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

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Abstract:

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 author tried to trace Dr. B. R. Ambedkar's ideas and Reflections on Nationalism. Dr. Ambedkar is the most celebrated Indian leader, nationalist and social philosopher of Modern India. Dr. Ambedkar's main objective was the liberation of the people. Without freedom, nationalism becomes a way of internal slavery, forced labour, and arranged tyranny for the poor and servile classes. Today, when all thought converges around inclusive politics, Dr. Ambedkar becomes more relevant than ever. The conscience keeper of Modern India, the country is indebted to Dr. B. R. Ambedkar, for his immense and everlasting contribution to the Nation and Nationalism.

Keywords: Idea, Reflections, Dr. Ambedkar, Nationalism

Many Indian leaders like Sri Aurobindo, Mahatma Gandhi, Pandit Nehru, Lokmanya Tilak, Ravindranth Thelwell and Deen Dayal Upadhyay delved into the idea of Indian nation and nationalism. But their ideas are either spiritual, meta-physical or statist. In this paper the author tried to trace Dr. B. R. Ambedkar's ideas and Reflections on Nationalism. Dr. Ambedkar is the most celebrated Indian leader, nationalist and social philosopher of Modern India.

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

The author feels it necessary to present the purpose of writing this paper on the nationalist views of Dr. Ambedkar. The present research paper is written with the intention of knowing the nationalist thoughts of Dr. Ambedkar. Also, Dr. Ambedkar's thoughts on nationalism are not found anywhere in a unified form, but 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 ideal in all fields. A modern democracy based on individual freedom and involving all the communities in the country and making process of the country is the foundation of Dr. Ambedkar's nationalism. That is why we all got equal and equal opportunities from the Indian Constitution. Dr. Ambedkar's nationalism was democratic and social in nature. The right of the majority is to rule in a democratic decision-making process. However, there should be a system so that the minorities will not be suffocated. It is everyone's right in a democracy to criticize the 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 Indian nationalism. That is, there should be social ethics in the society. There should be no inequality and exploitation. Individualism, inequality, exploitation, untouchability, which underlies nationalism in democracy, Manusmriti, inhuman practices, traditions have rejected by Dr. Ambedkar. Dr. Ambedkar has proposed 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 late nineteenth century. Erudition, thoroughness, knowledge, integrity, thoughtfulness and longing for the wider public interest are the main features of Dr. Ambedkar's struggling personality; Also, his enlightened personality was evidence of a sense of appreciation of the Indian social system and intense nationalism. But the nationalism of Dr. Ambedkar is a special feature of Dr. Ambedkar for a long time due to the misogynistic misogyny in the Indian social system. Even today has been neglected. Generally, since the nineteenth century, the influence of the concept of nationalism has started to be felt all over the world. Thinkers in many countries have found 'nationalism' to be an ideal for reshaping religion, education, art, literature, culture and history. The concept of 'nationalism' is

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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 transformation. Dr. Ambedkar felt that there is a loss to this country and therefore to everyone. It is 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 Hindus would vote their support and elect any Dalit candidate and the true representatives of the Dalit community would not be able to participate in the government. It cannot be said that this concern was completely false. It is impossible for Dr. Ambedkar who framed the constitution to get elected to the Lok Sabha on the basis of the constitution.

Third, while the Congress along with Mahatma Gandhi was opposed to partition, Dr. Ambedkar published his book 'Thoughts on Pakistan' in 1940 explaining the necessity of partition. Fourth incident is 'States and Minorities' written in 1945, is the constitution in Dr. Ambedkar's mind. But later he became 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 His Bill and resignation of the Law Minister for it. This proves that Dr. Ambedkar was a national hero who 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. converting into Buddha religion. But even then, thinking of the national interest, Dr. Ambedkar instructed followers to accept Buddhism. I think it is very important. From the perspective of the untouchables and history of upper class Hindus was the history of exploiters and oppressors. However, Dr. Ambedkar instructed that would hinder the interests of this nation, this culture, and this law he never thought of doing. 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 first. Ambedkar was appointed as the Chairman of the Constituent Assembly to draft the Constitution, and upheld his ideal of social inclusion in every tier of society. As he believed that "it is disgraceful to live as one's self respect. Self respect is the most vital factor in life. Without which, a man is a mere cipher" (Dr. Ambedkar was the heart and soul of the nation. This is what makes India a democracy in the world). 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 were representatives of every community, so that their interests were represented in the future along with people's walks of life, castes and religions to hold discussions with. This was the first step to Nation building and previous stereotypes in society. It constructed an anti-Hindu and anti-Brahminical discourse of Indian nationalism. It was aimed at establishing a casteless and classless society where no one would be discriminated on the basis of caste and occupation.

Dr. Ambedkar, believed that social tyranny was more oppressive than political tyranny. "I have determined to defend our independence till the last drop of our blood," said Dr. Ambedkar. He believed the absence of economic and social justice, political independence would not bring about social and national integration. He thus advocated the abolition of privileges on the basis of caste or of status and 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. First, "arise the will to live as a Nation." Secondly there must be a territory, which nationalism could occupy as a state, as well as, a cultural home to the Nation". (Joshi: 2020)

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

There is no doubt that Dr. Ambedkar was vehemently opposed to the unjust social stratification but to say that he was against the nation is wholly wrong. He was definitely against the Congress Nationalism. Dr. Ambedkar says, "I know my position has not been understood properly in the country. Whenever 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 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, and 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 non-aggressive. 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 contribution to the Nation and Nationalism.

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