



SCHOLARLY DYNAMISM OF DR. BABASAHEB AMBEDKAR

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1.1 Prologue:

Dr. Babasaheb Ambedkar is known worldwide for his incredible contribution to the making of Constitution of independent India. His expertise and mastery on this subject was unparalleled and beyond any argumentation especially in the setting of the contemporary caste dominant mindsets of the other scholars. However, Dr. Ambedkar did stand all the adversities and accomplished his task of formulating a draft of constitution as a Chairman of the draft Committee.

Besides this historical contribution to the nation, Dr. Babasaheb Ambedkar is majorly known for his efforts of emancipation from clutches of cruel caste system. He not only freed his fellow citizens from the rigid caste system but also showed them a path of enlightenment by gaining eternal knowledge. He based his entire work on enormous studies. Studies not only of law and politics but of various genres like religious literatures, ancient doctrines, social and economical systems in different nations and different periods. It's amazing to know the tremendous amount of studies and scholarly efforts he had taken in for finding solution to chronic wound of casteism in Indian society. What is more admirable is that his mission was based on research and scholarly studies, systematically and intellectually crafted and incredible among all the historical records. Very different, very unique than mere mass movements or agitations, blood sheds, oppositions. If his literary works are even overviewed one can get an idea of his dynamic travel through all the realms of knowledge. Actually it was a period of limited resources and no technological aids. And there were major obstacles laid down by casteism.

1.2 About Dr. Ambedkar's literary Works and Scope of Studies:

From this list one can get a clear idea of Dr. Ambedkar's scope of vast and multifaceted studies. It is extraordinary and noteworthy that Dr. Ambedkar has built up such a huge empire of his scholarly works when he had to begin with nothing but only inner motivation and fervour to create change in ruthless traditions of discrimination on the basis of man-made caste system. The path he had chosen to travel up to his destination was royal one. It was the path of education which involved rigorous studies and hard work against all the adversities posed by contemporary social evils, lack of facilities and no footmarks to follow. And its significant is intensified today more because we have his footmarks to follow but nobody has really reached those heights.

As we go through the content of Dr. Babasaheb's literature, we can experience the weight and gravity of his scholarly interpretations based on evidences. Also, we are flabbergasted to visualize a fact that Dr. Ambedkar, as has been popularly known for his pioneer work of Indian Constitution, is a scholar of not only polity but also of economics, sociology, banking and commerce. He has studied Indian and world history through all ancient, medieval and modern periods with respect to salient characteristics pertaining to economy, trade and commerce, religion and sociological aspects. Dr. Ambedkar has left no stone unturned when he displays his scholarly talents to present facts, evidences and citations from old as well as contemporary writings. The data he presents is organized in the most systematic and scientific manner. Very significantly, nowhere one may find any speck of frustration and rebel. It is a brilliant display of genius using his entire intelligent device to probe, to present and correlate facts deeply buried in the earth of complex writings from various sources. One must study it from the scholarly point of view keeping away all the identities pertaining to social aspects.

Dr. Ambedkar is a scholar of extremely high calibre and unparalleled authority in the realm of polity and economics. However, unfortunately, his real worth has been kept confined to the circle of community which he belonged to. Indian scholars, may be with few exceptions, haven't yet regarded him as of the paramount status he holds for his intelligence and versatility regardless of his caste. This is definitely very unjust and notwithstanding the scientific judgement of being objective while appreciating a genuine talent of any person.

It can be described as the miracle in the millennium that thousands of people responded to the call of Dr. Babasaheb and got converted into Buddhism. It is not simple to give up religion which had been a part and parcel of the life of people for past centuries. It was a mere

charisma of Dr. Babasaheb's persona and deep rooted belief of people in his being a man of wisdom and righteousness.

1.3 The objectives of this article are as follows:

1. To highlight the enormous scope of literature of Dr. Babasaheb Ambedkar and to identify the domains of his expertise.
2. To study scholarly presentation of Dr. Ambedkar's thoughts.
3. To identify remarkable thoughts regarding to significant issues in respective domains.
4. And most importantly to highlight Dr. Ambedkar's talents as an eminent scholar of economics, politics, banking and commerce thus by recognising him beyond the established identity as a leader of downtrodden. His confinement to a particular caste is very unjust as he is a great man of high calibre and his thoughts are universal in humanitarian aspects. His work must be recognised, studied and appreciated through scholarly perspective as objectively as any other scientific work.

1.4 Broad Classification of Dr. Babasaheb Ambedkar's Literary Works:

Economics, Finance and Commerce	History	Philosophy and Religion
<ul style="list-style-type: none">• Administration and finance of the East India Company• Ancient Indian Commerce• . Evidence before the Royal Commission on Indian Currency And Finance• Commercial Relations of India in the middle Ages• The Evolution of Provincial Finance in British India• The Present Problem in Indian Currency• The Problem of the Rupee	<ul style="list-style-type: none">• Notes on History of India• Revolution and Counter-Revolution in Ancient India• Who were the Shudras?• Commercial Relations of India in the middle Ages	<ul style="list-style-type: none">• Buddha and His Dhamma• Manu and the Shudras• . Riddle in Hinduism• . Philosophy of Hinduism

1.5 Brilliant features of Dr. Ambedkar's Literature:

Sociology	Indian polity	Political Science
<ul style="list-style-type: none">• Annihilation of Caste• Buddha or Karl Marx• Castes in India• Communal Deadlock and a Way to solve it• India and the Pre-requisites of Communism• Essays on Untouchables and Untouchability• . India and the Pre-requisites of Communism• Mr. Gandhi and the Emancipation Of The Untouchables• Untouchables or the Children of India• The Untouchables and the Pax Britannica• . Preservation of Social Order	<ul style="list-style-type: none">• . India on the eve of the crown government• Maharashtra as a Linguistic Province• Paramountcy and the claim of the Indian states to be independent• Thoughts on Linguistic States• . States and Minorities	<ul style="list-style-type: none">• Lectures on the English Constitution• Notes on Acts and Laws• Notes on Parliamentary Procedure• Plea to the Foreigner• Ranade Gandhi & Jinnah• The Problem of Political Suppression• The Constitution of British India• Small Holdings in India and their Remedies• Plea to the Foreigner

1. Mastery over Economics, Law and Politics: A Versatile Scholar:

In the preface of 2nd edition of “The Problem of the Rupee: Its Origin and Its Solution, (History of Currency and Banking)”, Dr. Ambedkar says, “ The demand for the book has continued, but unfortunately I could not bring out a second edition of the book for the reason that my change-over from economics to law and politics left me no time to undertake such a task.” It’s interesting to note here that Dr. Ambedkar had been a learned Professor of Political Economy and then he was engrossed with Law and Politics as major domains!

In his essay on Ancient Indian Commerce, Dr. Ambedkar has described social scenario of ancient skills and trading practices in India. He has also viewed all this in juxtaposition to Roman Civilization. Dr. Ambedkar’s study of sociological phenomenon and subsequent psychological reflections on the society is amazing. His literary style in giving descriptions from historical evidences is scholarly as well as beautiful.

In his article, “Commercial Relations of India in the Middle Ages”, Dr. Ambedkar has described trade practices in Europe, Asia and Arabia. He had carefully traced out the route of history through his exhaustive research work. He has analysed the social, religious contemporary factors leading to invasions to Asia. It was all intertwining complex relationships between rise of Muslim, trades and political movements, wars and invasions in Europe, Asia, Arabia and their subcontinents characterised by geographical barriers in setting trade routes.

2. Exhaustive and Systematic Study of Religions and Philosophy:

It is a well known fact that Dr. Amedkar alongwith thousands of followers converted to Buddhism from his former Hindu religion. But very few people must have known the rigorous study of all religions that he had undertaken before taking this revolutionary decision. Probably till then no one even ever would have thought that there can be such intelligent and adventurous exit for getting rid of atrocities which were laid upon downtrodden masses for generations after generations. When the very home of the religion is left there are no walls and boundaries of confinement. We are just out of it! Dr. Ambedkar studied Hindu religion to the deepest core to find out the references and citations pertaining to the origin of varna system. He had presented intelligible hypotheses and also proved them with scholarly and systematic research attitude.

(See Annihilation of Caste, Castes in India, Essays on Untouchables and Untouchability, Manu and the Shudras, Philosophy of Hinduism, Riddle in Hinduism, The Untouchables who

were they and why they became Untouchables, Untouchables or the Children of India? ,Who were the Shudras?)

Dr. Ambedkar does not just say that creating caste system was a systematic effort of monopolising power and economy by the so called high caste but he goes on to prove his hypotheses with number of citations in old Hindu religious doctrines. The way he has presented his evidences is all systematic and in such a way that it can be traced by the researchers. Dr. Ambedkar has left no stone unturned to prove how irrational and baseless was the creation of caste system. The fourth varna was just imposed on a particular class through socio-political conflicts and this class was then systematically abandoned from the social system by denying their dignity and respectable position.

All his analysis is definitely capable of evoking all vanished self-respect among the downtrodden and awakening them from the mental barriers of inferiority all artificially implanted.

3. Great visionary with futuristic thoughts:

Be it a decision of religious transformation or be it a constitutional provision for protection of deprived classes, it has been always evident that Dr. Ambedkar was a great visionary. All his decisions are skilfully articulated so as to show effects on long term and such effects that will create sustainable impact on the development of deprived classes. When Dr. Ambedkar had an option to stay back in Hindu religion and wait for the mental and social reforms in the so called high caste holders, he decidedly disapproves the possibility of this miracle to happen. Not only this, he also fears of throwing his people to more sufferings through this revival period. And how true this fear was; is evident from the present scenario. Even after decades there have been events of atrocities and injustice on the basis of caste discrimination. The very special constitutional provision of “Discrimination for Equality” has been a boon for a deprived classes and Dr. Ambedkar displayed broad minded approach in defining the spectrum of all those deprived classes. Today, politically device of social engineering is employed by the political parties but what Dr. Ambedkar followed was the most judicious and integrated approach based on facts and not on any subjective elements.

4. Eclectic Approach towards Social and Political Freedom:

Dr. Ambedkar’s role has been always multifaceted. He has been working for social reformations and at the same time he has been phenomenal in political freedom from the British. His intelligence and scholarly assets have been always engaged in developing finest solutions to the social and political problems. Staying under British government is like double slavery as a matter of fact. Dr. Ambedkar’s vision, his policies and all his work have been

always crystal clear in his objectives. Being an economist and sociologist, too he understands very well the kind of rule that could govern India with highly diversified social composition. Dr. Ambedkar was of the clear opinion that only democratic and sovereign power with equal representations from all masses can be build up future India and no other foreign power can do any good to us. Despite the history of caste discrimination and all kind of social depression, Dr. Ambedkar never proposed a rebel but he attributed the rise of caste system to the fact that all are children of India!

Dr. Ambedkar shows high respect for motherland India and its culture. See his following sentences from article on casteism.

“It is the unity of culture that is the basis of homogeneity. Taking this for granted, I venture to say that there is no country that can rival the Indian Peninsula with respect to the unity of its culture. It has not only a geographic unity, but it has over and above all a deeper and a much more fundamental unity—the indubitable cultural unity that covers the land from end to end. (Dr. B.R. Ambedkar, “Castes in India: Mechanism, Genesis and Development” Paper Presented at Anthropology seminar, 1916, first printed in Indian Antiquary, vol. XLI, 1917)

5. Systematic and Scientific Presentation of Hypotheses and Supporting Evidences:

Dr. Ambedkar’s studies have been always based on thoughtfully crafted hypotheses and well-drawn evidences from relevant doctrines. All his postulates are systematically crafted and are based on deep studies of relevant doctrines from large arena including Vedas, Upnishads proceeds towards carefully analysed evidences. He points out the most relevant details and gives interpretations again with references from all possible sources. This can be very well observed in Dr. Ambedkar’s essays on problem of Rupee, Casteism, Who were shudras?

Dr. Ambedkar leaves no stone unturned while exploring the emergence of castes. He considers possible postulates and then goes on to track each one through all possible approaches; psychological, philosophical, religious, historical and biological, too.

He scans documentary evidences slicing them line-wise and thus offering justice to questions he was trying to answer. Has God made castes? Is some community biologically superior to others? Was there any political background leading to conspiracy of degrading a particular class of people? Was it a history of foreign invasions or avenge? Any person of rational conscience would really ask these questions if he is subjected to the most inferior treatment for the reasons unknown. However, Dr. Ambedkar’s predecessors or contemporaries never brought these questions to the surface as it was just a natural course of life for them although painful and sorrowful. Dr. Ambedkar was the first man born in tradition of discrimination

many centuries old who has given a thought to all odds he observed and experienced. He has summarised briefly at one place the inferences he drew from his scholarly quest.

“Caste in India means an artificial chopping off of the population into fixed and definite units, each one prevented from fusing into another through the custom of endogamy. Thus the conclusion is inevitable that Endogamy is the only characteristic that is peculiar to caste, and if we succeed in showing how endogamy is maintained, we shall practically have proved the genesis and also the mechanism of Caste.

(Dr. B.R. Ambedkar, “Castes in India: Mechanism, Genesis and Development” Paper Presented at Anthropology seminar, 1916, first printed in Indian Antiquary, vol. XLI, 1917)

1.6 Summary:

Dr. Ambedkar has been a great man, undoubtedly, born in this millennium. There was a long tradition of discrimination and inferior treatment to certain classes of people without any known, scientific basis. People continued the tradition of subjecting others to such treatment and people continued to live with whatever they were subjected to! Nothing would evoke the sensitivity of any person from either party to probe into something inhumane, illogical that was happening around with the ages. With no education at background and no social machinery for support, an individual was borne who began with this quest of why. He began his quest with first building himself capable of enormous studies, exhaustive research and complete dedication in one endeavour. More extraordinarily he came with a solution social, religious and legal; that created a ray of hope in the lives of downtrodden like a divine boon. This is an extraordinary thing to happen in the history. It is important to study works of Dr. Ambedkar in depth which will only reveal him as is a real hero, a dynamic national leader, an ideal patriot and Chief Architect of Constitution of India and a great scholar.

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