

## NOTION OF NATIONALISM: AN INSIGHT FROM PSYCHOLOGICAL ANALYSIS

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*Nationalism is an intrinsic phenomenon which is embedded at the cognitive level of almost every individual residing in the country. During Indian freedom movement, the freedom fighters of our nation made an enormous amount of effort to inculcate the feeling of "Deshbhakti" among citizens from conscious level to behavioral level. It has been proven that group polarization through the positive psychological constructs leads to group cohesiveness. Variables such as compassion and empathy also played an important role as a linking factor that contributed to strengthen all the ties and also helps an individual to associate themselves with the group and to the society as a whole. Civic engagement activities like volunteerism reduces tension arises between ethnocultural diversity and helps to reconcile differences with the help of social capital. It has also been seen that empathy plays an effective role through which other prosocial behaviors could be developed which in turn promotes the feelings of cooperation and brotherhood among the diverse population. The humanities concerns shown by the freedom fighters like Mahatma Gandhi, Swami Vivekanand, Sri Aurobindo and Dr Ambedkar has helped in the reunification of society at cognitive, emotional and behavior level. Historical sufferings like Jallianwala Bagh Massacre, Pulwama Attack to recent Galvan conflict with the neighboring country that have occurred at the collective consciousness had already generated many feelings that resulted in changing the negative orientation of mind to a rich mindset focusing on positive attitudes, hope, aspirations etc. It also forced the people of our nation to think and recalibrate our actions in the direction of nationalism by identifying our self in terms of collective self-identity as a Bhartiya. This study focuses on reinterpreting the feeling of nationalism through the lens of psychological enquiry.*

**Key words:** Psychological Enquiry, Empathy, Compassion, Nationalism, Leaders.

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## INTRODUCTION

Today every individual wants the best in their careers and their lives. The best way to become highly successful in any sphere of one's life is through following the pursuit of excellence. Individuals are more inclined towards maximizing their material gains hardly giving a thought about societal development and collective well-being. Also, with the advent of technology and westernization, present times are now becoming more challenging and competitive. Mental health of individuals is at stake. According to the Indian Journal of Psychiatry (2019) even before the pandemic, at least 50 million children in India were affected with mental health issues; 80 – 90 per cent have not sought support <sup>2</sup>. Recently, it has also been seen that perfectionistic tendencies are rising among individuals <sup>1</sup>. Currently, an excellent opportunity exists as India is having its ever-largest adolescent and youth population i.e., the state of Youth Bulge . As the present times calls for the idea of sustainability, reconstructing the mindset of individuals with notion of Dharma, Svadharma and Sacrifice becomes the necessity of the moment. Revolutionists such as Dr. B.R Ambedkar, Swami Vivekanand has given a lot of emphasis on the young population and further directed a need to bring an awareness around the important changes taking place in the surrounding. Although there have been many transformations taking place in education system as compared to previous times but still in majority of the institutions, the focus relies exclusively on the acquisition of facts and not much on holistic progress of an individual which comprises of physical, mental, social and emotional learning. The recently introduced National Education Policy (NEP) 2020 talks about making Social Emotional Learning as a key tool in aiding the education system to “develop good human beings capable of rational thought and action, possessing compassion and empathy” <sup>3</sup>. Hence, to make individuals globally competent, there is a need to focus on variables such as emotional intelligence, compassion, empathy so as to respect the diversity, cultural differences and contribute to collective well-being. The same can be viewed through the vision of our great leaders of the nation who fought against the injustice solely on the basis of these variables. Thus, it becomes important to connect with the roots of our culture. The history of our nation

is such where a lot could be inferred from various movements that had a widespread impact not only on the people of our nation but all over the globe. India is the birthplace of many prominent leaders whose learnings and philosophies are still relevant to the modern world. Although, those ideas originated in the past but are still helpful in fighting with the challenges and conflicts of 21<sup>st</sup> Century. The present times calls for the unification of humanity not just on an individual level but also to build an inclusive society. The paper discusses about the important learnings and experiences from the freedom movement led by many influential leaders such as Mahatma Gandhi, Dr B R Ambedkar, Swami Vivekanand and Sri Aurobindo. Their ideas and writings depict about the values and ethics that can be efficient in dealing with the issues of modern times and can have an enduring effect on the mindset of every individual.

One aspect which is common to each of those personalities is that they all had been very effective and efficient leaders. A leader is someone who influence a group of individuals to achieve a common goal. On a grassroot level, once in a while every individual needs to act as leader. Hence, it is the duty of a leader to uphold the right values and principles as their philosophy of life as being an influential figure, the followers also learn from them. Many ancient texts such as Bhagavat Gita, Upanishads, Ramayana etc. has mentioned about the important role of action and Dharma. In fact, many leaders have applied the notion of karma and Dharma to inculcate the feeling of nationalism and patriotism among the individuals during the British raj. Dharma is explained as that cohesive force that sustains the order of the society, the nation, the world and the complete universe. Transformational leaders follow their swadharma by being absorbed in work completely and also making followers around them involved in the work by making them realize their Swadharma. The awareness of one's Swadharma i.e., one's roles/duties can lead towards an effortless action.

Also, as there is a global ecosystem change is taking place along with a heavy reliance on technology. Due to which experiential teachings provided by teachers, parents or gurus have taken a backstep. Therefore, the wisdom that followers need to attain from previous generation and their experiences is dodging out

gradually. There is more inclination towards western models of knowledge. Since the globalization is continuously increasing, leaders in corporates are further faced with many challenges such as understanding the perspectives of other people especially of those who are having different cultural background. Therefore, this paper attempts to provide an outlook of different leaders towards the notion of humanity so that the same can be undertaken by mass audiences and can have a wider understanding.

### *Overview*

Iconic Figures	Style of Leadership	Collective Consciousness	Social Awareness	Notion of Dharma & Swadharma
<b>Mahatma Gandhi</b>	<ul style="list-style-type: none"> <li>• Transformational</li> <li>• Charismatic</li> </ul>	Collective Consciousness at a macro level.	Focused on values <ul style="list-style-type: none"> <li>• Compassion</li> <li>• Volunteerism.</li> </ul>	<ul style="list-style-type: none"> <li>• Serving the society</li> </ul>
<b>Swami Vivekanand</b>	<ul style="list-style-type: none"> <li>• Servant Leadership</li> <li>• Transformational Leadership.</li> </ul>	Collective Consciousness at macro level.	Focused on <ul style="list-style-type: none"> <li>• Bringing a change in education.</li> <li>• Inner Growth</li> <li>• Work Life Balance.</li> </ul>	<ul style="list-style-type: none"> <li>• Purpose behind the action leads to one's rightful law of conduct.</li> </ul>
<b>Sri Aurobindo</b>	<ul style="list-style-type: none"> <li>• Authentic Leadership.</li> </ul>	Supra-Consciousness On individual level through the unification of mind, body and soul.	Focused on <ul style="list-style-type: none"> <li>• Spirituality</li> <li>• Maximizing individual's potential.</li> </ul>	<ul style="list-style-type: none"> <li>• Freedom of mind, body and spirit.</li> </ul>
<b>Dr. B. R Ambedkar</b>	<ul style="list-style-type: none"> <li>• Transformational Leadership.</li> </ul>	Collective Consciousness at micro level.	Focused on <ul style="list-style-type: none"> <li>• Social solidarity.</li> <li>• Economic development of underprivileged section of society</li> </ul>	<ul style="list-style-type: none"> <li>• Eliminating suffering from the lives of the people who are not heard and seen.</li> </ul>

### *Gandhi- A true leader*

From an ordinary being to that of "Mahatma" an extraordinary soul, Gandhi followed God Ram as his ideal. His definition of God Ram is not as the son of Raja Dashrath, but as a Brahma who is undescribed,

shashwat and advitiya .To him, truth is the only God. He based his entire vision on seeking the truth by following a straight track rather than following a path full of manipulations or falsehood. Even in the school, he has always been a sincere student. He never believed in cheating. As since the childhood, he always had accompanied her mother in various religious activities along with the knowledge of Upanishads, he become a staunch believer in the notions of Dharma and karma.

Gandhi was a charismatic leader whose confidence and vision was impactful enough to influence the Britishers. In between the freedom movement, he understood that there was a need to change the strategy while upholding the values of spirituality and morality as the righteousness code of conduct. By following the principles of ahimsa and non-violence for collective well-being, he understood that in order to have victory over British, brute force is not the solution.

Mahatma Gandhi, a major revolutionist, very aptly believed in adaptability as one of the major qualities for success. He also believed that as a leader, it's essential to take into consideration the context of the situation which is one of the essential qualities of a transformational leader. According to Burns definition of transformational leadership "occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality". The focus of transformational leader is much above self-interest; they are much interested in the development of their own followers. As a leader, he always wanted his followers to be fully true to themselves so that they are able to find meaning and purpose in their work. In the entire episode of Satyagraha, Gandhi never offered any of his followers a rigid set of rules for practicing non-violence. In fact, he wanted his followers to self-resonate with themselves. Thus, listening to one's inner voice i.e., Swabhav. Rather than being an authoritarian leader, he always gave his follower the flexibility to carry out the tasks as per their own will at the times of uncertainty. By following his Swadharma of a leader, his actions became effortless where he continuously motivated the followers to have self-control by not indulging themselves in violence no matter what.

By possessing the vision of cohesiveness, he wanted all of his followers to believe in the concept of 'Vasudev Kutumbakam' i.e., to embrace the entire universe as their family. In turn, he wanted individuals to relate their self-identity to how well a person is able to contribute to the welfare of the society. The generosity he kept towards each life could be very well proved by his definition of Dharma that was not bound to any particular sect or religion to ensure inclusiveness of every member in the society.

Gandhi was also able to inspire followers with the long-term vision of independent India by upholding truth, thus becoming an inspirational motivation and also had an individualized consideration for his followers where he focused on changing the orientation of the followers by addressing everyone individually.

In order for people to work on the idea of always following the ultimate truth, he believed that it will be no more a mere dream if this idea could be grounded in ethics. Ethics will help people to eliminate their own selfish orientation towards the society. The notion self-centered interest must be transformed into others' centered interest and well-being

Relating to the modern-day times, all his values can still be very apt to develop the society on the humanitarian aspects. He emphasized on serving others, a perfect example of servant leadership. He served the nation by addressing his followers, fighting for their rights and treating them on equal terms. Drawing an Independent idea based on Gandhi's principles of non-violence, seeking truth, fighting for people's rights and morality is the way forward to build a society where the dignity of each life matters.

### *Psychological Principles*

The most important principle as per Gandhiji is the concept of self-realization. After the death of his father, somewhere he realized that now the time has come to change himself in a manner through which a large population could be benefitted. Previously, he was under the influence of his friends, due to which he even got into bad habits. He wanted to confess the same to his parents but never had the courage to do so. Gandhi was having self-awareness that the path on which

he is right now is not correct. After coming back from England, his personality was still the same as that of a childhood. Later in his life, his perception got changed as a result of the self-realization path from Bhagwat Gita. Gandhiji followed three-way path of Sadhana for self-realization. He put Karma yoga (actions) above Bhakti yoga (devotion) and Jnana Yoga (knowledge). As since the childhood, he was very close to religious books. He believed that the best way to actually get close to God is by offering service to individuals and work for the humanity and he religiously dedicated himself for the same cause.

Also, the personality of Gandhiji had undergone many transformations. Initially during the childhood days, he was very shy, introvert and timid but gradually, he developed himself in such a manner that his personality became very influential like that of a leader who influenced almost every person in a positive manner, leaving an imprint of his shadow on those who were even against him. Assessing the Gandhi's personality based on big five ocean theory, he would have scored very high on Openness, Extraversion, Conscientiousness and low on neuroticism.

Many events of his life talk about the virtue of courage that Gandhi had always utilized for the path of Truth. It resembles a perfect symbol of bravery that he wore on his shoulder as a pride. He took the challenge to speak up for the right things. This is evident from the example of South Africa whereby he was making efforts to eliminate all sorts of discrimination against Africans as well as Indians. Not this but also for the people of India, he took special measures to eradicate any sort of discrimination such as he used to term "Harijan" to denote untouchables as "People of God"

Apart from having General intelligence, a higher level of Emotional and Social Intelligence was also possessed by him. As a result of which, he was able to be aware about the feelings oneself and of others which led him to make serious reforms in the society. Emotions are very difficult to control but he was able to make self-regulation as an essential characteristic. Although much of the discrimination was carried out by whites in South Africa, but Gandhiji never generalized the cause of that behavior to the entire

class of whites even after going through the same. When British officials told him to help them in World War 1 for recruiting strong professionals, his moral code of conduct took over him to serve them without thinking about wrong deeds being performed at their end. His self-biasness never came into play. He shared a heart-to-heart bond with many of the British officials.

His consciousness also played an important role. When he suffered from the first incident of racial discrimination while travelling in train in South Africa, he was able to relate the same situation when undergone by other individuals. He was so terrified that he was in shock for some moments by experiencing the same. He was able to relate himself to the sufferings of individuals whether it was Champaran Satyagraha movement, Kheda Satyagraha Movement, Dandi March or discrimination in South Africa. It can be said that compassion is one of the most essential parts of Gandhi's level as he was able to notice the pain that had imprinted on every person due to inequality and untouchability. The definition of Dalai Lama's compassion very well suits here "an openness to the suffering of others with a commitment to relieve it". Even after being very busy in Sabarmati Ashram, he never compromised on listening to problems of the general people. Thus, it can be said that three components of compassion that is noticing, feeling and responding according to Kanov et al, 2006 is very aptly fulfilled by Gandhiji. He made numerous efforts to ensure the visibility of his emotions by working at the behavioral level which was being noticed by everyone.

As his Swadharma of a true leader, Gandhi came forward to support his followers by participating in the movement. During the Kheda Satyagraha incident, Gandhi very clearly stated to the laborer to follow the strategy of non-violence and fasting. But because of strict attitude by the Britishers, there came a time when laborers were just about to give up but Gandhi's steadfast faith was able to uplift the motivation of the other people.

He was a person of simple living and high thinking. His dressing sense and eating habits had always spoke of optimal consumption so that there is no overutilization of resources. A man of vision, who always talked about sustainability.



*Swami Vivekananda and his notion of Hinduism*

History defines Swami Vivekananda as the epitome of transformational leadership. Swami Vivekananda had chosen 'empower and facilitate' philosophy over 'command and control' long before modern management realized its potential. He was against coercive and dominant notion of leadership. Trust plays an important part in the process. He believed in giving a platform to the followers so that a sense of empowerment instills in and they grow self-sufficiently. Also, he believed in similar concept of serving others, that is considered as servant leadership but at the same time he thought of bringing growth in every individual by practicing the philosophy of working hard. As a leader, he mentored many people in his organization thus going beyond the notion of what we call it as a traditional leader.

With his Ramakrishnan Movement, he gave a lot of emphasis on making people aware about the necessity of social work. The death of his Guru made him realize that now he has to stand for the society and make transformations to ensure society equality. It was last wish of his Guru to forward the same knowledge to youths and make them aware about their mission. As per him, the source of correct knowledge is through his one's religion. He, then decided to travel to entire India. As youth is the time of heightened energy, one should make the most of it. Ramakrishna Mission which was formed in the year 1897 still now continues to inspire millions of youths in India. He also wanted the youth to be aware about the problems that they might face while making an attempt to bring a societal change, "All good work has to go through three stages. First comes ridicule, then the stage of opposition and finally comes acceptance."

He also had good interpersonal skills. He wanted to make people understand about how important it is to be strong. Swami Vivekanand has put a lot of emphasis on internal assets of an individual. According to him, every soul has the potential of reaching its highest self but by controlling external and internal factors. While speaking about personality Swami Vivekananda has emphasized on physical, mental and spiritual personality. Further he added that difference between animal and man is the difference in their power

of concentration of mind. Along with concentration of mind, will power be another important facet of mental personality. As he knows that social change will require lot of energy- physical and mental, both. He suggested reading the sacred books of one's religious and follow the philosophy underlying the same which will raise the spiritual personality of the person. He himself was the follower of Vedanta philosophy.

Vivekanand is one of the leaders who challenged the western education system so as to inculcate the values of Indian heritage and to develop the individuals on the spiritual level. It should be remembered that unlike in the west, in India education, life and religion are intertwined. As such the value aspect of education is kept in close touch with the aims of education. According to him, modern day education is lacking the perspectives on higher self of an individual which is only restricted to the knowledge of how effective job seekers can be produced. For him, the knowledge is everything and he was the first one to work on the idea of character- building education and value education. According to Swami Vivekanand, the purpose of education is to make a man ready for social service, to develop his moral character and to build oneself very strong. He also believed that everyone is self-reliant, it's just that environment of an individual needs to be supportive.

He wanted to travel to the west and spread his knowledge there on because he was aware of the fact that European nations have done a great deal of destruction. An attempt was also made by him to safe guard the negative image of our nation thus being a true citizen by describing about the dynamic nature of Hinduism is actually and always wanting the people of the other nations to look up to Hinduism. Swami Vivekanand in his groundbreaking speech at Chicago in 1893 tells how "Hinduism has been a religion which has taught the world both tolerance and universal acceptance." Hinduism believes not only in universal toleration, but we accept all religions as true." He was truly against untouchability. While giving his speech, he actually laid down and started weeping because of the inequality and hypocrisy he was able to see his nation's position, in comparison to others.

Also, the stance of Vivekananda on wealth and reinforcement is the same as that of Gandhi that it should never overpower human values. One should keep aside material gains and should look for how they can help other people.

### *Psychological Aspects*

Firstly, he has given an emphasis on the personality of the person. He wanted every being to have a self-awareness and self-regulatory mechanism so that every individual is able to rise above their basic nature.

Also, Swami Vivekanand has given a lecture on how important it is to study psychology. He has talked about the Indian psychological methods to work on oneself. After the death of Swami Vivekanand's father, his entire family went through extreme poverty. Therefore, his Guru Swami Ramakrishnan Paramhansa after seeing his disciple in suffering, urged Vivekananda to focus on meditation so that his basic religious nature could be strengthened and further, he could become aware of his purpose that is upliftment of the entire nation by uncovering different layers of himself. By focusing on sadhana and meditation, mental self which is the most important self will be enhanced. As we are ruled by our minds, it important to have some sort of regulatory mechanism. Till the time, we are not able to let go of the control which our mind possesses, we can't be called as a true rational being and for that we need to indulge in such practices through which we are able to devolve deeper into our subconscious. To look inward towards the soul "atman" is essential to look through the lens of rationality. Also, he talked about having control on our senses in one of his lectures as our perception towards the world, somewhere leads to material gains and possessions if the and hence a true purpose, can't be achieved.

It can be said that he had relied on the eudemonic notion of wellbeing. He realized his actual purpose or meaning of life is to work as driving and inspirational force for millions of people so that our nation could rise above untouchability, inequality and poverty which has covered our nation since a long time. The time had come to attach a bigger meaning to our life by working for the society.

As per Swami Vivekanand, "Work is inevitable, it must be so but we must work for the right purpose". For him, it is the always the purpose or the intension behind any work that can lead an individual to drive towards one's Swadharma."

### **MODERNIZING INDIA WITH SRI AUROBINDO'S PERSPECTIVE**

Aurobindo was a real nationalist where he truly stood for nation's sovereignty over anything else. Even an attempt was made by his father to ensure that Aurobindo is away from political influence but then he came back to India and joined the freedom movement because of his strong will. According to Aurobindo, the connotation for the word "nationalism" was far from its conventional meaning which relied more on certain norms. In fact for him, nationalism is all about togetherness where everyone has a sense of faith on one another with absolute trust as a base resulting in a pure love for the land. Tiwari (2013) talks about Aurobindo's more integral and holistic philosophy of nationalism, a new brand altogether, which not only professes love for one's country i.e., Janmabhumi, but also confirms its faith in love for the people of the land. He believed in upholding the principle of togetherness which according to him is the real essence of the entire freedom movement. The Gestalt psychology principle "whole is greater than the sum of its part" could be very well applied here. For him, India is just not a mass of land but a "Bhawani Bharati" which is composed of millions of Shaktis (units) which needs to be awakened.

Sri Aurobindo has also talked a lot about indigenous practices such as yoga as India has a rich cultural diversity and has been a birthplace to various rishis and Mahayogis. In his one of the books, he had talked about the process of evolution to development where he has mentioned that actual development will take place only when individuals are able to make use of old age practices of India and gain mastery over the techniques to pave the way for conscious awareness. As globalization continues to grow, social integration is must to avoid the conflicts that can take place due to people belonging to different cultural backgrounds. According to him, it's important for an individual firstly to achieve inner oneness by

following the path of spirituality to realize the bigger goal of uniting oneself with the nation.

Another contribution of Aurobindo was his idea of complete freedom. Aurobindo was the first Indian political leader to use the word "Swaraj" instead of "Independence" as per the Orissa Review. The connotation of Swaraj as per Sri Aurobindo is the freedom of mind, body and spirit and he considered it to be the Dharma of every being to be truly free. He also believed for having power over British administration should be through following the principles of non-cooperation or in other words termed as passive resistance.

Sri Aurobindo's vision for nation was that a stage must therefore come in the life of the nation when all men and women realize the dignity and freedom of humanhood within them and be able to maximize their utmost capacity. He thought that India could be an inspiration for the human unity not just within its own boundary land but in fact all around the world due to its spiritual base. The diversity of the nation holds the real essence of nationalism where people belonging to different caste, creed, religion and ethnicities are the movement's main soldiers. As the world uncertainties continues to grow, Sri Aurobindo's philosophy of Spiritual Freedom can be of great value along with the idea "integral education" i.e., a balanced view of education where it should not be limited only to acquisition of facts and knowledge but should be grounded in the reality of a child and his surroundings.

### *Psychological Aspects*

Sri Aurobindo philosophy is similar to that of Gestalt school of psychology. It says that "whole is greater than the part of its sum." A similar meaning could be made in reference to the country and its citizen. A nation's strength is all about people. The unity among people belonging to different backgrounds can do wonders if they act in accordance to one another with the same vision in the mind. But the way for the same is not easy.

The route for the unification at a national level calls to look within firstly. He has mentioned about psychological unity. As per Aurobindo, Spirituality is the process through which a person could

come out their darker selves and meet their true self. As in order to reach to the stage of supramental (highest) consciousness, it is important to work on opening the layers of inner being to guide the outside world. (Auroville)

According to him, nationalism is a continuous process which requires a lot of consciousness on the part of every individual. Human beings need a practice through which they can devolve into the deeper level. Just having awareness on the surface level is not the real consciousness. Thus, he worked a lot into the area of Integral Yoga so that a stage of divine consciousness could be reached which will pave the way for a better human society and a mankind. Yoga is all about union with the self. The psychic being is the ultimate stage of destination as for human beings which basically relates to the deepest self.

Also, somewhere Aurobindo's point of view relates to Humanistic school of psychology. It focuses on human's innate potential and willingness to grow through changing oneself. Human beings are complex beings and at times, environment as well as the person himself leads to experience a trail of madness during which one is not able to take a rational call. Thus, the journey to reach the true being will always be a path full of difficulty. As a will to always transform one's self to Psychic being or Purusha, thus Integral Yoga becomes important.

#### **AMBEDKAR'S NOTION OF SOCIAL CHANGE**

Dr. B. R. Ambedkar, a visionary leader who looked forward to a country free from inequalities which was then a divided nation on the basis of caste and class. His long-term vision was to see India as a unified India. He knows that in order to achieve this bigger aim, the human rights of every individual should be protected. The long-term vision of Independent India needs a solid grounding of cohesiveness among the individual of the nation firstly. Ambedkar believed that social solidarity was the key to overcome the struggle against colonialism. Without achieving social solidarity among different religious groups, castes and communities, victory over colonialism would not be achieved

He was aware about the aim of his life and he knew that in order to bring a change, he needs to be equipped with the education of different subjects. He followed an interdisciplinary approach by having knowledge in subjects such as Economics, Sociology, Law, German and many more.

The mentor's teaching of John Dewey made him belief in the concept of social equality. Also, this further gave him the competency to understand and manage people which is considered to be an essential factor to reach out to people on a wider level. He also undertook some of the teachings of the Buddha such as Pradnya (knowledge), Sheel (wisdom), and Karuna (compassion). A lot of emphasis was given to these three principles by him and also took an effort to inculcate the same values in masses.

Dr. Ambedkar had a knowledge of managing his emotions of what is termed as "emotional intelligence. Salovey and Mayer (1990, p. 189) proposed a formal definition of emotional intelligence as "The ability to monitor one's own and others' feelings, to discriminate among them, and to use this information to guide one's thinking and action.' He believed in responding rather than reacting. His empathy could be seen from how he was willing to fight for the rights of the people without caring about his own life. His entire life was dedicated to the weaker and oppressed sections of the society.

He was very clear of the fact that if people of the nation will focus entirely on the political freedom and will not look to other important factors such as economic development of oppressed section of the society, the nation will not be able to function well as a whole. So, he became the leader who fought for the political freedom of untouchables. He wanted the government of India to make such amendments through which the education reaches to the poor section of the society. The education is of no use if it could not benefit the poor of the nation. Dr Ambedkar said ■ "Coming as I do from the lowest order of the Hindu Society, I know what is the value of education. The problem of raising the lower order is deemed to be economic. This is a great mistake. The problem of raising the lower order in India is not to feed them, to cloth them and to make them serve the higher classes as the ancient ideal of this country. The

problem of the lower order is to remove from them that inferiority complex which has stunted their growth and made them slaves to others, to create in them the consciousness of the significance of their lives for themselves and for the country, of which they have been cruelly robbed by the existing social order. Nothing can achieve this purpose except this spread of higher education this in my opinion the panacea of our social troubles." He was afraid by the impact these situations might create on the mindset of young generation psychologically. Hence, he was a strong opponent of caste system in India.

In his book "Annihilation of Caste", he has very well talked about the importance to abolish the caste system so that a social balance is achieved and every person is entitled to equal opportunities. He tried to reach to every marginalized section of the society. As long as the caste system is going to prevail in the nation, unification of people on the national level and international level will be not possible. He actually wanted people to develop a state of collective consciousness, where social groups should become homogenous in terms of beliefs, values and practices. Such practices according to Ambedkar will result in country united by the principles of peace and love.

For this reason, he had given a lot of emphasis on Character and Value education. As per him, Knowledge can be harmful without character education and will not lead to any real development. He wanted to the students to go beyond the acquisition of simple facts and make use of rational and critical thinking. Before making any decision, the students should review the information and give it a thought.

Dr. B. R. Ambedkar ensured while drafting the constitution that principles of equality, liberty and fraternity are included so equal rights can be practiced by every citizen of the country.

### *Psychological Aspects*

Ambedkar as a leader never compromised on the principles of Compassion and Empathy. Firstly, he perceived the situation of untouchables as serious, relatable and unjust which is a prerequisite



for having compassion for others. Secondly, he was able to put himself in the shoes of the others which is referred to as an empathetic attitude. His perception and awareness made him act in a way that was beneficial to a larger population.

Present times call for having Increasing compassion as it leads to increased happiness and less depression and many more advantages on the well-being of the person.

His major aim was to bring in such changes through which the inferiority complex of the lower and untreated section of society could be transformed into a strength. At that time, it was important for the oppressed classes to be a part of the society, to have a sense of belongingness which is the second most essential need as per Maslow. It shows that Ambedkar was not only concerned with the external factors but even considerate about the internal factors too. He was conscious about the fact that society has the major role in eliminating Inferiority Complex.

Also, Ambedkar believed in prioritizing the wellbeing of every individual. He supported Diener's hedonic concept of well-being (immediate gratification). The concept talks about one's well-being is uplifted by focusing on pleasure and satisfaction rather than focusing on actual meaning of one's life. Thus, Ambedkar talks about the economic upliftment of marginalized people. By lifting them financially, their functioning could be made optimal.

As a leader, he made use of positive defense mechanism. He transformed all the ill feelings within himself in a constructive manner, he never let those feelings overpowered him in a negative manner. In other words, he made use of Sublimation. He let those agitated feelings turned out in a work mode for a holistic development of a nation.

## CONCLUSION

With the ever-growing uncertainties and challenges as an evitable part of one's life, there lies a dearth of scope to implement some of the key principles suggested by our freedom fighter leaders in the modern-day world. Self-awareness and compassion are found to be

most relevant. Individuals who are aware that they are composed of higher self and lower self, efforts should be made to progress towards a higher being. As individuals need to interact with other beings in one's work life, personal life or with community, falling into conflicts and disagreements can be reduced by following a footpath of compassion. Compassion is even found to have a number of benefits for emotional regulation and mental health, along with having an impact on interpersonal relationships.

Also, as a diversifying nation, people belonging to different background, with varied beliefs and culture, recent times requires every individual to have an equal footing. By having social awareness and empathetic attitude as virtues of one's life, the world can be a better place to live.

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