

Abstract:

Democracy is a system within government in which all the people of a state are involved in making decisions about its affairs, typically by voting to elect representatives to a parliament or similar assembly. The term democracy is derived from the Greek words 'demos' and 'Kartos', the former meaning the people and the later power. People choose their representative through casting of votes. The people from other countries also speak with great proud about Great Indian democracy and in democracy about the Role of Prime Minister. It is also supposed that if in any country where Parliament exist which is normally elected by the people or adults above the age of 18 and the laws are made by the Representatives of the peoples who are in Parliament elected after few years, there is democracy. In other words, democracy is understood to be a political instrument and where this political instrument exists, there is democracy. The actual roots of democracy do not lie in the form of Government or Parliament. A democracy is more than this. It is not just a form of Government. It is actually a mode of associated living. Associated living means a life where people form relationship with other people. 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. Society does not consist of only a few individuals. It consists of collection of castes which are exclusive in their life and have nothing common between them to share and have no bond of sympathy. Democracy is another name for equality. The International journal of analytical and experimental modal analysis

Keywords : Democracy, People, Power, Parliament, Government, Society.

Introduction:

Dr. B.R. Ambedkar's vision about democracy was closely related to his ideology of a "Good Society". He did not leave room for any ambiguity regarding the nature of this ideal. On many different occasions, Dr. Ambedkar stated that he envisaged a good society as one based on "liberty, equality and fraternity". Democracy, as he saw it, was both the end and the means of this ideal. It was the end because he ultimately considered democracy as coterminous with the realisation of liberty, equality and fraternity. At the same time, democracy was also the means through which this idea was to be attained. Dr. Ambedkar's notion of "democratic government" went back to the fundamental idea of "government of the

people, by the people and for the people". But "democracy" meant much more to him than democratic government. It was a way of life: "Democracy is not merely a form of government. It is primarily a mode of associated living, of conjoint communicated experience. It is essentially an attitude of respect and reverence towards other people." Another crucial feature of Dr. Ambedkar's conception of democracy is that it was geared towards the social transformation and human progress. Conservative notions of democracy, such as the idea that it is mainly a device to prevent bad people from seizing power, did not satisfy him. In one of the most inspiring definitions of the term, he defined democracy as "a form and a method of government whereby revolutionary changes in the economic and social life of the people are brought about without bloodshed". For this to happen, it was essential to link political democracy with economic and social democracy. Indeed, Dr. Ambedkar's vision of democracy was inseparable from his commitment to socialism. Sometimes he referred to this combined ideal as "social democracy", in a much wider sense than that in which the term is The International journal of analytical and experimental modal analysis understood today. The neglect of economic democracy was, in his view, one of the chief causes of "the failure of democracy in Western Europe". As he put it: "The second wrong ideology that has vitiated parliamentary democracy is the failure to realize that political democracy cannot succeed where there is no social or economic democracy... Social and economic democracies are the tissues and the fibre of a political democracy. The tougher the tissue and the fibre, the greater the strength of the body."

1. General Implication of Democracy:

Democracy is the most valued and also the indistinct political terms in the modern world. The ancient Greek word „democracy“ means rule by the demos, which can be translated as either „the people; or „the mole“ depending on one's ideological preference. By itself, democracy means little more than that, in some undefined sense, political power is ultimately in the hands of the whole adult population and that no smaller group has the right to rule. Democracy can only take on a more useful meaning when qualified by one of the other word with which it is associated, for example, liberal democracy, representative democracy, participatory democracy or direct democracy. Although all free societies are democratic, democracies can fail to protect individual

freedom. Countries are generally considered democratic to the extent that they have fair and frequent elections in which nearly all adults have the right to vote, citizens have the right to vote, citizens have the right to form and join organizations and to express themselves in alternative sources of information existed. Architects of democracy must determine the constitutional structure that best suits the needs of a particular country, alternative forms of constitutional democracy include parliamentary versus presidential forms of government, plurality versus proportional representation system and federal versus unitary systems. In a Parliamentary system, the Prime Minister is elected by the parliamentary process and can be removed from office by a vote of no confidence from the The International journal of analytical and experimental modal analysis Parliament. Executive and legislative powers are fused in a Parliamentary System. In a Presidential system, the President is elected directly by the people and there is a formal separation of powers.

2. B.R. Ambedkar's Idea of Democracy:

B.R. Ambedkar stood apart from his well-known famous contemporaries of India in many respects. Very First being a great scholar, social revolutionary and statesman, he had in himself a great combination of these attributes that anyone else rarely possesses which made Dr. B.R. Ambedkar distinguished from other intellectual personalities of that very time. As an intellectual, huge personality and a creative writer, he possesses knowledge that was truly encyclopaedic. The range of topics, width of vision, depth and sophistication of analysis, rationality of outlook and essential humanity of the arguments that he came-up with made him very different from his contemporaries at that point of time. Second thing that make him different from others was that, Dr. B.R. Ambedkar never wrote only for literary purpose. In his intellectual and literary pursuit as in his other political activities, he was driven by a devotion to comprehend the vital issues of that time and to find solutions of those problems of Indian society. With this motivation, he involve, at times decisively in shaping the social, economic and political development of the nation during its development stage. There was not any big issue that arose between the early 1920s to the mid of 1950s in India to which Dr. Ambedkar did not apply his strong analysis, whether it was the question of minority communities, reorganization of different states, partition, constitution or the economic and political framework for an independent India. The third very important aspect of Dr. Ambedkar lies with the nature and kind of questions he look into. What is probably the most important in any thinker and intellectual is not so much on what answer they provide but what The International journal of analytical and experimental modal analysis question they raised. Dr. Ambedkar raised those questions that were simultaneously most relevant at that time and were too

uncomfortable to digest. Relevant as they were critical for the nation in the formation and uncomfortable as very few people were willing to acknowledge the existence of those issues. Ambedkar raised certain issues in his very unique style that no one was willing to take up or deal with.

□ The concept of power contained in his thinking has a direct relationship between social and political power. He was very much conscious of the social and economic inequalities which lifted the national consciousness of the Indian people. Ambedkar said, "We must make our political democracy a social democracy as well. Political democracy very much depends upon social democracy because political democracy cannot last unless there lies at the lease of it social democracy".

□ Dr. Ambedkar thinks of democracy from the viewpoint of practical life. He belongs to the much realistic school of political scientists. He was not bothered about the principles and theories of political study. During the national improvement, his only aim was to have justice and freedom for the people in the actual sense. He aspired for having a government of the people, for the people and by the people. According to Dr. Ambedkar, democracy means no master, no slavery, no caste, no threat and no Violence. He wants freedom of thoughts and a choice and capacity to live and let live, which in his conscience, would be the right path towards democracy. Dr. Ambedkar says "Democracy is a actual mode of associated living. The roots of democracy are to be searched only in social relationship, in terms of the associated life between the individuals who form the society".

□ According to Dr. Ambedkar, the actual aim of democracy is essentially need for the interest of society as a whole, and not for any particular The International journal of analytical and experimental modal analysis class, group or community. Therefore, Dr. Ambedkar, while speaking on "conditions precedent for the successful working of Democracy", at one event emphasized that, "The very first condition precedent for the successful working of democracy is that there must be no excessive unfairness in the society. There must not be any destitute or oppressed class. There must not be a any suppressed class. There must not be a class which enjoys all the privileges and a class which has got all the burdens to carry. Such a thing, such an organization of society has within itself the germs of a bloody revolution and perhaps it would be very impossible for democracy to cure these germs." To Dr. Ambedkar, real democracy is opposed to the suppression of minorities. The suppression and exploitation of minorities in any form is the negation of democracy and humanism. If suppression is not stopped, then democracy degenerates into tyranny.

Conclusion.

The main goal of the study is to analyze and evaluate critically the idea of Dr. B.R. Ambedkar regarding great

Indian democracy and to capture the position of Ambedkar on issues whose relevance is felt even today's time. A detailed analysis of Dr. Ambedkar's life and mission reveals that Dr. Ambedkar held the basic and fundamental norm, to be equality social, economic and political, from which he proceeded to lay down a collection of „ought“ propositions; in this hierarchy of „ought“, the initial fundamental „ought“ on which the validity of all the other ultimately rests, the fundamental norm seems to be the social equality, the justification for the rest of the legal reforms and changes he persistently fought for. It was a society full of social inequalities in which Dr. Ambedkar was born. The humiliation he himself experienced in such an impartial society bore on effect in all thought his life. As discussed earlier, Dr. Ambedkar had a The International journal of analytical and experimental modal analysis visionary cognition of democracy, which needs to be “retrieved” today. But

going beyond that, we must also augment this vision in the light of recent developments. While Dr.B.R Ambedkar was far ahead of his time in stressing the link between political and economic democracy, perhaps he failed to visualize the full possibilities of political democracy itself. He thought that in the absence of economic democracy, common people would be powerless. Also, he thought of political democracy mainly in terms of parliamentary and electoral processes. In both respects, his valuation was highly significant at that time. Today, however, we are constantly exploring new forms of democratic practice, in which people are often able to participate even if economic democracy is nowhere near being realised. This ability to participate arises from the fact that economic privilege is not the only basis of advantage in democratic politics. Money power certainly helps, but this advantage is not always decisive. Much depends also on organisational activism, the weight of numbers, the strength of arguments, the force of public opinion, the use of communication skills, and other sources of bargaining power. Aside from bargaining power, social ethics can also come into play in a democracy where there is room for what Dr. Ambedkar called “morality”. The International journal of analytical and experimental modal analysis

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