



DR B R AMBEDKAR AND DEMOCRACY

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ABSTRACT:*Dr. Ambedkar said that the purpose of modern democracy was not so much to put a curb on an autocratic king, but to bring about the welfare of the people. For him democracy means not only political democracy but also social and economic democracy and emphasized the need for removing these inequalities as per condition for stable democracy and rapid economic development with justice*

KEY WORDS: *Ambedkarism, constitution, Democracy, preamble, social justice, democracy*

INTRODUCTION: 'AMBEDKARISM' is a new philosophy based on equality, fraternity liberty and dignity of man. The cornerstone of this philosophy is social justice and the emancipation of the millions of untouchables and weaker sections for the clutches of social evils. In the history of India modern political thought Dr. Ambedkar has a significant role because through his scholarly writing, speeches, leadership and socially oriented works. He give a new social order to India and also dictated the political, Economic and social problems in general and untouchables in particular. Since 1950 the government of India enacted many laws for the protection of scheduled caste and scheduled tribes and at the same time the Government have been spending crores and crores of rupees for the upliftment of the downtrodden classes. Ambedkar's legacy for the Dalits is mainly in the form of Constitutional safeguards, planning for the life of people and educational planning and development Ambedkarism main arguments in his 'annihilation of caste' centre around these following observations.

1. According to the scriptures a Brahmin alone could be a teacher and an intellectual and such a situation inevitably hinders any reform.
2. The caste system as a whole generates only efficiency at every level.
3. The caste system is not merely a division of labour but is also division of labours which rules out social mobility.
4. Caste has completely disorganized and demoralized to Hindus.
5. There is an inherent anti-Special spirit in the Caste system.
6. Caste system generates selfish and narrow attitude about one's own caste.
7. Unity is hard to achieve in caste system because of tremendous inbuilt inequalities.

8. Caste has destroyed the sense of public charity and made public opinion impossible. A Hindu public is his caste.
9. Both caste and *varna*, are pernicious.
10. There is no place for 'reason' in Hinduism.

Ambedkar was the first to articulate his scholarly radical views on caste and he was undoubtedly the first man who systematically brought about the many civil and pernicious nature of caste. A radical reconstruction of Indian society as Ambedkar imagined constitution came without the intensification of the caste class struggle. Since Hinduism is founded on scriptures which sanctioned the caste based social order, a just solution can only be possible through a new edifice, that is the annihilation on the caste system, in Hindu society. For this Ambedkar launched several *styagrahas*.

Ambedkar as a Nationalist

Nationalism is a corporate feeling of oneness and it is a force in the history of mankind. Nationalism is a feeling of belonging to the particular group and not belonging to any other group. If we analyse the thoughts actions and activities of Dr. Ambedkar we would easily come to the conclusion that even though he did not like inequality and social justice, he was always thinking about the Nationalism and National integrity. We have seen that D. Ambedkar spent his youth in America and in England. Where he had gone for higher education. So he knew and always emphasized the importance of the fundamental principles of democracy and freedom. In all his studies, when he was a student, he had criticized the British economic policy. So his nationalism began as a protest against external domination. In the beginning of the British rule Dr. Ambedkar accepted them because of new legislation and introduction of rule of law. But later ambiguitly he came to know that the British are fully exploiting the Indians particularly the untouchables then he became the enemy of the British administration.

To him, equal opportunity was denied, which was the most civic right of a human being. To establish their rights, he thought that the whole economic and social code of life in India, must be reformed and bring out will never do this such reform is possible and practicable only after independence and in democracy. He has clarified that, though he had quarrels with the caste system, he was ready to lay down his life for his mother land.

During the British rule many Indians were thinking that the British Rule will help us to come out of the old traditions and notions and so it is helpful for the social reforms. His main stress was on equality, fraternity and liberty. He always demanded for political freedom he knows that for that would have to fight. Firstly with British Government and then with caste Hindus. He stressed upon the social and economic independence with the political freedom, for the national integrity.

On the languages problem he had expressed himself by considering the languages as a means of national integrity. He was from Maharashtra and his mother

tongue was Marathi even though he was confident about the necessity of one language for all Countrymen. Hindi-National Language will bring a sense of unity and oneness and strong feeling of nationalism, he was expressed. He had deep faith in India cultural unity.

He said Nationalism is to receive its perfect harmony in the realization of social brotherhood of men, irrespective of caste, color and creed. Casteism has destroyed our nationalism. It creates communalism.

Patriotism and Nationalism implied economic, political social and cultural equality liberty and moral values. He said that you yourself can remove the grievances. For that you need the political power in your own hands. British government has done nothing to remove untouchability. So the first aim should be the political independence. The liberation of depressed classes and the national movement for freedom were inter linked by him.

He emphasized the people should make political democracy, a social and economic democracy. Democracy is not only a form of Government but it is a form of society. To Co-operate with foreign Government when necessary, but not to make frontal attacks on nationalist forces became Ambedkar's policy.

Dr. Ambedkar always opposed Gandhiji and Congress for the main demand of separate electorates for untouchables. According to Gandhiji, by giving separate electorates to untouchables community would be segregated politically and socially and would be bar to national unity. Dr. Ambedkar consistently demanded political safe guards and rights for untouchables. Ultimately in Yervada pact with Gandhiji, Dr. Ambedkar gave up the demand of separate electorates. This shows that he was liberal in his thoughts and had adjusted with the rational leaders for the sake of national interest. The caste based politics of the Congress has been further exposed by the modern critics in the following.

“...almost every where the congress leadership was in the hands upper caste conservatives who were often not simply indifferent to dalit demands but actively resisted them. Thus dalit spoken men were inclined to agree that British rule was preferable to Brahmin rule and so look for any means, special representation, separate electorates, alliances with Muslims that might prevent them from being swamped by caste Hindu Nationalists.”

Ambedkar's foresight in defining Pakistan and the allied problems was revealed in his 'Thoughts on Pakistan'. As early as 1940 he put the whole problem before the nation. He put forward the two governing factors that determined the issues. They were the defense of the India and the sentiment of Muslim. He advocated partition because according to him, it was only partition that would make the Hindus not only independent but free. His advocacy of the partition created an ill will in the minds of the people. But though his prophecies came, true presence of the third party i.e., the British, proved to be strong enough and brought about the national crisis. It was his foresight to see that India remains united on the eve of the independence. He was

supposed to be an antinationalist. But finally the people of India came to know that he was a pure patriot and a nationalist. Ultimately after independence he advised his followers to co-operate freely with other section of the society. This was the path for him to enter Constituent Assembly and later Dr. Ambedkar and later Dr. B.R. Ambedkar joined Nehru's Cabinet.

Generally speaking, Buddhism advocates a casteless and classless society as against the Hindu society which is based on granted in equality. Buddha's opposition to human exploitation is perhaps the main reason for which Ambedkar finds Buddhism an alternative. Ambedkar's lifelong experiences of humiliation and segregation one of his Dalit Origin contributed to the formation of his philosophy and his conversion. Dr. Ambedkar who not only opposed the caste system but also extended his opposition to the Hindu sastras, which he believed sanctified caste oppression. As he was a nationalist he was never attracted to Islam, Christian philosophy. So instead of going in to Islam or Christianity he thought it would be better to join Sikhism in the national interest. But ultimately he accepted Buddhism. These thoughts show that Dr. Ambedkar was a notable son of India and was a powerful nationalist. The national feeling of oneness and integrity is the basic need today also.

Views on successful Democracy

Dr. Ambedkar observed that democracy is always changing its forms, it is not always the same in the same country. He said that the purpose of modern democracy was not so much to put a curb on an autocratic king, but to bring about the welfare of the people. For him democracy means not only political democracy but also social and economic democracy and emphasized the need for removing these inequalities as per condition for stable democracy and rapid economic development with justice. He strongly believed that the social order based on the caste system was mainly responsible for the existence of social and economic inequalities and economic backwardness and hence the need for annihilating caste system. Ambedkar argued that caste system as a social institution did not promote unity and integrity of the nation.

Dr. Ambedkar was ardent lover of the democracy. He said "*Freedom, equality and fraternity is my philosophy*".

He did not take these principles from French revolution but from Buddhism. He said, "Freedom and equality can be protected only if there is a feeling of brotherhood among the people. The another name of brotherhood is humanity and humanity is the rule religion". He believed that democracy is the only via-media where by revolutionary change in the economic and social life of the people could be possible without bloodshed. The successful working of democracy required the functioning of moral order in society. He dealt extensively with in the subject and said that the first thing required for the successful working of democracy was that there must be no glaring inequalities and there must be no neither an oppressed class nor a suppressed class. The second thing required was the existence of opposition to show whether the

government was wrong. The third thing was equality before law and in administration. The last thing was the requirement of public conscience.

View of Socialism

As a social reformer Ambedkar was a man of study and action. He stressed upon the social reformation and recognition of India society. On the basis of equality, freedom and brotherhood. His base for the social reforms was not emotional but national. He had experienced the ill-treatment the untouchables got in rural areas as well as in urban areas.

He had analysed the caste system in Hinduism which is the main feature of the Indian society. According to him, originally the Hindu society was a hierarchical society based on caste and creed. According to Vedas and Sastras “Varnas came to be based on birth and latter they became castes. The Vedas and Sastras say that the Caste is not only the decision of labour but it is the division of community. According to Dr. Ambedkar caste embodies the arrogance and selfishness of the perverse section of Hindus. It does not result in the economic efficiency. So the caste system is harmful to unity. Hindu religion is the embodiment of castes, only taking found together is not sufficient according to him. But the only solution could be the intermarriages. Fusion of blood could be create the feeling of being kith and kin.

Hindus follow casteism, because it is in their religion. They need moral regeneration, complete change in their outlook. Values of life an attitude towards a man.

Like Carl Marx, Dr. Ambedkar said “you have nothing to lose but your chains and every thing to gain by changing your religion”. Ambedkar’s vision is that to educate the masses based on the principles of democracy, place on the principles of democracy, place before them the correct ideology and organize them for political action through legislation.

When compared Ambedkar’s socialism to Carl Marx’s socialism. Ambedkar’s socialism was the path for the salvation of labour class from their exploitation. According to Carl Marx, “workers have to unite and fight against the capitalist. The owner ship of the means of production must be over taken by the workers. Then only after these exploitation. Ambedkar said, “*Chaturvarna system*” is the antithesis of socialism, as it decides the whole society.

Ambedkar was attracted more to Buddhism than Marxism. Socialist society is not only an economic reconstruction but it leads to the new cultural reconstruction through the equal and just distribution of income and property. Dr. Ambedkar believed more in Buddha than Marx. Buddhism believes in total revolution. Buddha used the term Dukkha in the sense of poverty. He laid emphasis on the fact of life people are living in suffering. Carl Marx said that in order to prevent exploitation, the state must own the instrument of production that is property, Land must belong to state. Industry must belonging to the state, so that no private owner might intervene and rob the worker of the profits of his labour. But Buddha said, “No monk should have private property”. Buddha’s method was the safest and the soundest. The

communist system is based on forced and the principles of dictatorship of the proletariats. When I want to say that one of the greatest thing find in Buddhism is that its system is a democratic system.

Ambedkar was a believer in state socialism. He wanted to establish state socialism by the law of the constitution and thus make it unalterable by any act of the legislature or the Execution. He believed that the state, socialism should be practiced through parliamentary Democracy which was a proper form of government for a force society. It was only by this method that one could achieve the triple object, ie to establish socialism retain Parliamentary Democracy and avoid dictatorship. To him the state existed only to prevent injustice tyranny and oppression. Dr. Ambedkar observed that we must make our political democracy a social democracy as well political Democracy can't last unless these lies at the base of its social democracy means a way of life which recognize the three principles, ie, liberty, equality and fraternity can't be divorced from each other.

Dr. Ambedkar demanded social and economic democracy without which the political democracy which we enjoy will be meaningless and futile-really this was the contradiction of Indian Society.

Views on Economic Democracy

A money his multifaceted writings on Indian economy. Ambedkar had written on small holdings in India and their remedies in the years 1918. Ambedkar's perceptions on this agrarian question have many insights that have relevance even today.

Ambedkar's views on importance of agriculture clearly bring out the problems of agricultural economy dealing directly with agricultural production, the size of holdings, the tenures of land etc. The concept of economic development according to Ambedkar means eradication of production and save the masses from exploitation. He advocated the concept of state socialism based on three basic tenets.

- 1) State ownership of agricultural lands and key industries to meet the demands of poor strata of society.
- 2) Maintenance of productive resources by the state.
- 3) Just distribution of product among people without distinction of caste or creed.

Ambedkar was the first legislator in Indian introduces a bill for the audition of seldom of agricultural tenants. He thoughts that the solution of the problem of untouchable landless labourers was dependent up on the solution of the Indian agricultural problem or broadly the Indian economic problems. The real remedy was democratic collectivism in which economic efficiency, productivity and over hauling village economy was materialized.

Dr. Ambedkar's views on economic concepts were clear cut. As an economist, while he was definitely opposed to capitalism he was opposed to communism also on difference grounds. He was definitely for limited state control in matters, economic and social to avoid any kind of dictatorship. To him, labour loses its liberty under

capitalism and under communism. “Workers may get equality with the erst while class of owners, but they were sure to lose their rights to liberty”; he said “There is no question that labour needs equality, it also needs liberty.....labour must have both equality and liberty. It will be interesting to note that Dr. Ambedkar put labour in the concurrent list of our constitution so that labour’s interests and adequately served by uniformity of legislation throughout the union and by the requisite power to ensure conformity with international regulations.

Social Humanism

Religious awakening and social reform became the tough stones of his whole thinking process. His social humanism aims at securing an integrated human personality as well as an emotionally – integrated human society: and implies to regard every human being as an end in itself with a right to own development in his own way. Ambedkar’s programme of humanism is mainly concerned with the emancipation of the poor, the fallen and the weak.

The Main issues for Development Research

In the context of Ambedkar’s philosophy and its relevance to present times, several issues emerge to improve the quality of life of the weaker section which are discussed below.

1. Ambedkar is the father of human development and architect of social democracy in India. The goat of welfare state can’t be attained without human development either in developed countries or in developing countries. The concept of human development index which was introduced by United Nations Development Programme in May 1990, takes in to account three basic elements of human well-being, longevity and access to resources. The provision facilities for education, nutrition and health to weaker sections particularly to scheduled caste and scheduled tribes will go a long way in the promotion of human development.
2. Beneficiary-oriented schemes have been under implementation for the development of scheduled castes and tribes. These schemes are implementing for the welfare and economic betterment of them. The aim behind these schemes is the establishment of social justice. As such analytical studies are to be undertaken to reconsider Ambedkar’s economic ideas to meet the present day need of the weaker sections.
3. In order to achieve social justice as mentioned by Ambedkar, the government have taken several measures such as land reforms, distribution of land to weaker section, tenancy legislation. These measures resulted strengthening the strength and resistance of depressed groups.
4. The National Commission of Scheduled Caste and Scheduled Tribes is a statutory body instituted by the Government of India 1990-92 abolishing the post of Commissioner for Scheduled Caste and Scheduled Tribes. The National Commission of S.C and S.T came in to being because the idea articulated by Dr.B.R.Ambedkar in the early 1930. Here lies the relevance of

Ambedkarism for all legislative for the emancipation of the millions of the Dalits.

The magnificent way by which Dr. Ambedkar piloted the constitution still in the constitution bill. Assembly of India revealed the depth of his knowledge of the constitution of the various countries and his firm grasp of the political and constitutional principles. In the land analysis we would see that Dr. Ambedkar's philosophy has great relevance today in different ways, as an ardent believer of democratic principles rather than Marxism, the latter has been prevailing and promising the Indians today. Furthermore it has been deeply rooted in the minds of Indians today. He lies the relevance of Ambedkarism. His social democracy lies in these words of justice, equalities, fraternity, liberty and the dignity of man. It has great importance today because the governments are striving to achieve these principles for the establishment of social justice. Economically speaking, India is an unequal society Dr. Ambedkar demanded that we want Economic Democracy without which our political democracy will be futile and meaningless. Now the governments are striving to achieve economic democracy in many days. That is to be fulfilled in the near future it has many constrains. In reality hundreds and thousands of the dalits in India today have economic and social students to a certain extent but majority lives below the poverty line and instruments of exploitation. The governments are trying to prevent these notorious practice by all means, Here also exemplifies the relevance of Ambedkar for the establishment of social democracy.

CONCLUSION

Dr. Ambedkar's Constitution to the evolution of free India lies in his striving for secularizing India parties, state and society and his struggle for making out justice, political, social and economic to one and all as a humanist. He breathed the spirit of liberalism and nationalism in to the lies of not only untouchables, but of all Indians.... In his capacity as the chairman of the committee, he hammered out a comprehensive workable Constitution in to which he incorporated. Some of his views though not all of them. He gave free Indian its legal frame and the people, the basis of their freedom. In order to explain the importance of the inauguration of the constitution. Dr. Ambedkar remarked in the constituent Assembly of Indian on 26th January 1950. We are going to enter in to a life of contributions.

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