

Contribution of Ambedkar Perceptive of Social Democracy

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Abstract

Ambedkar was born on 14th April, 1891 in Mahar caste in Mhow the problem of Untouchability created many difficulties in Ambedkar's higher education. With the help of a scholarship from Sayaji Rao Gaekwad, Maharaja of Baroda, he went Columbia University, USA, and later on with hard work managed to study at the London School of Economics. State has a fundamental role to play to construct a just society. India has been implementing social justice programmes through its reservation policy which is in reality a problematic one from its very start. Since ancient time, the Hindu social system based on caste has proclaimed a social order which was the main cause of injustice in Indian society. All human beings are equal by birth but few people constructed caste system based on occupations which contributed to the evil practice of untouchability. He addressed the problem of untouchability and came out with concrete proposals for the removal of untouchability and the upliftment of the marginalized and the excluded. He felt that no socio-political reform movement could be successful without the annihilation of caste. Ambedkar just society is based on three fundamental principles Liberty, Equality and Fraternity the present paper would address the question that why did Ambedkar unlike Hindu religion? This study would discuss on Ambedkar perspective of Hindu social system and his notion of social justice.

Keywords: Caste System, Untouchability, Social Democracy, Social Justices and Hindu Religion

Introduction

India's most intellectually refined and politically complicated strong of emancipator politics, have universal significance and are applicable across realities irrespective of caste, gender, civilization and colour. Ambedkar in his ideas however, hardly reflect in professional social work, teaching and practice. Unluckily as it may be to social work knowledge generation for its own sake, this has greatly impacted the profession both in the domain of teaching content and field practice. One could even argue that the key reason for the poverty of social work education and practice in India lies not only in its borrowed knowledge from western social work, but more so because of its inability to encompass from within itself organic theory that could further theoretical advancement in more meaningful, efficacious and critical engagement. Current professional social work in India has on purpose and with resolve turned a blind eye to caste subjugation responsible for keeping out and very big of common in India.

Most of Ambedkar's ideas are made available to us through his numerous writings beginning 1916. The ideas and perspective has been drawn from the knowledge produced by Dr. Ambedkar during his struggle for dignity. He is one the few scholars in India who have written on almost all contemporary

issues. His theorization began in 1916 till his death in 1956. He wrote at length on the issues of caste, religion, women's condition, minority, and many other relevant issues and was instrumental in laying the foundations of the constitution of free India.

Ambedkar's Social Work Democracy

Ambedkar was quote to have said on the 26th January 1950, we are going to enter into a life of contradictions. In politics “we will have equality and in social and economic life we will have inequality In politics we will be recognizing the principle of one man one vote and one vote one value. In our social and economic life, we shall by reason of our social and economic structure, continue to deny the principle of one man one value. How long shall we continue to live this life of contradictions? How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political democracy in risk. We must remove this contradiction at the earliest possible moment else those who suffer from inequality will blow up the structure of democracy which this Constituent Assembly has so with difficulty built up. His analysis of the Indian reality was specific and many years after the constitution came into play we still live in a reality where his analysis and prediction still holds good”.

Democracy in State Communism

According to Dr. Ambedkar, to interest of the individual freedom the dictatorship should be abolished and it is essential to insists the Parliamentary Democracy through proper way. The objective of the individual shall be established the state socialism with Parliamentary Democracy. Dr. Ambedkar State Socialism is based on parliamentary democracy. To establish State Socialism, absolutism, Tyranny and Absolute rule should be abolished from society. To him, to establish socialism, retain Parliamentary Democracy and avoid Dictatorship. Social Democracy rests on four premises which may be set out in the following terms:

- The individual is an end in himself
- That the individual has certain absolute rights which must be guaranteed to him by the foundation.
- That the individual shall not be required to surrender any of his constitutional rights as a condition example to the receipt of a opportunity.
- That the state shall not give powers to private persons to govern others.

Ambedkar view on Social Democracy

Bhimrao Ramji Ambedkar did not belonged to the league of armchair philosophers, but was a man of action. He was a teacher, activist, lawyer, economist, anthropologist, philosopher and most importantly leader of minorities and suppressed. He, in his entire lifetime fought for human dignity and self-respect of every individual. He was a leader who carried the legacy of positive change for the rights and dues of most marginalized people.

Bharat Ratna Babasaheb was a staunch supporter of Democracy. But for him the mere political democracy does not defined the contours related to the same. And the same spirit is reflected in our Constitution. For him democracy meant an all-round development of human soul. In his last speech to *Constituent Assembly* (On November 25, 1949) – Ambedkar spoke to work towards a social and not just a political democracy. His apprehensions were clearly visible in his own words – “*Political Democracy cannot last unless their lies at the base Social Democracy*”.

Thus, Social democracy occupies a prominent place in the philosophy of Dr. B.R. Ambedkar. It makes his struggle unique against the historic social ailment of graded inequalities in India. This is what distinguished Dr. Ambedkar from the rest of the mainstream Indian freedom thinkers and fighters who were struggling primarily for the liberation of the country (political freedom) from the yoke of British Empire. What does then this Social Democracy actually meant for Ambedkar? For Babasaheb, it meant a way of life which recognises *liberty, equality and fraternity* as the core principles. They form a union of trinity and should not be divorced from each other and ought not to be treated as separate entity. Democracy sans this trinity is an otiose. The roots of democracy lay not in the form of government, parliament or otherwise;

Democracy in itself is a form of “associated living”. Associated life is an expression, sans coercion, a phenomenon related to shared experience, aspirations and values. If a small section of the society is allowed to exploit the cultured symbols of the society, then the whole trajectory becomes undemocratic and destructive. Hence, the roots of democracy are to be searched in social relationship, in terms of the associated life between the people who forms the society. State socialism should exist under the domain of parliamentary democracy, which can defeat dictatorship or rule of the few. Ambedkar firmly believed that, ethos of democracy represented an ideal social order – which leads to the growth of socialized individual. For Babasaheb, the divisions in Indian society have blocked the whole idea of social democracy. His criticisms to political democracy flowed from this regressive idea of schisms, which persisted since ages.

State Communism is Base on Liberty, Equality and Fraternity

The aims and objectives of his State communism are to remove the extreme inequalities and evils castes system from the society. The concept of State communism is based on the principles of justice. To him, men are different from each other due to their birth, mental ability and faculty, hereditary and social atmosphere, but they should enjoy equal opportunities for their upliftment. The individual has the right to economic development from both public and private enterprises under the guidance of state control. The individual shall be enjoyed the economic liberty under the State Control.

The state should take initiative for the maintaining the principles of liberty, equality and fraternity. He advocated the inter-caste marriage, inter-dining system to eradicate discrimination from Hindu society and he embraced Buddhism. Indian society is caste based society. Fraternity is another name for fellow feeling. In his another essay entitled on The Hindu Social Order: Its Essential Principle has pointed out that the concept of fraternity as one of key essential element of a just society. In this essay he said that fraternity is the name for the disposition of an individual to treat as the object of reference and love and the desire to be is unity with the fellow beings to him, collective liberty is Real liberty

Equality of Leading Value Democracy

Ambedkar’s conception of social democracy is based on the principles of equality, liberty and fraternity. The idea of equality is a fundamental value of democratic life. In Ambedkar’s view liberty and fraternity are derived from equality. He holds that where equality is denied, everything else may be taken to be denied. In other words, equality pre-supposes democracy according to Ambedkar: Democracy is another name of equality. Parliamentary democracy developed a passion for liberty. It never made even a nodding acquaintance with equality. It failed to realize the significance of equality and did not even

Endeavour to strike a balance between liberty and equality, with the result that liberty swallowed equality and has made democracy a name and farce.

Ambedkar accentuates the necessary connection between equality, liberty and fraternity as a key principle of democracy and mandates a balance between them for the success of democracy. Political thinkers recognized that formal equality of citizenship is not enough for a meaningful life. Democracy requires an equality of democratic agency. Democracy is ideal for human beings because it is the only form of society which at once depends upon and provides for the organization of free communication. It demands equality, because it is only as equals that men can communicate.

Equality as a moral ideal is necessary for realization of democracy in any sphere of life especially in a society where inequalities are internalized. In political theory, the idea of equality is addressed in a limited sense, being mostly confined to political equality and silent about economic equality. Ambedkar extends the idea of equality to social and economic realms. He argues for equality in a caste-ridden society based on graded inequality. He calls for equality of untouchable communities in terms of dignity and self-respect. His notions of the individual, the community and the religion are strikingly different from those of others, in that he imbues them with reason, justice and ultimately morality

Conclusion

Dr. Ambedkar, State communism is essential for radical change to society. Each person shall have the right to hold any public offices or excises without any discrimination like caste, creed, religion, sex or social status. The agricultural firm shall be cultivated as a collective ranch. The farms shall be cultivated according to the rules and directions by the state. The collective farms shall be obliged to the state. The water, seeds, draft animals etc. Discrimination is an offender of the spirit of communism. His main aim was to destroy all kinds of social discriminations.

Dr. Ambedkar made a clear distinction between freedom and power. His ideology has lot more takers today. Political mandarins have represented him like a 'god' to the masses; without deciphering the fact that he was against hero worship. Ionization of Ambedkar has not only betrayed the whole idea of social justice and equality, but also created stagnation, subversion and fragmentation. Although, social engineering projects after independence presented bold experiments in Indian history; politics and policies of social justice in India have reached an impasse. Flash points of obnoxious crimes and social exclusion still persists in India with impunity.

As a socialist, he advocated abolition of all kinds of social discriminations. According to Ambedkar, the present social system, economic system, political structures and moral conditions are not suitable to establish a socialist society the caste system divides the society into four classes which is based on injustice. Therefore, various castes and sub-castes should be abolished. Immorality and inequality are harmful to establishing a socialist state. To establish a state control society based on morality, justice, peace, liberty, equality and fraternity. It is needed to apply all kinds of principles of equality in all fields.

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