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Dr. B. R. Ambedkar's Idea and Reflections on Nationalism

Dr. Kishor N. Ingole Assistant Professor of English Shivaji College, Hingoli

The ideology of nationalism is prevalent in today's national and international level. The present research paper is written with the intention of knowing the nationalist thoughts of Dr. Ambedkar. In this paper the autical to tree Dr. D. D. D. Ambedkar. tried to trace Dr. B. R. Ambedkar's ideas and Reflections on Nationalism. Dr. Ambedkar is the most celebrated by the design leader actionalism. Indian leader, nationalist and social philosopher of Modern India. Dr. Ambedakr's main objective was the liber the people. Without freedom, nationalism becomes a way of internal slavery, forced labour, and arranged tyre for the poor and servile classes. Today, when all thought converges around inclusive politics, Dr. Ambedkal become more relevant than ever. The conscience keeper of Modern India, the country is indebted to Dr. E Ambedkar, for his immense and everlasting contribution to the Nation and Nationalism.

Many Indian leaders like Sri Aurobindo, Mahatma Gandhi, Pandit Neharu, Lokmanya Tilak, Ravindranth T. and Deen Dayal Upadhyay delved into the idea of Indian nation and nationalism. But their ideas are either spimeta-physical or statist. In this paper the author tried to trace Dr. B. R. Ambedkar's ideas and Reflection Nationalism. Dr. Ambedkar is the most celebrated Indian leader, nationalist and social philosopher of M

The ideology of nationalism is prevalent in today's national and international level. In the major co of the world, leadership influenced by the ideology of nationalism is at the head of the government. This lead gained power in their country in the name of nationalism and for that they gave more priority to intens feeling of nationalism among the common people. Especially in India it gave priority to supplementary p constitutions and declarations over other policies. Today, all the universities, colleges and humanities in the are talking about nationalism. There is discussion in all spheres of life. We are all becoming partners discussion.

The author feels it necessary to present the purpose of writing this paper on the nationalist views Ambedkar. The present research paper is written with the intention of knowing the nationalist thoughts Ambedkar. Also, Dr. Ambedkar's thoughts on nationalism are not found anywhere in a unified form, scattered in many thoughts. The purpose of this paper is to put them together.

Dr. Ambedkar's thoughts throughout his life to make India a union and a strong nation are still ide all fields. A modern democracy based on individual freedom and involving all the communities in the c making process of the country is the foundation of Dr. Ambedkar's nationalism. That is why we all got equ and equal opportunities from the Indian Constitution. Dr. Ambedkar's nationalism was democratic and s nature. The right of the majority is to rule in a democratic decision-making process. However, there she system so that the minorities will not be suffocated. It is everyone's right in a democracy to criticize of government policy. It strengthens democracy. Criticism of the government is not treason, as it is today and treated as an opponent. Equality, fraternity, and justice must be established for the success of d nationalism. That is, there should be social ethics in the society. There should be no inequality and ex Individualism, inequality, exploitation, untouchability, which underlies nationalism in democracy Manusmriti, inhuman practices, traditions have rejected by Dr. Ambedkar. Dr. Ambedkar has propo economic-political and cultural egalitarian nationalism. A constitution that united a diverse country in a unity was dedicated to the nation. Also, this constitution gives priority, protection and importance to the unity, protection, freedom, public interest, sovereignty of India.

Dr. Ambedkar is known as a towering figure who influenced Indian public life since the l Erudition, thoroughness, knowledge, integrity, thoughtfulness and longing for the wider public intermain features of Dr. Ambedkar's struggling personality; Also, his enlightened personality was ender sense of appreciation of the Indian social system and intense nationalism. But the nationalism of Dr. Ar Professor special feature of Dr. Ambedkar for a long time due to the misogynistic misogyny in the Indian soc Assistant The consideration of Dr. Amountain for a long time due to the misogynistic misogyny in the Indian social and the constant of a consideration of the concept of th Department of the started to be felt all over the world. Thinkers in many countries have found 'nationalism' to be an for reshaping religion, education, art, literature, culture and history. The concert for reshaping religion, education, art, literature, culture and history. The concept of 'nationalis

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implications and connotations depending on the state of the country. Dr. Ambedkar's nationalism had a context of complete freedom from the country will not be reconciled to the national complete freedom from exploitation. The exploited groups in the country will not be reconciled to the national stream without liberation. stream without liberation from exploitation. The exploited groups in the country will not be reconciled to the stream movement. He recognized from exploitation. He knew this truth. He knew the limitations of the Indian freedom. He movement. He recognized the limited meaning of the concept of 'freedom' except social and economic freedom. He rejected the establishment of the concept of pationalism was secular, irreligious, rejected the establishment of religious authority in nationalism. His concept of nationalism was secular, irreligious, secular in pattern 71. secular in nature. The crucial question for the pious nationalists was how a people divided into hundreds, thousands of castes could be a controlled in the crucial question for the pious nationalists was how a people divided into hundreds, thousands of castes could be a controlled in the crucial question for the pious nationalists was how a people divided into hundreds, thousands of castes could be a controlled in the cont of castes could become a 'nation'. He said that the abolition of the Indian caste system was the first step of Indian

Dr. Ambedkar elaborated on the idea of Nationality and Nationalism in his book Pakistan or the Partition of India. He describes nationality as, "consciousness of kind awareness of the existence of that tie of kinship" and nationalism as "the desire for a separate national existence for those who are bound by this tie of kinship." (Ambedkar: 1945) It is true that there cannot be nationalism without the feeling of nationality. But, it is important to bear in mind that the converse is not always true. The feeling of nationality may be present and yet the feeling of nationalism is quite absent. That is to say, nationality does not in all cases produce nationalism. For nationality to flame into nationalism two conditions must exist. First, there must arise the will to live as a nation. Nationalism is the dynamic expression of that desire. Secondly, there must be a territory which nationalism could occupy and make it a state, as well as a cultural home of the nation.

Dr. Ambedkar's nationalism had an underlying principle of intellectualism. Intolerance and indiscretion is born from the exaggerated and exaggerated glorification of ancient culture, tradition, religion, race etc. He was of the opinion that the ill-being of the nation was caused by such isolated, intolerant nationalism. He insisted that the old accumulations and the new values should undergo rigorous treatment on the criteria of conscience. He rejected cultural revivalist nationalism. Dr. Ambedkar in his conception of nationalism the obstacles of nationalism have also been treated. Along with the existence of various languages across the country, he insisted that the nation should speak and express itself through only one language. The nation should be saved from linguistic, ethnic, religious arrogance; He said so. He believed that the mindless ritual of personality worship in our country was a major obstacle to the healing of Indian nationalism. In the cultural history of India, there are more celebrations of the personification of the so-called Mahatmas than moments of valor and bravery. In all spheres of life, including politics, sources of personality worship are raised in higher tones. Dr. Ambedkar's emphasis was more on individual therapy than blind personality worship. He used to say that no Mahatma or person is bigger than the nation. He wrote while cautioning Indians against the worship of personalities which is a major obstacle in the noble task of nation building. In personal worship we should be more careful. According to Nitnaware, "today in our country such a situation has arisen that just as 'Beware of pick pocketing' boards are put up in public places, similarly there is a need to put up boards saying 'Beware of great men'." (Nitnaware 2017) This warning seems to be more nuclear.

If we try to understand Dr. Ambedkar's biography as a whole, the events that cast doubt on Dr. Ambedkar's nationalism prove that he was an ardent nationalist. The first incident that shocked upper caste Hindus was the burning of Manusmriti by Dr. Ambedkar in 1927. Dr. Ambedkar publicly burnt Manusmriti as a symbolic protest. Even today, there is a lot of resentment about this incident in the minds of upper class Hindus. It is said that burning a book changes the society to a great extent but Dr. Ambedkar had no reason to think so. Manusmriti was a printed book. Dr. Ambedkar did not intend to burn and destroy all the copies found in his market. It was not possible for a scholar who loved knowledge and books to have this tendency. Burning Manusmriti was a symbolic protest. It was a dramatic attempt to show that it is impossible to create a modern life by glorifying Hinduism, social customs, traditions and customs.

The second incident is the demand for a separate constituency made by Dr. Ambedkar in the Round Table Conference. Dr. Ambedkar could never make up his mind about a separate (separate) constituency. The question before the Muslims was very clear. We are a separate nation, we want a separate constituency, we want protection from the onslaught of the majority, the demand was in front of everyone. Nationalist Muslims also wanted a separate constituency. In 1916, Lokmanya Tilak gave it to the Lucknow Treaty. Dr. Ambedkar could never decide on this. In 1919, before the Southborough Committee, he demanded a separate constituency. In 1928, before the Simon Commission, he not only said that Dalits do not want a separate constituency, but asserted that no one should have a separate constituency, Muslims, Christians etc. In 1931, he demanded a separate constituency for Dalits in the Round Table Conference. Later he left this demand during the Yerwada Pune agreement. While considering Pakistan in 1940, he supported a separate constituency to some extent. Opposed separate constituencies while framing the Indian Constitution. In the beginning of his lecture of the 1952 elections, he supported independent constituencies. But he remained generally opposed to independent constituencies. Dr. Ambedkar ATTESTED 3

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always found it difficult to make up his mind on this question. The reason for this is that it will lead to the of sectarian factional organizations, divisiveness will increase rapidly, disruptions will hamper economic and social results. and social transformation. Dr. Ambedkar felt that there is a loss to this country and therefore to everyone in patients in the social transformation. nationalism that kept him away from independent constituencies. But the minority is always afraid of the of the majority. Dr. Ambedkar was worried that if the constituencies remained united, the majority upper things would be a substantial that if the constituencies remained united, the Dalit confidence was worried that if the constituencies remained united, the Dalit confidence was worried that if the constituencies remained united, the majority upper the Dalit confidence was worried that if the constituencies remained united, the majority upper the Dalit confidence was worried that if the constituencies remained united, the majority upper the properties and the constituencies remained united, the majority upper the properties are the constituencies remained united, the majority upper the properties are the constituencies and the constituencies remained united. Hindus would vote their support and elect any Dalit candidate and the true representatives of the Dalit contribution of the Palit contribution of th would not be able to participate in the government, It cannot be said that this concern was completely fairs impossible for Dr. Ambedkar who framed the constitution to get elected to the Lok Sabha on the basis

Third, while the Congress along with Mahatma Gaudhi was opposed to partition, Dr. Ambedkar and his book 775 and the Congress along with Mahatma Gaudhi was opposed to partition, Dr. Ambedkar published his book Thoughts on Pakistan' in 1940 explaining the necessity of partition. Fourth incident is Dutes and Minorities' written in 1945, is the constitution in Dr. Ambedkar's mind. But later he best chairman of the draft committee. Thoughts presented by him in the book 'States and Minorities' set it framed the Indian Constitution which was accepted by all the Constituent Assembly. Fifth incident is Him Bill and resignation of the Law Minister for it, This proves that Dr. Ambedkar was a national hero with thought of the interests of the entire nation and not of Dalits. The sixth and last event was the announcement born a Hindu but I shall not die a Hindu' made in 1935. He completed it a month before his death i.e. 1 converting into Bauddha religion. But even then, thinking of the national interest, Dr. Ambedkar inserfollowers to accept Buddhism. I think it is very important. From the perspective of the untouchables and tonowers to accept Buddnism, I mink it is very important. From the potopest. However, Dr. Ambedkar forgethistory of upper class Hindus was the history of exploiters and oppressors. However, by never thought of doing. history. While accepting the religion of this country, this culture, and this law he never thought of doing that would hinder the interests of this nation. It is an important example of unblemished nationalism forgiveness of a great leader who was humiliated throughout his life.

Breaking out of the shambles of the caste system, he led the nation with other leaders to free Ambedkar was appointed as the Chairman of the Constituent Assembly to draft the Constitution, em upheld his ideal of social inclusion in every tier of society. As he believed that "it is disgraceful to live # one's self respect. Self respect is the most vital factor in life. Without which, a man is a mere cipher" (4) Dr. Ambedkar was the heart and soul of the nation. This is what makes India a democracy in the to Political democracy cannot last unless it lies at the base of its social democracy.

In bringing together the Constituent Assembly in 1948 Dr. Ambedkar upheld the ideals of needed national integration. In a newly born nation, with several princely heads of States, there was representatives of every community, so that their interests were represented in the future along with perwalks of life, castes and religions to hold discussions with. This was the first step to Nation building apprevious stereotypes in society. It constructed an anti-Hindu and anti-Brahminical discourse of Indian It was aimed at establishing a casteless and classless society where no one would be discriminated as basis of caste and occupation.

Dr. Ambedkar, believed that social tyranny was more oppressive than political tyranny. determined to defend our independence till the last drop of our blood," said Dr. Ambedkar. He belies the absence of economic and social justice, political independence would not bring about social national integration. He thus advocated the abolition of privileges on the basis of caste or of status as the liberty and dignity of the individual. This would lead to the unity of the Nation.

Dr. Ambedkar said for nationality to flame into nationalism, two conditions must exist. Fir "arise the will to live as a Nation.' Secondly there must be a territory, which nationalism could occup a state, as well as, a cultural home to the Nation'. (Joshi: 2020)

Dr. Ambedakr's main objective was the liberty of the people. Without freedom, nationalism be of internal slavery, forced labour, and arranged tyranny for the poor and servile classes. Dr Babasaherit is entirely wrong to concentrate all our attention on the political independence of our country and foremost significant issue of social and economic independence. It's disastrous to imagine independence necessarily means real all-sided freedom", (Rana: 2020)

There is no doubt that Dr. Ambedkar was vehemently opposed to the unjust social stratific but to say that he was against the nation is wholly wrong. He was definitely against the Congre in to say that he was against the congression has not been understood properly in the conflictionalism. Dr. Ambedkar says, "I know my position has not been understood properly in the conflictionalism." STED never there has been a conflict between my personal interests and the country as a whole, I have

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the claims of the country above my personal claims. I have never pursued the path of private gain...so far as the demands of the country are concerned, I have never lagged behind'. (Keer 329)

According to Dr. Ambedkar, if freedom of a country cannot be distinguished from freedom of its people, true freedom would be a misleading concept. To him, "philosophically, it may be possible to consider a nation as a unit but possible to consider a nation as a unit but sociologically, it cannot be regarded as consisting of many classes and freedom of the nation, if it is to be a reality, must vouchsafe the freedom of the different classes comprised in it, particularly of those who are treated as the servile classes". (Bhatt 18)

In view of Dr. Ambedkar, nationalism means expression of inner unity of a people and it is a process of social assimilation. Therefore, irrespective of caste, colour and creed, nationalism gets perfect harmony if social brotherhood of men prevails everywhere within a nation. To Dr. Ambedkar, nationalism is negation of caste spirit and caste spirit is nothing but deep-rooted communalism. He emphasized fighting against casteism, linguism, communalism and separatism because he was of the opinion that these social evils divide the people into small social units which are against the spirit of nationalism.

In this specific situation, S. M. Gaikwad said that "Ambedkar's battle was a piece of the inside battle in the

creation of a nation." (Gaikwad 515)

Though nationality and nationalism are two different psychological states of the human mind, there cannot be nationalism without the feeling of nationality. In view of Dr. Ambedkar, nationality is 'a feeling of consciousness of kind which is on one hand binds together to those who have it, so strongly that it overrides all differences arising out of economic conflicts or social gradations and on the other hand, severs them from those who are not their kind. It is a feeling not to belong to any other group. This is the essence of what is called a nationality and national feeling". He opined that nationality may turn into nationalism when two conditions are satisfied:

1. The desire to live as a nation and nationalism is a dynamic expression of that desire.

2. There must be a territory which nationalism could occupy and make it a state as well as a cultural home of the nation.

Therefore, Dr. Ambedkar is of the opinion that nationalism should be based on a strong will to live as a

nation and deep feeling to make a state or cultural home with definite territory. (Bhatt 20)

Dr. Ambedkar's self-generated idea of nationalism is also related to the Indian perspective. According to him, the nation cannot form without society rather than that of the state. He was a bit philosophical because the nation can be formed as a unit but sociologically not possible because society consists of many classes and if any nation's freedom will happen in real then there must be the freedom of different classes composed in it, particularly of those who are treated as the servile classes. (Bharthi 28)

Dr. Ambedkar was an ardent Indian nationalist. He had true love for the country and its people. His thoughts on nationalism grew out of his inner love for the poor people of this country. Calling him as the leader of Dalits is totally wrong and it is like defeating his ideas. His nationalism was not conservative, fierce and violent. His scope of nationalism, national unity, and patriotism was at the national level. All of the nations in Dr. Ambedkar's nationalism people have equal status. The tyrannical, violent and aggressive nature of nationalism was not acceptable. Dr. Ambedkar's nationalism was intellectual, progressive, pacifist, communicative and nonaggressive. Finally, it must be said that Dr. Ambedkar did not do anything that would be fatal to the interest of the nation. All that was done was to inculcate and nurture Indian egalitarian and democratic nationalism. Therefore, all the Indian people, government, administration, etc. kept in view Dr. Ambedkar's all-inclusive nationalism in which all the Indian people inculcated the language of We instead of I.

Justice K. Ramaswamy while probing into the legal aspects of nationalism likes to call Ambedkar a true democrat, a nationalist to the core and a patriot of highest order on various grounds. (Subhash: 1916)

Dr. Ambedkar was definitely against the Congress version of Nationalism. He was neither an anti-national nor just a leader of the Scheduled Castes. He was a national leader who understood the problems of the most exploited communities and tried to bring them into the mainstream. He expanded the social base of Indian nationalism which helped first to attain freedom and later to put the country on a path of progress. Today, when all thought converges around inclusive politics, Dr. Ambedkar has become more relevant than ever. The conscience keeper of Modern India, the country is indebted to Dr. B. R. Ambedkar, for his immense and everlasting References:

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