entrusted with the role which they badly need as he so richly and rightly deserved. The Law Minister Dr. Ambedkar was appointed the Chairman of the Drafting Committee. The seven members, including the Chairman of the 'Drafting Committee' were as follows:

- 1) Dr. B.R. Ambedkar, Chairman
- 2) N. Goipalswami
- 3) Alladi Krishnaswami Ayyas
- 4) K.M. Munshi
- 5) Saijio Mola Saadulla
- 6) N. Madhava Rao and
- 7) D.P. Khaitan

Dr. Ambedkar was honoured step by step. At the first step he was honoured as the member of the Constituent Assembly. At the second step he was honoured as the first 'Law Minister' of the independent India and at the third step he was honoured as the chairman of the 'Drafting Committee'. Because of his bright characteristics, as his deep and vast study, tremendous knowledge, amazing command of an English language, expertness in explaining the subject and ideal patriotism, he had got these pleasant honours. "Thought provoking and provocative, his life is highly, instructive to everyone who yearns for human dignity and equality in human relation in society." These words of one of his biographers describe essence of what he stood for and what he achieved. Dr. Ambedkar had a charismatic personality. He was pragmatic par excellence, who never allowed himself to be swayed by abstract ideas and ideals. He strongly believed that political independence cannot assure either social solidarity or national integration in the absence of social justice. Being a democratic socialist, he propagated that fundamental rights have little meaning to people in the absence of social democracy. Dr. Ambedkar was one of the very few Indian Statesmen-politicians who actively participated in the discussions on [Constitutional](#) matters from the Monsford Reforms (1919) to the Cabinet Mission (1946) proposals. He was the first and foremost leader of the depressed classes, and the struggle of the depressed classes for Human Rights and socio-political equality from the twenties to the fifties

of the 20th century is woven round his name Being elected Chairman of the Drafting Committee, Dr. Ambedkar

Dr. M.V. Pylee, the well known Constitutional historian and author, has this to say about Dr. Ambedkar's contribution to the framing of our Constitution:

In the Constituent Assembly none else was so forceful and persuasive in arguments, clear and lucid in expression, quick and arresting in debate. And yet, he had always the generosity to concede the credit to a critic who made a valid point and to frankly acknowledge it. Ambedkar's contribution to the Constitution is undoubtedly of the highest order. Indeed, he deserves to be called the father or the chief architect of the Constitution of India.

It is universally accepted that Ambedkar has made an immense contribution to the philosophy of our Constitution and to the constitutional jurisprudence. But this has led to the belief that Ambedkar was the sole guiding force of the Constitution. He was the chief architect of the Constitution to define the will, goal and the vision of India. He is regarded as the father of the Constitution and the Constitution is his brainchild. Therefore, whatever principles have been incorporated in the Constitution, Ambedkar is regarded as a source of it.

Prime Minister Nehru, while paying a tribute to Dr. Ambedkar in the Lok Sabha said that Dr. Ambedkar had played a most important part in the framing of India's Constitution. He told two facts, firstly he said that Dr, Ambedkar has played a very constructive role in the making of the Constitution even before his election to the Drafting Committee and secondly he told that no one took greater trouble and care over the Constitution making than Dr. Ambedkar.

The Round Table Conference

The Round Table Conference was a landmark in the history of the Indian **Constitution**. Being invited to discuss on constitutional matters Dr. Ambedkar demanded independence and hoped that the people of India would be able to redress their grievances by political power and this political power will come to them under the 'Swaraj' constitution. At the first session of the Round Table Conference, he gave a clear warning to the British Government, saying: "I am afraid it is not sufficiently realised that in the present temper of the country, no **Constitution** will be workable which is not-acceptable to the majority of the people. The time when you were to choose and India was to accept is gone, never to return. Let the consent of the people and not the accident of logic be the touchstone of your new **Constitution**, if you desire that it should be worked..." He advocated for a government which was a responsible government formed by the representatives of the people. Dr. Ambedkar did not want to impose a **Constitution** on the Indians, but he submitted that the opinion of the people about the manner in which they desired to be governed must be accepted. "The best government rests on the people, and not on the few on persons and not on property, on the free development of public opinion and not on authority. played a key role in viewing the structure of the government and the forms of the **Constitution**."

George Bancroft Role Of The Constituent Assembly

In the constituent Assembly Dr. Ambedkar played a very significant role with a lofty responsibility of drafting the **Constitution**. He examined the functioning of a democratic government on the basis of stability and

responsibility. However, the Draft [Constitution](#) he recommended that the parliamentary of executive must have more responsibility to stability. As regards the character of the [Constitution](#), it was Federal in form and Unitary in Spirit". It established a dual polity with the Union at the Centre and the States at the periphery, each endowed with sovereign power s to be exercised in the field assigned to them respectively by the [Constitution](#). Observing his role in the Constituent Assembly, Dr. Rajendra Prasad, the President of the Constituent Assembly said:

“Sitting in the Chair and watching the proceedings from day to day, I have realised as nobody else could have, with what zeal and devotion the members of the Drafting Committee and especially its Chairman, Dr. Ambedkar, in spite of his indifferent health, have worked. We could never make a decision which was or could be ever so right as when we put him on the Drafting Committee and made him its Chairman. He has not only justified his selection but has added lustre to the work which he has done...”

Fundamental Rights

Dr. Ambedkar R was a champion of fundamental rights, and Part III of the Indian Constitution guarantees the fundamental rights to the citizens against the state. Some of the fundamental rights contained in Articles 15(2), 17, 23, and 24 are also enforceable against individuals as they are very significant rights relating to the prohibition of discrimination on grounds of religion, race, caste, sex or place of

birth etc.³ The text prepared by Ambedkar provided constitutional guarantees and protections for a wide range of civil liberties for individual citizens, including freedom of religion, the abolition of untouchability and outlawing all forms of discrimination. Ambedkar argued for extensive economic and social rights for women.⁴ According to Ambedkar, the most significant feature of the fundamental rights is that these rights are made justiciable. The right to move to the Supreme Court for enforcement of fundamental rights under Article 32 is itself a fundamental right. Article 32 authorises the Supreme Court to issue directions, orders or writs in the nature of habeas corpus, mandamus, certioraris etc. or any other appropriate remedy, as the case may be, for the enforcement of funda-mental rights guaranteed by the Constitution.

Equality Of Opportunity

In the Draft [Constitution](#) the “Fundamental Rights”, prescribed were justifiable in the Court of Law. Of all the rights, Dr. Ambedkar observed “Equality of Opportunity” as the most important one. Regarding the constitutional remedies, he characterize [Article](#) 32 as the very soul of the [Constitution](#) and the very heart of it.

To him, fundamental rights would mean establishment of equality and liberty in order to reform our social system, which is so full of inequalities discriminations, and other which conflict with our fundamental rights.

Directive Principles Of State Policy

The Directive Principles of State Policy contained the positive obligations of the state towards its citizens. The Directives were meant to ensure social and economic democracy which was secured by the provisions of fundamental rights in a written [Constitution](#).

Dr. Ambedkar said: “What are called Directive Principles is simply another name for Instruments of instructions to the legislature and the executive...as to how they should exercise their power.” Dr. Ambedkar played a crucial role in laying down the Directive Principles of State Policy, a unique feature of the Indian Constitution. These principles mandate that the State shall strive to promote the welfare of the people by securing and protecting a just social order. These principles lay the foundation for a social democracy.

In Dr. Ambedkar’s words "We must make our political democracy a social democracy as well. What does social democracy mean? It means a way of life which recognizes liberty, equality and fraternity are the principles of life. These principles of liberty, equality and fraternity are not to be treated as separate items in a trinity. They form a union or trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy. Without equality, liberty would produce the supremacy of the few over the many. Equality without liberty would kill individual initiative. Without fraternity, liberty and equality would not become a natural course of thing. It would require a constable to enforce them.....On the social plane, we have in India a society based on the principles of graded inequality which means elevation for some and degradation for others. On the economic plane, we have a society in which there are some who have immense wealth as against many who live in abject poverty How long shall we continue to live this life of contradiction? We must remove this contradiction at the earliest possible moment or else those who suffer from inequality will blow up the structure of political democracy....." The Directive Principles of State of Policy were criticised by some and termed mere "pious declarations". Responding to this criticism, Dr. Ambedkar said: "Whoever captures power will not be free

to do what he likes with it. In the exercise of it, he will have to respect these instruments of instructions which are called Directive Principles. He cannot ignore them. He may not have to answer for their breach in a Court of Law. But he will certainly have to answer for them before the electorate at election time.”

Concept Of Sovereignty And Suzerainty

Dr. Ambedkar’s concept of sovereignty and suzerainty and of the Indian States, i.e., integration of the native Indian Princely States which gave the shape to the rap of India as if is today, has indeed been prophetic. So also were his explicitly and outspoken views on what he called the biggest blunder of Partition of India. Dr. Ambedkar forewarned his countrymen of the Consequences of partition. His questioning of the rationale of the tow nation theory which gave birth to Pakistan was born of deep interest in and compassion for his compatriots esp., the Scheduled castes settled for centuries within the territorial jurisdiction of the new notion of Pakistan.

Parliamentary Democracy

Dr. Ambedkar was a strong advocate of the parliamentary form of government right from the inception of the Government of India Act of 1935. He firmly believed that the parliamentary system of government alone can usher in an egalitarian society through the application of the principles of social democracy. Dr Ambedkar’s social democracy comprised politicians, political parties with high standards of political morality, honesty and integrity and strong and highly responsible Opposition party or parties committed to the cause of the downtrodden and depressed classes. The Preamble of the Indian Constitution echoes the principles of parliamentary democracy. It reads:

We the people of India, having solemnly resolved to constitute India into a Sovereign Socialist Secular Democratic Republic and to secure to all its citizens—Justice, Social, Economic and Political; Liberty of thought, expression, belief, faith and worship, Equality of status and of opportunity and to promote among them all—Fraternity, assuring the dignity of Individual and the Unity of the Nation, in our Constituent Assembly this 26th day of November, 1949 do hereby adopt, enact and give to ourselves this Constitution. Dr Ambedkar was a strong advocate of the federal structure of the Union and States based on the principles of a strong Centre and independent States. Dr Ambedkar also did great service to the nation by proposing the institution of a unified judicial system and common All India Services with a view to strengthen national unity and integrity.

Concept Of Federalism

His concept of federalism meant that the State was a federation in normalcy, but unitary in emergency. Commenting on the unique nature of the federation proposed in the draft Constitution, Dr. Ambedkar explained why a federal form of government tailored to suit the exigencies of the Indian situation was the need of the hour.

He said that "The Draft Constitution is, Federal Constitution in as much as it establishes what may be called a Dual Polity. This Dual Polity under the proposed Constitution will consist of the Union at the Centre and the States at the periphery each endowed with sovereign powers to be exercised in the field assigned to them respectively by the Constitution..... The Draft Constitution can be both unitary as well as federal according to the requirements of time and circumstances. In normal times, it is framed to work as a federal system. But in

times of war it is so designed as to make it work as though it was a unitary system."

Dr. Ambedkar was at pains to emphasise that the new republic would be a "Union" of States, as opposed to a "Federation" of States. The States would have no right to secede. He said: "The Federation is a Union because it is indestructible. Though the country and the people may be divided into different States for convenience of administration the country is one integral whole, its people a single people living under a single imperium derived from a single source."

Dr. Ambedkar : An Unitary Centre for United India :

In the Draft [Constitution](#) Dr. Ambedkar offered more powers to the Centre and made it strong. Some members of the constituent assembly criticised him on the ground that since Dr. Ambedkar postulated – the rights and values of each individual and the development of each province and each–village, it was contradictory of his part to make the Centre strong.

Justifying the provisions for a strong Central authority Dr. Ambedkar said that he made the centre strong not only to 'save minorities from the misrule of majority' but also "for it is only the centre which can work for a common end and for the general interests of the country as a whole."

Dr. Ambedkar in his very first speech in the Constituent Assembly on 17 December 1946 had emphasized the need for creating a strong Center in order to ensure that India's freedom was not jeopardized as had happened in the past on account of a weak central administration. His view was hailed by the Assembly and came later to be reflected in the Emergency Provisions of the Constitution. Undoubtedly the states are sovereign in normal

times but by virtue of these provisions, the Center becomes all-powerful and assumes control over all affairs of the nation whenever a situation arises which poses a danger to the security of the state. In other words, once a Proclamation of Emergency is issued, the whole system of administration, which is basically federal in character, is transformed into a unitary system for all practical purposes. On 3 August 1949, Ambedkar suggested the insertion of a new Article, namely, "177-A", which reads as follows: "It shall be the duty of the Union to protect every state against external aggression and internal disturbance and to ensure that the government of every state is carried on in accordance with the provisions of this constitution".

Justifying the insertion of the new Article, he said: "some people might think that Article '277-A' is merely a pious declaration that it ought not to be there. I think it is agreed that our Constitution, notwithstanding the many provisions which are contained in it whereby the Center has given powers to override the provinces, nonetheless is a Federal Constitution and when we say that the Constitution is a Federal Constitution, it means this that the provinces are as sovereign in their field which is left to them by the Constitution as the Center is in the field which is assigned to it. In other words, barring the provisions, which permit the Center to override any legislation that may be passed by the provinces, the provinces have a plenary authority to make any law for the peace, order and good government of the province; really speaking, the intervention of the Center must be deemed to be barred because that would be an invasion of the sovereign authority of the province. That being a fundamental proposition of a Federal Constitution, if the Center is to interfere in the administration of provincial affairs, it must be by and under some obligation which the Constitution imposes on the Center. The

invasion must not be wanton, arbitrary and unauthorized by law".

Protective Discrimination/Reservation

The real contribution of Ambedkar is reflected in the protective discrimination scheme or the reservation policy of the government envisaged under some provisions of Part III and many of Part IV dealing with the constitutional mandate to ameliorate the condition of the Scheduled Castes and Scheduled Tribes and the other backward classes. Provisions like Article 17 prohibiting untouchability, Article 30 dealing with the protection of minorities are some of the notable examples. Articles 15(4) and 16(4) of Part III and Part XI, and Schedule V and VI dealing with the upliftment of the Scheduled Castes and Scheduled Tribes speak clearly about the substantial and significant contribution of Ambedkar for the development of untouchables.⁵ Ambedkar made it his life's mission to uplift the untouchables and other down-trodden masses from the unequal position of inferiority to that of equal position of parity in socio-economic status with high-caste Hindus. For achieving this goal the reservation policy or the scheme of protective discrimination was advocated and implemented by him for ten years at least to ameliorate the conditions of the various depressed and down-trodden sections of Hindu society.

State Socialism

Dr. Ambedkar R advocated his economic doctrine of "state socialism" in the draft Constitution. He proposed state ownership of agriculture with a collectivised method of cultivation and a modified form of state socialism in the field of industry. But due to strong opposition in the Constitution Assembly, he could not incorporate his scheme

of state socialism under the fundamental rights as a part of the Constitution. In 1948, Dr Ambedkar presented the draft Constitution before the people of India; it was adopted on November 26, 1949 by the Constituent Assembly in the name of the people of India and came into force on January 26, 1950 marking the beginning of a new era in the history of India. Speaking after the completion of his work, Ambedkar said: “I feel the Constitution is workable; it is flexible and it is strong enough to hold the country together both in peace time and in war time.”⁶ It has been in effect since January 26, 1950, which is celebrated as the Republic Day in India.

The first President of India, Dr Rajendra Prasad, praised the services rendered by Dr Ambedkar in the making of the Constitution and said: I have carefully watched the day-to-day activities from the presidential seat. Therefore, I appreciate more than others with how much dedication and vitality this task has been carried out by the Drafting Committee and by its chairman Dr Bhim Rao Ambedkar in particular. We never did a better thing than having Dr Ambedkar on the Drafting Committee and selecting him as its chairman. The Columbia University at its Special convocation on June 5, 1952 conferred the LL.D. degree (Honoris Causa) on Dr Ambedkar in recognition of his drafting the Constitution of India. The citation read: The degree is being conferred in recognition of the work done by him in connection with the drafting of India’s Constitution. The University hailed him as “one of India’s leading citizens, a great social reformer and valiant upholder of human rights”.

National Integration

In the Draft Constitution Dr. Ambedkar prescribed single citizenship, a single judiciary

and uniformity in fundamental Laws to integrate Indian society which was not only divided into caste and class, but also into regions, religions, languages, traditions and cultures. Therefore, a strong Centre was indispensable to maintain territorial integrity and administrative discipline. However, in the Draft Constitution he suggested the acceptance of Hindi in the ‘nagiri’ script as the National Language of India. When it was finally decided that India should be divided into India and Pakistan, Dr. Ambedkar at that time demanded the division of Punjab and Bengal, and the territories to be added to India. A pragmatist to the core, Ambedkar believed that in the absence of economic and social justice political independence would not bring about their social solidarity or, national integration. He advocated the abolition of privileges on the basis of caste or status and vigorously fought for the liberty and dignity of the individual. At the same time, he was equally force-full in his advocacy of the unity of the nation. Ambedkar sought to achieve these objectives through the constitution of India by incorporating in it the following principles.

- (1) Making the Indian constitution workable, flexible enough and strong enough to hold the country together both in peace and war time.
- (2) Providing special safeguards to the minorities and certain classes who are socially and educationally backward.
- (3) Incorporating the principle of one man, one value, and one man, one vote. Thus, the constitution of India accepted one individual and net on village as a unit.
- (4) Incorporating exceptions and qualifications to the FRs while advocating, preventive detention and energy way powers of the president of India.
- (5) Abolishn untochability and forced labour to achieve the ideal of “one man, one value, and one man, one vote’, and placing all people

equal before the law; securing equal protection of laws for every citizens as also freedom of profession and equality of opportunity. (6) Incorporating the right to constitutional remedies for making the right real.

Constitution of india : A Dynamic Document

The Constitution is a dynamic document it should grow with the growth of the nation and should suit the changing needs and circumstance. So Dr. Ambedkar urged the necessity of amendment. "The Draft Constitution has eliminated the elaborate and difficult procedures such as a decision by a convention or a referendum. The power of amendment lies with the legislatures, Central and Provincial ..." Dr. Ambedkar was doubtful on the Constitutional mortality of the legislatures. So he wanted to incorporate the forms of administration in the Constitution.

Conclusion

The contribution of Dr. Ambedkar in Indian Democracy is not to be forgotten. As a chairman of the Constitutional Committee he gave a shape to our country of a complete Sovereign, Democratic and Republic based on adult franchise. Baba Saheb Ambedkar's name will be written in golden letters in the history of India as a creator of social justice. This fact is doubtless. He was not only the man of age and builder of the Constitution but also the creator of social justice and betterment of the downtrodden. He was one of the few sons in the History of India that he can be said to the gift of Indian freedom movement. If Mahatma Gandhi gave direction and lesson of morality then Baba Saheb gave shape to social aspect without exploitation. In true sense of the word, he gave democratic and anti caste aim. He spent his whole life for the betterment of the poor, exploited, untouchables and troubled classes. Thus, Dr. Ambedkar's contribution to the

Indian Constitution is undoubtedly of the highest order. Indeed he deserved to be called the "father or the Chief Architect" of the Indian Constitution.

The journey of Dr. Ambedkar of coming as a protestant to the Chairman of the Drafting Committee tells his contribution as a true nationalist. He, at that time not only thought for the dalits but also for each and every common man of this country.

Ambedkar the true rebel and rationalist played a major role in the creation of new India. He has shown to the Indians that the goal under the fabric of Constitution is nothing but to establish social, economical and political democracy for the betterment of all Indians. Syamanandan Sahay rightly said in the Constituent Assembly, "The achievement of independence would go to the credit of Mahatmaji and its codification to one of Mahatmaji's worst critics viz. the great architect of our Constitution, Dr. Ambedkar.

Dr Ambedkar's drafting of the Indian Constitution has enabled the abolition of untouchability and the outlawing of all forms of discriminations. Due to all these outstanding contributions Dr Ambedkar can be rightly called the architect of the Indian Constitution. None-theless, it is an undeniable fact that Dr Ambedkar's dream of the creation of an egalitarian social order still remains unfulfilled despite the extended period of reservation for SCs and STs.

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