

Full Length Research

“The Theory of Political Resistance - A Review & Dr. B.R. Ambedkar’s Approach”

Mr. Vishal Lahoo Kamble

Assistant Professor, Department of Political Science, Dr. Ptangrao Kadam Arts & Commerce College, Pen. Dist- Raigad.(Maharashtra), India. E- Mail: mymevishal@gmail.com

Accepted 12 June 2016

The Resistance, woes of an individual can be made general and by raising a collective struggle movement it can be redressed. It means resistance is an in born tool humans have obtained. The reaction of resistance is made clear by biology. The ancient times in India, such theory of resistance was laid down, for the first time, by Gautama Buddha. Dr. Babasaheb Ambedkar, who was generally influenced by the philosophical thought of Gautama Buddha raised a movement against the established, traditional social system which had inflicted in justices on so called untouchable, down-trodden castes, for the purpose of getting them the human right and human values. His movement was of social and political nature, through which, he accepted the waddle way expected by Gautama Buddha and thus, put forth his theory of social and political resistance. In the modern times western thinkers also have Henry Thoreau’s expressed the concept of civil disobedience through the feeling of resistance. Tolstoy was another philosopher who professed philosophy of resistance through (insistence on truth) and non-co-operation. The modern times in India Sri. Aurobindo Ghosh, while putting forth his theory of spiritual or cultural nationalism and Lokmanya Tilak also professed his opinion regarding political resistance. M.K Gandhi’s was greatly influenced by Buddha, Jain, Christian and Hindu philosophies. As well, he had adopted concept of ‘Satyagraha’. Savarkar and Bhagat Singh took cudgels against British power. Mahatma Phule theory of social resistance consisted of opposition to domination of Brahmanism in Maharashtra. Dr. Babasaheb Ambedkar adopted the thoughts of Mahatma Phule whom a held as his teacher. As well, he was influenced by the thought of Gautama Buddha and Saint Kabir. He asked them to sacrifice the old, worm out traditional customs and made them aware about their human rights and self pride. His mission was to make the so-called shudhras or untouchable believe in their potential as human beings is give them new identity by way of casting off their inferiority complex and adherence to their conditions. He created new expectations, new goals and ideals in them and for accomplishment of all these, whatever he asked them to do can be included into his concept of resistance. This resistance had helped him in all his deeds and programmer’s right from Satyagraha of Mahad to the religious conversion & his began so many kinds of social movement in his life. Dr. Ambedkar adopted Buddha’s middle way, because he believed in its power to develop individuals and society from within. Therefore, he-made it a main basis of his theory of social and political resistance. It is associated with political theories of the subject of political science as political thought. So, it is vitally important to study ‘Dr. Babasaheb Ambedkar’s theory of political Resistance’.

Keywords: Origin of Political Resistance, Civil disobedience, Peaceful war, Spiritual & Cultural Nationalism, Passive Civil disobedience, Armed revolutionaries, Religious Resistance, Social & Political Resistance, Peaceful Principles, Social Dictatorship, Theoretical Development, Society & Reconstruction of human rights, Middle Way.

Cite This Article As: Kamble VL (2016). “The Theory Of Political Resistance - A Review & Dr. B.R. Ambedkar’s Approach”. Inter. J. Polit. Sci. Develop. 4(6): 187-192

INTRODUCTION

The term 'Resistance' in its wider context, can be defined as 'a way by which injustices can be redressed or the relations disturbed and strained due to one or other reasons can be made favorable and better'. By resistance, woes of an individual can be made general and by raising a collective struggle movement it can be redressed. The woes and problems can be innumerable; hence, naturally, the ways of resistance also could be innumerable. Will living beings, for their survival, have to face attacks from both living and non-living beings in the kind of surrounding and environment they live? For sustenance of their lives, humans have developed different systems of resistance. In other words, it appears that human body has inherited the ability to resist, which in medical terms, has been in born and therefore, if some bacteria/viruses or any foreign body attacks the human body or try to enter it, the local resistance grows extensively. It means resistance is an in born tool humans have obtained. The reaction of resistance is made clear by biology.

Theory of Political Resistance & its Origin in World

Resistance exists for protecting human values and rights when man-made opposing theories deny such values. This could be said as theory of resistance and therefore, when the government or administration implements some wrong policies or takes some improper decisions and they are opposed by the public, then such opposition could be seen as political resistance theory. In the ancient times, in India, such theory of resistance was laid down, for the first time, by Gautama Buddha. In the senate of Shakyas Sangha, when it was decided by majority of votes that the crisis of water distribution be solved by revolting against or battling against Koliya republic state, it was Gautama Buddha who opposed it and advised the senate that no problem can be solved with battles, have discussion by way of appointing representative committees. However, when the majority of senators declared war, Gautama Buddha enunciated his thought and thus, initiated in laying down a unique ideal before the world. Dr. Babasaheb Ambedkar, who was generally influenced by the philosophical thought of Gautama Buddha raised a movement against the established, traditional social system which had inflicted injustices on so called untouchable, down-trodden castes, for the purpose of getting them the human rights and human values. His movement was of social and political nature, through which, he accepted the waddle way expected by Gautama Buddha and thus, put forth his theory of social and political resistance. For this reason, it appears that this theory of political resistance professed by Dr. Babasaheb Ambedkar has to be studied critically as a political theory in political science.

Henry Thoreau's Duty of Civil Disobedience

As mentioned above, this theory of resistance was introduced by Gautama Buddha in ancient India. In the modern times, some western thinkers also have expressed their thought on the theory of resistance. Henry Thoreau's in his essay book, entitled "Duty of Civil Disobedience" expressed the concept of civil disobedience through the feeling of resistance. Due to some incident that took place in his life, he did not pay any local tax or personal tax, which resulted into his arrest and imprisonment. Later someone paid his tax and then he was released. This made Thoreau's very irritated. He realized how the political power could mussel on individual. As the result of it, he began delivering lectures on "Right and Duties of an Individual person toward Government". All his speech was collected into a book 'Duty of civil Disobedience'. According to his theory of political resistance, we honor law more than necessary. We should be Self-reliant and self-dependent. As well, we must be prepared to work hard. He further professed that he was not born to serve others as a slave. "I will breathe as I feel if some vegetation does not continue to live on its own, it dies. The same rule applies to human beings, too. If the government represses the freedom of innocent people, then the wise people in movement should prepare to be in the prison." Thus, Thoreau's expressed his theory of resistance through civil disobedience.

Nikolayevich Tolstoy's Thoughts of War Vs Peaceful War

Count Leo Nikolayevich Tolstoy was another philosopher, a Great Russian philosopher who professed philosophy of resistance Through Satyagraha (insistence on truth) and non-co-operation. Tolstoy advocated a thought of stateless state. According to his thought, there is no need of a state, because existence of a state opposes individual's development and hence, it must be demolished. He opined that if truth is believed a new society will come in to existence based on Christian principles of truth, love, sacrifice, non-violence, peace and equality. Every person while accomplishing individual development shall full fill ones responsibility. 'A peaceful war against war shall continue'. This was his theory of resistance.

Aurobindo's Spiritual & Cultural Nationalism

In the modern times in India. Sri. Aurobindo Ghosh, while putting forth his theory of spiritual or cultural nationalism

explained what should be the tools of political resistance. In the beginning Aurobindo had professed that it British Rulers had to be driven out of India, Indians had to adopt the revolutionary way. Later his thoughts changed and he believed in civil, weapon on less way of resistance. He explained the ways or tools of resistance which include non-acceptance of finance and acceptance of indigenous goods, educational non-acceptance and acceptance of national education, non-acceptance of judicial system and acceptance of national judicial system, non-acceptance of administration and acceptance of national organization and social non-acceptance, etc. According to him, violence is not all together excluded from resistance, but when needed, it can be employed. Until the government behaves peacefully and politically, with the resistant's, the movement should be civil and if the government crosses the limits and represses, the resistance shall be violent. Thus, Aurobindo has expressed his views regarding his theory of resistance.

Lokmanya Tilak's Four Principles of Political Resistance

Lokmanya Tilak also strongly professed his opinion regarding political resistance. According to him, when a state is constitutional i.e., it has people's consent, and then it is a real state in its true meaning. If it has no public approval, then it is unlawful. If for obtaining self-government of public approval, we should have lawful ways. In his opinion, Indians had all the rights of resistance because; the British government had no public approval. For this reason, he thought that Indians could adopt unlawful ways against British government he further said that even of the government was formed out of Indians with public approval and it dealt with injustice and exploitation and made no law against people, then we should protect against it which would be a political resistance. A political resistance, according of him, was a right obtained by people to protect against foreign power.

Hence, he offered the four tools of resistance. They were non-acceptance; self-governance national education and indigenous goods.

Mahatma Gandhi's Thoughts of Passive Civil Disobedience

Mahatma Gandhi was greatly influenced by Buddha, Jain, Christian and Hindu philosophies. As well, he had adopted concept of 'Satyagraha' from there one and that of 'civil disobedience' from Tolstoy with some modifications. The thought of universal brother hood expressed by Tolstoy he felt more effective. He founded Tolstoy from in South Africa on 30th May, 1910. He wished that the farm should turn out as a laboratory of

philosophy of civil resistance according to Gandhi, Civil disobedience occurs out of non-co-operation. The government orders, whether constructive. Or not, when people follow them, the government in a sense is co-operated by them. But when the regulations, legal orders of government people feel are unjust, immoral and completely unfavorable, then they should be protected against and should not be followed. For this kind of non-co-operation people should be prepared is face any kind of punishment this is what Gandhi called civil disobedience. In his theory of civil disobedience, non-violent. Satyagraha had obtained the supreme place. He said that Satyagraha was always of battling, a non-violent, different kind of weapon. When this weapon is adopted one should be have with opposition in non-violent and kind way. With Satyagraha, one can win over and bring about change in other's heart. Hence, Gandhi valued Satyagraha as extremely important tool of his civil disobedience theory. The ways of Satyagraha as he explained were non-co-operation, civil disobedience, fart, boycott, leaving of one's own country, prohibition and sitting in restraint. Gandhi himself applied these various ways of Satyagraha not against internal matters, but for driving away the British unless from India. These tools of non-violence Gandhi used against the unjust outrageous and unkind British system of ruling as parts of his theory of resistance.

Savarkar & Bhagat Singh's Armed Revolutionaries

Along with the above non-violent theory of political resistance, some others had adopted the violent theory of revolution. Savarkar and Bhagat Sing took cudgels against British power. According to Savarkar, armed revolutionaries are of the reaction against unjust and outrageous slavery inflicted by British power. Extremism, for him was an effective weapon. He laid emphasis on militarization, foreign policy and intellectual movements. This theory gave birth is a revolutionary organization of 'Abhinava Bharat' Martyr Bhagat singh also had adopted the armed revolutionize against British rulers. From such, resistance political reviser, a theory of armed revolution came into being.

Revolutionist Phule's Thoughts of Religious Resistance

In Maharashtra, it was Mahatma Phule who began revolt against puritan religions power before the advent of Dr. Babasaheb Ambedkar. He attempted to create self-awareness in the winds of extreme shudras as (untouchables) and shudras along with women. For this purpose, he established 'Satyashodhak Samaj' and began enlightening against unjust and outrageous

customs and traditions. His theory of social resistance consisted of opposition to domination of Brahmins, particularly their Brahmanism. Through his theory, he began bringing about social reforms. He attempted protecting against religious power and revolting in greater ways. Hence, when his revolutionary thoughts are to be included in his theory of social resistance, one has to consider his thoughts of religious resistance, too.

Dr. B. R. Ambedkar's Theory of Social & Political Resistance

Dr. Babasaheb Ambedkar adopted the thoughts of Mahatma Phule whom he held as his teacher. As well, he was influenced by the thought of Gautama Buddha and Saint Kabir whom, too, he considered his teachers. Dr. Babasaheb Ambedkar upheld the theory of social and political resistance. He made innumerable followers to give up their rights over 'vatanas' advised them to live the life of cleanliness, wear clean clothes is prohibit wearing silver jewels. He asked them to sacrifice the old, worm out traditional customs and made them aware about their human rights and self pride. His mission was to make the so-called shudhras or untouchable believe in their potential as human beings is give them new identity by way of casting off their inferiority complex and adherence to their conditions. He created new expectations, new goals and ideals in them and for accomplishment of all these, whatever he asked them to do can be included into his concept of resistance. This resistance had helped him in all his deeds and programmes right from Satyagraha of Mahad to the religious conversion.

1) The Important of Peaceful Principles

According Dr. Babasaheb, "The objectives of Marx and Buddha are similar of moving sorrows from the life of man." Marx adopted the armed revolution which Dr. Babasaheb Ambedkar opposed like Gandhi, Babasaheb too admitted the purely of objects with its accomplishments. He knew that the violent revolution ultimately ends in establishing dictatorship. However, non-violence is purity of objects he granted only principally and not as rules, because, rules remain content while principles can change according to changing conditions.

2) Explains The Nature of Social Dictatorship

Dr. Babasaheb Ambedkar began so many kinds of social movement in his life. He expressed his many important thoughts through the medium of periodicals and books, which consist of his theory of social and political resistance. During his times, some others were busy in employing their resistance against British power to

achieve self-government and freedom. For this purpose, the concepts of resistance, boycotts and Satyagraha were upheld. During this period, weaponless resistance was too much employed. During the period of 1910 to 1920, Congress party discussed the political and social resistance. In India, the political resistance was used against foreign rule, which was supported by generally public. But the same public did not support the social resistance, which Dr. Ambedkar well realized and hence, he opined that it was much difficult to struggle against social dictatorship than that of political one. The social dictatorship has always been supported by people, which represses many aspects of life. Hence the social dictatorship is complex is deal with therefore, people did not want to bring about the social reforms and they did not feel it important in the political reformation son process because, according to Babasaheb, they feared of social divide.

3) Three Stages of Theoretical Development

The theory of social and political resistance of Dr. Babasaheb Ambedkar can be seen developed in three stages. They are:

A) The First Stage: 1920-31 during this period, Dr. Babasaheb Ambedkar run many movements and through them, he expressed his social and political philosophy the main basis of his theory of social and political resistance founds its roots during this period.

B) The Second Stage: 1932-1950 during this period, he primarily laid importance on his political participation.

C) The Third Stage: This stage includes his thoughts and expressed in his Books- "Lord Buddha and his Dhamma." The main objective of his political resistance had been to bring about fundamental changes in society and reconstruction of human rights. Through his above cited book, Dr. Ambedkar lent a moral basis to the political resistance. He wanted to vindicate that if in a democratic system some decisions are not admirable to people, then the errors in such decisions require to be explained for which, he believed, certain movements & creation of public awareness are important Dr. Ambedkar did not adhere to only non-violence. Because, he believed in the accomplishment of objects and according to him, even Lord Buddha did not professed non-violence and its extreme. It was Lord Mahavir who adhered to extreme non-violence.

During the period of 1920 to 1946, it appears that Dr. Ambedkar meditated on his theory and practice. Hence, his theory of social and political resistance has obtained greater importance. He says, "Agitation makes people aware, which in turn results in social development. But this agitation does not consider violence or armed revolution, because, violence increases fierceness of agitation, corrupts the values. On the other hand, non-

violent agitation helps grow social power. It creates individual's mental strength", Hence, Dr. Ambedkar preferred the middle way of Gautama Buddha. He always said that his way was a middle way. This way avoided extremism and loss of human life. However, this way without any compromise with untruth, it opposed injustice is invited on just side of life. Gautama Buddha had advised his disciples to give up following rituals of Yadnya, customs, traditional rites. Dr. Ambedkar adopted Buddha's middle way, because he believed in its power to develop individuals and society from within. Therefore, he-made it a main basis of his theory of social and political resistance.

CONCLUSION

It means resistance is an in born tool humans have obtained. The reaction of resistance is made clear by biology. Resistance exists for protecting human values and rights when man-made opposing theories deny such values. This could be said as theory of resistance and therefore, when the government or administration implements some wrong policies or takes some improper decisions and they are opposed by the public, then such opposition could be seen as political resistance theory. India, such theory of resistance was laid down, for the first time, by Gautama Buddha. In the modern times, some western thinkers also have expressed their thought on the theory of resistance. Henry Thoreau's in his essay book, entitled "Duty of Civil Disobedience" expressed the concept of civil disobedience through the feeling of resistance. Count Leo Nikolayevich Tolstoy was another philosopher, a Great Russian philosopher who professed philosophy of resistance Through Satyagraha (insistence on truth) and non-co-operation. In the modern times in India, Sri. Aurobindo Ghosh, while putting forth his theory of spiritual or cultural nationalism explained what should be the tools of political resistance. He explained the ways or tools of resistance which include non-acceptance of finance and acceptance of indigenous goods, educational non-acceptance and acceptance of national education, non-acceptance of judicial system and acceptance of national judicial system, non-acceptance of administration and acceptance of national organization and social non-acceptance, etc. Lokmanya Tilak also strongly professed his opinion regarding political resistance. . Hence, he offered the four tools of resistance. They were non-acceptance; self-governance national education and indigenous goods. Mahatma Gandhi was greatly influenced by Buddha, Jain, Christian and Hindu philosophies. As well, he had adopted concept of 'Satyagraha' from there one and that of 'civil disobedience' from Tolstoy with some modifications. Dr. Babasaheb Ambedkar began so many kinds of social movement in his life. He expressed his many important

thoughts through the medium of periodicals and books, which consist of his theory of social and political resistance. During the period of 1920 to 1946, it appears that Dr. Ambedkar meditated on his theory and practice. Hence, his theory of social and political resistance has obtained greater importance. Study focuses on Dr. Ambedkar's various movements, some of his books relevant to the subject, articles published on his social and political resistance. He also will attempt to show how Dr. Ambedkar's theory of social and political resistance has been different from those of Sri. Aurobindo Ghosh, Lokamany Tilak, Mahatma Gandhi, V.D. Savarkar and Bhagat Singh, etc by way of comparison. The present topic- 'Dr. Babasaheb Ambedkar's theory of political Resistance' being extremely important, it is associated with political theories of the subject of political science as political thought. So, it is vitally important to study 'Dr. Babasaheb Ambedkar's theory of political Resistance.

REFERENCES

- 1) Lexicon Universal Encyclopedia, Vol-16, Q-R, New York, 1984.
- 2) Benton William, "The New Encyclopedia Britannica, Vol-30", 1st Edition.1968
- 3) "Dr. Babasaheb Ambedkar: Writing and speeches", Vol-I, Education Dept. Govt. of Maharashtra 1979.
- 4) Moon Vasant (edit), "Dr. Babasaheb Ambedkar : writing and speeches", Vol-3, Vol-4, Education Dept. Govt. of Maharashtra 1987.
- 5) Moon Vasant (edit), "Dr. Babasaheb Ambedkar: writing and speeches", Vol-7, Education Dept. Govt. of Maharashtra 1990.
- 6) "Dr. Babasaheb Ambedkar: writing and speeches", Vol-8, Education Dept. Govt. of Maharashtra 1990.
- 7) Moon Vasant (edit), "What Congress and Gandhi Have done to The untouchabilities", Vol-9, Education Dept. Govt. of Maharashtra 1991.
- 8) Bhalerav H.M., "Study in the development of Dr. B.R. Ambedkar's Political Thought", Unpublished PhD Thesis, SUK, 1986
- 9) Chousalkar A.S., "Indian Idea of Political Resistance : Aurobindo, Tilak, Gandhi, and Ambedkar," Ajanta Pub, Delhi, 1990
- 10) Keer, Dhananjay, "Dr. Ambedkar: Life and mission," Popular Prakashan, Pvt.Ltd.1995.
- 11) Joshi Tarkirtha Sri. Lakshaman Shashtri "Marathi Viswakosh", Khand-10.
- 12) Mukharji. S, Ramaswamy .S, "Civil Disobedience and contemporary Political Theory, Political Science Annual-1996", Deep and Deep Publication, New Delhi 1996.

- 13) Kavalekar K.K., Chousalkar A.S., "Political Idea's and Leadership of Babasaheb Ambedkar", Dept. of Political Science, Vishwani Pub. SUK, Kolhapur 1989.
- 14) Chousalkar A. S., "Indian Idea of Political Resistance: Aurobindo, Tilak, Gandhi, and Ambedkar," Ajanta Pub, Delhi, 1990.
- 15) Wagh Vilas (edit), Bhole B.L, "*Gandhi, Ambedkar Yanchya Rajkiya Pratikarachya Sanklpana*", Sugava, Masik, Tisara Ankh, Dec.2011.
- 16) Chousalkar A. S, "Dr. Babasaheb Ambedkar's Theory of Social Resistance", Published in 'Navratra' (2000),
- 17) Bhole B.L., "*Adhunik Bharatatil Rajkiya Vichyar*", Pimpalpure and Compani Publishers, Nagpur-2003.
- 18) Moon Vasant, "Dr. Babasaheb Ambedkaranche Bahishkrut Bharat Ani Muknayak Madhil Lekh," ShkshanVibhag, Maharashtra Shasan, 1990.
- 19) Waghmare L, "Muknayakatil Nivadak Lekh Ani Dr. Babasaheb Ambedkars ek Drushtikshep," AnurudhMedhe, Baswate, Paton, Vol-2, Nanded.
- 20) Ganveer Ratnakar (edit), "*Dr. Babasaheb Ambedkaranche Bahishkrut Bhratatil Agralekh*", Ratnamitra Prakashan, Bhusaval, 1976.
- 21) Ganveer Ratnakar (edit), "*Bahishkrut Bhratatil Dr. Babasahev Ambedkaranche Sphutlekh*", Ratnamitra Prakashan, Bhusawal, 1989.