
ORIGINAL ARTICLE



DR. B. R. AMBEDKAR- CONSTITUTION AND SOCIETY

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ABSTRACT

Dr. B. R. Ambedkar is one of the political thinker of modern India. Dr. Ambedkar had faith in Democracy and he advocated socialism. His ideology is indentified as a 'Social Democracy' which depends on the principles of liberty, Equality Fraternity and justice. In the eyes of Dr. B. R. Ambedkar social Democracy is not only form of Government but also a way of life. He wanted to establish the principle of 'one-man-one vote and one vote- one value. Not only in political life but in social and Economic life also.' Ambedkar believed that democracy was inconsistent with the presence of suppressed classes in society. A strong opposition, equality before law and in administration, constitutional morality, a strong and active moral sense in society and the presence of public conscience were also essential prerequisites of democracy.

KEYWORDS : *survey methodology , food grain , Food Corporation.*

INTRODUCTION

If can enable, those who are running to bring about fundamental changes in the social and economic life of the people, and the people accept those changes without resorting to bloodshed, then I say that there is a democracy that is the real test, it is perhaps the severest test. But when you are judging the quality of material you must put it in to the severest test. Poverty, illiteracy and caste destinations were the positive dangerous to the democracy.

To Dr. Ambedkar Social democracy involves two things: an attitude of mind, an attitude of respect and equality towards their fellows and a social organization free from rigid social barriers. To him, democracy was incompatible and inconsistent with isolation and exclusiveness resulting in the discrimination between the privileged and the unprivileged. He wanted high political objectives, but they must keep harmony with social aims. He regarded democracy as both a social ideal and a political method.

Dr. Ambedkar firmly believed that political democracy cannot succeed without social and economic democracy. In his talk given on the Voice of America he argued that; "Democracy could not be equated with either republic or parliamentary form of government. The roots of democracy lay not in the form of government, parliamentary or otherwise. A 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. For him political democracy is not an end in itself but the most powerful means to achieve the social and economic ideals in society. State socialism within the frame work of parliamentary democracy can defeat dictatorship. Fundamental rights with our economic security are of no use to the have-nots. "Social and economic democracy are tissue and the fiber of a political democracy". He suggested for the minority. In democracy, minority does not become the victim of the tyranny of the majority. He suggested certain safeguards for the protection of the minority. "The State should guarantee to its citizens the liberty of conscience and the free exercise of his religion including the right to profess, to preach and to convert within limits compatible with public order and morality."

The definitions of democracy given by Walter Bagehot of Abraham Lincoln were not satisfactory to Dr. Ambedkar. Bagehot defines democracy as "Government by discussion", Lincoln as-the Government of the People, by the people and for the people²

Thus according to Dr. Ambedkar a mere façade of democracy would not achieve the purpose of democracy, which should be the welfare of the whole people.

Dr. Ambedkar's idea of democracy is much more than just a scheme of government. He emphasizes the need for bringing about an all-round democracy. A scheme of government does not exist in vacuum; it operates within the society. Its usefulness depends upon its relationship with the other spheres of society. Elections, parties and parliaments are, after all, formal institutions of democracy.

The formal framework of democracy is of no value. Democracy is essentially a form of society, a mode of associated living. The roots of democracy are to be searched in the social relationship, in the terms of associated life between the people who form a society. Dr. Ambedkar's expertise as a constitutional expert went along way in enshrining the concepts of political democracy in the Indian Constitution. To him, political democracy cannot last unless there lies at the base of it social democracy. Social democracy is away of life which recognizes liberty, equality and fraternity as the principles of life.

He knew that mere adoption of a democratic system of government in the Constitution would not be sufficient. Equality in society, equality before law and administration, constitutional morality, lack of tyranny of the majority and developing public conscience are condition for the success of democracy in India. The foremost condition for democracy, in his opinion, is equality in society as equality is the foundation stone where the notions of liberty and fraternity develop. He remarked that equality original notion and respect for human personality is a reflection of it. If equality is denied, everything else may be taken to be denied.

PARLIAMENTARY DEMOCRACY IN INDIA:

During the discussion in the constituent assembly Dr. Ambedkar said that “Personally Speaking” I am very greatly attached to the parliamentary system of Government. We must understand what it means and we must preserve in the constitution. To me, parliamentary democracy is unknown to us at present, but one time had parliamentary institution. India was far more advance in ancient times.

ESSENTIAL CONDITIONS FOR THE SUCCESSFUL WORKING OF DEMOCRACY:

Dr. Ambedkar advocated some essential conditions president for the successful working of democracy they are:

1. **No inequalities in the society:** He was conscious of the social and economic in equalities in the Indian society. According to him, for the successful working of democracy there must be no glaring inequalities in the society. There must be statutory provisions to safe guard the interests of the suppressed and the oppressed people. Society must be based on the principles of liberty, equality and fraternity, in order to ensure social endosmosis. Dr. Ambedkar thought that it is necessary to annihilate the caste system in the Hindu society and to bring about a revolutionary change in the attitude and the thinking of the Hindus⁹.
2. **Existence of the opposition:** The existence of an effective opposition is an important factor in successful working of a democracy. After every five years, those, who are in authority, must be subjected to scrutiny by the people, who will decide their continuance as the party in power. There are two aspects of the vote power, one is the long term vote of five years and the other an immediately ready and then to challenge the government. Thus, the effective opposition is a sinequanon of democracy.
3. **Equality in Law and Administration:** There must be equality in law and administration. There must not be a spoils system, as is to be found in the USA, for efficient functioning of democracy. There is a need of permanent civil services implementing the policy of the government without fear of the executive. He further quoted that one need not, this stage, dilate too much one quality before the law. Although, there might be cases here and there, where there is no equality before the law. But what is important is the equality of treatment in administration.
4. **Constitutional Morality:** There must be a steady growth of constitutional conventions and the people must be educated in the scrupulous observance of these conventions. The people should not allow rein for their respect and layally to the leader to grow into blind faith of Bhakti Cult. Dr. Ambedkar cited the example of George Washington when he requested by the people to stand for the second time for the president ship of American, Washington said- “My dear people you have for gotten the purpose for which we made this constitution. We made this constitution because we did not want a hereditary monarchy and did not want a hereditary ruler or adictator.”

Dr. Ambedkar appreciated Herald Laski for his insistence on the moral order as a requirement of democracy. He says that, if there is no moral order the democracy will go to pieces, it requires a public conscience. According to Dr. Ambedkar, public conscience

means, conscience which becomes agitated at every wrong, no matter who is the sufferer and it also means that everybody, whether he suffers that particular wrong or not, is prepared to join the aggrieved to secure justice. He cautioned that, with the making of the constitution, the fast of building a democratic society is not over the task has only began and the people have to make efforts of accomplish it. A political democracy without an economic and social democracy is an invitation to treble and danger. Social democracy alone can assure to the message the right to liberty equality and fraternity.

CONCLUSION:

Ambedkar was hardcore in the value of constitutional democracy having irrevocable elements of social and economic democracies, in additions to political democracy. Indeed the notion of social democracy situated in the framework of the constitutional democracy appeared dearer to him than political democracy. Ambedkar emphasized the social component of democracy as a system of government, he explicitly expressed himself in favor of British parliamentary model of democracy. Explaining his notion of democratic society, Ambedkar holds the view that democracy is more than a government. It is a form of the organization of society. There are two essential conditions which characterized emocratically constituted society.

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