

Dr. B.R.Ambedkar: As a chief architect of the Indian Constitution

Dr. Rakhi Sinha,

Assistant Professor, Faculty of Law, M.S.U., Baroda, Gujarat, India.

Email.- horizon02@rediffmail.com

Abstract: B. R Ambedkar's role and contribution to the making of the Indian Constitution is certainly of the most significant level-- on 15th August 1947, when India achieved its independence, Nehruji made Ambedkar as his first Law Minister, in recognition of his legal prowess; and also, in fact, made him the Chairman of the Indian Constitution Drafting Committee: a singular honour, and of course, his first/primary important 'contribution' to this document i.e. its actual writing/drafting and structuring, which is no small thing, as it is Ambedkar ji's words that roll off so decorously when we read the document.

As a 'prime mover' of the new Indian Constitution, Dr.B.R. Ambedkar had a central role in guiding his committee towards the sort of socialistic, idealistic vision that he had. According to Granville Austin, this document thus was first and foremost, a 'social document' i.e. one which identified many of the basic problems besetting and needing to be addressed, for the amelioration of the masses. The text that was prepared by Dr B.R. Ambedkar also offered constitutional assurances and security for a wide range of civil liberties for individual citizens, which included freedom of religion, the elimination of untouchability and the banning of all types of discrimination. B.R. Ambedkar also worked for widespread financial and social rights for women society, and also won the support of Constituent Assembly for bringing in a system of job reservations in the Indian Civil Services, schools and colleges for members of planned castes and scheduled tribes, a system similar to positive action. Lawmaker`s of India wished to get rid of the socio-economic inequalities and be deficient in of opportunities for India`s miserable classes through this way. In my paper. I would like to focus the remarkable work of Ambedkarji in framing the Indian Constitution that is still working successfully till date.

Key Words: Individual Rights. Soio-economic equalities. Constitutional law. untouchabilitv. Liberties etc.

1. INTRODUCTION:

A reformer is one who wants a non violent revolution for a change in society, same was our Babasaheb. Not only for India he fought for the world, he fought for humanity. Numerous authors, Indians as well as foreigner have described his contribution to the economic development and emancipation of Indian masses in different ways. One such author said – “Dr .B.R Ambedkar was a intellectual, a educationist, a thinker and advocate of humanism” Babasahed is one of those who had built India in her initial days. They fought to free India and then tried to build India of their dreams. To remember this great man, **Ambedkar Jayanti** is celebrated all across the country especially by the one who follow him. Today India needs greater leaders like him to compete and stay ahead at global level. The constitution that he gave us is the single most greatest task in Indian history. It stands as a written document of the aspirations and thoughts of the freedom movement. We tend to undermine his efforts in this regard! The example of a small country like Nepal- They started the process of framing a constitution in 2008 and could get the consent of the people only by 2015. Catering to the needs, thoughts, beliefs , rights of a country as huge as ours is a herculean task.

Dr.Ambedkar was a great constitutional expert and has been called as the architect of Indian constitution. As a chairman of the Drafting Committee he very ably defended every provision of the draft constitution and present constitution owes much to his genius. So he has called as Manu of our times. He did not allow personal preferences to creep in while framing provisions of the constitution, but while doing so he kept national interests above everything else for making super power India.. The Constitution of India is the longest written constitution of any sovereign country in the world, containing 444 articles, 12 schedules and 94 amendments, with 117,369 words in its English language version. The primary objective of the paper is to know Dr. Ambedkar`s thought on

constitutionalism for to aware citizens for their rights & duties & to create peaceful atmosphere for development of the country.

As a 'prime mover' of the new Indian Constitution, Dr.B.R. Ambedkar had a central role in guiding his committee towards the sort of socialistic, idealistic vision that he had. The role of B.R. Ambedkar in drafting Indian constitution has been immense. With the independence of India on 15th August 1947 the leadership of Indian national congress invited Dr Ambedkar to serve for the nation as the first law minister - which is gladly accepted. Few weeks later he was also appointed as the Chairman of the Constitution Drafting Committee, charged by the Assembly to write India`s new Constitution.

2. A BRIEF BACKGROUND OF DR. B.R.AMBEDKAR:

Bhimrao Ramji Ambedkar was born on 14 April, 1891 in Mhow, Madhya Pradesh in Mahar caste. The Mahar caste was one of the 'untouchable' castes. This created many difficulties in Ambedkar's higher education. With the help of a scholarship from Sayajirao Gaekwad, Maharaja of Baroda, he attended Columbia University, USA, and later on with hard work managed to study at the London School of Economics. In England he attained a doctorate and also became a barrister. On returning to India he virtually dedicated himself to the task of upliftment of the untouchable community. Soon he won the confidence of the- untouchables and became their supreme leader. To mobilise his followers he established organisations such as the Bahishkrit Hitkarni Sabha, Independent Labour Party and later All India Scheduled Caste Federation. He led a number of temple-entry Satyagrahas, organized the untouchables, established many educational institutions and propagated his views from newspapers like the 'Mooknayak', 'Bahishkrit Bharat' and 'Janata'. He participated in the Round Table Conference in order to protect the interests of the untouchables.

His parents both were untouchables. His father was a retired army officer and headmaster in a military school, and his mother an illiterate woman. Because he was born as an untouchable, he was made to sit in a corner of the class room, separated from other students. Despite all kinds of humiliations, he passed his high school in 1908. This was an exceptional achievement for an untouchable. After his matriculation he was married to Ramabai. Bhim noticed that his whole family was treated differently. At high school he had to sit in corner of the room on a rough mat, away from the desks of the other pupils. At breaktime, he was not allowed to drink water using the cups his fellow school children used. He had to hold his cupped hands out to have water poured into them by the school caretaker. Bhim did not know why he should be treated differently, what was wrong with him? Once, he and his elder brother had to travel to Goregaon, where their father worked as a cashier, to spend their summer holidays. They got off the train and waited for a long time at the station, but Ramji did not arrive to meet them. The station master seemed kind, and asked them who they were and where they were going. The boys were very well-dressed and polite. Bhim told him they were Mahars. The station master was stunned and he went away. Bhim decided to hire a bullock-cart to take them to their father, this was before motor cars were used as taxis, but the cart-men had heard that the boys were 'untouchables', and wanted nothing to do with them. Finally, they had to agree to pay double the usual cost of the journey, plus they had to drive the cart themselves, while the driver walked beside it. He was afraid of being polluted by the boys, because they were 'untouchables'. However, the extra money persuaded him that he could have his cart 'purified' later! Throughout the journey, Bhim thought constantly about that. yet he could not understand the reason for it. He and his brother were well dressed. Yet they were supposed to pollute and make unclean everything they touched and all that touched them. How could that be possible? Bhim never forgot this incident. As he grew up, such senseless insults made him realize that what Hindu society called 'untouchability' was unreasonable. His sister had to cut his hair at home because the village barbers were afraid of being polluted by them. If he asked her why they were 'untouchables', she could only answer, that is the way it has always been. Bhim could not be satisfied with this answer. He knew that, it has always been that way does not mean that there is a just reason for it, or that it had to stay that way forever. It could change. At this time in his young life, with his mother dead and father working away from the village where Bhim went to school, he had some good fortune. Finally, in 1956 he adopted Buddhism and appealed to his followers to do the same. He felt that the removal of untouchability and the spiritual upliftment of the untouchables would not be possible by remaining a Hindu. Hence, he embraced Buddhism. Ambedkar was not only a political leader and social reformer but also a scholar and thinker. He has written extensively on various

social and political matters. 'Annihilation of Castes', 'Who Were the Shudras', 'The Untouchables', 'Buddha and His Dharma' are his more important writings. Besides these, he had also published many other books and booklets propagating his views. His thinking was based on a deep faith in the goals of equity and liberty. Liberalism and the philosophy of John Dewey also influenced his thinking. Jotirao Phule and Buddha have exercised a deep influence on Ambedkar's ideas on society, religion and morality. His political views were also influenced by his legal approach. Ambedkar's personal suffering, his scholarship and his constant attention to the problem of bringing about equality for the downtrodden untouchable community forms the basis of his thinking and writings.

3. DR. AMBEDKAR AS A FORERUNNER OF THE INDIAN CONSTITUTION:

3.1 Drafting Committee Chairman:

In the 14 August 1947 meeting of the Assembly, a proposal for forming various committees was presented. Such committees included a Committee on Fundamental Rights, the Union Powers Committee and Union Constitution Committee. On 29 August 1947, the Drafting Committee was appointed, with Dr Ambedkar as the Chairman along with six other members. The draft Constitution was the result of the collective efforts of a galaxy of great leaders and legal scholars in the Constituent Assembly such as Jawaharlal Nehru, Rajendra Prasad, B.R. Ambedkar, Sardar Patel, B.N. Rao, Alladi Krishnaswamy Ayyar etc. A Draft Constitution was prepared by the committee and submitted to the Assembly on 4 November 1947. The architects of India's constitution, though drawing on many external sources, were most heavily influenced by the British model of parliamentary democracy. In addition, a number of principles were adopted from the Constitution of the United States of America, including the separation of powers among the major branches of government, the establishment of a supreme court, and the adoption, albeit in modified form, of a federal structure (a constitutional division of power between the union [central] and state governments). The Assembly met in sessions open to the public, for 166 days, spread over a period of 2 years, 11 months and 18 days before adopting the Constitution. After many deliberations and some modifications, the 308 members of the Assembly signed two copies of the document (one each in Hindi and English) on 24 January 1950. Two days later, the Constitution of India became the law of all the Indian lands.

3.2 An Architect of India's Constitution:

The chairman of the constitution drafting committee Dr. B. R. Ambedkar despite his increasing unpopularity, controversial views, and intense criticism of Gandhi and the Congress, Dr. Ambedkar was by reputation an exemplary jurist and scholar. Upon India's independence on August 15, 1947, the new Congress-led government invited Ambedkarji to serve as the nation's first law minister, which he accepted. On August 29, Ambedkarji was appointed chairman of the Constitution Drafting Committee, charged by the Assembly to write free India's new Constitution. Ambedkarji won great praise from his colleagues and contemporary observers for his drafting work. In this task Ambedkarji's study of sangha practice among early Buddhists and his extensive reading in Buddhist scriptures was to come to his aid. Sangha practice incorporated voting by ballot, rules of debate and precedence and the use of agendas, committees and proposals to conduct business. Sangha practice itself was modeled on the oligarchic system of governance followed by tribal republics of ancient India such as the Shakyas and the Lichchavis. Thus, although Ambedkarji used Western models to give his Constitution shape, its spirit was Indian and, indeed, tribal. R Venkataraman, former President of India in his Message to the book, "Dr. B. R. Ambedkar - The Man and His Message" mentions, "As Chairman of the Drafting Committee, Dr. Ambedkar anticipated every conceivable requirement of the new polity. Drawing from the examples and experiences of other nations and the distinctive needs of our own society, he raised, brick by brick, the magnificent edifice which now stands as the Fundamental Rights in the Constitution of India. There were, of course, other luminaries on the Committee like Alladi Krishnaswami Ayyar, K. M. Munshi and N. Gopaldaswami Ayyangar who also made vital contributions to the process of Constitution-making but if there is one person who will be remembered as the pilot of the various provisions of the Indian Constitution, it will surely be Dr. B. R. Ambedkar. It devolved on Dr. Ambedkar to explain (to the Assembly), with a combination of tact and frankness, and utmost patience, the meaning and scope of the different provisions of the Draft Constitution. He had the rare gift of unravelling the most complicated legal concepts in a language which the laymen understood." He adds, "Dr. Ambedkar had a clear perception of the

mutuality of the three pillars of State - the legislature, the executive, and the judiciary. He realised that the jurisdiction of each should be clear and untrammelled. At the same time, he had a sense of the limitations of these three pillars of democracy and of the importance of the role of citizens.”

Dr. Ambedkar had entered the Constituent Assembly solely to protect the interests of the downtrodden people and he had no other interests. He once said, “I came into the Constituent Assembly with no greater aspiration than to safeguard the interests of the Scheduled Castes. I had not the remotest idea that I would be called upon to undertake more responsible functions. I was therefore greatly surprised when the Assembly elected me to the Drafting Committee. I was more than surprised when the Drafting Committee elected me to be its Chairman. There were in the Drafting Committee men bigger, better and more competent than myself such as my friend Sir Alladi Krishnaswami Ayyar. I am grateful to the Constituent Assembly and the Drafting Committee for reposing in me so much trust and confidence and to have chosen me as their instrument and given me this opportunity of serving the country.” Regarding the working of the Constitution, Dr. Ambedkar once expressed his honest opinion that the working of the Constitution did not depend wholly upon the nature of the Constitution. He says, “The Constitution can provide only the organs of State such as the Legislature, the Executive and the Judiciary. The factors on which the working of these organs of the State depend are the people and the political parties they will set up as their instruments to carry out their wishes and their politics”. The Constitution of India has stood the test of time. The world’s largest democracy India, as a Nation has witnessed many challenging times and scenarios. If the Union of India has remained intact, the credit for that must be given to the Constitution of India. In a fitting tribute to Dr. Ambedkar, eminent Constitutional Historian and author, Dr. M. V. Pylee says, 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. Dr. Ambedkar's contribution to the Constitution is undoubtedly of the highest order. Indeed, he was a great visionary and law maker and deserves to be called the father or the chief architect of the Constitution of India. Dr B. R. Ambedkar was truly a builder of a nation and a global leader instead of just a Dalit leader. He is the one who had given the principles of social justice.

3.3 To Protection Civil Liberty:

The text prepared by Ambedkarji provided constitutional guarantees and protections for a wide range of civil liberties for individual citizens, including freedom of religion, the abolition of untouchability and the outlawing of all forms of discrimination. Ambedkarji argued for extensive economic and social rights for women, and also won the Assembly’s support for introducing a system of reservations of jobs in the civil services, schools and colleges for members of scheduled castes and scheduled tribes, a system akin to affirmative action. India’s lawmakers hoped to eradicate the socio-economic inequalities and lack of opportunities for India’s depressed classes through this measure, which had been originally envisioned as temporary on a need basis. The Constitution was adopted on November 26, 1949 by the Constituent Assembly. Speaking after the completion of his work, Ambedkarji said, “I feel that 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. Indeed, if I may say so, if things go wrong under the new Constitution the reason will not be that we had a bad Constitution. What we will have to say is that Man was vile.”

Granville Austin has described the Indian Constitution drafted by Dr Ambedkar as 'first and foremost a social document.'... 'The majority of India's constitutional provisions are either directly arrived at furthering the aim of social revolution or attempt to foster this revolution by establishing conditions necessary for its achievement.' To conclude, 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-the-less, 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.

3.4 Basic yardstick of the Constitution:

Drafting a Constitution is by no means an easy task. It requires the highest statecraft, statesmanship, scholarship, intellectual acumen endowed with a flood of knowledge of the nation's and world history, the working of Constitutions in the democratic, totalitarian and dictatorship governments. To Ambedkarji, the Constitution was not just the basic law for the governance of the country. It was a vehicle of the nation's progress, reflecting the best in the past traditions of the country, to cope with the needs of the present and possessing enough resilience to meet the needs of the future. At the same time he was of the view that it must be a living organ, not for one or two generations, but for generations to come. In that perspective, the provisions of the Constitution are couched in the language of generalities with pregnant contents of significance which vary from age to age and have at the same time transcendental continuity without any hiatus.

3.5 To Ensure Fundamental Rights:

The heart of the Constitution is the Fundamental Rights given to every citizen and the Directive Principles to the executive and legislature for governance of the country. The idea behind them is to ensure certain basic rights to the citizens, so that they are not at the mercy of the shifting opinions of the legislators. The chapter on Fundamental Rights ensures the dignity of man as a human being and emphasizes the creation of a casteless, classless and homogeneous society. Pandit Jawaharlal Nehru remarked: "Dr. Ambedkarji had played a most important part in the framing of India's Constitution. No one took greater trouble and care over Constitution-making than Dr. Ambedkar." He carved a unique and impregnable pride of place and honour in the history of the free Indian nation. So long as the Indian Constitution survives, the name of Babasaheb Ambedkarji will remain immortal. He lives forever in the hearts of every downtrodden.

3.6 To Adopted Democratic System:

Ambedkarji knew that mere adoption of a democratic system of government in the Constitution would not be sufficient. Equality in society, equality before law and administration, constitutional morality, lack of tyranny of the majority and developing public conscience are conditions for the success of democracy in India. The foremost condition for democracy, in Ambedkarji's opinion, is equality in society as equality is the foundation stone where the notions of liberty and fraternity develop. He remarked that equality is the original notion and respect for human personality is a reflection of it. If equality is denied, everything else may be taken to be denied.

3.7 To ensure Socio-Economical Equality:

Dr Ambedkar also recognized the fact that the lofty ideals expressed in the Constitution would remain as they were, given the nature of contradictions inherent in society. Absence of equality on the social and economic plane is a cause of contradictions. This has resulted in a society based on the principle of graded inequality on the social plane which means elevation for some and degradation for others. On the economic plane there are some in society who have immense wealth as against many who live in abject poverty. To deny equality in social and economic life would be putting political democracy in peril. If the contradictions are not removed, those who suffer from inequality will blow up the structure of political democracy which Constituent Assembly has laboriously built up.

4. OBSERVATION ABOUT CONSTITUTION:

The observations made by Dr. Ambedkar on November, 25, 1949 are prophetic and relevant considering the present political situation in our country. However the good a Constitution may be, it is sure to turn out bad because those who are called to work it happen to be a bad lot. However bad a Constitution may be, it may turn out to be good if those who are called to work it, happen to be a good lot. The working of the Constitution does not depend wholly upon the nature of the Constitution. The Constitution can provide only the organs of state such as legislature, the executive and the judiciary. The factors on which the workings of these organs of state depend are the people and the political parties they will set up as their instruments to carry out their wishes and policies. It is, therefore, futile to pass any judgment upon the Constitution without reference to the part which the people and their parties are likely to play.

The Constitution of India is the supreme law of India. It lays down the framework defining fundamental political principles, establishes the structure, procedures, powers and duties, government and spells out the fundamental rights, directive principles and duties of citizens.

The text that was prepared by Dr B.R. Ambedkar also offered constitutional assurances and security for a wide range of civil liberties for individual citizens, which included freedom of religion, the elimination of untouchability and the banning of all types of discrimination. B.R. Ambedkar also worked for widespread financial and social rights for women society, and also won the support of Assembly for bringing in a system of job reservations in the Indian Civil Services, schools and colleges for members of planned castes and scheduled tribes, a system similar to positive action. Lawmaker`s of India wished to get rid of the socio-economic inequalities and be deficient in of opportunities for India`s miserable classes through this way. The Constitution of India was adopted on 26th November 1949 by the Constituent Assembly. In 1951, B.R. Ambedkar at last submitted his resignation as a member of the cabinet, following the standing in parliament of his draft of the Hindu Code Bill that required explaining gender equality in the laws of inheritance, marriage and the economy. In the year 1952, Dr Ambedkar independently contested an election to the lower house of parliament, the Lok Sabha, but lost the contest. He was appointed to the upper house, of parliament, the Rajya Sabha in March 1952 and would remain as member till death

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 untouch-ability 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 posthu-mously awarded the **Bharat Ratna** in 1990. Dr Ambedkar played a seminal role in the framing of the Indian Constitution. He used all his experience and knowledge in drafting the Constitution. In his capacity as the Chairman of the Drafting Committee, he hammered out a comprehensive workable Constitution into which he incorporated his valuable views. He gave free India its legal framework, and the people, the basis of their freedom. To this end, his contribution was significant, substantial, and spectacular.² Dr Ambedkar’s contribution to the evolution of free India lies in his striving for ensuring justice—social, economic and political—for one and all.

5. MAIN OBJECTIVE OF DR. AMBEDKAR AS AN ARCHITECT OF THE INDIAN CONSTITUTION:

5.1 Fundamental Rights:

Dr. Ambedkar 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

Ambedkarji 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. Ambedkarji argued for extensive economic and social rights for women. According to Ambedkarji, 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 fundamental rights guaranteed by the Constitution.

5.2 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.

5.3 Protective Discrimination/Reservation:

The real contribution of Ambedkarji 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. Ambedkar made it his life's mission to uplift the untouchables and other downtrodden 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.

5.3 State Socialism:

Dr. Ambedkar advocated his economic doctrine of "state socialism" in the draft Constitution. He proposed state ownership of agriculture with a collectivized 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 ji 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".

6. LITERARY WORKS OF DR. AMBEDKAR:

Even Ambedkar himself was a great and renowned writer. He wrote many books mostly on caste system. He wrote book "**The Buddha and His Dhamma**" which was published posthumously. He completed his final manuscript "**The Buddha or Karl Marx**" on December 2, 1956. He was fond of reading books too. His library was one such proof that he donated to a college which is founded by him for students of Depressed Classes. Even today his books are becoming a reason behind the triumphs of students. Knowing the great value and importance of education in 1924, he founded an association called Bahiskrit Hitakarni Sabha. The main objectives of Sabha were; to promote and expand education among the depressed classes by opening hostels. These hostels proved a boon for low caste students. Not only this, but formation of the Reserve Bank of India in 1934 was also based on the ideas of Babasahed that he had presented to the Hilton Young Commission. He was a trained economist of his time and even written very intellectual books on economics. Amartya Sen who is a Nobel Prize winner in economics had said that Ambedkar is his father in economics.

7. CONCLUSION:

"Ours is a battle for freedom, ours is a battle not just for economic gains and political power, ours is a battle for reclamation of human personality which has been suppressed and mutilated by the hindu social order and continued to be suppressed and mutilated" These lines itself indicates that the speaker of these lines is a reformer, democratic leader and great orator. There have been a number of great people in the world who have dedicated themselves to struggle of emancipation, uplift of the powerless victims of system in their countries. Above lines are spoken by such a person who is a champion of human rights none other than Dr. B.R Ambedkar. He was a multi – dimensional personality. He was a great thinker, philosopher, true revolutionist, profolic writer and at the top a devoted reformer. Antonio Gramsci, a German philosopher hailed him as an "organic intellectual" his magnifier of 1940s. The core of Ambedkar's philosophy of life happened to be the basics tenets of liberty, equality and fraternity. To him, a great man must be motivated by the dynamics of a social purpose and must act as the scourge and the scavenger of society. These are the elements which distinguish an eminent individual from a great man and constitute his title-deeds to respect and reverence. Indeed, he himself fulfilled all the conditions of being a great man. His title to this dignity rests upon the social purposes he served and in the way he served them. His life is a saga of great struggles and achievements. His message to the people was: You must have firm belief in sacredness of your mission. Noble is your aim and sublime and glorious is your mission. Blessed are those who are awakened to their duty to those among whom they are born.

A Champion of Human Rights, Dr. Bhimrao Ambedkar was a multi dimensional personality. He was a great thinker, a philosopher, a true revolutionist, a prolific writer & at the top a devoted reformer. His undeniable reforms in annihilating Caste, his views regarding women empowerment, his Dalit movement are really credible moves to wage a counter revolution against Hindu Religion. The noble cause to have unification of caste was one of the constitutional features of Democracy which he propagated that label him as a precursor of Social Democracy to meet the present day situation. The operation of caste, his views on Women's oppression, his reinterpretation of the role of the monk proves him to be a social reformer that warrants a close examination of his biography & his lion's share to set a perfect platform for World's biggest Democratic country none other than India. Lastly we can conclude that, making super power India, credit goes to Dr. Ambedkar for providing in the constitution abolition of untouchability and making India a Secular polity. He provided for a mix and flexible constitution, freedom of

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