



Dr. B.R. Ambedkar's Contribution For Indian Education And Society

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Abstract: Dr. Bhim Rao Ambedkar was one of the greatest leaders of India. He was a great historian, an economist, social worker and educationist. It was he who drafted the Indian constitution and hence the major architect of the constitution of India. He was a great thinker, genius blessed with an extraordinary mind and therefore obstacles of his way could not stop him from stepping ahead and finding the path of the success. Although many educationists, economists and great thinkers had left their impact on Baba Saheb, he never let his own thoughts to be overshadowed by them. He had his own vision for the people of India. He firmly believed that political democracy cannot succeed without social and economic democracy. Dr. B.R. Ambedkar was a crusader against social and economic injustice. He rebelled against the evils of casteism, inequality and superstitions prevailing in the society. He dedicated his whole life to the betterment of socially backward people of India and played a major role in the liberation of the backward classes from the artificial bondages created by the privileged sections of society for their own benefit. He was against violence. A supporter of human rights and firm believer in the Buddhist doctrine of non-violence he asked his followers to 'agitate' for their rights in a peaceful manner. According to Dr. Ambedkar, "For the successful working of democracy there must not be glaring inequalities in the society. There must not be an oppressed class. There must not be a suppressed class." He believed that there is need for reformation in society. Ideal and modern society should involve individual liberty and equality. Social democracy was the vision of Dr B. R. Ambedkar as rights of individuals are protected not by law but by the "social and moral conscience of society."

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Introduction:

Dr B. R. Ambedkar (Bhimrao Ramji Ambedkar) prominently known as Babasaheb was conceived in alleged unapproachable station group of Mahar. Yet, for him this was not the shackle to reach at peak. He turned into an incredible instructor, speaker, rationalist, pioneer and earned a lot more trees of this sort. Likewise he was first from his standing to get school instruction in India, as untouchables were not permitted to get training, they were not permitted to love in sanctuaries, they were not permitted to drink water from the source that was utilized by upper station individuals and so forth. So even while concentrating in school he had confronted every single such segregation. Be that as it may, with a genuine soul of a warrior in the wake of finishing his investigations in India, he went to London School of Economics for further examinations and turned into an incredible legal counselor. He is a genuine case of an independent man who buckled down against all the chances to accomplish his objective. Near his end he received Buddhism for astuteness, ethical quality and to ensure humankind. Additionally he found that

Mahar individuals were really Buddhist who wouldn't surrender Buddhism at one point of time. Along these lines, they had to live outside the town and with time they turned into a distant station. He additionally composed a book named – 'The Buddha and His Dhamma'.

As Babasaheb was from a distant station so he recognized what it feels when individuals segregate you with no flaw of yours. He worked superbly in expelling such social issues in India. Bahishkrit Hitakarini Sabha was the main sorted out endeavor from his side to inspire the untouchables. He needed to teach them for a superior life. After this numerous open developments and walks had been started under his initiative that were intended to get correspondence the general public. He was chosen as a first law pastor of autonomous India and designated as a Chairman of the Constitution Drafting Committee. His job was to compose another Constitution for India. By remembering to acquire balance society he did incredible for untouchables. For this, opportunity of religion was characterized the Constitution. He made the arrangement of reservation by remembering

distant and their condition in that India. He worked for the improvement of the status of ladies in India. Not exclusively was this, however development of the Reserve Bank of India in 1934 likewise dependent on the thoughts of Babasahed that he had displayed to the Hilton Young Commission. He was a prepared financial expert of his time and even composed extremely educated books on financial matters. Amartya Sen who is a Nobel Prize victor in financial matters had said that Ambedkar is his dad in financial matters.

Dr B. R. Ambedkar was really a developer of a country and a worldwide pioneer rather than only a Dalit pioneer. He is the person who had given the standards of social equity

Ambedkar was also critical of Indian socialists who failed to take into account caste while planning for class struggle. In that brilliant but undelivered speech written in 1935, *The Annihilation of Caste*, Ambedkar argued that it was impossible for the poor to form a common front against the rich as long as they maintained caste distinctions.

Ambedkar argued that it was not enough for the socialist to say that he himself did not believe in caste; if he wanted to be taken seriously, he would have to undertake a vigorous programme of social reform to remove caste distinctions in society.

“That the social order prevalent in India is a matter which a socialist must deal with; that unless he does so, he cannot achieve his revolution; and that if he does achieve it as a result of good fortune, he will have to grapple with the social order if he wishes to realize his ideal—is a proposition which in my opinion is incontrovertible,” wrote Ambedkar. “He will be compelled to take account of caste after the revolution if he does not take account of it before the revolution.” Despite his disagreements with Marxist methods, and his resentment against socialists for not taking caste seriously, Ambedkar shared their concerns about economic inequality in the country. In his concluding speech to the Constituent Assembly, he warned that without economic and social equality, political equality will eventually be jeopardized. Political democracy will last only if we make it a social democracy as well, he said.

“On the 26th of January 1950, we are going to enter into a life of contradictions,” said Ambedkar. “In politics, we will have equality, and in social and economic life, we will have inequality. In politics, we will be recognizing the principle of one man, one vote and one value. In our social and economic life, we shall, by reason of our social and economic structure, continue to deny the principle of one man, one value. How long shall we continue to live this life

of contradictions? How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political democracy in peril. We must remove this contradiction at the earliest possible moment or else those who suffer from inequality will blow up the structure of political democracy which this Assembly has so laboriously built up.”

Views on Human Confen and Society

Ambedkar's concept of man and society is an important aspect in sphere of national building. He discarded the Vedic concept of man and society which was based on Karma, Varanas, God and the transmiration of soul. He believed that the Vedic concept was based on inequality, social oppression, caste system and economic exploitation. Similarly, he rejected the hedonism of Charvaka; and the extremes of total non-violence, Karmas,ukti and asceticism as contained in Jainism. In contrast to Charvaka and Jainism, Ambedkar was attracted towards the Buddhist concept of man and society as it pleaded moderation, humanism, love and friendship. He saw in Buddhism a new hope for man, new democratic element and new social order. Ambedkar did not like the Christian and Islamic concepts of man and society because they advocated theism. He was a sworn enemy of theism. He saw man a different context of social situation wherein the oppressed man had to face and fight against the fundamentalists belonging to the theistic religions. He found man all alone, neither soul nor God helped him, and thus, his concept of man had a humanistic connotation, quite different from the concept of Hinduism Jainism, Islam and Christianity. The medieval concept of man and despite some genuine efforts of saints and sects to abolish untouchability, was broadly theistic. Ambedkar did not like to leave man at the mercy of God. He wanted that the downtrodden must rise and stand himself for his own emancipation by his own efforts. He wanted that the man must free himself from the bondage of theism. Even the Gandhian concept of man and society did not find favour in Ambedkar's ideology. He believed that though Gandhi condemned untouchability, his ideology was not free from divine social mechanism and Varnasharama Dharma. He regarded the Gandhian concept as a replica of Varnas and caste mechanism. Ambedkar firmly held the view that man was not created by any supernatural power. Man himself is the creator of his own social being including the resultant virtues and evils. Man is the creator, reformer and also rebellious by nature. He exists, because he creates, reforms and rebels against what he wishes to uproot. Man does so with the sense of justice and utility. The revealing aspect of the

Ambedkar thoughts is that the matters, directly related to God and his creation, soul and its transmigration, reincarnation and its redeeming dose, citadel of heavenly abode, Karma and its effects on the next life, moksha (salvation) and its union with Brahma (Supreme Being), miracles of the divine spirits, predetermined fate of human beings, etc., do not find place in Ambedkar's ideology and approach to the problems of man and society. For these ideas and beliefs in no way the lot and quality of life of oppressed and the downtrodden. Man is himself responsible for what he is, and it is only man, who can solve the problems and remove the hardships by his own efforts. Inspired by his humanistic rationalistic and pragmatic culture. Ambedkar thus broke with the past and inaugurated a new concept of man and society in the context of the Indian situation.

On Society and Social Justice

Ambedkar's vision of a just society and his concept of social justice building. His just society is a casteless society based on the principles of social justice. Ambedkar developed his vision of a just society after dissecting the existing nature of Indian social order. He rejected the basic principles of Hindu social order which was based on graded inequality, fixity of occupations and castestatus derived from birth. He upheld a fundamental change in the rigidity of caste structure and suggested its total annihilation. In his well-known work 'Annihilation of Caste', he provided a picture of just or ideal society. He wrote: 'An ideal society should be mobile, should be full of channels for conveying a change taking place in one part to other parts. In an ideal society there should be many interests consciously communicated and shared. There should be varied and free points of contact with other modes of association. In other words, there should be social endosmosis. Ambedkar's just society is based upon two fundamental principles. The first is that the individual is an end in himself and that the aim and object of society is the growth of the individual and the development of his personality. The second essential principle is that the terms of associated life between members of society must be regarded by consideration founded on liberty, equality and fraternity. Social Justice means a complete change in the fundamental notions of life. It means a complete revolution in our look and in attitude towards men and things. It means a new and vibrant life for all. But such a new life cannot enter a body that is dead. His reference was to Hindu society which was an antique and out-dated society. He, therefore, argued: 'But a new life cannot enter a body that is dead. New life can enter only in a new body. The old body must die before a new body can come into existence and a new life can enter into

it. To put it simply, the old must cease to be operative before the new can begin to enliven and to pulsate. This is what I meant when I said you must discard the authority of the Shastras and destroy the religion of the Shastras. Ambedkar thus favoured social change; and social change and social justice are synonyms.

Social Humanism and Democracy

Dr. Ambedkar's adherence to humanism and his attachment to the poor and the downtrodden do indicate that Ambedkar was a great nation -builder. The main principles of Ambedkar's social humanism are: (i) equality among human beings; (ii) every human being as an end himself; (iii) right of every human being to social, economic, political and religious freedom; (iv) to make every human being free from want and fear; (v) to maintain liberty, equality, fraternity, and to strive to secure redemption of man by man, of class by class, and of nation by nation; (vi) to stand for a democratic society under a parliamentary system of government; (vii) to believe in non-violence as an instrument of social change and adopt peaceful and persuasive methods to avoid class conflicts and the possibility of civil war; (viii) to avoid any 'ism' or any theory or dogma in its extreme aspect; (ix) need for spiritual discipline; and (x) firm foundation of universal love, equality and human brotherhood that the Buddha taught . Ambedkar's social humanism contains the central tenets of his social and political ideology. Ambedkar regarded democracy as top dressing on an Indian soil which is essential in democratic. He was thus aware of the difficulties and challenges that the Indian democracy would likely to face in future. He believed that democracy should be established in India not merely in form, but also in fact. The social and economic revolution could be ushered in India through constitutional means. The beauty in Ambedkar's ideology was that he cojoined the three dimensions of democracy. These three dimensions are political democracy, economic and social democracy. He said that a mere political democracy is not enough. It must be accompanied by economic and social democracy. Inequalities and exploitation in economic life are injurious to the health of political democracy. He also emphasized that social democracy must be established because our social life is a diseased "one where all sorts of graded inequalities and degradation are rampant. The contradictions inherent in social life must be eliminated. In short, what Ambedkar pleaded was that the semblance of political democracy was not enough; it has to be strengthened by the pillars of economic and social democracy. Social democracy is a way of life which recognizes liberty, equality and fraternity as the principles of life. His social

democracy also forms an important part of social justice. Social Democracy and social ideology of social justice are capable to put an end to the life on contraindications in India.

Conclusion

Ambedkar's ideology sought to unite the vast country with its great diversity, many languages and creeds within a common bond of the constitutional justice on the great ideals of liberty, equality, fraternity and social justice. He showed an uncompromising respect for human dignity, an unquestioning commitment to equality and non-discrimination, and an abiding concern for the poor and the weak. The ultimate aim of his ideology is the creation of a just social order. Ambedkar was a pragmatic thinker. His pragmatic ideology - connected with real situations, practical problems and difficulties - was based on vision and action. He did not like the clever dodges of politicians or the tricks of the trade. He grasped the principles of State and politics only by the harder route of learning, conflict and experiencing humiliations. He was indeed a savant, possessing great knowledge and ability. He did not like the slick, simple motion or the short-circuit answer to meet the problems of the day. Such short-circuit methods or ideas, he regarded, as least fruitful and most frustratingly inadequate in practice. All in all, his pragmatic ideology was sensible and realistic. His wonderful intellectual subtlety, distinction and creativeness are visible in the field of pragmatic ideology. His ideology, in short, is a wide-ranging one. It is an ideology of liberation. It is pragmatic and sensible. It is representative of the age. It is loaded in favour of Man. It is free from speculative theories. Its aim is the creation of a just social order. It is saturated with the principles of social justice. It is very strong in reason and rationality. It has exercised a remarkable influence on the framing of Indian Constitution. Its influence on the shaping of events has been tremendous. It is difficult to refute the relevance of his ideology in the Indian context. It is an ideology of vision and action, and each element nourishes the other. Above all his ideology is meant for nation-building.

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