



THE SOCIAL DEMOCRACY OF INDIA (ANALYSIS THE CONTRIBUTION OF FATHER OF INDIAN CONSTITUTION)

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Abstract

The purpose of the study is to examine the attitude of B. R. Ambedkar, the father of the Indian constitution, towards Indian democracy especially social democracy. Thoroughly examining the idea of Ambedkar democracy, Ambedkar wanted democracy to be of a social, economic and political nature. He also fought hard for the liberation of low castes from Brahmanic talons society. In his view of exploitation without society, democracy plays a remarkable role which he described as “a person, a vote”; and 'vote, value'. Democracy means empowering people to participate in the decision-making process. Democracy means freedom, equality and brotherhood Ambedkar’s definition of democracy was equally well defined. This research paper presents an analytical analysis of Ambedkar's thinking and asserts that Ambedkar wanted social democracy as a medium and that justice is at an end. Ambedkar also believed that after a long time, the freedom of Indians was not as essential as the balance of social arrangement. He argued that the Dalits should advance on three principles which are educated, organize and struggle.

Keywords: *B.R. Ambedkar, Social Democracy, Indian Constitution, Dalits, Brahmanic Talons Society, National Integration.*

Introduction

Bhimrao Ramji Ambedkar was born in December 1891 in the Mahar community, an untouchable caste at Maharashtra. After receiving his early education at Satna and Bombay, he went for higher education to Columbia University, USA. He received his M.A and PhD degrees from Columbia University. He then researched at the India office library, London. On his return to India, he began working as a Professor of economics with Bombay at Sydenham College of Commerce. As a member of the untreated community, he had to face many hardships and humiliations, so he accepted the reason that he could not be treated. Dr. B.R Ambedkar was one of the most celebrated political thinkers and social reformer who has ever been acclaimed and made by India. Celebrities are the 'pioneer' who started the 'liberation movement' of about sixty-five million untouchables in India. He desperately wants to create vibration where people with low legs can breathe freely without being branded as untouchables. He fought hard against the system just to secure a congenial atmosphere for the masses so that they can excel in all fields and feel, in part, a part of an Indian society, the only one on earth, who never slept / enjoyed his life, but fought valiantly for the cause of decadent Indians. My appeal to the dalits of India to be aware of its contention as to which fruits are popular but they are fruits of a long suffering soul i.e. the soul of Baba saheb Ambedkar.

Objectives of the Study

1. To the role of Baba saheb as a Social Reformer, father of Indian Constitution, Women Empowerment.
2. A Champion for the Welfare of Labourers & Framing Labour Laws.
3. Ambedkar as an Economist.
4. Dr. B. R. Ambedkar as a Politician.
5. Ambedkar as a Nation Builder, and as a Writer.
6. Critical Analysis of B. R. Ambedkar.

Research Methodology

The current study on 'The Role of Dr. B. R. Ambedkar in the social democracy of modern India is 'based on historical data. This research is based on secondary sources available from the reference books provided at the end of my paper.



Democracy of Social Level

Professor Ambedkar said, “Democracy is not a democracy, but a form of social organization. He believed that the roots of democracy are to be found in social relations in relation to the interrelated life of the people who form the society. He was strongly opposed to the small section of the society, which manipulates their cultural symbols of the society for their own benefit and promotes their leadership 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 ideas in society. He wanted political democracy to be replaced by social democracy. He gave very well. Ambedkar paid more attention to social bonding among people than the separation of powers and constitutional protection for democracy. That is the vision of Dr. B.R Ambedkar that all Indians should feel one at the Social level. As per Ambedkar, Democracy means a way of life that recognizes freedom, equality and brotherhood as principles of life, another important contribution of Ambedkar in the process of establishing social democracy. In his interpretation of the nature of the three basic principles of liberty, equality and fraternity democracy, he believed that these three principles create a trinity union in the sense that separating one from the other is 'unraveling the true purpose of democracy. Freedom cannot be separated from equality & equality cannot be separated by freedom. Nor can freedom and Equality be separated from brotherhood. Frozen in the ancient linear structure of the Hindu social order, (Varna) the principles of equality and brutality are still clearly found and play an important role in the political democracy of independent India. B.R Ambedkar was a great freedom thinker, which is quite clear from the above explanation. Social life in India is still dominated by the birth rate inequality which tends to increase some (Upper Caste) and decrease much (lower caste). Even after over 68 years of India’s laws of Independence and widespread instability, the so-called revolutions are still subsiding and all forms of humiliation. They have always been away from Education, Human Rights, social status and equal opportunities in the field of Arts, Culture, Science and technology. He believed that in Politics we will have equality and in social and economic life, we will have inequality. In Politics we recognize the principle of One Person, One Vote - One Value. But in our social, economic life, we will continue, because of our social and economic structure, to reject the principle of one person - one value. And as social inequality dominates Indian democracy remains unfulfilled, unbelieving. As such, he placed great emphasis on social equality and strongly believed that social equality brings, indeed, true democracy. However, despite the efforts, it is still a great cry. Let us draw ourselves to that object to fulfill the dream of Baba sahib.

The Theory of Democracy

Ambedkar's main contribution in political thinking was to focus on the relevance of social democracy to political democracy. He believed that political reform would be impossible without a reformed and enlightened society. He also said that achieving political democracy is not enough but that one should take a step forward to the social level. Thus the achievement of social democracy is far more important. According to him, “Most people do not realize that society can control violence and violence against anyone at a far greater level than government can. The methods and scope open to society for discrimination are broader than those open to government, also they are far more effective. So Ambedkar completely disagreed with the liberal reformers in their fight against extremists. He firmly believed in the principle that social reforms should come before political reforms. He opposed the point at the margins that the political powers were necessary to protect the rights of the people. He argued that that right must exist before the power is established and that reversing the order of priority would be a serious mistake. Moreover, rights are protected not by law but by the “social and moral conscience of society.”

Features of a Successful Democracy

Successful democracy is necessary for it to be effective against nature. Democracy simply refers to veto power. After every five years those under investigation by the people who decide to follow them become the party in power. Opposition is effective for democracy. Second, there must be equality in law and administration. There can be no “damage system” as found in the US. For a democracy to function effectively, a permanent civil service is needed to implement government policy without the fear or favor of the task force. There must be a



steady growth in constitutional convention and the people must be educated in the strict observance of these conventions. The people should not let the respect and devotion to the leader grow to the blind faith of the Bhakti cult. Ambedkar cited George Washington's example. When asked for a second time by the people of America, Washington said, "Dear people, you have forgotten the reason why we have made this constitution. We made this foundation because we did not want a hereditary monarch and we did not want a hereditary ruler or dictator. In the name of democracy, one class party should not have an unfair rule over the other party however, the majority is in power, and the minority should not feel it that they govern and are subject to unnecessary restrictions and duties that cause tyranny. Therefore, there should be ample opportunity for censure motions or minority delays to correct their grievances. Ambedkar wanted Harold Laski's statement on the moral order as a requirement of democracy and appreciated it. He said it is difficult without establishing the moral order of democracy because it requires "public conscience". According to Ambedkar, the public conscience means a conscience that becomes corrupt at every wrong, whoever is suffering and it means that everyone who it is 'suffering that particular wrong or not, willing to accompany the accused to get justice. He therefore warned that the task of making a democratic society is not over. The work has only just begun and the people must make endless efforts. "Political democracy without economic and social democracy is a source of trouble and danger." Social democracy alone can assert the right to masses, equality and brotherhood. He argued that modern society, embodying individual freedom and equality, was the basis of the separate political society. In other words, an individual as the basis of political representation cannot arise in a society where individual values do not prevail. Thus, the representation of the primitive body that constituted a universal representation, was inevitable in a society where the collective identity was completely eliminated or renegotiated on an individual basis. Although Gandhi opposed universal representation on the grounds that he was denying the collective identity of the country or Hindu religious community, Ambedkar's justification was certain that these two assemblies do not exist and the problem with Indians was their creation against all odds.

Ambedkarism

Ambedkar's ideological armor is largely turned towards this order as an introduction to the resurrection of the Dalits. His ideology largely supports the lower castes and protests against their sufferings and his tortured approach calls for a complete rejection of social and religious hegemony by the upper castes. and inequality in all its forms. His ideology therefore criticizes the hierarchy system, that there are generally two classes and not as he believed that a lack of equality and sovereignty is assigned to one class of straight people as is the tyranny of one group in power over the other. who do not have the power. Ambedkarism as a philosopher therefore promises to abolish the caste system altogether and bring equality in all directions. But before delving deeper into the ideology, it is necessary to revisit the background in which Ambedkar carried out his life mission, in order to gain a true perspective in his life and philosophy.

Dr Ambedkar's vision was to assign equal status to all classes regardless of the rating system that was followed at that time. There must also be equality of opportunity for them and they cannot be treated any differently. The diminished shares therefore need to be lifted and given political power. "But unfortunately the political power could not be obtained as the ruling party (Congress) itself was liable to attack the upper castes or Hindus. This Ambedkar identifies as "a full-blooded and blue-blooded Hindu body". Congress-based caste politics dominated the liberation struggle. Almost everywhere the Congress leadership was in the hands of high caste social conservatives who often did not simply desire Dalit demands but actively opposed them. So Dalit speakers tended to argue that British rule was superior to Brahmin rule and so look for any way - special representation, separate voters, alliance with Muslims - that could stop which prevented them from being overthrown by Hindu caste nationalists. The inability of Congress and the various socio-political groups to bring about significant improvement in the plight of the depressed classes was a fundamental reason for the movement among Dalit leaders to seek social and political superiority as a separate entity.



National Integration

In the draft constitution, Baba Saheb prescribes the unique citizenship, a unique judicial power and the uniformity of the fundamental laws to integrate the Indian society, not only divided in castes and classes, but also in regions, religions, languages, traditions and cultures. Therefore, a strong center was essential to maintain territorial integrity and administrative discipline. However, in the draft constitution, he suggested the acceptance of Hindi in writing "nagiri" as the national language of India. When it was finally decided that India would be divided in India and Pakistan, Baba Saheb then asked for the division of Punjab and Bengal, as well as the territories to be added to India. Pragmatic at the base Baba Saheb thought that in the absence of economic and social justice, political independence would not generate social solidarity or national integration. He pleaded for the removal of privileges on the basis of caste or status and vigorously fought for the freedom and dignity of the individual. At the same time, he also pleaded for the unity of the nation. Baba Saheb sought to achieve its goals through the constitution of India incorporating the following principles.

1. Make the Indian constitution viable, flexible and strong enough to keep the country united in peace and war.
2. Provide special guarantees to minorities and certain classes who are socially and economically late.
3. Integrating the principle of a man, a value and a man, a voice. Thus, the constitution of India accepted an individual and a network on the village as a unit.
4. Incorporate exceptions and qualifications to the RF while advocating for the preventive detention and energy powers of the Indian president.
5. Abolish the inability to work and forced labor to realize the ideal "one man, one value and one man, one voice" and place all men on an equal footing before the law; to ensure equal protection of the laws for all citizens, as well as freedom of occupation and equal opportunities.
6. Incorporate the right to constitutional remedies to make the right real.

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 thinking of social democracy as a way we cannot dream of borders as distributive justice, and distributive justice can only be delivered in social democracy. For Ambedkar, social justice is based on equal rights and human dignity under a legal framework. As a result of his thoughts, "The constitution of India guarantees an equal right of all. Ambedkar realized that affirmative action is only a way to improve the overall condition of the Dalit community with protections under a legal institution. First, he sought the liberation of Dalits by bringing about a transformation within the structure of Hinduism Dr. Ambedkar had a short life (65 years) and yet quite remarkable. He rose from dust, from be treated worse than an animal to be the father of the Indian Constitution Dr. Ambedkar was truly a multilateral person. A factual emancipator of Dalits, great national leader and patriot, real author good, great educator, great political philosopher, great religious guide and above all a very human being without any parallel among his contemporary. These aspects of pear had strong humanitarian foundations sacredness of Ambedkar Ambedkarism is very relevant to Indian society even today in the mere realization of the socialization of ice, the removal of impotence, in the establishment of



equality and freedom and true democracy. To conclude, it can be said that this research takes a closer look and analysis of Ambedkar's thoughts and answers the question of whether we, the Indians, achieve religious tolerance, human equality and freedom, true democracy, gender respect in society, justice and peace according to Ambedkar's political philosophy that will forever remind the country of the path of justice, freedom and equality. Therefore, we conclude that Dr Ambedkar is one of the leading manufacturers in modern India.

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