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इतिहासाचार्य वि. का. राजवाडे संशोधन मंडळ, धुळे
या संस्थेचे त्रैमासिक
॥ संशोधक ॥

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Dr. Babasaheb Ambedkar Thoughts on Pakistan and Kashmir

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Abstract :

Dr. Babasaheb Ambedkar was a versatile personality he was a scholar, social reformer, economist, educationist, a leader of untouchables, a minister of law in India and the Chairperson of the Constitution Drafting Committee of India. He dedicated his life to eradicating Social inequality in India. He fought for right of the masses. He has the strong belief on democracy so his Political thought has an Ideological base.

The Present paper throws light on the thoughts of Dr. Babasaheb Ambedkar on Pakistan and Kashmir resolving issue. It is one of the burning issue between India and Pakistan. In terms of Kashmir He suggested ideal ways to resolve the problem. He emphasized on humanity and rights of human being and International fraternity with national unity. He wants peace in Society and in the county. He also wants political stability and strong integrated democratic governed nation.

Key Words - Pakistan, Kashmir, Muslim, Nationalism, Defense, Security.

Dr. Babasaheb Ambedkar was not only Dalit leaders or social worker, or economist, he was really strategic thinker, security expert he gave thought and plans to solve the problem of Kashmir issue. He stated in his book, "Pakistan or partition in India". The brotherhood of Islam was not the universal brotherhood of man. It was brotherhood of MusHms for Muslim only. According to him, what the Muslim were asking for was the creation of administrative areas which were ethnically, more homogeneous. The Muslims wanted these homogeneous administrative areas, which were predominantly Muslim to be constituted in to separate nation and desired to have a national homeland. According to Dr. Babasaheb Ambedkar, nationalism in relation to a nation should to be based

fundamentally on a strong feeling of social unity, and nationalism in relation to internationalism should be founded on human brotherhood. He emphasized that nationalism should not be tyranny and menace to any other community and country. Dr. Ambedkar defines nationality meant, "Consciousness of kind, awareness of the existence of that tie of kinship" and nationalism meant, "the desire for a separate national existence for those who are bound by this tie of kinship". There cannot be nationalism without the feeling of nationality being in existence. Nationality did not in all cases produce nationalism. a) It was a dynamic expression of the desire to live as a nation. b) There must be territory which nationalism could occupy and make it a state, as well as a cultural home of the nation. According to him, a community had a right to safeguard, but on the contrary, a nation had a right to demand separation. Muslims had developed a will to live as a nation. History showed that the theory of nationality was embedded in the democratic theory of the sovereignty of the will of a people. Dr. Babasaheb considered the question of defense in their major factors. 1) Questions of frontiers 2) Questions of resources and 3) Questions of armed forces. Pakistan would not have a scientific border. But he contended that no country had a scientific border. It was no use insisting that any particular boundary was the safest. He maintained that modern technique had robbed natural frontiers of much of their former importance. Artificial fortification could be created as barriers. The resources of Hindustan were far greater than the resources of Pakistan. So he concluded that the creation of Pakistan would not leave Hindustan in a weakened conditions. According to Dr. Babasaheb Ambedkar he gave thought on Kashmir issue which have ideological



and historical base he says that, " give the Hindu and Buddhist part to India. We are really not concerned with the Muslim part of Kashmir. It is a matter between Muslims of Kashmir and Pakistan. They may decide the issue, as they like. or if you like, divide it into three parts. The ceasefire zones the valley and Jammu-Ladakh region and has a plebiscite only in the valley. What I am afraid is that in the proposed plebiscite, which is to be an overall plebiscite the Hindus and Buddhist of Kashmir are likely to be dragged into Pakistan against their wishes and we may have to face the same problems as we are facing today in East Bengal.

However, Dr. Babasaheb argued that the possibility of Hindu-Muslim unity was based on two premises 1) General belief in the efficacy of a central government to mould a diverse set of people into one nation and (2) The general feeling that the satisfaction of Muslim demands would be a sure means of achieving Hindu-Muslim unity. Dr. Ambedkar summarized the action and reactions of the political forces during the three decades and analyzed in three ways: a) social stagnation b) communal aggression c) National frustration of political destiny. Dr. Ambedkar regarded the social reform movement but he felt sorry that it was not seen in Muslim Community. There was no organized movement for social reform among them. Under these circumstances the Muslim community became stagnant. The basis of the politics of Muslims politicians was rivalry and continued rivalry, which marred the social progress of the Muslim community. The Hindu-Muslim conflict as the basis of politics was an accepted fact during the thirties of the twentieth century. Though the spirit of independence was growing the communal bitterness was also growing. According to Ambedkar Pakistan rested upon the distinction between a community and a nation: a community has a right to safeguard; a nation has a right to demand separation. So the two-nation theory had the justification of demanding separation from Hindus. According to him, there was the virus of dualism in the two-nation theory.

He remarked, "it is a positive disintegration of society and country". By adopting Pakistan as the goal, the Muslims had forgotten the struggle against British. Self-determination meant right to establish a form of government in accordance with the wishes of the people. According to Ambedkar, " has meant the right to obtain national independence from an alien race irrespective of the form of government". The claim of Pakistan was said to be founded on the principle of self-determination. The self-determination must be by the people. The Muslim League for the benefit of India claimed the demand of self-determination. At the same time, the league was opposed to self-determination being applied to Palestine. The principle of self-determination had not imperative character because, "self determination is not a universal principle of all". It was not absolute at all. It was to be considered in the light of many factors like language, religion, land and geographical elements. According to Ambedkar there were two methods of protecting the minorities. One was to provide safeguards for minorities and the other was to provide for the transfer of Hindu population from Pakistan. If the boundaries of the Punjab and Bengal were redrawn the question of transfer of population would come in a marked way. Dr. Ambedkar gave various example i.e. Turkey, Greece, Bulgaria. The transfer of minorities was the only lasting remedy for communal peace. The only way to make India homogenous was to arrange for exchange of population untill this is done the problem of Hindu-Muslim would remain and would continue to produce disharmony in the politic of India. He said that the question of transfer of population could be successfully tackled by a commission with equal members of both countries.

Dr. Babasaheb Ambedkar was very definite in his ideas onto provide necessary provisions for political stability in India, and also he was ardent advocate to make centre stronger for the long term political stability and to curtail regionalism and separatist tendencies. Therefore, why making the draft of the constitution, he has carefully and very



strategically formulated the nature of Indian federalism, which is totally different than federalism per say. His thoughts on India's foreign policy seems to be very pragmatic, as he cautioned about China's intention and advocated for friendship with the democratic governments in the West. More importantly, compulsory military education to the youths of India is a necessity to build strong India and to foster the integration were the significant thoughts of Dr. Babasaheb Ambedkar on India's national security.

This is how Dr. Babasaheb Ambedkar stated his important views generally on 'Pakistan and most elide Kashmir'. This article usually expresses Defense purpose and Peaceful atmosphere for India-Pakistan Relation.

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