



Dr. B.R Ambedkar conceptualized of social democracy

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Abstract

The object of the study is to analyze the idea of B. R. Ambedkar, the father of Indian constitution, regarding Indian democracy particularly social democracy. Analyzing the concept of democracy of Ambedkar in details, Ambedkar wanted democracy to be social, economic and political in nature. He also fought hard for the emancipation of lower caste from the clutches of brahmanical society. In his conception of exploitation less society, democracy has an extra-ordinary role which he defined as 'one person, one vote'; and 'one vote, one value'. Democracy means empowerment of people for participating in decision-making process. Democracy means liberty, equality and fraternity - Ambedkar's definition of democracy had such a tone. This research paper gives on analytical insight into the thoughts of Ambedkar and proves that Ambedkar was for Social democracy is the means and justice is the end. Ambedkar was also of the view that, Indian freedom is not as necessary as the equilibrium in social setup after long struggle, he affirmed that the dalits should move forward on three principles that are Educate, Organize and Agitate.

Keywords: B.R. Ambedkar, social democracy, Indian constitution, dalits

Introduction

Bhimrao Ramji Ambedkar was born in December 1891 in the Mahar community, an untouchable caste of Maharashtra. After receiving his early education at Satna and Bombay, he went for higher studies to Columbia University, USA. He obtained his M.A and PhD degrees from Columbia University. Then he conducted research at India office library, London. On return to India, he took up job as a Professor of economics with Sydenham College of Commerce Bombay. As a member of the untouchable community, he had to face lot of hardships and humiliations, so he took up the cause of untouchables. Dr B.R Ambedkar was one of the very reputed and well acclaimed political thinker and social reformer that India has ever produced. He is popularly known as the 'pioneer' who initiated the 'liberation movement' of roughly sixty-five million untouchables of India.

He desperately wants to create a vibes where lower caste people can breathe freely without being branded as untouchables. He fought hard against the system just to secure congenial atmosphere for the downtrodden masses so that they can excel too in every field and feel, largely as the part of Indian society, the only man on the earth, who never slept/enjoyed his life, but fought restlessly for the cause downtrodden Indians. My appeal to the dalits of India to be conscious of his struggle whose fruits you are enjoying but they are fruits of long suffering soul i.e. the soul of Babasaheb Ambedkar.

Democracy of Social Level

Dr. Ambedkar said, "Democracy is not a form of Govt., but a form of social organization. He was of the opinion that roots of democracy are to be reached in social relationship in terms of the associated life between the people who form the society. He was strictly against the small section of the

society, who manipulate their cultural symbols of the society for their own gain and promoting their dominance and that process becomes undemocratic and destructive. For him, political democracy is not an END in itself, but a powerful MEANS to achieve social and Economic ideals in society. He wanted political democracy to be accompanied by social democracy. He gave great. Ambedkar paid greater attention to social linkage among people than separation of powers and constitutional safeguards for democracy. That is the vision of Dr. B.R Ambedkar that all Indians should feel one at Social level.

As per Ambedkar, Democracy means a way of life which recognizes liberty, equality and fraternity as the principles of life, another significant contribution of Ambedkar in the process of establishment of social democracy. In his explanation of nature of three cardinal principles of democracy LIBERTY, EQUILITY and FRATERNITY, he was of the view that, these three principles forms a union of trinity in the sense that to divorce one from the other is to outplay the very purpose of democracy. Liberty can't be divorced from equality & equality can't be divorced by liberty. Nor can liberty and Equality be divorced from fraternity. Frozen in the century's old stratified structure of the Hindu social order, (Varna) the principles of equality and fraternity are yet to find a clear expression and a significant space in the Political democracy of the independent India. B.R Ambedkar was a great liberty thinker, which is very clear from the above explanation. Social life in India is still governed by the birth-based grades inequality that tends to elevate some (Upper Caste) and degrades many (lower caste). Even after more than 68 yrs of India's Independence and widespread anti-untouchability laws, the so called outcastes continue to be subjected to repulsion and all sort of humiliation. They have continuously been deprived of Education, Human Rights,

Social status and equal opportunities in the arena of Art, Culture, Science and technology.

He was of the view that in Politics, we will have equality and in social and economic life, we will have inequality. In Politics we will recognize the principle of one Man, One vote - one value. But In our social, economic life, we shall by the reason of our social and economic structure, continue to deny the principle of one man – one value. And as Social inequality prevails Indian democracy remains unfulfilled, unbeliever. He, therefore, laid prime emphasis on social equality and strongly believed social equality brings, certainly, a true democracy. However, despite the efforts, it is still a far cry. Let us pull over self to that object to achieve Baba sahib's dream.

Ambedkar Concept of Social Justice

His concepts of justice emerge from the French Revolution of 1789. Ambedkar's perspective of social justice is based on social democracy which comprise three Virtues of justice namely liberty, equality and fraternity. Ambedkar in the constituent Assembly stressed that the "Third thing we must do is not to be content with mere political democracy. We must make our political democracy a social democracy as well. Political democracy cannot last unless there lies at the base of the social democracy. As for as State Socialism of Ambedkar is concern, He favors:-

1. State ownership of agricultural and key industries to meet the demands of the poorer strata of the society.
2. Maintenance of the productive resources by the state.
3. A just distribution of the common without any distinction of caste and creed.

Conclusion

Without conceiving the idea social democracy as MEANS, we can never dream of an END like distributive justice, and distributive justice can only be delivered in a social democracy. For Ambedkar, social justice is based on equal rights and human dignity under legal framework. As a result of his thoughts, "Indian constitution guarantees equal right to all. Ambedkar realized that affirmative action is only way to improve the overall condition of the Dalit community with safeguards under legal institution. Initially, he tried to seek emancipation of Dalits by bringing transformation within the structure of Hinduism. It involves his effort by opening the temples for Dalits, multi caste dinners and public donning of the sacred thread of the savarnas.

However, Ambedkar came to realize soon that such an approach would not bring the desired result for the amelioration of the inhuman condition of the Dalits. He asserted that the Dalits should come forward and assert for their own cause. He gave them a Mantra. EDUATE - ORGANISE – AGITATE. This vehemently advocated for dalits for their viper on from the desolated slumber of Indian antiquated Socio-economic and political practices.

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