



## DR. BABASAHEB AMBEDKAR'S THOUGHT ON NATIONALISM

**Dr. Chandrashekhar S. Patil**

Assistance Professor, Head of History Department, Dr. Madhukarrao Wasnik  
P.W.S. College of Arts and Commerce, Nagpur.

### ABSTRACT :

*Dr. Babasaheb Ambedkar was a great Indian patriotic, rationalist, thinker, philosopher and an architect of modern India. He was a great intelligent and intellectual man of the 20<sup>th</sup> century in the world. His contribution to national development is very visionary and important. The feeling of nationalism has been extensively responsible for many changes in the governments, state boundaries and formation of new culture in the world. The concept of "Nation" has given rise to 'Nationality' and 'Nationalism'. Nation is derived from Latin word "Natio" or "Natus", which means 'birth'. Nation means the people born of a common stock or a family. In this way, the nation is generally understood as a people bound by a common language, religion, territory, culture and common aspirations. Only possess a feeling of oneness and unity.*



**KEYWORDS :** Nationality, Nationalism, Nation, Dr. Babasaheb Ambedkar Constitution, Casteism, Communalism, republic india.

### NATIONALISM VIEW OF DR. AMBEDKAR:-

Dr. Ambedkar had given definition of Nationality according to him, "Nationality is a social feeling. It is a feeling of a corporate sentiment of oneness, which makes those who are changed with it feel that they are kith and kin." <sup>1</sup>

Really Dr. Babasaheb Ambedkar's definition of Nationality is very different than others definition. Its definition is a real sense. Nationality is depends on people's social feeling. Dr. Ambedkar also explain, what is nationalism? He said, "The principle of self-determination expresses the desire of a people united by common ideals and common purposes to decide, without external compulsion; its political status, whether independence, interdependence or union with other peoples of the world. This is called nationalism." <sup>2</sup> His views on nation, nationality and nationalism, were very clear. He wanted to create a national unity in the country. He said, " I am of opinion that the most vital need of the day is to create among the mass of the people the sense of a common nationality the feeling not that they are Indians first and Hindus, Mohamedans or Sindhis and Kanarese afterwards but that they are Indians first and Indians last" <sup>3</sup> and further he said that the common goal is the building up of a feeling that we are all Indians. I do not like what some people say, I am not satisfied with that I do not want that our loyalty as Indian should be in the slightest way affected by any competitive loyalty whether that loyalty arises out of our religion, out of our culture or out of our language. I want all people to be Indian first, Indian last and nothing else but Indians." <sup>4</sup>

Dr. Babasaheb Ambedkar was a staunch nationalist. His nationalism was remarkably rational and humanitarian. It is, imperative to comprehend his concept of nationalism. According to Dr. Ambedkar, "Nationality means, consciousness of kind, awareness of the existence of the existence of that tie of kinship."<sup>5</sup> Thus his approach of nationality was very clear. No any point of adjustment with nationality.

Dr. Ambedkar solved many Problems of untouchable peoples because they didn't allowed to enter hair cutting saloon, not allowed to learn Sanskrit, Not allowed to enter temple, Not allowed to drink water from any wells, lakes, ponds. So, he demand separate electorate for the Depressed Class peoples in the Round Table conference held in London during 1930-32. But Mahatma Gandhi opposed to this demand and started fast unto death under the communal Award; on 20<sup>th</sup> Sept. 1932 at Pune. Dr. Ambedkar was constrained to accept joint electorate with reserved seats from among the total Hindu seats. The Poona-Pact was concluded on 24<sup>th</sup> September 1932 and the issue was any how solved although under undue pressure on the part of Babasaheb Ambedkar. "The argument that separate electorates prevent solidarity was the result of confused thinking."<sup>6</sup> He had to relinquish separate electorate which was obtained only after putting in great efforts for the cause of nation. However, being a man of reason, wisdom, humanism and nationalism could not go to extreme point. He had great respect for democratic values. His endorsement on Poona-pact is a monumental testimony to this fact. The majority Congress honoured by electing him as a member of the Constituent Assembly. He fully devoted all his intellectual and physical capacities even at the cost of his health. As the chief architect of the Constitution India, he produced the best of the Constitutions in the world. He had graciously worked as the Law minister of India. Thus, he came down from the stage of struggle to co-operation for the sake of national interests. Undoubtedly, he co-operated the British in the matter of solving certain problems before the nation. He co-operated to the British Government but it was in nation's interest. There was no selfish motto in that co-operation. Dr. Ambedkar was for integration of all the Indian States with India. He thought that federal units should not have power to secede from India. There should be a strong Central Government. In this way, Dr. Babasaheb Ambedkar visualised a sovereign socialist secular Democratic Republic of India.

#### **NATIONALISM AND HUMAN VALUES:-**

Dr. Babasaheb Ambedkar was a great protagonist of human values, which he borrowed from Lord Goutam Buddha, Mahatma Kabir and Mahatma Jyotiba Phule.<sup>7</sup> In present India is on right way despite the presence of unsocial and undemocratic forces in the society; the credit could be given to Constitutional values. Although the forces of Casteism, Communalism, Capitalism, regionalism and unreason are on rise they are being subsided by only constitutional values. Thus its proved a great contribution by Babasaheb Ambedkar to the growth of nationalism. His nationalism is moderate and rational not a extreme type. He always opposed fascist ideology. He always fevers for peaceful co-existence and justice without any discrimination in caste, creed, language, religion, sex or Nationality. Dr. Ambedkar believes in the United Nations Organization but the malady of the world today is "militant nationalism of different people which is the real enemy of universal peace."<sup>8</sup> So, he felt that the extreme nationalism was dangerous to Universal Peace. He contemplates the need of adjustment between nationalism and internationalism. He said, "I maintain that society must have either the sanction of law or the sanction of morality, to hold it together"<sup>9</sup> the principles of UNO are abiding on the part of the world community but they have no force of Law; for their implementation. Therefore, the international code has to be supplemented by the moral code as propounded by Buddhism. Samrat Ashoka ruled in the whole world the help of doctrine of love and knowledge propounded by Buddha. Therefore Dr, Babasaheb Ambedkar put the old ideal before the world as a balancing force between nationalism and internationalism. According to Dr. Ambedkar, in the worlds of W.N. Kuber, "Nationalism in relation to a nation, should be based fundamentally on a strong feeling of social unity and nationalism in relation to inter-nationalism should not be tyranny and menace to any other community and country."<sup>10</sup>

Dr. Babasaheb said, "The principal of self-determination expresses the desire of a people united by common ideals and common purposes to decide, without external compulsion; its political status, whether independence or union with other peoples of the world. This is called Nationalism".<sup>11</sup>

## CONCLUSION

In this way it's conclude that Dr. Babasaheb Ambedkar's vital contributions for the development of India are manifested in his stubborn endeavours as a great freedom fighter, true nationalist. Dr. Ambedkar was a true nationalist. Dr. D.R. Jataav observes that, " No sensible person, should have expected Ambedkar to play the one-sided role of B.G. Tilak, the social Tory; the compromising role of G.K. Gokhale, the liberate moderate; the confusing role of M.K. Gandhi, the conservative-radical; the disruptive role of M.A. Jinnah the reactionary communalist, the ambitious role of J.L. Nehru, the visionary idealist; the opportunistic role of jagjivan Ram, the Gandhian disciple; and roles as played by the representatives of the landlords, princes and industrialist, during the national struggle. Ambedkar's role was the role of a liberator and saviour. He had a mission; no political ambition for himself. He had nothing in mind except the social deliverance, political safeguards and human rights, for the untouchables." <sup>12</sup>

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