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DR. B.R. AMBEDKAR POLITICAL THOUGHT: AN OVERVIEW

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Abstract :

Dr. B.R. Ambedkar was a "Modern Manu" in India. Dr. Ambedkar has worked to secured democracy and safeguard political rights for the downtrodden. He was a great political statesman. As an eminent scholar, he expressed his views on political thought, i.e., Social Democracy, Liberty, equality and fraternity, representation rights, nationalism, social justice, economic justice, political justice, two-party system, stable government, parliamentary Democracy, Fundamental Rights and Directive Principles, State Socialism, secularism and so on. This article provides an overview of Dr. B.R. Ambedkar's Political Thought.

KEY WORDS: Social Democracy, Liberty, equality and fraternity, representation rights, nationalism, social justice, economic justice, political justice, two party system, stable government, parliamentary Democracy, Fundamental Right and Directive Principles, State Socialism, secularism.

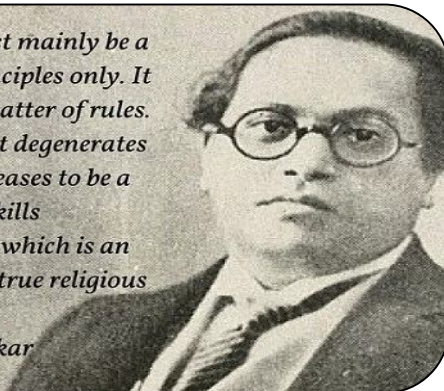
INTRODUCTION:

Dr. Ambedkar's humanitarianism is clearly expressed in its value structure. The premise of its value is the concept of democracy. He linked all other principles to this concept. He accepted democracy as a way of life. He made it clear, both structural and cultural, that it is a social life. In a structural sense, he says that "democracy is a social way of life." The roots of democracy must be sought in social relations in terms of social life among the people who form the society. "Dr. Ambedkar was taking a sociologist. Supporting democracy in that way could only be found like the social structure. "Culture essentially defines democracy" as an attitude of respect and reverence of his colleagues. Dr. Ambedkar also emphasized the cultural aspect of mental life. He emphasized respect and reverence for the companions of social life. It simply means the fitness model of fraternity.

Structurally, it raises the major political problems that must control power in a free Indian society. Dr. Ambedkar said that power is in workers and farmers' hands in the real sense. The following complete quotation from his speech given in Poona in 1946 is essential to understand it in this regard. "The British people did not think of the" Untouchables "in the power of free India. We are not sure of happy days if political

"Religion must mainly be a matter of principles only. It cannot be a matter of rules. The moment it degenerates into rules, it ceases to be a religion, as it kills responsibility which is an essence of the true religious act."

-B. R. Ambedkar



power reaches upper-caste communities' hands. We will be afraid, and we are convinced that political power is actually in the hands of peasants and workers. "The vital principle of the modern democratic state, to create a society capable of providing all the necessary conditions for the complete development of the individual personality.

This notion of democracy, however, cannot be applied in India because of the country's social structure and culture. Dr. Ambedkar explains why this is the case in this manner: "To put it another way, "democracy's essential conceptions contradict with all beliefs that have been the common stock in popular belief in India for hundreds of years," he writes. In his opinion, "As a result of the caste system, which is based on the idea that their behaviour in a previous life predetermines a person's place in society, and thus cannot be changed, the belief that equality of opportunity is impossible under these circumstances is widespread in India, and as a result, it is neither recognised nor desired by the Indian public. Dr. Ambedkar believed that Indian society's rigid caste system was the most significant impediment to democracy.

Dr. Ambedkar has agreed that democracy means the rule of the majority. Still, under Indian conditions, he says, the Hindu rule would not be tolerant to minorities, who did not accept the democratic principles of equality, liberty, and fraternity. It would not even allow instability to live, breathe and grow. He brought some facts for discussion and showed how the Hindu majority would behave with depressed class people. The first reality to emerge is that in the countryside, Hindu Orthodox classes utilise violence against the ineffective and, secondly, the depressed classes lack economic independence in the villages. They depend on the Hindu majority for their livelihood. Dr. Ambedkar has thought that Indian Social structure and culture are based on caste, which provides the most oppressive way of life in Indian Society.

Ambedkar urged individuals from lower social strata in 1942 to actively safeguard democracy as an overarching concept of human interactions and to refrain from assisting those who would undermine these values. In 1943, Dr. Ambedkar again emphasised the difference between democracy and reality. His opinion was that "the formal structure of democracy has no value and if there was no Social Democracy." Democracy, according to him, was about giving workers and peasants more authority in 1946. Here, he adopts a socially conservative stance and offers a peasant's view of democracy. As a result of his efforts, he was able to secure four places in democracy: I the individual is an end in itself, (ii) the individual has certain inalienable rights that the constitution must guarantee, (iii) that the individual does not have to renounce any of its constitutional rights as a condition precedent to the reception of the privilege, and (IV) that the State should not delegate powers to individuals to govern others.

According to him, the structure of homogenous groups is required for democracy to operate well in 1948., Based on these criteria, he endorsed the linguistic provinces formula. Furthermore, he made it apparent that economic well-being and freedom are essential to a healthy democracy. He said that "the economic well-being of all persons living in a specific community is fundamentally the essence of democracy." He went on to say that "economic equality is the only way to create democracy." The following statements may observe Dr. Ambedkar's thoughts on economic democracy. As early as 1952, it seemed that his primary focus was on the plight of those living in the most impoverished areas of society. Consequently, the concept of democracy has been defined from this standpoint. Democracy, according to him, represents a fundamental shift in the way people live their lives. However, peaceful democratic ways, not armed conflict, should have sparked this shift.

Dr. Ambedkar coined the phrase "freedom of contract" in 1928 as a definition of liberty. He saw Freedom as the ability to move about in one's career. As long as the castes' supporters accept Freedom in the sense of a right to life, art, and property—which includes the ability to select one's profession—they would rapidly grant Freedom in this regard, it was said. Of the Freedom is to prolong slavery. One man's domination

over another is what Dr. Ambedkar calls "freedom." Therefore, it also recommended a variety of social and religious changes.

Ambedkar also linked Freedom to the structure of society's economic system in his work. His statement that "the relationship between individual freedom and the structure of society may not be apparent to everybody, but the connection between these two is true" was made in 1947. Dr. Ambedkar discussed equality and brotherhood in his writings. "It appears to me that other things are the same thing that would inspire a guy to do such action is the sense that the other man with whom he acts is implemented by Feeling Equality And brotherhood, and above all justice," he said. He was referring to a social endosmosis when he said fraternity. As he said, "In an ideal society, there must be various interests that are openly discussed and shared, as well as many points of interaction with other kinds of affiliations that are free and open."

He gave an in-depth explanation of Hinduism's system of sexism. Untouchability is a "kind of inequality that is more acute and harmful than any other inequality practised in any other region of the globe," he says. A single untouchable pollutes the water in Hinduism, and as a result, God is no longer worthy of worship because of the shade he casts over their beliefs. Because of this, he believes that reducing inequality requires bringing justice to those who have been left untouchable in our country's history. A sense of brotherhood shared by all Indians was how Dr. Ambedkar characterised the fraternity in 1949. As a concept, it helps unite Indian society and promote social cohesiveness.

Dr. Ambedkar brought up the topic of minorities' right to representation in India. He believed that "minorities should be allowed to participate in the political process as a fundamental human right, and that a proportionate representation of minorities was not necessary." As he put it, "Rights should be earned in combat by eradicating upper-class privileges, as well as avoiding injustice done to them." he added that "Because it will represent a minority, representation of the minority based on the population has little impact on preserving and improving its position. The representation has to expand beyond the fraction of the population." As he sees it, it is not enough to have constitutional guarantees of fundamental rights or formal declarations of those rights in place for them to be effectively implemented. They are attainable if society can come to terms with its social and moral conscience.

Before his current viewpoint, Dr. Ambedkar believed that creating a sense of shared nationality among the vast majority of Indians—whether they were Hindus, Muslims, or Sikhs and others —was the most pressing need of the day. He considered this to be the ideal concept of Indian nationalism. According to Dr. Ambedkar, the state structure contains several different components. For the most part, it concentrates on four different types of state apparatuses: democratic, federalist, socialist, and secular.

The state mentioned above-emphasised democracy the most out of the four components. He's articulated his thoughts on every facet of India's democratic operation. The electorate, Franchise, Representation, Legislative Composition, Executive, Responsibility, Judicial Branch, and Administration have all been addressed. On the Executive's function in a democratic government, Dr. Ambedkar argued for non-communal representation in the Executive, control over the Executive, joint responsibility and the governor's power. He also argued for impeachment. These theories included central-state relations, socialism and secularism. He also gave a short overview of these topics.

According to Dr. Ambedkar, franchising was a matter of right and not a favour. He wanted the franchise "about direct and active participation in the regulation of terms in which the permission of continued good must sustain the associated life." Political Justice and Political Expansion are the two main reasons Dr. Ambedkar has endorsed the principle of adult franchising. He affirmed that political justice is the base of the franchise and that the political expansion favours its introduction. He judged that adult suffrage was a preferable option to communal electorates. He argued that adult franchises might effectively circumvent the problem of community

electorates. Dr. Ambedkar discusses Illiteracy cannot be blamed on adult suffrage. Illiteracy is not the fault of the people. According to Dr. Ambedkar, "an appeal to experience would reinforce the conclusion that illiterate people around the world, including India, have sufficient intelligence to understand and communicate their business". It isn't easy to understand why a reality that excellent attributes of Individuals in non-political fields should not stay good in the political area, he asserted.

Dr. Ambedkar opposed the method of nominating candidates in the legislature. The appointed members are non-official, and their presence in the council was deduced from their very representative character. The responsible and representative government is encouraged, and the government is assured only when the people elect the legislator. He said that "direct government measures are necessary to improve the oppressed classes." In a democracy, the lawmaker is held accountable to the people who elected them in the first place. In a deliberation chamber such as legislative decisions, the interests of a particular class are represented by the representation of that class; in particular, he argued against class electorates.

According to Dr. Ambedkar, without class voters on the council, there would be no representation of these classes' interests. Even if elected by a broad electorate, a member of that class may protect their interests. According to the Indian independence leader, Dr. Ambedkar, "a member who accepts the seal of office in the House of Representatives represents not only himself but also the whole caste system." In Dr. Ambedkar's opinion, communal voting did not do much to remedy community issues, despite community voting decreasing some degree of unhappiness and disease in the community.

As a result of his distaste for communal voting, Dr. Ambedkar advocated for a more centrist approach to solving the country's political issues. He believed that adherence to the government was a matter of faith and that faith was a matter of the heart. An attitude of religious conviction dictated his attitude toward government, he thought. This belief must be safeguarded in a manner that does not undermine the body's political ideology. 'The representation of the community is so fundamentally erroneous that providing the impression of its own will perpetuates an evil,' remarked Dr. Ambedkar. Anyone who attempts to function in it will quickly discover its presence. That "administration must be with the agreement of the governed" is a widely acknowledged maxim of political life.

Because communal electorates violate that canon, a government without an agreement approving a system that permits community members to control other communities without being brought to the voting of these latter communities is against every sense of political fairness in the world. Therefore, he said that "the communal election system should be rejected; Dr. Ambedkar has backed the representative government of a two-party system, both to assure a stable and accountable administration."

According to him, a stable government requires no uncertainty. A leader must be able to plan his way towards "an orderly policy scheme continually, but this requires the unceasing support of a majority, which can only be obtained from a two-party system that can never be obtained from a group. Group system, the executive will not represent a complex opinion but a patchwork of doctrines held by leaders of different groups who have agreed to compromise their integrity for power reasons. Support needed for a stable government because the temptation to reorganize groups for private gain never present".

Dr. Ambedkar suggested that by reorganizing the electoral system, we should avoid misconceptions based on simplicity. The following are simple concepts:

1. The electoral system must be purely territorial.
2. It has no relation to social conditions.
3. There is no need for group representation.

Political power was a solution to the problem of vulnerability. Dr. Ambedkar emphasized the issue of the adequate distribution of seats among minorities. He emphasized the need for equal treatment and proper representation of the untouchables beyond the ratio of their population.

That's what he said "There are many factors to consider when it comes to minorities and their representation, but fair treatment for all minorities in representation concerns is simply one factor to consider. Dr. Ambedkar's emotive and theoretical rationale for equal electoral power prompted him to advocate for an equitable allocation of positions. He made the case that "This regional dispersion of roles will more heavily influence public affairs".

Legislation is made up of three parts: (1) the ability to oversee the executive branch of government, (2) the ability to reject or reduce pay (3) the ability to reject supply. According to Dr. Ambedkar, there were only two methods in which the lawmaker might regulate the ministers' administration. It was inadequate since it could only be used once a year. The Ministry, as a whole, should be held to the same standard of accountability. If Dr. Ambedkar is correct, it would be impossible to tackle the plight of the poor until they gain their political influence. It solves the issue of the poor; a universal political solution is needed, not a dilemma.

Dr. Ambedkar made a point of calling attention to the lack of diversity in the cabinet. According to him, the interests of minority communities might be harmed if they aren't represented in the cabinet and if the ministerial policy, whose primary aim is communalism, affects their day-to-day life. Dr Ambedkar believed that, for depressed classes, sufficient political power should be given to influence legislation and enforcement action to ensure their well-being. While speaking to the people of the panchayats, Bill No. 2 was presented to the Bombay Legislature in 1933; Dr. Ambedkar favoured the Communal representation. He has clearly stated, "If there is any good in the Indian constitution that will be a rod is the recognition of the principle of Communal representation". Dr. Ambedkar has raised the question of representing the depressed classes in legislation and the central and provincial leaders and has stated that their number, needs and importance will determine their proportion.

According to Dr. Ambedkar, the legislative branch of government is responsible for expressing the people's will, the executive branch reports to the legislature. It must execute its orders, and the judicial branch equally sits the legislative branch and has the power to check and balance the two. It's a government of the people, by the people, and for the people, in other words.

Fundamental and non-fundamental rights are defined differently by Dr. Ambedkar. Constitutional remedies are critical to protecting rights, according to Dr. Ambedkar. Principles of "A New Future in Parliamentary Democracy" guided Ambedkar's thinking. Despite his admissions to the Directive principle's lack of legal power, he refused to acknowledge that it was not binding or was prepared to recognise that it was useless. Ambedkar believes that every administration that takes power or responds to the people during elections must adhere to the directive principles. Dr. Ambedkar made a point of emphasising the problem of India's diverse population. He argued that the majority must accept the presence of the minority.

According to Dr.B.R. Ambedkar the Federation "When it comes to the federal government, both the federal government and local governments derive their powers from constitutional law. (1) The division of power is constitutional. (2) The division of power between the centre and states. (3) Neither the state governments nor the federal governments can alter their powers, which derive from constitutional law. (4) A separate judiciary to modify this authority is the key feature of the Federation. On the other hand, Ambedkar advocated for state socialism as a responsibility of government that would lead to maximum output without shutting down all avenues of private business and ensuring an equal distribution of income for all citizens. Dr. Ambedkar claims that "Indian industrialisation would not be possible without state socialism".

Dr. Ambedkar made a notable effort to build state socialism without parliamentary democracy's state repeal and without leaving its establishment to parliamentary democracy's discretion.' "Those who want the economic structure of society to follow the model of state socialism, we must realise that they cannot come out, fulfilling a goal so fundamental to common law needs, simple majority whose fortune Policy does not make it have never been determined national causes - have the right to do and undo,".

According to Dr. Ambedkar, "The notion of a secular state originates from the Western liberal traditions. Even if the state or any other organisation provides religious education, no institution entirely funded by the state should be utilised for spiritual teaching".

'The state should guarantee, to all Indian citizens, freedom of conscience and the free practise of their religion, including the right to proclaim, preach, and convert within limitations consistent with public order and morality that was Dr. Ambedkar's definition of a secular state.

He elucidated his view in the Parliament in 1951. He said, "It does not mean that we shall take into consideration the religious sentiment of the people. A secular state means that this Parliament shall not be competent to impose any particular religion upon the rest of the people. It is the only limitation that the Constitution recognizes".

CONCLUSION:

He was greatly affected by western concepts of individualism, popular sovereignty, British Parliamentary democracy, national unity, and so forth. After that, he used individuals and people as fundamental examination classes in India to describe the notion of democracy, liberty, fraternity, and equality. Dr. Ambedkar's political philosophy aids in overcoming future social and national challenges and achieving social, economic, and political equity for all Indians, regardless of caste, religion, creed, or any other characteristic.

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