



Bharat Ratna Dr. B R. Ambedkar and Indian Democracy A Pragmatic Approach

Dupam Dhanapal Reddy, Associate Professor, Vice- Principal (RTD)
GDC (W) Srikalahasti Post, Chittoor Dist. A P.

Abstract: Dr. Babasaheb Bhimrao Ramji Ambedkar was an Indian jurist, politician and social reformer. He is champion in the elite world. He is the best modern political thinker. The entire Constitution of India revolves around the mind and heart of Dr. B R .Ambedkar. Every concept of our Constitution touches his intellectual mind. He was an Indian economist and social reformer of British India. He formed a political party to gain the rights of Dalit people. He and many of his followers became Buddhists. He sacrificed his soul, heart and body for the social justice and rights of Dalits. His Social movement against castism and exploitation enhanced the dignity and prestige of the Untouchables. His nature of broad mind made him a great man and statesman in every mind of Indian. He recognised the social value of agriculture land and suggested that every Dalit should possess some agriculture land to maintain social status. He strongly recommended foreign studies to Dalits to acquire higher studies. He demanded and struggled for reservations to bring good social, economic and political conditions for the deprived, discriminated and exploited.

Key words: Untouchables, of broad mind, aristo- democracy

Introduction

Dr. B.R. Ambedkar, Father of modern India, champion of human & civil rights, father of Indian Constitution, polymath, genius, revolutionary and Buddhism revivalist and a popular personality as Chairman of the Constitution Drafting Committee. His pragmatic approach with uncompromising realism provided a red carpet for the deprived, discriminated and exploited community to fight against untouchability and exploitation. Throughout his childhood, Dr.B.R Ambedkar faced the stigmas of caste discrimination. Hailing from the Hindu Mahar caste, his family was viewed as "untouchable" by the upper class. He has experienced and suffered a lot in Hindu Social Structure. His sufferings were unbearable but his ideas and solutions are very very strong to bring good or better social conditions for the

untouchables. Democracy in India during his period was in the hands of upper caste but still he was able to fight against the bad structures which had strong and deep roots. He refused and rejected the negative attitude of Vedas against Sudras. We have to recollect that the Indian Democracy during his period was totally dominated by upper caste and totally it was in the hands of one dominated community. But now our Democracy is in the hands of rich people which are titled as ARISTO-DEMOCRACY. Hence, it is questioned, is there any democracy which is going to protect the interests and rights of the common man particularly the rights of the untouchables. Everybody knows the nature and conditions of the present Indian Democracy. But at the same time we have to secure our social, economic and political justice and survive only in the existing Democracy as it is under the



vigilance and guidance of the Constitution of India which is totally blessed by BHARAT RATNA DR. B.R. AMBEDKAR.

Before going to analyse the democratic system in India with the influence, beliefs and trust of the greatest social reformer, Dr. B.R. Ambedkar, we have to see the working style of our democracy in our modern society. No doubt there is no any change in the values, principles of democracy in the text literature. We have the concepts of *liberty, equality, fraternity, rule of law, all are equal before law and law protects equally, fundamental rights, people's power etc; more or less* all these concepts are limited to textual literature. Now we are living in a different democracy which is titled as aristo-democracy, privatised democracy, and globalised democracy in which we have a different style of democracy meant for different cultures, will be discussed here and how those cultures are damaging the service and delivery system of Indian Political System at present.

Here is an important question is that what type of Democracy Dr. B.R. Ambedkar expected. He trusted democratic form of government where we have LIBERTY which is guaranteed and restricted by the law of the land. He expected a democracy where full-fledged social justice, protection to the human rights, freedom of speech, freedom to express opinion, freedom of press to safeguard rights and liberties of the deprived, exploited and discriminated section of the Indian society. Moreover, democracy is the only system where we can have solutions for all problems. We need not think about whether it is a parliamentary democracy or presidential democracy since democracy survives only when people are vigilant and abide by the

law and principles of morality to protect and promote democratic values, human values, human rights, national interest, and national integrity for the welfare of the entire people and for peaceful co-existence.

During the period of Dr. B.R. Ambedkar, the problems and issues in India were very few. Those problems were, at the time of independence, large population, illiteracy, poverty, ill-health, epidemic diseases, agrarian economy, high rate of mortality and fertility, poor scientific technology, unemployment, communalism, untouchability, exploitation, discrimination, communal riots, customs and traditions, false beliefs, tradition bounded society, etc,. All these elements directed to initiate social, economic, cultural movements to bring social justice, economic justice and scientific thinking and to establish modern India. Many issues and problems were totally rooted out but certain issues had not been found concrete solutions and still keep on continuing their status in our society. Territorial issues, border issues, terrorism, religious fundamentalism, social discrimination, unequal distribution of wealth besides many more new anti-social and violent cultures disturbing the social, economic, and political system. The new, bad and violent cultures are Corruption, Block Money, Land Grabbing, Realtors, Rapists, Political Corruptions, Castism, Violent Pressure Groups, Kidnappers, Rowdism, Gundaism, Mafia Gangs, Corrupted Party Workers, Nepotism, Money Lenders, Desperate, Brokers, Corrupted Politicians, Greediness, Inequality In Representative Bureaucracy, etc,. These are newly organised strong and powerful structures in the political system of modern India.



The new structures mentioned above have established their influence on all government structures and subsystems and made them corrupted. The main attitude and culture of these newly established unorganised and irregular structures are GREEDINESS and SELF INTEREST. This bad culture disturbed and damaged the very structure of the national interest and peaceful co-existence. The amount of damage or the degree of damage taken place to our democracy is un-repairable stage since all most all law protection agencies are corrupted. Today is there any government structure is free from corruption and fear to discharge their duties as prescribed in the law of the land. Dr. B.R. Ambedkar was very particular about social injustice, discrimination, exploitation, and insult to certain section of the Hindus in Hindu society. To protect and promote the interest of those sections, B. R. Ambedkar paid strong attention on Articles 17, 23, 24, besides many more articles, Reservations and Directive Principles of the State policy. To what extent do we really find concrete solutions and positive conditions in our society with the help of law of the land? We can't blame the Constitution but we have to blame the executive and the enforcement agencies meant for them. It is quite natural in India, that a lot of judicial literature is limited to be big sizable volumes but not for application sake to protect the justice. It is most unfortunate that the three organs of the government is totally controlled by the big capitalists, self-centred politicians, party workers, desperate, gundas, mafia gangs, rowdies, dummy naxals, violent pressure groups, corrupted officials, corrupted bureaucrats, bankrupts and other anti-social elements. These

irregular structures threatening the entire service and delivery system of our country.

Before going to find solutions to our damaged democratic system, one has to find the exact expectations and his confidence on democracy. According to Ambedkar, democracy means fundamental changes in the social and economic life of the people and acceptance of those changes by the people without resorting to disputes and bloodshed. He wanted to establish the principle of one man one vote and one value not only in the political life of India but also in social and economic life. He wanted political democracy to be accompanied by social democracy. He gave central importance to social aspects of democracy over political aspects, unlike many others whose discourse on democracy is confined to the political and institutional aspects. Ambedkar paid greater attention to social linkage among people than separation of powers and constitutional safeguards for democracy. The concept of power contained in his thinking between social power and political power. He was conscious of the social and economic inequalities which corrode the national consciousness of the Indian people. Ambedkar said, "we must make our political democracy a social democracy cannot last unless lies at the lease of it social democracy".

Ambedkar paid serious attention to religious notions that promote democracy. Ambedkar viewed the religious foundation of caste as the fundamental obstacle to democracy in India on the one hand and the Buddhist doctrine of liberty, equality and fraternity as the foundation for democracy on the other hand. He writes, "It is common experience that certain become associated



with certain notions and sentiments, which determine a person's attitude toward men and things, *BRAHMIN, KSHATRIYA, VAISHA AND SHUDRA* are hierarchical divisions of high and low caste, based on the and act accordingly". Ambedkar thinks of democracy from the viewpoint of practical life. He belongs to the realistic school of political scientists. He is not bothered about the principles and theories of political science. During national improvement his aim has to have justice and freedom for the people in the real sense. He aspired for having a government of the people, for the people, and by the people. According to Ambedkar, democracy means no slavery, no caste, no coercion. He wants free thoughts that choice and capacity to live and let live, which his conscience, would be the right path to democracy. Ambedkar says, "Democracy is a mode of associated living. The roots of democracy are to be searched in social relationship, in terms of the associated life between the people who form the society".

Ambedkar is the greatest political thinker. Outwardly this may see the strange that in India, life was the monopoly of the BRAHMAN caste and was completely denied to other castes for thousands of years. However, here no contradiction is involved. It was the very privileged position assigned to the BRAHMIN that became the cause of the retardation. In Indian society, property, illiteracy, caste distinctions as the positive dangers to democracy. In these situations, education facilities and economic help should be provided for those who are illiterate and backward on the one hand and on the other, who want to wipe on the roots of caste system in order to safe guard the interest of

democracy. Giving education to those who want to blow up caste system will improve prospect of democracy in India and put democracy in safer hands. B.R. Ambedkar says, "If you give education to the lower strata of the Indian society which is interested in blowing up the caste system, the caste system will be blown up". According to Ambedkar, the aim of democracy is essentially need for the interests of society as a whole and not for any class, group or community. In Indian society, class structure is a positive danger to democracy. This class structure made a distinction of rich and poor, owners and workers, high and low, permanent and sacrosanct parts of social organisation. "Practically speaking in a class structure there is, on the other hand, tyranny, vanity pride, arrogance, greed, selfishness and on the other, insecurity, poverty, degradation, loss of liberty, self-reliance, independence, dignity and self-respect".--*Dr. B.R Ambedkar.*

Dr. B. R. Ambedkar, on the birth anniversary of father of Constitution, spoke about three dangers to Indian democracy. *Ambedkar issued three warnings.* The first warning was to do away with all methods of revolution, including the Gandhian method of Satyagraha. Ambedkar believed that while these methods were warranted under the British Raj, there was no place for them when constitutional methods were at our disposal after independence. Let us look at the two methods of revolution – violent and non- violent separately. India has witnessed sporadic armed rebellions through its history. It started with the peasant revolt in Telangana, and even today. 67 years after independence. We are still dealing with armed uprising in some areas, mostly



concentrated in Naxal belt and parts of Kashmir and the Northeast. Though these activities haven't had a drastic effect on the revolt of democratic processes, they have certainly had a noteworthy localised impact.

Gandhian methods, on the other hand, have been more common, with greater acceptance. In 2011, Anna Hazare and his anti-corruption movement used Satyagraha to compel the government to pass the Jan Lokpal bill. Although a lot of people believed cause was noble and justified, some saw it as unwarranted infringement of civil society on legislative prerogative. It can also be argued that this movement was partly responsible for the policy paralysis, experienced by the current government over the past few years. Most recently Arvind Kejriwal, while chief minister of Delhi, tried to use Satyagraha as a tool to use pressure the central government into granting full statehood to Delhi. These methods, irrespective of their agenda, do fall in the grey area, and should be used as the final resort instead of the first one.

"if we wish to maintain democracy not merely in form, but also in fact what must we do? The first thing in my judgement we must do is to hold fast to constitutional methods of achieving our social and economic objectives. It means that we must abundance the bloody methods of revolution. It means that we must abandon the bloody methods of civil disobedience, non-cooperation and satyagraha. When there was no way left for constitutional methods for achieving economic and social objectives, there was a great deal justification for unconstitutional methods. But when constitutional methods are open, there can be no

justification for these unconstitutional methods. These methods are nothing but the grammar of anarchy and sooner they are abandoned the better for us". --- dr. B. R. Ambedkar

The *second warning* was to avoid hero – worship, regardless of how great or tall the leader. Ambedkar believed hero – worship was sure way to the degradation of democratic institutions, and eventually lead to dictatorship, India has already gone down this path with Indira Gandhi. *The third warning* was that India should not just remain content with political democracy, but strives for social democracy as well. Ambedkar said if we as a society continue to deny equality in our social and economic life, then this could one day become a threat to our political democracy. It is easy for us to think that these warnings were relevant during the dawn of a new democracy, when the future was uncertain, and they don't hold true for a democracy that is over 60 years old. But still we hope for them to serve us.

We can expect beginning but not ending in democracy. Democracy is a process where everything is possible. The nature of issues and problems of democracy in those days were different from the problems and issues of democracy in which we are living. We should think about the suitable new ways and methods to solve the problems, which are associated with new cultures, instead of blaming any structures or any sub systems in the entire system. Very, very sensitive issues are to be tackled with constitutional methods. The structures like caste, religion, pressure groups, political party leaders, party workers, land grabbers, realtors, bankrupts, corrupted bureaucrats, corrupted



politicians and their associated structures like murderers, killers, gundas, desperate, rapists etc., are very strong and even they can control the government structures and rather to say the tentative executive (government), sometimes, taking their support to continue their power and authority. These irregular structures are able to regulate the law making, law executive, and law enforcement agencies. Most of the people have adopted greedy culture. The human nature in India is, more or less, as imagined by Thomas Hobbes and Machiavelli. No doubt that we are in damaged and dangerous democracy. Most of the safeguarding laws are misused and used for political interests, taking revenge or to gain some other benefits. Some are exploiting the people in the name of exploitation.

It is the time to create fear of punishment, fear of laws, and fear of jail, fear of law courts in the minds of anti-social, political and economic elements. State has to initiate a movement to suppress the concept of might is right in the minds of the people. State has to initiate a movement to make the people law abiders and abiders of moral principles. Separate politics from administration. Introduce checks and balances to protect the liberty of the government organs as in USA system. State has to prepare a strong and impartial police force. State has to create a real independent judiciary to deliver judgement without fear or favour. To bring all these idealistic structures into reality, introduce a new recruitment, training and promotion policies as suggested by Plato in his communism to certain extent and also take the help of central armed forces i.e., military to certain extent to certain span of period to

bring a real democracy to safeguard the interest of the common people and the interest of the nation as a whole. Introduce *duty emergency in place of internal emergency* to run the democratic principles in positive and right way. Teach the people to respect the rules and regulations of the game to conduct and complete the game in a successful manner. Individual, people and civil society has to trust the concept given by Lord Bryce i.e., "*eternal vigilance is the price of liberty*". Every individual and all people and civil society develop real patriotic feelings to sacrifice their lives for the sake of nation like our boarder force to destroy the anti-social and violent structures in our society. We expect some amount of democratic benefits through cash less society initiated by our Honourable Prime minister Mr. Modiji. We hope and trust a real democracy under the able and efficient leadership of our Prime Minister Mr. Modiji. Thank you Prime Minister Ji. Thank you one and all, Thank you.

"NAMASTE"

"We are all Indians. We have lot of respect in the world society.

We respect every individual, every caste, and every religion of our country to live peacefully and to lead dignified life. Allow everyone has to enjoy a dignified life". -d. dhanapal reddy.

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