



AMBEDKAR VIEWS ON DEMOCRACY

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Abstract

Ambedkar studied and researched various forms of government. He viewed democracy as the form of government which gives supreme priority to the people. Ambedkar strongly felt that democracy is the appropriate form for India, which had gone through the foreign colonial rule for many centuries. The voice of the people is suppressed by foreign rulers. There are diverse cultures and religions in India, So he felt that only democracy can allow people to represent and solve their problems.

Keywords: democracy, equality, human right, liberty, downtrodden.

Introduction

Dr. B.R. Ambedkar was an intellectual writer, scholar, statesman and great social and political philosopher. From his childhood he faced a lot of discrimination by the upper caste people in the name of the caste system in this country. He studied the hindu social order and found out the cause of the discrimination in chaturvarna system, he fought for social equality and justice for his last breath. He was not only a social philosopher but also a political philosopher. He believed in parliamentary democracy and he adopted a peaceful method to oppose socio and political discrimination. Ambedkar stated that political power is essential for depressed classes in india.

Ambedkar had a thorough and rationalistic understanding of democracy. His intellectual perspective indicated that he was a liberal democrat supporting ideas like political equality and individual liberties. Ambedkar pictured a world free of restricted or repressed social strata. He supported the creation of a moral order in society as well as equality before the law. This implies a dedication to a wider social and ethical vision in addition to political democracy.

Democracy was a manner of life for Ambedkar, not merely a form of government. Democratic life, according to him, is "associated with conjoint communicated experience" and "an attitude of respect and reverence towards fellowmen." This adds a humanistic and collective dimension to his conception of democracy.

Ambedkar supported the goal of equality. He acknowledged that the political, social, and economic facets of democracy are interdependent. He maintained that social and economic democracy were necessary for political democracy to flourish on their own. His emphasis on total societal improvement is underscored by this all encompassing approach.

Ambedkar voiced his displeasure with the democratic framework included in the Indian constitution, pointing out inconsistencies between social and economic disparity and political equality. His frank concern for the

durability of the democratic system is evident in his warning about the possible threat to political democracy if social and economic inequalities continued. Ambedkar gave the ideas of "one man, one vote" and "one man, one value" a lot of weight. According to him, these ideas were necessary to transform democracy from a theoretical framework into a practical force that alters society.

He believed that gaining political power was essential to advancing society. His advocacy for inclusiveness and the belief that political empowerment is essential for greater social growth is seen in his support for the involvement of all societal segments in decision-making processes. His pragmatic view of economic systems is seen in his advocacy for state socialism as a way of achieving economic equality and prosperity. He opposed Russian communism because of worries about individual liberties and rights as well as the use of violence, even if he loved other features of it.

Ambedkar vehemently opposed usage of violence, even to achieve moral goals. His dedication to nonviolence highlights his conviction that constructive change may be achieved peacefully. He was a supporter of both socialism and democracy. In line with the idea of democratic socialism, he thought that socialism could be achieved democratically.

Dr. Ambedkar put out a democratic socialist paradigm. He argued that maintaining parliamentary democracy was the only way to achieve state socialism without turning to tyranny. This meant enshrining state socialism inside the structure of the constitution, such that it could not be altered or suspended by a majority of parliamentarians. The goal of this strategy was to bring about socialism without sacrificing parliamentary democracy or resorting to tyranny.

Support for democracy

Ambedkar sees democracy as a fluid process, a way of life that is susceptible to events and modifications. For him, democracy is a process rather than a destination. He is seen as a pragmatic supporter of democracy, in contrast to philosophers such as Plato and Aristotle who dived into abstract ideas. Instead of concentrating on academic debate, he focuses on practical application and contributions to the democratic process.

Ambedkar declares his unwavering belief in democracy as the foundational ideal of humankind. He emphasises the values of liberty, equality, and fraternity and believes that it is our vital responsibility to safeguard the survival of democracy. He offers a hand of friendship to all democratic nations, stressing the need for cooperation to uphold the principles of democratic culture. His vision on democracy transcends national boundaries and encompasses an international framework.

Ambedkar focuses on the day-to-day operations of the state and society. In order to comprehend and solve real issues, he places a high priority on the study of people's attitudes, behaviours, and acts. He draws attention to the bureaucratic nature of the Soviet Union's "people's democracy" notion. He contends that under a system like this, artistic self-expression is impeded. Although he recognizes the importance of the economic base, he points out problems with the political system and calls for doing away with bureaucracy.

Ambedkar's steadfast belief in the benefits of democracy is connected to his retreat from the seduction of Russian democracy. He believes that having the freedom to think and express oneself is crucial to living a meaningful life.

Viability

Ambedkar's compassion and belief in the dignity of every person, especially the downtrodden, is the foundation of his confidence in democracy. His goal during the freedom struggle was to establish justice and freedom for all people, with the ultimate goal of having a government that is run by, for, and of the people. Democracy, in Ambedkar's view, is the antithesis of slavery, caste divisions, and compulsion. He believes that the real route to democracy is a society in which people are free to think, express themselves, and live in harmony with one another.

According to Ambedkar, democracy is a way of life that is rooted in social interactions. He highlights how crucial democratic mechanisms are to the administration of social interactions. He thought caste divisions, poverty, and illiteracy pose serious dangers to India's democracy. To solve these issues and protect democratic values, he supports financial aid as well as educational facilities. He is a strong proponent of mass education, viewing the high rate of illiteracy in society as a major threat to democracy. He thinks that for democracy to flourish and ensure that the right to vote is exercised intelligently, an informed electorate is essential.

Ambedkar argues that a democratic society should be practical, addressing the real situations of the people, rather than theoretical. He feels that all citizens should gain from democracy and is against a class system that exclusively serves the wealthy. He sees a positive threat to democracy in the conventional class system. It establishes enduring differences between the affluent and the poor, which breeds dictatorship, conceit, and insecurity. All citizens should have equal possibilities in a real democracy.

He stated that the practical interest of society as a whole is the goal of democracy. It needs to embrace everyone on the basis of their shared humanity, making certain that each person finds a respectable and equitable position within the social structure. He considers the exploitation and oppression of minorities to be an affront to humanism and democracy. According to him, democracy, which is founded on connected living, should give all societal components equal weight in order to avoid any one person or group from having an excessive amount of influence.

According to Ambedkar, individuals may acquire democracy as a social habit that would aid in their liberation and well-being, rather than seeing it as a natural gift. In his perspective, India and other nations striving to uphold human customs would benefit from a democracy that is secure for the citizens.

Parliamentary Democracy in India

Ambedkar views democracy as a system of social structure as much as a mode of governance. He thinks that a social environment that is naturally conducive to democracy is necessary for it to flourish. He emphasises the value of India's rich cultural heritage and emphasises that parliamentary democracy is not an alien concept. He cites literary allusions to back up his contention that India had parliamentary structures in

the past. He contends that India has a long history of using the parliamentary system. He uses literary and historical allusions to show how used India is to parliamentary government.

Ambedkar believed that parliamentary democracy yields the finest long-term outcomes. It promotes characteristics that lead to people's satisfaction, such as aptitude, teamwork, respect for one another, self-help, discipline, and dedication to one's profession. It represents the ideas of continuity and change, which Ambedkar believes are essential. He highlights the intimate connection between the people and democracy. For parliamentary democracy to work effectively, the populace's spirit is essential.

Ambedkar personally pleaded to uphold the parliamentary heritage of Indian culture during the constitution-making process, despite divergent views on the structure of government. He showed how much he loved the parliamentary system. He is drawn to parliamentary democracy because of its emphasis on personal accountability, initiative, and self-help. He thinks it fosters virtues like moral fibre, honesty, industry, self-reliance, and courage, so elevating the national character. People feel like they matter in society and are not just toys in parliamentary democracies. People are empowered by the system, which also gives them a sense of action and significance.

Rights of people

Ambedkar firmly believes in human rights and humanity. He is an opponent of economic, political, and social inequalities between the affluent and the poor and supports gender equality. He attacks the emphasis placed on concepts like nation-state, race, empire, class, state, and violence by both fascism and communism. He believes that these beliefs threaten equality and fundamental human rights. He believes that the pursuit of pleasure, life, and liberty are fundamental to human existence. Within the framework of democracy, he gives human rights and well-being a top priority.

Ambedkar's democratic worldview rejects anarchist, fascism, tyranny, and authoritarianism. He places a strong emphasis on individual liberties, which these ideologies often ignore, such as the freedom of speech and mobility. He believed that the practice of human rights is what constitutes democracy. He supports harmony in resolving each person's claims and equitable chances for all residents. To maintain the essential elements of democracy, the majority in a society must defend the rights of minorities.

Ambedkar emphasises that, in order to effectively ensure democracy and humanism, there must be a suitable balance between the rights of people and institutions. Human rights discrimination is thought to run counter to social and political democratic ideals. He describes democracy as the first and foremost way of life, not only a system of governance. He places a strong emphasis on treating other people with reverence and respect. Encouraging democracy as a mindset and a social lifestyle is crucial for everyone's access to employment, safety, education, and human rights. According to him, democracy is a notion that symbolises the progress of humanity and is neither sectarian nor racial. When the constituents of humanity come together to engage in decisions that affect everyone, humanity flourishes. Human rights discrimination is viewed as the opposite of social and political democracy.

Conclusion

Dr. B.R. Ambedkar saw democracy as more than just a political concept, he saw it as a basic way of life that was intricately entwined with the structure of society. Ambedkar's claim that India's legislative institutions have a long history is consistent with his focus on the need for a supporting social environment for democracy. His advocacy for the preservation of the parliamentary system and his pride in India's cultural legacy demonstrate the distinctive blending of contemporary government with antiquated legacy. His understanding of democracy as a vibrant, all encompassing, and deeply ingrained system emphasises how essential it is to forming a country's identity and promoting the well being and autonomy of its people.

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