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Non-Fictional World of Dr. B.R. Ambedkar: An Analysis of His Political and Constitutional Quest as well as His Ideology of Equality, Liberty, Brotherhood, and Justice

Dr. Sohan Lal

Assistant Professor of English
Government College
Chhachhrauli, Yamuna Nagar

ABSTRACT

This study briefly examines the non-fictional writings of Dr. B.R. Ambedkar in which he quested the welfare of society, in the political sphere he gave new theories and concepts and well explained them as the separate electorate, dual voting, adult franchise, adequate representation, parliamentary form of governance, democracy, etc. In the Constitution, he made provisions for the downtrodden, provided fundamental rights, equality of opportunities, and abolishment of untouchability, national unity, and a judicial system, to develop Indian citizens so that they can live a life of peace and dignity.

Keywords: B. R. Ambedkar, Constitutionalism, Social Justice, Equality and Liberty, Political Ideology

INTRODUCTION

Dr. B. R. Ambedkar the sculptor of the Indian constitution is now a well-known international personality. In his public life, he is known as a Researcher, Jurist, Professor, Economist, administrator, writer, politician, etc. He gave India the largest democracy in the world. He is known as a great revolutionary, and thinker in the field of politics. Dr. Amritya Sen admitted that Dr. Ambedkar is his mentor in economics. The Colombia University in America celebrated the date on which Dr. Ambedkar was admitted to that University. They established the statue of Dr. Ambedkar and under his name, they mentioned the “symbol of knowledge”.

Dr. Ambedkar has played a vital role in turning India into a democratic republic. As a political thinker, he did not directly accept the foreign concepts of polity and democracy, but analyzed them sincerely and then set up new concepts and theories in the field of politics. Dr. Ambedkar through his actions, writing & and speeches wanted to set up a society and nation based on Liberty, Fraternity, Equality, and Justice. So, all his life he struggled to gain this sole purpose. In the world, there are certain types of governments like monarchy, dictatorship, communism democracy, etc. In a monarchy, the king has the absolute power. Dictatorship is another form of rule in which a person becomes all and all by his philosophy, Hitler in Germany and Mussolini in



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Italy, are fine examples of dictatorship. Another form of governance is democracy. There are two forms of democracy famous in the world. 1) Presidential form 2) Parliamentary form. In presidential form, once the president is elected no one can change however he has made wrong decisions against the public interest. He isn't accountable to anyone. So, stability is its merit and non-accountability is its demerit. The second form is the parliamentary form; here the Prime Minister is accountable to the Member of Parliament. If he starts making wrong decisions then the member of the parliament can start impeachment by passing a bill with a two-thirds majority. So, accountability is the merit of this form and stability is a demerit. In the Indian constitution, we have a parliament form. Dr. Ambedkar preferred democracy with parliamentary form.

Dr. Ambedkar has made India a Republic. In England, the governance was run in the name of the king. So, England has the parliamentary form of democracy but the governance works in the name of the king. But Dr. Ambedkar made India a Republican state. Here in India the Head of the nation is the President on whose name the governance works. He is elected by the representatives of the public. So, in India, the head of the nation is not born from his queen's womb but from the ballot box nowadays from the voting machine, on the other hand, in England, the king is born from the womb of the queen. Here a queen in India gives birth to a child, not to a king. So, this is made by the efforts of Dr. Ambedkar.

Dr. Ambedkar expressed his views on various political topics and issues which are recorded in his Writings & Speeches. He advocated the theoretical as well as practical side of any political issue. From the function of the governance of the state to the duties towards the state he recorded minutely in the constitution. So, the Indian constitution is an outline of his political thoughts on various topics. Dr. Ambedkar gave more importance to society than the state. According to him, a state is "to provide against internal disorder and external aggression". He did not agree with the idealist view of the state as a separate, mystic personality "a march of God on earth". To him it is human beings who made the state, without citizens there is no state. So, the sole aim of the state is to enable its citizens "to achieve the best on earth". In this sense, the state is a medium that by its members creates a healthy and sustainable social atmosphere in which the citizens can live happy and comfortable lives.

Dr. Ambedkar did not agree with the views of Hobbes, who was a supporter of the absolute state. But to Dr. Ambedkar, the state is an organization of human beings. He was against the doctrine of civil war. He believed "To believe in civil disobedience is to believe in anarchy." (Ambedkar, Pakistan and Partition, 294) According to him the sole aims of a state, as an organization as:

1. To maintain the right of every subject of life, liberty, and pursuit of happiness and to free speeches and free exercise of religion.
2. To remove social, political, and economic inequality to provide better opportunities to the submerged classes.



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3. To make it possible for every subject to enjoy freedom from want and freedom from fear.
(Ambedkar, States and Minorities, 03)

He believed in the philosophy that the State to serve the interests of man and society as a servant not as a master.

Dr. Ambedkar set up a balance between the freedom of the individual and the central authority of the state. He had a view that the freedom of an individual should not affect society and the benefit of a particular class or caste. He does not agree with Machiavelli who had a view that the state governs the people and keeps them down. The state is real and practical which provides the practical needs of people. According to him, a good state was that which

“guaranteed protection against per section of one community by another. He was also against internal disturbances, violence, and disorder in any part of its territory. (Ambedkar, States and Minorities, 108-11)

Dr. Ambedkar did not satisfy by the definition given by Walter Bagehot, who defined democracy as “government by discussion”, and Lincoln says, “A government of the people, by the people, for the people”. Actually, Dr. Ambedkar wanted fundamental changes in the social and economic status of Indian citizens without resorting to disputes and bloodshed. He was aware of the social and economic inequalities of the Indian people. So, he said:

- We must make our political democracy a social democracy as well. Political cannot last unless there lies at the base of social democracy. (Ambedkar, State and Minorities, 09)

Dr. Babasaheb Ambedkar was himself a lawyer by profession and a jurist by his nature and behavior. To him, law was an important factor that established and maintained social peace and justice among the different groups of people. In his view, it was a guardian of liberty and equality. That is why he wrote in the constitution: “All citizens are equal before the law and possess equal civic rights.” (Ambedkar, States and Minorities, 09) For him law had not only a legal function, it also regulated the life of the whole society as well as the nation. So that is why he kept all people irrespective of caste, color, or creed. His faith in individual liberty and dignity led him to the rule of law. Law for him is secular. He said:

- No state shall make or enforce any law or custom which shall abridge the privileges or immunities of citizens; nor shall any state deprive any person of life, liberty, and property with the process of law; nor deny to any person within its jurisdiction equal protection of law. (Ambedkar, States and Minorities, 09)

Dr. Ambedkar regarded rights as “natural” and “inherent” in the individual. To him, the state exists only to prevent injustice, tyranny, and oppression. He remarked about rights:

- Rights are not protected by law but by social and moral conscience of society. If social conscience is such that it is prepared to recognize the rights which law chooses to enact, rights will be safe and secure. But if the fundamental rights are opposed by community, no



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law no parliament, no judiciary can guarantee than in real sense of the word. (Ambedkar, Gandhi, Ranade, Jinah, 34-34)

In his whole theory of democratic organization, he used the theory or the characteristic i.e. check and balance. He made provisions to stop the misuse the Constitution. He wrote about the work of executives:

1. To prevent the majority from forming a government with giving any opportunity to the minorities to have a say in the matter.
2. To prevent the majority from having executive control over administration and thereby make the tyranny of the minority by the majority possible.
3. To prevent the inclusion by the majority party in the executive representatives of the minorities who have no confidence in the minorities.
4. To provide a stable executive necessary for good and efficient administration.

(Ambedkar, States & minorities, 36)

Dr. Ambedkar referred to the function of the judiciary that it plays the role of a guardian to save the rights he said:

- When the constitution guarantees rights, it has also become necessary to make provisions to prevent the legislative and the executive from overriding them. This function has been usually assigned to the judiciary and the courts have been making the special guardians of the rights guaranteed by the constitution. (Ambedkar, States & minorities, 28)

He gave full independence to the judiciary so that it could work with fear or favour of the executive and anybody else to save the rights of the citizens.

Dr. Ambedkar in democracy created a new concept that was adequate representation. Dr. Ambedkar had a view that each section of Indian society must have a right of representation on the base of the proportion of their population in each sphere of life. For this, he used the word representation which is the life-essence of democracy.

In his thoughts on Pakistan, he wrote about national unity. On Pakistan he has views:

- To save the ship in the ocean from destruction we should make it light by unloading the luggage from it. If there is a need of strong government in the centre then India should accept its division otherwise its result will be dangerous. (Bakshi, 08)

At the same time, he suggested: "Hindustan and Pakistan with their Hindus and Muslims must be divided so that the destructive war may be ended." (Ambedkar, Thoughts on Pakistan)

Dr. Ambedkar fought for the representation of the scheduled castes in accordance with the proportion of the population. But he was against the political reservation for scheduled castes because the result of the Poona pact the elected representative became a tool, stooge agent, and driven cattle in his language. So, he passed a resolution to stop it but Congress still did not stop it.



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Constitutional Quest:

On 26th January 1950, India became a republic after adopting the constitution. In the Indian constitution, Dr. Ambedkar made provisions for everyone. So, in the fundamental rights Dr. Ambedkar in Article 13 (1) wrote:

- All laws in force in the territory of India immediately before the commencement of this constitution, in so far, they are inconsistent with the provision of this part, shall, to the extent of such inconsistency be void. (Indian Constitution)

In article 13 (2), Dr. Ambedkar made a provision to stop any king and legislation from making any law that infringes the fundamental rights of every individual:

- 13 (2) The state shall not make any law which takes away or abridges the right conferred by this part and any law made in contravention of this clause shall, to the extent of contravention be void. (Indian Constitution)

Not only this, in Indian Constitution Babasaheb Ambedkar wrote in Article 1 (i) about the name of the country:

- India, that is Bharat, shall be a union of states. (Indian Constitution)

Dr. Ambedkar by his skills and intellectual abilities made unique provisions for the presidents which were entirely new and unique from the world constitutions.

About the President, he said:

- The American form of government is called the presidential system of government. Under the presidential system president is the chief head of the executives. Under the draft constitution, the president occupies the same position as the king under the English constitution. He is head of the state but not of the executive. He represents the nation but does not rule the nation. (Bakshi, 65)

So, the Indian constitution is of the people, by the people, and for the people.

Dr. Ambedkar wanted to do something more provisions but he could not do it. In the Indian constitution, he made a provision that in union there are two political classes. One plays the role of the ruling party and the second of the opposition party. If the ruling party decides against the public interests, then the opposition party criticizes the ruling party for its policies. If the ruling party works against the public and territory, then the opposition can present an untrusted bill in parliament and if it passes with a two-thirds majority then the ruling party is disowned from political power and the opposition can make a government. Dr. Ambedkar made such a provision in the constitution.

CONCLUSION

To conclude one can say that Dr. Ambedkar wants political and constitutional rights for the welfare of the society. He was a firm believer in the philosophy of Buddha i.e., “Bahujan Hitaye Bahujan Sukhaye” means for the favour and benefits of the masses. Throughout his whole life,



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he struggled to set up a society and nation on the base of Equality Liberty, Fraternity, and Justice. He was a revolutionary through peace and ahimsa. His philosophy and deeds were the peaceful revolutions in every sphere of life whether it is religious, political social, or economic. He took a storm with his ideas in all spheres. His life struggle is another name of silent revolution.

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