



## Contributions of Dr. B R. Ambedkar for creating Indian History

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### **Abstract**

*Present review paper is an effort to explore the objective views of Dr. B R. Ambedkar on Indian history which is having the analysis of ground realities by him. Researcher adopted historical analytical method for this purpose and interpreting how non Aryan kings ruled India with highest glory and established the peace. In other hand paper explores the how Non Aryans lost their ruling and entity since from ancient period to contemporary world.*

**Key Words:** *India, B R Ambedkar, History, Objectivity, socio-political values.*

### **Introduction:**

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. Laymen definition of the history is that, history is the his/her story of fact but rational analysis and interpretation by the Dr. B R Ambedkar denotes that literature of Indian history was predominant by the priesthood and knowingly and unknowingly they protected Hindu interests by creating false history with the negatively picturing of the non-

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Aryans, further he refer that nepotism resulted in to creating false history by the Brahmins. Dr.Ambedkars argues that history should be noted with the scientific analysis and interpretation, there for he rebuts the previous methods of noting history and redesign history with the highest rationality and objectivity.

### **Methodology:**

#### ***Objectives of the Study:***

1. To know the Dr. B R Ambedkars contribution to Indian History
2. To Analyze the Indian history with the facts and fingers given by the Dr. B R Ambedkar

#### ***Research Design***

Researcher adopted descriptive and explorative research design. Descriptive method was taken in to the consideration to examine sublet in-depth. Explorative design helps to find the new ideas with the scientific approach. The study was conducted on the basis of secondary sources of data.

#### ***Historical Analysis***

##### **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 defines 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 Brahdruta, 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, brotherhoodness 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 MouryaEmpire 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

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constitutional provisions for them by that these communities become sustainable and find the self-respect and dignity in independent India.

### **Errors of history:**

History is not to be studied merely with a view to know how well to imitate the mistakes of other countries. We must study history with a view to know the errors people have made and how they could be avoided. History is not always example more often it is a warning. Dr. B R Ambedkar finds the various errors in Indian political history as well as finds the errors in the religious history of it. He finds those errors with non-biased attitude and promotes the Buddha's words, Truth is truth and untruth is untruth. Therefore responsible citizens of this country should not view every historical event with the objectivity not with the influence of subjectivity. He gives the serious note on his acceptance to go back to Buddhism: "I Am not converting to Buddhism I am simply going back to my home which was my original entity which is world finest religion called Buddha Dhamma"

### **Nagas History:**

"Nagas were non-Aryans and there existed. Fierce enmity between the Aryans and Nagas... We are supposed to be the descendants of that Nagas... It is these Nagas who spread Buddhism all over the world. The political history of India begins with the rise of a Non-Aryan people called Nagas, who were a powerful people. Whatever fame and glory India achieved in ancient times in political field the credit for it goes entirely to Non-Aryan Nagas. It is they who made India great and glories in the annals of the world.

### **Role of layman in construction of History.**

Dr. B R Ambedkar describes the role of the common civil in developing history with the objectivity:

- It is quite wrong to hold that man is not a factor in the making of history. Man is necessary to rub two pieces of flint to make fire.
- Man is a factor in the making of history and the environmental forces, whether impersonal or social if they are, they are, the first and not the least things.

### **Evaluation of History:**

An historian ought to be exact, sincere and impartial free from passion, unbiased by interest, fear, resentment of 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.

## **Findings in history by Dr. B R Ambedkar**

1. Nagas of those days are the today's 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**

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. Therefor he was strongly disagree with the so called theories developed by the foreign and domestic historians. He appeals to the civilians of India, to study their own history for the future concern and having the concern our own entity. Therefor 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.

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