



AMBEDKAR AND INDIAN DEMOCRACY

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Abstract : Ambedkar says that democracy is quite different from a Republic as well as from Parliamentary Government. The roots of democracy lie not in the form of Government, Parliamentary or otherwise. A democracy is more than a form of Government. It is primarily 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. He strongly criticized Hindu orthodox religious leaders and the caste system in general, and included "a rebuke of Gandhi" on the subject.

Key words : English language, Hindu orthodox, democracy.

Introduction:

Bhimrao Ramji Ambedkar (14 April 1891 - 6 December 1956), popularly known as Baba Saheb, was an Indian jurist, economist, politician and social reformer who inspired the Dalit Buddhist Movement and campaigned against social discrimination against Untouchables (Dalits), while also supporting the rights of women and labour. He was Independent India's first law minister and the principal architect of the Constitution of India. Ambedkar was a prolific student, earning doctorates in economics from both Columbia University and the London School of Economics, and gained a reputation as a scholar for his research in law, economics and political science. In his early career he was an economist, professor, and lawyer. His later life was marked by his political activities; he became involved in campaigning and negotiations for India's independence, publishing journals, advocating political rights and social freedom for Dalits, and contributing significantly to the establishment of the state of India. In 1956 he converted to Buddhism, initiating mass conversions of Dalits.

Indian Democracy :

Ambedkar says that democracy is quite different from a Republic as well as from Parliamentary Government. The roots of democracy lie not in the form of Government, Parliamentary or otherwise. A democracy is more than a form of Government. It is primarily 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. He strongly criticized Hindu orthodox religious leaders and the caste system in general, and included "a rebuke of Gandhi" on the subject. Later, in a 1955 BBC interview, he accused Gandhi of writing in opposition of the caste system in English language papers while writing in support of it in Gujarati language papers.

He argued that industrialization and agricultural growth could enhance the Indian economy. He stressed investment in agriculture as the primary industry of India. According to Shard Pawar, Ambedkar's vision heped the government to achieve its food security goal. Ambedkar advocated national



economic and social development, stressing education, public hygiene, community health, residential facilities as the basic amenities. His DSc thesis "The problem of the Rupee: Its origin and solution" (1923) examines the causes for the Rupee's fall in value. He proved the importance of price stability over exchange stability. He analyzed the silver and gold exchange rates and their effect on the economy, and found the reasons for the failure of British India's public treasury. He calculated the loss of development caused by British rule.

In 1951, Ambedkar established the Finance Commission of India. He opposed income tax for low-income groups. He contributed in Land Revenue Tax and excise duty policies to stabilize the economy. He played an important role in land reform and the state economy development. According to him, the caste system divided labourers and impeded economic progress. He emphasized a free economy with a stable Rupee which India has adopted recently. He advocated birth control to develop the India economy, and this has been adopted by Indian government as national policy for family planning. He emphasized equal rights for women for economic development. He laid the foundation of industrial relations after Indian independence.

Ambedkar was trained as an economist, and was a professional economist until 1921, when he became a political leader. He wrote three scholarly books on economics.

On the 26th of January 1950, India will be a democratic country in the sense that India from that day will have a government of the people, by the people and for the people.

The same thought comes to his mind. What will happen to her democratic Constitution? Will she be able to maintain it or will she lose it again? This is the second thought that comes to his mind and makes him as anxious as the first. There is nothing wrong in being grateful to great men who have rendered life-long service to the country. But there are limits to gratefulness. As has been well said by the Irish patriot Daniel O'Connell, no man can be grateful at the cost of his honour, no woman can be grateful at the cost of her chastity and no nation can be grateful at the cost of its liberty. This caution is far more necessary in the case of India than in the case of any other country. For in India, Bhakti or what may be called the path of devotion or hero-worship, plays a part in its politics unequalled in magnitude by the part it plays in the politics of any other country in the world. Bhakti in religion may be a road to the salvation of the soul. But in politics, Bhakti or hero-worship is a sure road to degradation and to eventual dictatorship.

We must do is not to be content with mere political democracy. We must make our political democracy a social democracy as well. Political democracy cannot last unless there lies at the base of it social democracy. What does social democracy mean? It means a way of life which recognizes liberty, equality and fraternity as the principles of life. These principles of liberty, equality and fraternity are not to be treated as separate items in a trinity. They form a union of trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy. Liberty cannot be divorced from equality; equality cannot be divorced from liberty. Nor can liberty and equality be divorced from fraternity. Without equality, liberty would produce the supremacy of the few



over the many. Equality without liberty would kill individual initiative. Without fraternity, liberty and equality could not become a natural course of things.

But let us not forget that his independence has thrown on us great responsibilities. By independence, we have lost the excuse of blaming the British for anything going wrong. If hereafter things go wrong, we will have nobody to blame except ourselves. There is great danger of things going wrong. Times are fast changing. People including our own are being moved by few ideologies. They are getting tired of Government by the people. They are prepared to have Government for the people and are indifferent whether it is Government of the people and by the people. If we wish to preserve the Constitution in which we have sought to enshrine the principle of Government of the people, for the people and by the people, let us resolve not to be tardy in the recognition of the evils that lie across our path and which induce people to prefer Government for the people to Government by the people, nor to be weak in our initiative to remove them. That is the only way to serve the country. I know of no better.

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