

A DISSERTATION ON DR B. R. AMBEDKAR'S COGNITION OF NATIONALISM

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Abstract

Dr. B. R. Ambedkar was principally a combatant of social justice. He did not analytically consider the hypothetical questions related to the state. However, he was a sensible politician. He gave a clear and precise view of the limitations of government power and the rights of individuals in the forms of governance, the purposes of the state. Amedkar has not considered the state as an absolute power. The main function of the state is human service. Ambedkar does not agree with the views of political thinkers like, Hegal, Hobbes, Green and Bosanqua. They consider the state as an absolute and autocratic organization but in Ambedkar's point of view without social equality there is no use of nationality. In the view of these thinkers like the state, if there is any inconsistency between the rights of the individual and the rights of the state, then the rights of the state matter more than the rights of the individual. Ambedkar considers the state as a human organization, in which many groups are found on the basis of language, religion, culture, tradition, morality etc. whenever there is mutual conflict between these groups, the task of the state is to resolve these conflicts and reconcile the conflicting interests. The thought of nationalism is a gigantic medium of social enclosure which speaks of harmony rising above cast and apartheid. Every person needs a system in which they can think, move ahead with their standards and feel free to themselves. In today's world, the nation is the only union that can achieve this goal. If we have to arrange a just system for the last woman standing in the line, then we have to look at the views of Ambedkar who talked about political fairness with equality in socio-economic life. Today such a system is possible only in an institution called Nation State.

Keywords: *Political fairness, nationalism, harmony, autocratic*



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Introduction

A nation is to a large extent an 'imaginary' community, which is tied together in a formula based on the collective beliefs, aspirations and fantasies of its members. Nationalism is a principle of maintaining allegiance to the nation, its progress and all rules towards it. Nationalism is adored for our nation. Nationalism is a sentiment of feel affection for and unity among the people living in the geographical, cultural and society of nation. Nationalism is a manifest expression of patriotism. Before independence there were many accents in social system. All India wants to free from the British. Those days there were many social groups which believed that the country can be revived only by strengthening the social and cultural

institutions of India. From among a man was working for the depressed class of the society. Ambedkar emerged as a strong voice. He spoke of social inequality and freedom from untouchability. It was the subaltern from of nationalism.

Sometimes the stereotypes that arise with the antiquity of society block the movement of society. In such a situation, people live their lives in despair and discouragement and no dream is visible in anyone's eyes. At such a time, a person shakes that society with his unimaginable fighting power and generates the ability to move forward. Gradually, the society recognizes its own power and moves forward, taking inspiration from the gratitude of that person. This person is called a great man. Baba Saheb Bhim Rao Ambedkar was one such great man who had all the ambitions of his personal life.

Once he had said-“We are going to enter the life of contradictions. In politics we will have equality and in social and economic rights, we will have inequality.... We must remove this contradiction or else who suffer from the inequality will blow up the structure.” Ambedkar opposed the concept of Congress nationalism but he mobilized the underprivileged and oppressed section of the society which helped to expand and expand the base of the nationalist movement.

Is today's India as per Ambedkar assumption? How was the Indian nation of Babasaheb's perception? Is the nation the name of a flag, an aria of territory or a group of people with discrimination which one carries on its shoulder becomes a nationalist? Is the nation a portrait, in which a woman is sitting on the back of a lion carrying a saffron flag but she has no political or social equality it is only a symbol to show which is necessary to hail her as the mother of the nation ? Have topography, mountains and rivers neighboring their boundaries to give a piece of land the form of a nation? Or, are we nation because our interests and reliance are shared which is visible in every sphere of our day to day life.

Dr Bhim Rao Ambedkar has discussed in immense feature the theory of nationalism in India. In this discussion, he has measured from every characteristic of it. According to him, with the establishment of the Indian National Cayce, the debate started on whether India was a nation or not. He firmly believed that until the economic and social inequality is eliminated, the establishment of democracy will not take its true form. India, in absence of social consciousness, democracy becomes selfless. In such a situation, development of social consciousness is not possible until social democracy is established.

In this way, Dr. Ambedkar also accepts democracy as a way of life, emphasizing the dominance of the human being, and considers the transformation of power as resources. He used to say

that mere granting of some constitutional right does not set up the foundation of democracy In his democratic system, 'morality and sociality' have been the two main ethics whose relevance increases in present time. In fact, the tension in politics has increased so much that the values of political morality have vanished. Every political party turned in vote bank they only advocate for political moral and sociality. They do not implement these principles after gaining power. Ambedkar was inspired by the moderate political philosophy; he measured the principles of freedom equality and fraternity very important. He has given these principles an important place in his articles and books. He said that in a positive way my social philosophy can be said to be underpinned by three elements of freedom' Equality, Fraternity, because Ambedkar was a staunch supporter of democracy, so the basic principle for his political philosophy is that Ambedkar's political philosophy can be described through the following points.

Dr. Bhim Rao Ambedkar believed in the administrative coordination, in order to maintain democracy, he measured freedom to be indispensable, in the terms of freedom, he supported the granting of some rights of the individual so that the idea the idea of freedom in the society could take real form in the context. Right to property, right to live, right to livelihood, right to thought and right to expression are considered important. On account of all the information and the dialogue of Ambedkar, it can be said that Baba Saheb measured the left against the parliamentary democracy. If we converse on the ground of philosophy, there is no divergence between Ambedkar and the Sangh except for a minor difference. Rather at every point, the views of Ambedkar and Rashtriya Swayamsevak Sangh are the same.

The first philosophical symmetry between the Sangh and Dr Bhim Rao Ambedkar is that the Sangh also converses of unbroken nationalism. The Sangh also talks of abolishing Article 370 and Ambedkar was also against the article. The Sangh also granted to put into practice the Uniform Civil Code and Ambedkar also agreed. Caste discrimination has taken place in Hindu society and it should be eradicated, the Sangh also agreed the Baba Saheb used to talk about an undivided Hindu society free from caste.

Well, even if you try o see the ideology stability between the Sangh and Baba Bhim Rao Ambedkar from Baba Saheb's perspective, the situation looks the same. Dr.Ambedkar has written in volume 5 of the entire view that I love Hindustan. I will live for India and I will die for India. Every particle of my body and every moment of my life were useful for India.

Conclusion

The ancient mythology teaches that "nationalism word cannot be defined by religion in India. While Indian citizens maintain their characteristic religious civilization, it is necessary

that the conversation of nationalism is not restrained to a representative propose. The juncture of nation and nationalism is full of meaning with various aspects like liberty, equality and freedom, which was the soul of Ambedkar's nationalism. It will be unjust to view nationalism as a mere amazement to a nation with zero consideration to the subjects in the state. Most wonderfully Dr Bhim Rao Ambedkar designed the broader discourse of nationalism that encompassed the poorest of poor. Nation in his idea was not just a province rather it path to uphold equality and freedom. It is factual that Ambedkar's never participated in the Indian national freedom movement rather he opposed it. But, it is in reality a truth that his resistance helped to extend the domestic scope of the liberty which made it really important for thousands of oppressed people. Nationalism is not a blind devotion of the motherland. It is true that Ambedkar opposed the normal national movement, but this kind of approach in some way add much by laying the broad social groundwork on which the existing Indian nation state continue. Ambedkar's nationality can be understood by his 17 December 1946 Speech, in the first session of the constituent Assembly on the Muslim League shows his intelligent nationalist personality. He had said, "Today the Muslim League has carried on a movement to partition India, started riots, but one day in future, the workers and leaders of this league will become the supporters of united India. It is my admiration.

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