



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

DR. BABASAHEB AMBEDKAR'S PERSPECTIVE OF POLITICAL POWER

Dr. Sanjay N. Kaninde

Dept. of Pol. Science.

Vasantrao Naik Govt. Inst. Of Art's & Social Science, Nagpur

In the study of politics, power has usually been regarded as a key concept. The idea of political power assumes significance in the context of conflicts in the community and the need for their resolution. Power, action is grounded in formal laws, rules and regulations.

Power is often conceptualized in zero sum terms, and this the normal mode of power calculation in society. Assuming power in society as something fixed and not variable, increasing the power of one group would by definition, lead to a decrease in the power of the groups in a relational situation. Power, so conceived, involves relationship, between those who have more of it and those who have less.

What does power means is a pertinent question. According to Max Weber, Power is "The possibility of imposing one's will upon the behavior of other person.¹ Historically the threat of sanction has been found to be an inadequate instrument for eliciting obedience. The use of power must receive general acceptance. Thus power has to go hand in hand with authority. Hobbies, who is often wrongly associated with the 'might is right' doctrine, made a clear distinction between political power and physical power or power over thing. Political power refers to a social relationship in which one individual is able to secure the use of threat of sanctions, yet it rests upon a form of consent.

Political authority is based on the acceptance of the right to rule, or what max weber called Legitimacy. Weber identified three types of authority Traditional Authority and legal authority, charismatic authority refers to a rule over men to which the governed submit because of their belief in the extraordinary quality of a specific person. The legitimacy of charismatic rule rests upon the belief in magical powers, revelation and hero worship. Traditional authority refers to the kind of domination that rests upon 'traditionalism'. As weber pointed out, 'patriarchalism' is by far the most important type of domination the legitimacy of which rests upon tradition. In both the types, authority is based on personal not functional relations. Both the types are irrational.²

By contract, in legal authority the 'legitimacy of the power-holder to issue commands rests upon rules that are rationally established by enactment, by agreement, or by imposition.

Weber admitted that none of the authority types could be found in pure form in reality. As he pointed out, 'the great majority of empirical' cases represent a combination or a state of transition among several such pure types.³

According to Bertrand Russell, Power is the capacity to produce intended effects"⁴ Talcott Parsons defines power 'as capacity to make and make stick' decisions which are binding on the collectivity of reference and on its member units in so far as their statuses carry obligations under the decisions."⁵ According to Mukhopadhyaya, "Power is the capacity to affect other's behavior by the use or the threat of the use of positive or negative sanctions."⁶

Dr. Babasaheb Ambedkar has not explicitly defined power, but it seems on the perusal of his thought that power is a capacity to bring about the desired improvement in the condition of the poverty stricken people,⁷ political power is the key to all social progress.⁸ His definition seems to be more purpose – oriented and not subjective one.⁹

Once, he has categorically pointed out that "we are often reminded that the problem of the depressed classes is a social problem and that its solution lies elsewhere than in politics. We take strong exception to this view. We hold that the problem of the depressed classes will never be solved unless they get political power in their own hands. If this is true, and I do not think that the contrary can be maintained; then the problem of the depressed classes is I submit eminently a political problem and must be treated as such."¹⁰

Dr. Ambedkar has stated that, "We must resolve that in the free India of the future, we will be a ruling race. We refuse to continue to play a role of subservience or accept position in which we should be treated as servants; not masters".¹¹ He has successfully tried to rejuvenate the downtrodden to be hopeful and ambitious they were set in motion to fulfill the role of a 'ruling race. He was not content merely with certain civil rights and safeguards, but made a 'resolve' to raise the 'a political strata' to the level of powerful class.¹²

Dr. Ambedkar further asserted that, "Unless the down trader people had the political power in their hands they would not hope to bring about the desired improvement in the condition of the poverty stricken people."¹³ It is generally said that property brings power, but for him power brings material benefits. Hence he states that the untouchables must acquire power at the first, which may be instrumental in bringing material progress.

He was fully aware of the fact that the untouchables possess no property. The propertied class is quite capable to protect its own interests in any situation or under any government. They can own control or manipulate the government for one who possess purse, possess power.¹⁴ The untouchables being deprived of property had no source of pursuit of pleasure and protecting their interests. Therefore Dr. Babasaheb Ambedkar Asserted that, if not property "We can have one power and that is the political power. This power we must win. Armed with power we can protect the interest of our people"¹⁵ He had very confidently told that "Unless they had the political power in their hands they would not hope to bring about the desired improvement in the condition of the poverty stricken people."¹⁶ It is generally said that property brings power, but for him power brings material benefits, hence he states that the untouchables must acquire power at the first, which may be instrumental in bringing material progress.¹⁷

According to him the untouchables must education, agitate, and organize.¹⁸ the strings of politics will not be in our hands without education.¹⁹ Further, he states that we cannot have any position in the politics of the country if we do not have any position in the politics of the country if we do not have a strong organization.²⁰

Politics is nothing but struggle for power said Morgenthau, but for Dr. Ambedkar politics was a mission for him. A politician according to him. “Does not merely trade in policies but he also represents a particular faith covering both the methods as well as the metaphysics of politics.”²¹ He does not believe in camp following politics or chair politics but he believes in the politics of emancipation of all the depressed. He thinks that value oriented politics would alone bring power to them.

REFERENCE:

1. Weber, Max : Law in Economy and society, Harvard University Press, Cambridge, 1954, P. 323.
2. Weber, Max : Essays in sociology translated by H. H. Gerth, Routledge Kegan Pvt. Ltd., Landon, 1961, P. 299.
3. Bhattacharya Mohit & Amol Roy : Political Theory- Ideas and Institutions, The World Press Private Ltd., Kolkata, 2003, P. 235.
4. Russell Bertrand : Power , George Allen and Unwin, London, 1967, P. 25.
5. Persons, Talcott : Politics & Social structure, The Free Press , New York, 1969, P. 46.
6. Mukhopadhyaya A.K. : Political Sociology, K.P. Bagchi & Company, Calcutta, 1977, P. 30.
7. Bhagwan Das (Ed): Thus Spoke Ambedkar, Bheem Patrika, Vol.-I, P. 77
8. Ibid, P. 81
9. Ramachandra Kshrisagar: Political Thought of Dr. Babasaheb Ambedkar, Intellectual Publishing House, 23, Daryaganj, Ansari Road, New Delhi P. 115.
10. Bhagwan Das (Ed) Thus Spoken Ambedkar, P. 24.
11. Ibid, P.77.
12. Ramchandra Kshrisagar: Political Thought of Dr. Babasaheb Ambedkar,
13. Bhagwan Das (Ed) Thus Spoken Ambedkar, Vol.I, P. 77
14. Ramchandra Kshrisagar: Political Thought of Dr. Babasaheb Ambedkar, Pg. 113.
15. Bhagwan Das (Ed) Thus Spoken Ambedkar, Vol.-I, P. 77
16. Ibid, Vol.- I, P. 77
17. Ramchandra Kshrisagar: Political Thought of Dr. Babasaheb Ambedkar, Pg. 113.
18. Principles of Bahishkrit Hitkarini Sabha, Founded in 1924.
19. Gajare M.F. (Ed.)Dr. Babasaheb Ambedkarchi Bhashane-Vol5, P. 136.
20. Bhagwan Das (Ed) Thus Spoken Ambedkar, Vol.V, P. 136
21. Ambedkar B.R. Ranade, Gandhi and Jinniah, P. 39.