

DR B.R. AMBEDKAR'S THOUGHTS ON HISTORY

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Abstract

Dalit historiography throws a challenge to colonial, nationalist, Marxist and right wing and even to the so called historian of subaltern studies. In this context, Ambedkar's method of constructing the history from the Dalits perspective is path breaking, and provides insights for contemporary historian of all shades.

Keywords: Dr. B.R. Ambedkar , historiography, Role of Constructive imagination in History , Moral community, Historical Inquiry. Karl marx,

INTRODUCTION

Dr. B R Ambedkar is chief architect of Indian constitution; he was economist, sociologist, Philosopher, eminent historian and historiographical expert. His insight on Indian history found Untold truths in scientific manner and removed the curtain of exaggerations in noting history by the Paid writers. He had hold on facts of history, which was gained by the serious reading and investigating attitude of him. Therefore he was strongly disagree with the so called theories Developed by the foreign and domestic historians.

Ambedkar was a versatile personality who left an undeniable impression on many subjects including history. Dr. B R Ambedkar analyses the Indian history through the eyes of facts and explore the both the Merits and demerits, however he started to note the Indian history with the objectivity.

In explaining The importance of the study of Indian history he quotes that **"they cannot make history who Forget history"** henceforth he strongly suggest to society, to know their own history, if the person Fails to know the history of his own family, region and country would be in trouble and it creates The confusion in socio-political values of life.

He appeals to the civilians of India, to study their Own history for the future concern and having the concern our own entity.. Therefore we should show our sincere attribute to Babasaheb by having knowledge of our own history and creating new history of glory through adoption of his values like commitment equality liberty and Fraternity..

REVIEW OF LITERATURE

1. **Bhale,A (2017)** : study shows that Ambedkar's contributions are not only significant in writing Indian history but in evolving a method which is more relevant even for contemporary historians of different schools. On the one hand, he tried to prove that historian's social affiliation plays a role in interpreting the past. This he illustrates by citing the Brahminical scholarship. On the other, he argues for objectivity in the case of non-Brahminical scholars rather carried by the romanticism of non-brahmin struggles. He identifies the historical change with socioeconomic, political and cultural struggles of the people. He observed that this historical phenomenon reflected as a whole in the evolution of religion. He considers the religion on the moral basis that stands for the reason. For Ambedkar, religion had become an important category in constructing/interpreting Indian history. Further, he proceeds by understanding religion in a historical dialectical way.

2. **Shashidhar,M.** Stated that, Ambedkar accepting objectivity as the parameter for any historian, over rides it by advocating „Serviceable truth“. He on his part believed in the intervention of man rather than divinity in the unfolding of events related to history. He was Also in favour of imagination and interpretation to tide over the difficulty of missing link in history. Thus Ambedkar"s Writings form an essence to any serious historical understanding.

3. **Deshpande.A.:** An interpretation of the study says that revolutionary philosophy of Ambedkar was predicated upon a patient, laborious and critical Reading of the primary sources he selected to fashion a rational Argument debunking the caste system in general and untouchability In particular. His articles prove that deconstructing the discourse of The ruling classes/castes is the primary objective of the historian. By Claiming no "finality" for his thesis and underlining the difference Between pure conjecture and theoretical possibilities in a system of Historical analysis, Ambedkar pioneered an open-ended approach to Social history at a time when most Indian historians rarely ventured beyond the ideology of nationalism and the battlefields of the past.

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HISTORIOGRAPHY OF DR. B.R. AMBEDKAR! :

The man is the maker of history: Ambedkar evaluates the three different views on the causes of historical changes, Augustine, Buckle, and Marx.

1. The Augustian theory of history, according to which history is only an unfolding of a divine plan, till it is Completed on the day of judgement.
2. The view of Buckle, who held that history, was made by Geography and Physics.
3. The view of Karl Marx, according to whom history was the result of economic force

Ambedkar finds the limitations of these three arguments by holding the opinion that none of these would admit that history is the biography of great men. Indeed they deny man any place in making history. He considers there is a truth in Buckle and Marx, but their views do not represent the whole truth. Ambedkar's notion of history is identified with 'moral community' based on the principles of equality, liberty, and fraternity. Dr. Ambedkar has his own views towards the interpretation of history keeping human at the center.

In the words of Ambedkar;

"I claim that in my research I have been guided by the best tradition of the historian who treats all literature as vulgar- I am using the word in its original sense of belonging to the people -to be examined and tested by accepted rules of evidence without recognizing any distinction between the sacred and profane and with the sole object of finding the truth."

Babasaheb's historical inquiries began with contemporary political questions directly related to power. This political approach to history places him in the category of scholars like Karl Marx, Antonio Gramsci and Michel Foucault for whom the study of history is the examination of causes, consequences, and discourse, was related to the exercise of power and its legitimization by the ruling classes. The tension and resolution of social contradiction are central to this historical approach. According to Ambedkar, the only way to disprove the unreasonable assertions of the Brahmins and the so-called scholars aligned with them was to raise questions and answer them by developing a "new way of looking at old things". Admittedly, his own answers to the questions raised by untouchability in India were a "result" of the "historical research" he conducted.

In contrast with marx, ambedkar does not have any single abiding thesis like historical materialism to offer. Rather, he is against any such proposition that human history is discernible through a certain set of laws. It is important to understand his ideological makeup in order to comprehend his responses to various events in time.

Man is a factor in the making of history Ambedkar says, *Time may suggest possible new ways. But to step on the right one, is not the work of Time, it is the work of Man.* Thereby concluding that "man is a factor in the making of History and that environmental force whether impersonal or social if they are the first are not the last things."

Ambedkars view on constructive imagination for history writing : Ambedkar in the course of his investigation into the study of ancient Indian history says that, he was confronted With many such missing links. As MountStuart Elphinstone has observed, "no date of a public event can be fixed before the Invasion of Alexander; and no connected relation of the natural transactions can be attempted until after the Mohammedan Conquest." In such a case, **Ambedkar believes, that it is permissible for him to use his imagination and intuition to bridge The gaps left in the chain of facts by links not yet discovered and to propound a working hypothesis suggesting, how facts Which cannot be connected by known facts might have been inter-connected.** He feels that rather than holdup the work, it Would be prudent enough to resort to constructive imagination to tide-over the difficulty created by the missing links which Have come in the way. However if the critics were to refuse such a thesis on the ground of not being based on direct Evidence, is considered a bad law according to Ambedkar

To quote his ow Words, which has been described at the very introduction of his work „who were the shudras?" as ambedkar puts it: **An Historian ought to be exact, sincere, and impartial; free from passion, unbiased by interest, fear, resentment or affection; and Faithful to the truth, which is the mother of history, the preserver of great actions, the enemy of oblivion, the witness of the Past, the director of the future. In short he must have an open mind, though it may not be an empty mind, and readiness to Examine all evidence even though it be spurious.**

History penned by Dr. B.R. Ambedkar:

RIDDLES OF HINDUISM – Riddles of Hinduism are depth study of the contradictions in the Puranas and the scriptures of Hinduism by Dr. B.R. Ambedkar. His aim is to show the contradictions within the mythologies and the utter lack of coherence in the scriptures of Hinduism. Dr. Ambedkar believed that this was with the ulterior motive of holding the masses under Brahminical domination. He gave different referencing and historical evidences for raising questions.

WHO WHERE SUDRAS? - Dr. Ambedkar discussed the origin of the Sudra. Babasaheb gave references of the ninetyeth Hymn of the Tenth Mandale of the Rig Veda— a Hymn, which is known by the famous name of Purusha Sukta. Contradictories with the Vedas related Chaturvarna system was also discussed.

THE UNTOUCHABLES WHO WERE THEY AND WHY THEY BECAME UNTOUCHABLES? – in the preface of this book Dr. Ambedkar mentioned “I mention this because in the course of my investigations into the origin of Untouchability and other interconnected problems I have been confronted with many missing

Some another Thoughts of Dr. Ambedkar:

Dr. Ambedkar and Islam – Dr. Ambedkar write two editions of important books on Islam and related social, Economical and Political interpretation on Islam i.e. 1st edition ‘Thoughts on Pakistan’ and 2nd edition ‘Pakistan or the Partition of India’ he narrates the whole process of partition, what happens? Where happens? Why happens? Etc discussion was done by Babasaheb.

MAGADHA : Ambedkar starts scientific historical investigation in Bihar and discover that the Magadha Empire Of the 642 BC was the first independent empire of India and which was established by the Shishunag who belongs to the Naga race that is non-Aryan race. Hence Dr. B R. Ambedkar define The Indian history as a conflict between Aryans and Non-Aryans.

Mourya Empire: There is only one period in Indian history which is a period of freedom, greatness and glory. That Is the period of the Mourya Empire. Since from the first king of mourya Chandragupta Mourya Followed by the Bindusar, Ashok Chakravarti, and last king Brahadruta, Mourya empire established World’s largest democracy of contemporary days. 150 years feaceful, democratic, and glories Administration considered as the golden era of Indian political history. Honesty, Independence, Equality, brotherhoods was the pillars of the administration during the period of samrat Ashok. At all other times the country suffered from defeat.

The murder of last king Brihadratha Mourya by pushymitra has unfortunately gone unnoticed, after The death of Brihadrata, pushymitra become self-declared king of the Mourya Empire and he Completely ignores the philosophy of Mourya and establishes Manusmirti as the code of conduct And put the entire system in to darkness. His administration was completely away with honesty and Independence, administration system denies the rights of Nagas or Non Aryans. Since from they Were suffered by the all the basic amenities and fundamental rights, annoyed all the ways and they were ill-treated during this period. Dr. Ambedkar s research on these issues helped a lot to find the Difficulties of these communities throughout the history and he himself prepared such a wonderful constitutional provisions for them by that these communities become sustainable and find the selfrespect and dignity in independent India.

Manu and the sudras : In the words of Ambedkar, *‘It might be argued that the inequality prescribed by Manu in his smriti is after all of historical importance. It is past history and cannot be supposed to have any bearing on the present conduct of the Hindu. I am sure nothing can be greater error than this. Manu is not a matter of the past. It is even more than a last of the present. It is a ‘living past’ and therefore as really present as any present can be.*

FINDINGS IN HISTORY BY DR. B R AMBEDKAR

1. Nagas of those days are the todays Buddhist s
2. Lord Buddha who belongs to Naga or Shakya race was the first king who spread the Equality, liberty and Fraternity among population of world.
3. Buddhism was the lifestyle of Naga race
4. Job oriented employment of Nagas like; Kuruba, Kumbhar, Kammar, Agasa, Ganiga, Hajam, Upparetc of hindu community are called backward communitites of these days.
5. Cholas ,Cheras and Pandyas are known as an ancient Buddhist empires.
6. Nagas are equally known as a Cheramandal, Nagadweep or Nagadesh of Dravid Community.
7. The residential base of Dalit community was always outskirts of the village since from the Ancient days, it denotes that they may origins of the land and by the time they were shifted Due to the natural and social causes.
8. Untouchability was started in to practice by the 400 BC
9. Untouchability was being started by the Brahmins soon after losing control on empire by the Kshatriyas.
10. Untouchability is the sickness of mind

CONCLUSION

The historical writings and method employed by Ambedkar had serious implication for writings of colonial, nationalist, Marxist and even subaltern historiographies on Indian history. As against the colonial writings, he showed that Indians had a tradition of rich democratic struggles throughout its history and overcomes the dichotomy of tradition and modernity created by the colonial scholarship. He countered the nationalist historiographies. In order to counter colonial rule, the nationalist projects Indian spiritual tradition of their glorious past. Ultimately, the elite Brahminical ideology valorized through the writings of nationalists in the name of nation. Ambedkar was critical against this kind of brahminical scholarship by showing the other worldview of oppressed groups. He totally dismisses the glorious past of vedic and upanishadic times. He is critical about the brahminical past and at the same time he valorizes the democratic past of the oppressed sections of India. Altogether he gave different meaning for nationalism of oppressed. Although Ambedkar was lenient towards Marxism, he is against mere economic reductionistic approach of it He forcefully argues that other factors like culture and religion too influencing the world view of people. This may come as a parallel to Frankfurt school of late sixties and cultural studies of contemporary times. He argues Marxism had to creatively interpret by considering specificity of Indian context rather than mechanically interpreting it. He throws a challenge to Marxists on understanding the issue of caste. The subaltern studies are much concentrated on modern Indian history. It masks the socio-economic realities in the name of consciousness. In the context of communalization of history with the rise of hindutva forces, theoretically it does not have strength to counter it. As subaltern studies argue in favour of indigenous culture, this may be appropriated by right wing politics. But Ambedkar's method had potential to counter religious nationalism of hindutva kind and in place of it proposes democratic nationalism of the oppressed. Ambedkar's idea of history came out of the struggles of the oppressed communities and had the imagination of better future by owning the reasoned/democratic past.

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