



## CONCEPTIONS OF SOCIAL DEMOCRACY AND STATE: AMBEDKAR'S PERSPECTIVE.

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### **Abstract**

*The present Paper has main goal of the study is to analyze and evaluate the ideas of B.R.Ambedkar, was a Chief architect of Indian constitution and a great political philosopher, who laid down the foundations of a truly democratic in secular country. Analyzing the idea of democracy of Ambedkar in details, it can be found out that Ambedkar had unshakeable faith in democracy. Regarding Indian democracy, 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 any person for participating in the process of decision-making relating to her/him, democracy means liberty, equality and fraternity - Ambedkar's definition of democracy had such a tone. This paper gives closer and analytical insight into the thoughts of Ambedkar and provides an answer to the question of whether we, the Indian, achieve religious tolerance, human equality and freedom, true democracy, gender respect in the society, justice and peace in the light of political philosophy of Ambedkar whose memory will ever guide the nation on the path of justice, liberty and equality.*

**Keyword:** Democracy, Social, Economical, political, Inequality, Morality, Revolutionary, Equality,



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## **Introduction**

Dr .B .R. Ambedkar popularly known as ‘Babasaheb’ (father) in India was a great political thinker and social reformer in India. His thinking was based on a deep faith in the goals of liberty, equality and fraternity.

And his political views were also influenced on legal approach. He stood for all scientific and social activities which enhanced the cause of human progress and happiness. His contribution in the making of the Constitution of India was phenomenal. He defiantly fought for the betterment of the oppressed classes.

The awakening of the social democracy and state spirit manifested its relativism first in the realms of philosophy, social, economic and political democracy came as an inevitable consequence. Ambedkar was mainly intellectual and aesthetic. For him, the priority was to create a society free from caste system and attaining the goal of liberty, equality and fraternity.

Dr.Ambedkar has been powerful in social movement successfully fought for against cast system in India. He was the first cosmopolitan Social reformer, political thinker and father of modern India. His movement covered Cast system-Untouchability, religious, social, economic, educational, and political issues.

He changed his status by his own efforts and infused spirit among his brotherhood to change their conditions. Dr. Ambedkar’s state socialism has studied in different angles. Dr. B.R.Ambedkar had a strong legacy of liberal democratic values which he had received during his education in UK and USA.

Dr. Ambedkar is one of such constructive ideas of State socialism and he played a very important and constructive role in framing India’s constitution. He was the voice of the voiceless, hope for the hopelessness, light of those in darkness and a support for those, who were deprived and exploited in the Indian society.

He brought them out of the clutches of untouchability, bondage of oppression, and the leprosy of the caste system. He empowered the untouchables to stand firm and assert themselves as human beings in a society dominated by caste Hindus.

He showed them the way to stand firm and erect, to hold their heads high and to think and talk the language of free men and women.

He took them to the feet of Buddha to give them a glimpse of a potential future, and how they can reconstruct their lives in the light of reason and on the principles of justice, liberty equality and fraternity.

Therefore, Ambedkar invited the socialists to fight against the caste and he asserted that caste is not based on the division of labour. In his speech he called upon the Hindus to annihilate the caste system, which is a great hindrance to social solidarity, and to establish a new social order based on the ideals of liberty, equality and fraternity, and the principles of democracy. He suggested that the institution of society must be based on reason and not on atrocious traditions.

### **Ambedkar's views on Social Democracy**

Dr.B.R.Amebdkar understood the meaning of democracy in better fashion and realized that drastic changes in the social and economical spheres of society. He emphasises the need for bringing about an all-round democracy.

He discusses that the concept of democratic Constitutional organizations in India arose from Bhikhu Sangha of the Buddha where he was the only one of the Bhikhus heading the sangha. At the most he was like a prime Minister among the members of the Cabinet and he was never a dictator.

Dr.B.R.Amebdkar Explained the fact difference between the dictatorship and parliamentary form of Government. He says that dictatorship is often defined as absence of liberty or absence of parliamentary Government. Both interpretations are not quite clear.

In case, the parliamentary form of Government every citizen has right to criticize the restraint on liberty imposed by the Government? Secondly, in the parliamentary form of Government that every citizen have a duty and a right; the duty to obey the law and right to Criticize to it. In dictatorship every citizen has only to duty to obey but not right to criticize it.

Ambedkar also discusses that the state acts like permanent dictatorship is a weakness in their political Philosophy. In political democracy rests on four premises which may be set out in the following terms:-

- (i) The individual is an end in himself.
- (ii) That the individual has certain inalienable rights, which must be guaranteed to Citizen of India by the Constitution.
- (iii) That the individual shall not be required to relinquish any of this constitution rights as a precondition precedent to the receipt of a privilege.
- (iv) That the state shall not delegate power to private persons to govern other.

Democracy is incompatible and inconsistent with isolation and excursiveness resulting in the distinction between the privileged and the unprivileged. Democracy cannot

work without friction unless there is fellow feeling among those who constitute the state.

In accordance with Ambedkar view that first thing required for the successful working of democracy is that there must be no glaring inequalities and there must be neither an oppressed class nor a suppressed class.

Secondly, it required the existence of opposition to show whether the Government is going wrong. Thirdly, it required equality before law and administration.

Fourthly, it required to observance of constitutional morality. Fifthly, functioning of moral order in society. For moral is taken for granted in the democracy. Finally, it required of public conscience. A democratic Government can remain democratic only if it is worked by two parties. A party in power and a party in opposition.

Ambedkar view that society based in liberty, equality, fraternity. The fraternity which is only another name for democracy and democracy is not merely a form of Government. It is primarily a mode of associated division of Conjoined communicated experiences. It is essentially an attitude of respect and reverence towards fellowmen.

Dr.B.R.Ambekar's ideas of social democracy and his prophecy form of society. The formal framework of democracy is of no value and would indeed be misfit if there was no social democracy.

According to his views that the soul of democracy is the doctrine of one man, one value but democracy is a form and method of Government whereby revolutionary changes in the economic and social life of the people are brought about without bloodshed.

Because he was also pressed that the democracy is not a form of Government but a form of Social Origination and it is very important which leads the Social progress of the Society.

He thinks that to bringing the Social Democracy in State, firstly to eliminate the contradiction by social and economic inequality and prohibition for discrimination were practising in society.

His view that the Parliamentary form of Government is based on identity of true democracy in India. The enduring salience of equality in law and administration consciousness among Society will form one of the great modern 'democracy' and also try to attempts to bring an social ,economic and political democracy in a State.

Ambedkar thought that Social, Economical, and political are the main factor to lead the Successful Democracy in a State. He thinks that Social, Economical, and political

factors are beneficial for depress class. His ideology was that to inclusion of Welfare Policy and safeguard at moment of framing of the Indian constitution will lead to Social progress of depress class in the Society.

The idea of Ambedkar is truly reflects the aspirations of the people for inclusion of Social, Economical and political democracy into Indian constitution were made for progress of depressed Class. Therefore, the Ambedkar search for way to reconstruct society on the line of Social democracy.

Such provisions of reservations seat for election or every sphere like Education, Employment, Legislature, Parliament, Municipality and Panchayati raj, so that all segment of the peoples enjoy the fruit of freedom without feeling alienated.

Dr. B.R.Ambedkar warned the Socialists of the Country, if they wish to make socialism a definite reality, then they must recognize that the problem of social reform in fundamental and that for them there is no escape from it. According to him, the state existed only to prevent injustice tyranny and oppression. It is necessary required the moral human beings running the democracy who can make our constitution breadth.

Therefore, Ambedkar always used to say that no constitution would work effectively unless certain pre-conditions are fulfilled. The most important factor which is responsible for implementation the constitution ideology for protect the interest of depresses class. Some basic factors are success or failure of an enactment for the welfare of depresses class in the state.

### **Caste System and Economic Inequality**

Ambedkar's main vision that to achieve the freedom from social and economical injustice in India. He also attacked two Central Feature of the Indian order: culturally enforced inequality and economic inequality in Society. Ambedkar also criticized that the casts system vehemently, and according to him, the fight against castism and untouchability was central to his agenda.

Caste System is not merely a division of Labour. It is also a division of Labourer. It is a hierarchy in which the divisions of Labourer are graded one above the other. The caste system has filled the public spirit and destroyed the sense of public charity. Therefore, the case system has made public opinion impossible.

Besides, the virtue has become caste ridden and morality has become bound. Hence, there is no sympathy to the deserving and no appreciation of the meritorious. There cannot be a more degrading system of social organization than the caste system. It is the system which deadness, Paralyzes and Cripples the people from helpful activity.

Caste in the hands of the orthodox has been a powerful weapon for persecuting the reforms and for killing all reform. The caste system is anti-national; firstly it brings about the separation of social life. Secondly, it generates jealousy and antipathy between caste and caste.

Ambedkar suggested precaution to make democracy successful in India. He suggested that rule of the majority and it should not be result into tyranny of the majority. Majority must always in democracy respect the views of the minority.

In India caste system has become the most difficult obstacle in the successful functioning of democracy. Caste system will create barriers in the development of healthy democratic traditions. The real democracy cannot operate there was caste barriers and caste-based inequalities exist.

But Ambedkar severely criticized Gandhi for his views that Chaturvarna (Four Castes) was essential a division of labour and that inequality and untouchability were extraneous distortions.

According to Ambedkar views that the cast system and untouchability in fact have evolved through interaction both with mainstream Neo-classical economic theory and the Marxists approach. The Ambedkar also shared the common view with Marxists that class exploitation was a material base and a part of the production relation.

Amedkar felt that once India got freedom, his people, the Untouchable, would once again be subjected to the hegemony of caste Hindus and be forced to Scavenge and sweep for them. On other hand, he believed that India required a cultural revolution to destroy the caste system and his call to his follower was educate, agitate and organize. Ambedkar, thought that the traditional social order in order to build a just and an egalitarian society.

In politics he aims at Cultural Revolution with a belief that unless there is a cultural and social revolution there cannot be a political revolution. He observed that Brahmanism has its root in certain Hindu Scriptures that provide divine justification for caste-based discrimination and domination. The persistence of poverty and caste injustices remains a shameful blot on Indian Society.

Therefore, it continuously uses practicing the cast system in the state than it would be the social democracy come under jeopardy and remain no value of constitutional principles of liberty, equality, and fraternity.

### **Ambedkar as a Liberal Political Thinker**

Dr. Babasabha Ambedkar was a champion of social justice in India. He urged and emphasis that the necessity of personal freedom as well as need to adopt the basic principles of liberty, equality and fraternity must be possession of the human being. Besides that the basic principles of liberty, equality and fraternity are also needed for the nation.

Dr. Ambedkar had a passion for liberty, equality and fraternity. Actually, he argues for state intervention in suppressing evil practices in society and it was duty to born state to protect the interest of depresses class against higher class in society. Ambedkar believed that only the equality and fraternity are pursuit of properly guided in the country state.

In other word the Election, political parties and parliament are all the formal institution of democracy. The political democracy means the principle of one man one vote which indicates political equality. He emphasises on political democracy in case arise of oppression and injustices exist, than the spirit of political democracy would be missing. He further emphasized the politicians never realized that democracy is not a just form of government and it is essential a form of society.

The political ideal set out in the preamble to the constitution affirms a life of liberty, equality and fraternity. He also summarized that the foundation of his belief in democracy as having its root in the teachings of the Buddha.

He also advocated that the central legislation for social reform and educational reconstruction. As the basic principles of liberty, equality and fraternity including with a democratic rights are also to a believer in parliamentary democracy.

Dr. Ambedkar whole heartedly supported to wipe out the cast system in India and his opinion that the social, economical and political democracy to bring into practicing democracy in India. He conceptualized that the social reform should precede political reform to lay down the foundation for liberty, equality and fraternity in political sense. As a crusader against social evils, unscientific, and unhealthy practices prevalent in the traditional caste ridden in Hindu society.

Dr. Babasabha Ambedkar wanted to get rid of all evil ideas of class and caste superiority and tyranny which have made the Hindu society loose, stratified and disintegrated. He mercilessly denounced the evils of untouchability and condemned all form of inhuman practices prevalent in the traditional Hindu Society.



Ambedkar viewed that democracy as an instrument of bringing about social, economical, political and cultural changes in society. According to him the basic principles of liberty, equality and fraternity was very important to growth of society.

He also believes that everyone should have liberty of thought, discussion, food, dress etc. He was a supporter of equality of all men and pleaded for the abolition of caste system and class privileges, because the caste system is a hindrance to the development of India into a strong nation.

### **Revolutionary**

Dr. Babasahed Ambedkar is one of the foremost thinkers of modern India. He is unique thinker of the world who himself suffered much humiliation, poverty and social stigma, yet he rose to great educational and philosophical heights.

He was a revolutionary social reformer who demonstrated great faith in democracy and the moral basis of a society. He was one of the principal critics of India's national movement led by Mahatma Gandhi. His advent into the socio-political scenario of India led to his emergence as the messiah of the depressed classes, which he decided to fight to its logical end. His major role was to bring about a transformation in the consciousness of the downtrodden, and attacked the very basis of sociological institutions.

DR. B.R. Ambedkar's vision of democracy was closely related to his ideal of good society and there was no room for any ambiguity regarding the nature of this ideal. He stated that the good society as one based on the basic principles of liberty, equality and fraternity. His notion of democratic government went back to the fundamental idea of government of the people, by the people and for the people.

DR. B.R. Ambedkar's conception of democracy is that it was geared to social transformation and human progress. In one of the most inspiring definition in the term, he defined democracy as form and method of government whereby revolutionary changes in the economic and social life of the peoples are brought about without bloodshed.

Ambedkar was revolutionary because he led the fight against untouchability, Hinduism and the Brahmin caste. He thought that the society should be based on the three fundamental principles of liberty, equality and fraternity.

He emphasized to bring a revolution in social, economical, political and cultural and convinced that cast system was not only unjust but also immoral. He established a new religion (Neo-Buddism) whose foundation is its unequivocal rejection of Hinduism.



He very critical of the two contemporary approaches to the reform of the caste system, namely those Dayananda Saraswati and Gandhi. Ambedkar insistence that political reform could not succeed unless preceded by social reform and therefore by a revolution in the sphere of value or may in retrospect.

### **Social order and Morality**

Ambedkar declared that Hinduism had neither morality, nor revolution force, nor social utility; instead, it promoted the interest of a particular class. Ambedkar realized that within Hinduism the Untouchables would never be able to get equal status and receive just treatment. He was also convinced that individual and group mobility was difficult for the Untouchables within the Hindu Social System.

The most interesting features of Dr. Ambedkar's political philosophy are his stress on the ethical dimension of democracy, or what he called morality. This is most important thing that the constitutional morality that is of abiding the spirit of the constitutional and not just its legal provisions.

Dr. Ambedkar felt that morality in the sense of social ethics is an indispensable for the realization of liberty and equality. In the absence of morality there were remain only two alternatives i.e. anarchy or the police. His emphasis on morality was well integrated with his commitment to rationality and the scientific spirit. He also considered that the morality was always subject to rational scrutiny and was quite close to what might be called social rationality.

Dr. Ambedkar's emphasis on morality was closely linked to this recognition of the important of social rationality. The main difference is that morality has strong ethical component, which social rationality may or may not have. His ethical dimension is paramount.

His criticism of caste system was that it undermines social rationality and morality. He ultimately identified morality with fraternity a sentiment which leads an individual to identify himself with the good of others.

Dr. Ambedkar's attraction towards Buddhism has to be seen in the light of his twin commitment to morality and reason. He also saw in Buddhism that an expression of the ideal of liberty, equality and fraternity. He feels that the Dhamma would become a universal code of social ethics.

Finally, Dr.Ambedkar said that his recognition of social ethics as an essential ingredient of democracy has not lost its relevance. If democracy is just political competition between self-interested individual than it will never succeed in bringing about the basic principles of liberty, equality and fraternity. Therefore, the successful democracy depends on many ethical and moral factors.

### **Conclusion**

In conclusion, some important factors are necessary for the successful operation of democracy .He favoured the parliamentary form of government. He was influence deeply influenced the Buddhist a guiding principles of liberty, equality and fraternity because he visualized a new society based on this guiding principles. The equality and liberty will be realised only when there is strong sense of unity among members of society. Ambedkar's views that political democracy without social democracy and economic is meaningless and useless.

### **Refernce**

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