

Educational, Social & Political Views of Dr. B. R. Ambedkar

Mr. Prakash Pakhare
(M.A.B.ed)
Email:Prakashp1988@gmail.com

Abstract:

There are many renowned philosophers, economists, politicians, sociologists, legalists in the world. The work of such thinkers has changed the world; they have played a major role in the development of the nation or the world. In India, on the back of the world, the world-renowned economist, sociologist, politician, the legalist is Dr. B. R. Ambedkar. He has not only written the Constitution of India, but he has also contributed enormously to the development of every component of the society. Their work is so excellent that the next generations will not live without studying their thoughts. The situation of other thinkers in the world is not as mild or as weak as Dr. B. R. Ambedkar has experienced. Even such complex and adverse conditions, he did not retreat and never left education. They were successful in their struggle and could fight for the rights of a backward society. Because of their struggle the backward society is living with pride today. His literature was so creative that even today's talented philosophers refer to Dr. B. R. Ambedkar's books. In the presented article, Attempts have been made to highlight the educational, social and political perspectives of Dr. B. R. Ambedkar.

Keywords: Dr. B. R. Ambedkar, Social Reformer, India, Social, Politician, Economists, Education, Constitution, Movement.

Introduction:

In India, since ancient times the caste system was widespread, so all the rules here were based on a caste system. The caste system divided men into four Varna, consisting of Brahmin, Kshatriya, Vaishya, & Shudra. Shudra was the lowest caste in Varna, he was obliged to serve the other three upper varnas, and numerous inhuman restrictions like these were imposed on him by the caste system here. He had no right to own property, no water to drink in public, no right to behave and speak like a high caste, no right to education, no right to religious ritual. The Shudra people had to live outside the village like a beast. Such restrictions were imposed on the Shudras by the caste system; it was a horrible situation that they were never treated as human beings for the lower caste.

Life Struggles of Dr. B. R. Ambedkar:

Dr. B. R. Ambedkar was a part of this Shudra Varna; he too suffered the consequences of this caste system. In the caste system, the man did not have the right to live as a human being, only the upper caste people. Therefore, the condition of the backward castes was very alarming. The British rule over India in the 19th century helped to expand education in India. But there was no change in the circumstances of the backward castes. In such cases, the revolution of various social reformers opened the door to education for the backward people. The most prominent of these reformers was Mahatma Jyotirao Phule and Savitribai Phule, due to the difficult struggle, Dr. Bhimrao Ramji Ambedkar and all the backward communities could be educated. He was also

supported by the British. Even though backward castes were included in education, the caste system was not abolished. Dr. Bhimrao Ramji Ambedkar was not allowed to sit with upper caste students in the school or had to face such a bad situation that he had to sit and study outside the school. However, he did not give up his education and continued to study with greater earnestness. The first who passed the matriculation examination from a backward society it was Dr. Bhimrao Ramji Ambedkar. He graduated from Mumbai and his further education completed from a reputed university in abroad with the help of Chhatrapati Shahu Maharaj and Maharaja Sayajirao Gaikwad.

Degrees Obtained by Dr. B.R. Ambedkar:

1. Matriculation, 1907, Elphinstone High School, Bombay Persian Etc.
2. Inter 1909, Elphinstone College, Bombay Persian and English.
3. B.A, 1913, Elphinstone College, Bombay, University of Bombay, Economics & Political Science.
4. M.A, 1915, Majoring in Economics with Sociology, History Philosophy, Anthropology and Politics.
5. Ph.D., 1917, Columbia University conferred a Degree of Ph.D.
6. M. Sc 1921, June, London School of Economics, London. Thesis – ‘Provincial Decentralization of Imperial Finance in British India.’
7. Barrister-at- Law 30-9-1920, Gray’s Inn, London.
(1922-23, spent some time reading economics in the University of Bonn in Germany).
8. D. SC Nov 1923, London School of Economics, London ‘The Problem of the Rupee – Its origin and its solution’ was accepted for the degree in Economics.
9. L.L.D (Honoris Causa) 5-6-1952, Columbia University, New York For his achievements, Leadership and authoring the constitution of India.D. Litt (Honoris Causa) 12-1-1953, Osmania University, Hyderabad For his achievements, Leadership and writing the constitution of India.



Symbol of Knowledge Dr. B. R. Ambedkar

Significance:

This article is written to highlight the Dr. B. R. Ambedkar's educational, social and political perspectives, which will certainly benefit researchers and readers.

Objectives:

1. To study the life struggles of Dr. B.R. Ambedkar.
2. To study the humanistic thinking of Dr. Ambedkar.

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- 3. To understand the educational and social contribution of Dr. Ambedkar.
 - 4. To understand the political views of Dr. Ambedkar.
 - 5. To study the contribution of Dr. Ambedkar to India's reconstruction.

Methodology:

Prior research has been thoroughly analyzed for this article and collected and evaluated online information like books, articles, journals, websites, blogs, Etc.

1) Educational Perspectives of Dr. B. R. Ambedkar:

Dr. Ambedkar has done incomparable work in educational, social, political, and economic fields and has played a major role in the development of India. He emphasized the importance of education to the whole society as he believed that true human development comes from education. Ambedkar was of the opinion that "education is a movement". If it does not fulfill its purpose, it is useless. True education gives birth to humanity, creates a source of livelihood, imparts wisdom, and equips us with egalitarianism. Thousands of generations of backward classes in India have perished without education. The main reason for our slavery, poverty, exploitation is that we are still deprived of education. Education promotes the overall development of humanity, but the bigots here have denied the right to education to the entire backward society in India, and the terrible caste system has created a kind of division in human beings. Due to this division of the people, the backward society could not raise a single fight against the bigoted power.

Many social reformers fought to destroy the caste system in India. Ambedkar was also a leader. Due to their struggle, the majority of the society in India is living with dignity today. Dr. Ambedkar, an ideologue of Mahatma Jyotiba Phule and Rajarshi Shahu Maharaj, had tried to get compulsory primary education for the British government. It also enacted the Indian Constitution to make primary education compulsory and free. In order to provide higher education to the poor, Dr. Ambedkar established Milind College in Aurangabad through Siddharth College in Mumbai and the People's Education Society.

Along with education, one should develop humility in order to develop an ideal personality. For this reason, people need to understand the importance of humility. The combination of humility and education will create a scientific outlook by eradicating bigotry in man, while the cycle of progress will revolve around creating consciousness in man. Assuming Dr. Ambedkar.

During his career, Dr. Ambedkar considered Gautam Buddha, Saint Kabir, Mahatma Phule as role models because the attitude towards the teachings of these great men was unanimous. As his views were based on theoretical science, the caste system in India was shaken and society was adversely affected. A living example of this was Dr. Ambedkar himself. Dr. Ambedkar had two important aspects from his educational point of view.

1) No Discrimination between Men & Women for Education:

Dr. Ambedkar had provided in the Constitution that there should be no discrimination in education. Because they knew that women, like the Shudras, had been denied the right to education in the terrible caste system of India that had existed for

thousands of years, so the status of women was limited to the kitchen and children. The development of any society depends on the women there, because the children are closer to the mother than the father, so the rites of the mother tell the children. As a result, if women learn, the whole family and alternatively, the whole society can become aware of education. This will destroy the discriminatory traditions in India. Assuming Dr. Ambedkar.

2) Universalization of Education:

Dr. Ambedkar has made compulsory and free education in the Constitution to ensure minimum basic education for all. This reflects their broader approach to education. In keeping with the prevailing educational policies, Dr. Ambedkar's study of educational approaches reveals how realistic and scientific his view of education is. Dr. Ambedkar believed that education should be universalized and that it should be changed from time to time to get equal education for all.

Dr. Ambedkar's naturalism in education was not only dependent on nature but depended on others as we are a component of nature. When it comes to desires, aspirations, then they have to work themselves to fulfil them, and this is the truth of naturalism. Education was articulated through the theory of place, significance, goals and utility in human life. It has been elaborated by some Western and Indian researchers before Dr. Ambedkar. Dr. Ambedkar's prevailing teaching theory correlates with real life. Suggested some changes to the prevailing theory, and introduced new educational theories. He acknowledged the need, importance and utility of education for the whole of mankind. Therefore, Dr. Ambedkar's teaching approach is a perpetual contradiction of truth. (Dr. Vinod Nitale).

2) Social Perspectives of Dr. B. R. Ambedkar:

“I like the religion that teaches Liberty, Equality & Fraternity.”
-Dr. B. R. Ambedkar

Dr. Ambedkar has given more importance to human freedom than political freedom because the culture of racism in India was depriving a large group of people of human values. Due to the deprivation of the exploited and marginalized society of India, the progress could not be made, so it was necessary to awaken the exploited society to the adversarial movement to get into the mainstream of development and for this Dr. Ambedkar had spent his entire life. He has worked for the rights of the whole human race and had fought a great fight for it; one of the important battles was the Satyagraha of water. In the history of the world, Dr. B. R. Ambedkar was the only one who, through his earnest efforts, opened the drinking water to all the backward community in public. The fight had helped create awareness among the people of the backward society.

Social Reformer Dr. Ambedkar:

Dr. B. R. Ambedkar was a true guide on the path of truth. They were strongly opposed to corruption, injustice, and oppression. They were against caste discrimination. He believed that racism is a kind of insect. They understood that society would not become a union without destroying this social insect. Dr. Ambedkar was a guide who liberated the people of the grassroots from intellectual and social servitude. Without knowing it, we will not know justice, the injustice, and our rights. Thus he blew the trumpet of social revolution into society.

Savoir of Women, Farmers, Farm Labourers, and Backward Communities:

She made several movements to get women the same rights as men. Dr. Ambedkar abolished women's slavery. From 1927 to 1956, Dr. Ambedkar constantly sought to enhance the social, legal and political status of Indian women. At a conference held in Nagpur in 1942, he told the women that they should preach cleanliness, abstain from all other diseases, educate their children, make them ambitious, remove their inferiority. They fought to get their rights to the backward community. He had also fought for labour. He continuously struggled to lead a dignified life for the backward community. He fought hard not only for the backward community but also for the farmers and the workers. One of the great works of such a great man is the duty of social commitment for the country and society. Dr. B. R. Ambedkar is the greatest gift to the universe. Dr. Ambedkar had set up a number of movements, satyagrahas, and movements to eradicate the feeling of inequality in society and empower a man to live as a human being. Among them was Satyagraha at Mahad, Kalaram Temple Satyagraha etc.

Dr. Ambedkar is an Intense Patriot:

Dr. Ambedkar's conduct was full of intense patriotism and loyalty. Immediately after announcing conversion to Dr. Ambedkar, the then national leaders were terrified. He thought that Ambedkar would now leave the country. But Dr. Ambedkar said, we are the descendants of this country, we are aware of nationality. In times of crisis, we also defended and protected our country. It includes Dr. Ambedkar's intense national loyalty. (Joshi Mahesh).

Dr. Ambedkar Transformational Sociologist:

Dr. Ambedkar's approach to social reforms was qualitatively different from the nineteenth-century precision reformers. The reforms suggested by the proper reformers were related to family reforms such as widow marriage, hairstyle, age of marriage, etc. Therefore, those reforms did not result in radical social reforms. Dr. Ambedkar has expressed his opinion that the fundamental question is not left unaddressed. He believed that the question of social inequality should be solved for all other small social reforms. Another major difference between the Reformed Reformer and Dr. Ambedkar is that the Reformers have adopted the ancient scriptures for reform. However, Dr. Ambedkar did not believe it. He had burned the book 'Manusmriti', which acknowledged untouchability. Another difference between the precision reformer and Dr. Ambedkar's vision of social reform at that time was that the precision reformer believed in a change of heart. However, Dr. Ambedkar opined that there are limitations to heart transformation. ([wiki/dr.ambedkar social views](https://en.wikipedia.org/wiki/Dr._B._R._Ambedkar)).

Dr. Ambedkar's Principles of Freedom, Equality and Fraternity:

Freedom, Equality and Fraternity 'My social philosophy is definitely in sharp contrast. These words are freedom, equality and brotherhood. My philosophy is in religion, not in state politics. My guide lord Buddha. I have taken away their teaching. In my philosophy liberty and equality should not be violated (they should not go beyond the proper limits). But since restriction is not a belief in freedom, brotherhood is very important in my philosophy. The only protection against the unconditional use of liberty and equality is brotherhood. His other name is humanity. And humanity is another name for religion. These are the speeches of His Excellency, Bharatratna Dr. Ambedkar. He led

a social movement. Raised a voice against untouchability, caste discrimination and superstition. Dr. Ambedkar also wrote the Constitution of Independent India. Dr. Ambedkar was an active social reformer. Who were talking; when we study Dr. Ambedkar's biography, it is found that he comes from action. What is freedom? So there is no restriction. Lack of coercion in the areas of economic, social, religious, educational; we can define freedom in such words as having equal opportunity for transaction. This is the freedom that Dr. B. R. Ambedkar wanted. They say, all men are born equal. No distinction should be made among human beings beyond the distinctions made by nature. His liberty to live as a man must remain unaltered; that's why they fought. (shikshanvivek.com).

2) Political Perspectives of Dr. B. R. Ambedkar:

Dr. Ambedkar was an excellent economist, sociologist, besides he was an accomplished politician. He had given political freedom to the backward and neglected society. He believed that the caste system in India would not end until the backward society gets political power. Dr. Ambedkar has been active in the socio-political sphere of India since 1920. He has been a leader in the social, economic, political and religious spheres for the upliftment of the backward communities of India. He was a great researcher in economics, sociology, jurisprudence and political science. He has mobilized and organized the backward community from the political level and has fought for his right.

Dr. Ambedkar's political views were about autonomy, nationalism, democracy, fundamental rights, minority interests, socialism, communism, Buddhism etc. Dr. Ambedkar has presented his views on various political questions and political philosophies in India through his numerous articles, books and speeches. Some of Dr. Ambedkar's political views are also expressed in his speech at the Conference of Events. Dr. Ambedkar's views have influenced the politics of independence as well as the politics of independence. He has authored three books in his political career which are still inspiring today. It is as follows.

- 1) Administration and Finance of the East India Company (1915).
- 2) The Problem of the Rupee: Its Origin and Its Solution (1923).
- 3) The Evolution of Provincial Finance in British India (1925).

The beginning of Dr. Ambedkar's Political Career:

In India during British rule, the Khoti method was used to recover agriculture tax. In the khoti system, farmers were being exploited a lot. Such was the unjust method of cultivating farmers and giving 75% of their share to the lenders. Due to this, the farmers were being persecuted and the farmers were being deported. Dr. Ambedkar had fought to end the khoti system of injustice to farmers. The result was that the farmers were rescued from the khoti system. In this fight, many farmers had filed cases, those cases were also fought by Dr. Ambedkar.

Round Table Conference:

Dr. Ambedkar, He was actively involved in the Round Table Conference in London in 1930. He presented at that conference an independent declaration to eliminate untouchability in India and to get their basic rights and improve their living standards. In it, he demanded a separate constituency for the untouchables. The ambitious role of Dr.

Ambedkar had influenced the entire council. The British government agreed to their manifesto and gave the untouchables an independent electoral union based on caste resolution and enacted laws to eliminate untouchability. However, Mr. Gandhi strongly opposed this and fasted against him in the Yerawada jail. He believed that after independence, the social system will change. But Dr. Ambedkar denied this. But later, Dr. Ambedkar retreated to save Gandhi's life and demanded that the reservations for untouchables and that Gandhi agreed and thereafter Pune agreements were signed between them. As a result, the untouchable society started gaining reservations in all the governing bodies.

Dr. B. R. Ambedkar founded the Independent Labour Party & All India Scheduled Castes Federation:

Dr. Bhirmrao Ramji Ambedkar established the Independent Labour front in 1936 and tried to break many of the backward worker's problems. The fact that the factory workers were physically and mentally abusing the workers from the time of work had created dissatisfaction among the workers. Dr. Ambedkar had waged a big fight against the industrialists who were oppressing through an independent labour party. Reducing the labour time of the workers from 10 to 14 hours, bringing them to 8 hours, thus reducing the physical and mental stress of the workers. Dr. Ambedkar's Independent Labour front contested the Bombay Central Legislative Assembly in 1937, winning 11 and 4 seats out of 13 reserved seats and 4 general seats respectively. To give his political party a national look and bring all the Scheduled Castes under the banner of this party, he has organized the All India Scheduled Castes Federation in 1942.

Dr. Ambedkar's Contribution to the Freedom Struggle of India:

Dr. Ambedkar was not only fighting against the caste system, nor was he thinking only of the development of a particular society. He also knew of the Indian independence struggle. There are also issues of education, superstition, women's status, economics, political or administrative system. Dr. Ambedkar has considered all the societies of India and first of all, nationalism. On the one hand, they fight for the justice and rights of the untouchables from the Round Table Councils held from 1930 to 32. On the other hand they take an impassioned role for the independence of India. This shows how patriotic Dr. Ambedkar was. At the Round Table Conference, he had warned the British to leave India. The British have analyzed the economic exploitation of India. (wikipedia.org).

Creator of the Constitution of India:

Bharat Ratna, Dr. B. R. Ambedkar has become a sculptor by writing the Constitution of the sovereign world of independent India. On the basis of this phenomenon, the vision of how India is governed and therefore guided by the whole country, controlling the development of the whole country, the Constitution of the country, showing the humanity, honor and morality of the people, idealized all the races, religions, Babasaheb has a Constitution that protects against creed, gender discrimination, etc. Healy has been. With the Indian Constitution, the lives of all the citizens of India are brightening up and passing. Constitutional rights have been given to all today because of the constitution. The Indian Constitution is a guide to all private, public and allied sectors. It is a constitution that measures for the rights of fundamental rights, equality, Scheduled Castes, Tribes, Religious, Minorities, Economic and Socially Backward Classes. It is our constitution that creates planning, organization, control, communication, administration

according to the guidelines and provisions of the Constitution in places like education, health, protection, business, company, university, courts, parliament, organization, etc. The Constitution has given enormous energy and power to the Indian state system by making it strong and capable.

Conclusion:

Dr. B.R. Ambedkar has made a huge contribution to the educational, social and political fields. The above article provides a brief description of his work, and his work is even more comprehensive. He has made the provision of compulsory education in the Constitution so that education should reach every part of society. Dr. Ambedkar believed that India's ethnic sentiment would be eroded by social change through education through social movement. Dr. Ambedkar fought against the caste system here and gave the right to live as a human being in an exploited, generational society. Dr. Ambedkar had said that there is no alternative to political power to bring backward society to the root of development. For this, he had approved racial judgment at the Round Table Conference. Also, Dr. Ambedkar wrote the Constitution of India and through it, all rights were given to the backward community as a reserved seat. Such a great man was Dr. Ambedkar.

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