



Dr. Ambedkar's genuine thoughts and contribution leads him in to a great patriarch

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Abstract

Dr. Babasaheb Ambedkar was one of the dynamic personality of modern India, he was a great Champion of Human Rights, Emancipator of downtrodden peoples, social revolutionary, a great political leader, the architect of the constitution of India, the great reviver of Buddhism in India. His whole worked was a mission based on social, political, economic, regions, equality, fraternity, justice and liberty. He was not a mere thinker but a revolutionary, dedicated activist. His towering and dynamic personality could illuminate, influence and would the Nation of modern India. He gave to India a new vision, a new philosophy and a new ways which leads him in to a great leader and a great patriarch of modern India.

Keywords: Genuine thoughts, Great Patriarch, Social revolutionary, Architect of Constitution, Reviver of Buddhism etc.

Introduction

Dr. Ambedkar, popularity known a 'Babasaheb' was a dynamic personality of modern India, he was a great Champion of Human Rights, Emancipator of downtrodden peoples, social revolutionary, a great political leader, the architect of the constitution of India, the great reviver of Buddhism in India. His whole worked was a mission based on social, political, economic, regions, equality, fraternity, justice and liberty. He was not a mere thinker but a revolutionary, dedicated activist. His towering and dynamic personality could illuminate, influence and would the Nation of modern India. He gave to India a new vision, a new philosophy and a new ways to march on.

His whole life was a mission aimed at the emancipation of the depressed classes from untouchability, asteism, ignorance, poverty and exploitation. His thoughts and philosophy was so wide and comprehensive that it covers social, economic, political, educational, religious and cultural aspects of human life. His philosophy stands for new social order on liberty, equality and fraternity.

Dr. Ambedkar visualized on ideal society based on "liberty, equality and fraternity. An ideal society^[1], in his views, should be mobile, should be full of channels for conveying a change taking place in one part to other parts. In an ideal society there should be many interests consciously communicated and shared. There should be varied and free points of contacts with other modes of association. In other words there must be social endosmosis^[2]. Dr. Ambedkar launched a huge and unique satyagraha to touch water at the chowder tank at Mahad in Raigad district of Maharashtra in 1927 for asserting the right to equality. Subsequently he was burnt Manusmriti which were the symbol of inequality. He was also launched the famous satyagraha for entry in the Kala Ram Temple at Nashik. He said, "Religion is for man and not man for religion, he asked his brethren" why do you want to remain bound to a religion which does not even treat you as a human being? Why do you remain in a religion which prohibits you from entering its temples? Why do you remain under that religion which prohibits you from drawing water from public wells? Why do you remain it in that religion which bars you from decent occupations and jobs? Why do you remain in the religion which insults you at every step? The religion which does not recognized a human being as a human being is curse^[3]. The religion which precludes some classes from education, forbids them to accumulate wealth and to bear arms, is not a religion but tyranny, the religion which compels the ignorant to remain ignorant and the poor to remain poor does not deserve to be called a religion^[4].

Dr. Ambedkar started his political carrier right from 1919. Obviously his appearance in politics was not motivated by the desire to gain of personal power, prestige or to earn money. It was motivated by missionary zeal of uplifting the down trodden communities from deep rooted ignorance, age long poverty and forced slavery. He said 'politics is a mission for me'. He wanted to gain the power because "political power is the key to all social progress"^[5]. He desired a total change in the structure of the caste-ridden or power monopolist society so as to get a better share in power in the real perspective. His evidence before the south borough franchise committee, his speeches in the round table conferences, demand of separate electorate for untouchables, foundation of independent labor party, scheduled caste federation and republican-party of India, jointing in the viceroy's executive council, becoming the chairman of the Drafting committee for the constitution making and lastly his conversion to Buddhism with his followers. All these instances fully bear the testimony to the fact that he strove for acquiring political power for the betterment of the society. He tried to awaken the untouchable politically to be able to share power.

He tried to build up a strong organization of the schedule castes. He thought that, we cannot have any position in the politics if we do not have a strong organization"^[6]. He viewed strong organization as an instrument of acquiring political power.

Dr. Ambedkar had indomitable faith in parliamentary democracy as the best form of government. However, taking into account the malty national character of Indian society, he was constrained to accept non-parliamentary government. He thinks that "Governments is based on obedience to authority"^[7]. He was a pragmatic political thinker and leader having indomitable faith in constitutional means. Therefore his leadership was dynamic in the real sense. His suspension of the struggle for mahar watan bill due to possibility of violence, his discarding satyagraha as a means to get social justice, his acceptance of joint electorate in place of separate electorate, his declaration of conversion and its postponement for more than 20 years etc. exemplify the dynamic and pragmatic of his leadership^[8].

His whole life was full of confrontation, conciliation and co-operation. In his struggle to secure civil rights and a due share in the national political he was subjected to worth of the caste Hindus. On the issue of Hindu code bill he went to the extent of tendering his resignation. However he always stood firm on the matter of principle.

At the same time he was prepared to adjust and co-operate with his opponents if the exigencies of the situation warranted so. After all, he said, "It is not the best strategy to fight all the time. We should get as much as we can by conciliation and co-operation"^[9] Further he maintain that, "I do not believe in opposition for the sake of opposition. There ought to be the spirit of co-operation where we can gain something by co-operation"^[10].

In the politics of emancipation of the down trodden he adhered to the principle, "Politics is not a glance realizing the idea. Politics is the game of possible"^[11]. But he always tried to maintain his separate identity. He said that, "wherever I may be, in whatever company I may find myself, I would never lose my separate identity. If anybody asks for my co-operation I would gladly give it for a worthy cause. I co-operated with the congress government for four years with all my might, and with all the sincerity in the service of my

motherland. But during all these years I did not allow myself to merge in to the congress organization."^[12].

Nevertheless, one should not forget that he was committed to the social and national integration. He had no love for the divisive forces. He gave an unparalleled qualitative leadership to the community and to the Nation in those turbulent hours of Indian history.

Dr. Ambedkar, rebelled against the every existence of the caste system, and sought to refute every defence that was offered to justify the institution of caste. He told the Hindus: "There is no doubt, in my opinion, that unless you change your social order you can achieve little by way of progress. You cannot mobilize the community either for defence or for offence. You cannot build anything on the foundations of caste. You cannot built up a nation, you cannot build up a morality. Anything that you will build on the foundations of caste will crack and will never be a whole"^[13].

In order to evolve the programme and strategy for the abolition of the caste system it first becomes essential to correctly diagnose the origin of the caste system. There are several views, put forth from time to time by sociologists and anthropologists seeking to explain as to how caste came into existence. Since Dr. Ambedkar was not interested in merely under sting and analyzing the caste system, but unlike others was impatient to see its total destruction, he tried to go to the roots of the caste system and came to the conclusion that the origin of the caste according to him it was with the superimposition of endogamy over exogamy that the caste came into existence^[14].

According to Dr. Ambedkar inter-caste marriage is the only effective and permanent solution for the abolition of cast system^[15].

Dr. Ambedkar throughout his life considered the individual an end in himself and therefore, championed fundamental right of the individual to think himself and dispassionately. Therefore, he was in search of such religion that would not enslave man by usages, traditions, customs, superstitions and prejudices. He did not want man to be a slave of religious scriptures without questioning their wisdom and relevance. Dr. Ambedkar interpreted Buddhism in his own unique way so as to make it more relevant in the context of a contemporary, in fact, an ever- changing human society.

Dr. Ambedkar studied Buddhism very extensively and rigorously. He spent nearly three decades to studying the comparative philosophical doctrines of different religions. He ultimately reached the final destination- Buddhism. He was fully convinced of the Buddha's external and cardinal principles of liberty, equality and fraternity; his scientific approach to human life; his central place of morality and compassion and ultimately treating man as the center of his Dhamma.

Buddhism believes in social transformation by peaceful means. Such is also with the Indian Constitution which has adopted parliamentary form of Democracy that subscribes to discussion, debate and dissent. In the directive principals of state policy directed to the government to settle International disputes through peaceful means. Some Buddhism's principles also incorporated in the preambles and fundamental rights of the Indian constitution.

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