

The next possible threat to democracy

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Abstract

The situation of democracy that Babasaheb Ambedkar described can be a mirror not only for the then society but also for today's society. In this mirror we must look at the mess in our democracy today and think about what we can try to fix and where we can start. Finally one thing needs to be noted here that people look at Babasaheb only as an engineer of law and constitution. They forget their moral appeal and efforts to awaken public conscience. They don't even remember his conscience. He used to say that democracy is not a political machine. It depends on the democratic society. If democracy does not create a good society, this system will not work. It is the misfortune of this country that the rift that existed between a morally strong hero and egalitarian like Mahatma Gandhi and a constitutionalist like Babasaheb is being aired even today. If the Indian society had been guided by the combination of Babasaheb's constitution and Gandhiji's moral appeal, this plight of democracy would not have happened, which is happening today.

Key Words :- Bloodshed, Revolutionary, Society, Violence, Robbery, Justice, Fairness, Bureaucracy

Introduction

Along with democratic countries around the world, there is growing concern about the future of democracy in India as well. People believe that democracy is only in name but according to some it is slowly disappearing. In such a situation, it is necessary to know what essential conditions were laid down by Dr. Babasaheb Ambedkar, the architect of our constitution for the functioning of democracy and whether we can implement those conditions.

In this context Babasaheb's lecture held at Poona on 22 December 1952 is very important, which he delivered for the successful functioning of democracy. He questioned the attitude that many people in India talk about democracy as if it is already established or has been here for years. He quotes Walter Baghet's definition centered on the British Constitution and says that 'democracy is a system that operates through debate and discussion'. He then referred to US President Abraham Lincoln's speech at Gettysburg after the victory of the Southern states, in which he gave his famous definition of democracy, according to which 'A democracy is government by the people, for the people, and for the people. After this, Babasaheb gives the definition of democracy. According to him, "democracy is the form and method of government where revolutionary changes can be brought about in the social and economic life of the people without bloodshed." To know how democracy works, one has to look at history when and why it fails. Following are the four essential conditions mentioned by him for effective governance of democracy.

Equality

Equality means that there is no inequality in the society, there is no discrimination, that is, there is no oppressive class in the society, which class will do injustice to the weak class. Also, they should not

have any such special rights that the weaker sections can commit injustice. Because if such classes exist, violence can be created in the society and these classes become fatal for democracy. Similarly, democratic ideas and oppressive classes would have been created. Dr. Babasaheb Ambedkar wrote an article on the future of democracy in India on 20 May 1956 and in that article he attacked the political party and the government with harsh words to maintain the caste system and class system. Can the caste system of that ideology be ended through education? They are of the opinion that education creates the power to create rebellion in the lower class castes, but education is given to such a class which always tries to maintain the caste system. That's why caste system is not destroyed. That's why education should be given to such junior class whose interests are in breaking the caste system, as well as those who give importance to freedom, equality, fraternity and friendship or values in a democracy, exactly as Dr. Babasaheb Ambedkar was of the opinion that friendship is the basis of freedom and equality or both, and the word India is the creation of Buddha. Done.

Opposition

Babasaheb writes that how important the opposition party is for democracy, the democratically ruling Vargala does not do arbitrary work, that's why arrangements have been made to bring the ruling Vargala to Vatnivar. Those tasks are known first of all, until the ruling party and their leaders reach the details of their work every five years and complain about it or not. However, the opponents do the work of immediately putting a check on the decisions of the government after five years. That's why the leader of the opposition party is given respectable status by giving honorarium from the government.

Equality before law and administration

Dr. Babasaheb Ambedkar says that equality before law is important, but equally important is equality in administrative work. Giving that example, I understood that the District Magistrate said that he will not take action against such a person because he is related to such a party which is truthful. It is a biased situation reminding us of America's spoils system. The party that came to power there elected the administration in its own way and showed favoritism. In comparison, the neutral and stable system of the British bureaucracy is considered good. That's why America made a part of bureaucracy permanent by gradually improving the system. Despite the permanent form of bureaucracy in India, today its form has moved to the soil of America's intelligence system and because of this all kinds of favoritism and discrimination are spreading.

Phenomenological ethics

Dr. Babasaheb Ambedkar would have said that many people are very enthusiastic about the constitution but not me. Because the constitution does not work properly with a view to raise the standard of living of the people, I would like to automatically reject it and re-draft it, I would like to join it, he said. Because the constitution is only a structure. The flesh and blood in him came from epistemological morality. Referring to the traditions of England in this regard, he has mentioned the first President of America, George Washington, in the context of America. They say that Washington would have been a god for the American people. But once again he refused to contest the presidential election. Rahu Shakt would have been the president of America till then. When people thought about the reasons, they said, "My dear countrymen, we have made the Constitution, you are forgotten. We don't want a hereditary monarchy, so we should make a constitution. That's why you cannot accept any hereditary ruler or dictator. If you make us the President again and again, then what will happen to the eventful ideals.

Majority minority minority fear new

Or along with this, Dr. Babasaheb Ambedkar emphasized on one more thing, that the minority should not face any kind of fear of the majority. Here he has given reference to the current errors in India where proposals to adjust the work in the assembly are repeatedly rejected. Or in this context, he has referred to his experiences in the Mumbai Legislative Assembly, where Speaker Mavalankar's speech was not democratic, because he would have bowed down to the pressure of the minister.

Moral system:- It is also necessary to have moral system in the society for democracy. However, most of the political scientists do not mention it. But Harold Laski is an exception. Laski says that the democratic moral system is taken for granted. That means democratic moral system should be genuine. Democracy will disintegrate if there is no moral order, says Laski. As is happening in our country.

Public Conscience :- In the eyes of Babasaheb, the last and most important requirement of democracy is public conscience. Public conscience clarifies the difference between justice and injustice and awakens the spirit of standing against injustice in people and inspires them to do justice. He has a craving for injustice and is happy to do justice. In this context, he has mentioned the atrocities on Jewar and then the atrocities on scheduled class in South African society. Christians in England did not raise their voice against the atrocities on Jews, they expressed their complaint. There only Maharajani Juna helped.

Secular democracy

Dr. Babasaheb Ambedkar's opinion - "I have faith in religions that teach freedom, equality, justice and fraternity, and if we want to have a united modern India, then the supremacy of the scriptures of all religions should be confirmed." Religion is for the individual, the individual is not for the religion. On the basis of Dr. Ambedkar's democratic principles, who advocated for giving the right to vote to every person, the weaker sections of the society reached the center of power, Dr. Babasaheb Ambedkar said this. Today, inspired by his thoughts, majority of the people are leading the process of democracy forward by fighting a tough life based on democratic values and making the dictatorial power ineffective. Towards democratic ideas, Dr. Babasaheb Ambedkar said, "Man is mortal and so are thoughts. There is a need for the propagation of every idea, if water is not given to the ropala, it dries up and dies." The incomparable contribution of Dr. Babasaheb Ambedkar in the development of democracy will never be forgotten.

Freedom

Freedom of movement, life and property are essential. Dr. Babasaheb Ambedkar said that all people should have free travel and accommodation. At the same time, he supported the right to private property. When a person has the right to keep and use private property, then only the security of life and health will be possible in a better way. According to him, the right to freedom will definitely be beneficial if the rights of the individual are used effectively and efficiently. Dr. Babasaheb Ambedkar strongly supported the establishment of his social political freedom party, contesting elections, exercising franchise, getting organized, fame and expression etc. Dr. Babasaheb Ambedkar would have considered religious freedom necessary for an ideal society, according to him every person should be given the freedom to follow and propagate religion. Every citizen should have the right to establish a religious institution. Do not discriminate against any person or community on the basis of religion. Politically, he supported the secular form of the state. Yavorun, it is clear that Dr. Babasaheb Ambedkar was in favor of all kinds of freedom for the progress of individual, society and nation, organization and strength. Democratic freedom is always very thunderous.

Conclusion

1) For democracy to be effective, further information should be given. 2) Level of education

should be increased among people. 3) Poverty should be removed. 4) People should be encouraged to vote. 5) Intelligent educated people should be given leadership role. Medium should be crossed 8) It is very important to have a democratically responsible opposition party, therefore it should be a legislative opposition party. 9) Democratically elected members should be the machinery that keeps an eye on the work of the people's representatives.

Dr. Babasaheb Ambedkar's democracy would have immense loyalty. There is no better governance system than democracy in the world, such would have been their opinion. Full development of individual's personality can happen only in democracy. Dr. Babasaheb Ambedkar has made politicians accept democracy as a way of life. So that politics can be used to build a society free from justice, freedom, equality and exploitation.

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