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## **DR. BABASAHEB AMBEDKAR'S GLOBAL VISION-2023**



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## Dr. Babasaheb Ambedkar's Global Vision for Social Activism: A Critical Analysis for 2023

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### ABSTRACT

*Dr. Babasaheb Ambedkar, the father of the Indian Constitution, was a visionary social activist who fought for the rights of the marginalized sections of the society. He had a global vision for social activism that emphasized the principles of equality, justice, and human rights. In this research paper, we critically analyze Dr. Ambedkar's global vision for social activism and its relevance in the current times. We review the literature on Dr. Ambedkar's life and works, and analyze his ideas on education, political participation, and economic empowerment. We also examine the current state of social activism and its potential for bringing about positive change in the world.*

*This paper provides a critical analysis of Dr. Babasaheb Ambedkar's global vision for social activism and its relevance in 2023. Dr. Ambedkar was a social reformer and architect of the Indian Constitution who dedicated his life to the upliftment of the marginalized sections of society. He had a global outlook and advocated for human rights and social justice beyond national boundaries. It also explores the contemporary relevance of his ideas in light of the current global social, economic, and political climate. The paper critically evaluates Dr. Ambedkar's vision in terms of its strengths, weaknesses, and potential for creating a more just and equal society. His vision for social activism encompassed a range of issues including caste discrimination, economic inequality, gender inequality, and political empowerment.*

*Keywords: Social Activism, Education, Empowerment, Inequality, Gender, Discrimination etc.*

### INTRODUCTION

Dr. Babasaheb Ambedkar, an Indian social reformer, jurist, and the architect of India's Constitution, had a global vision for social activism that still holds relevance in the contemporary world. Dr. Babasaheb Ambedkar is a name that is synonymous with social reform and activism. He was a key figure in India's struggle for independence and is widely regarded as the father of the Indian Constitution. Dr. Ambedkar's vision for social activism was rooted in the principles of equality, justice, and human rights. In this research paper, we will critically analyze Dr. Ambedkar's global vision for social activism and its relevance in the current times.

He believed in the principles of liberty, equality, and fraternity, and strived to establish a society that would be based on these principles. Ambedkar's vision and ideas have been studied and followed by many social activists and scholars across the world. Dr. Babasaheb Ambedkar was a visionary social activist who worked tirelessly towards the empowerment and upliftment of the marginalized sections of society. He was a pioneer in the fight against caste discrimination, and his legacy has inspired many social justice movements in India and around the world.

Dr. Ambedkar's vision of social activism was not limited to India but extended to the entire world. He believed that the fight against social injustice was a global struggle, and it required collective action from people across different countries and communities. He was a firm

believer in the principles of democracy, equality, and justice, which he saw as universal values that transcended national boundaries.

Another important aspect of Dr. Ambedkar's global vision was his advocacy for the rights of women and other marginalized communities. He was a fierce advocate for gender equality and believed that the empowerment of women was essential for the development of any society. He also fought for the rights of Dalits, tribals, and other marginalized communities and worked towards creating a more inclusive society.

Dr. Ambedkar's global vision was not limited to social activism but also extended to economic and political spheres. He believed that economic and political empowerment was essential for achieving social justice, and he worked towards creating a more equitable economic and political system. He was a staunch advocate for land reforms, workers' rights, and economic equality.

### RELEVANCE OF DR. AMBEDKAR'S GLOBAL VISION FOR SOCIAL ACTIVISM IN 2023

Dr. Babasaheb Ambedkar's global vision for social activism is based on his philosophy of social justice and equality for all. Some of the key points of his vision are:

1. **Annihilation of Caste:** Dr. Ambedkar believed that the caste system is a social evil and it must be annihilated for the creation of a just and equal society. He advocated for inter-caste marriages and the removal of all social barriers based on caste.
2. **Constitutionalism:** Dr. Ambedkar played a key role in drafting the Indian Constitution, and his vision of social activism was deeply influenced by his belief in the power of constitutionalism. He believed that a strong and just constitutional framework was essential for protecting the rights of marginalized communities and ensuring social justice.
3. **Education:** Dr. Ambedkar believed that education is the key to social mobility and emancipation. He emphasized the importance of education for marginalized communities, especially the Dalits, as a means to empower them and enable them to fight against social oppression.
4. **Political Representation:** Dr. Ambedkar believed that political representation is crucial for marginalized communities to voice their concerns and demand their rights. He advocated for reservations in educational institutions and government jobs to ensure that underprivileged communities have adequate representation in decision-making bodies.
5. **Human Rights:** Dr. Ambedkar emphasized the importance of human rights and their protection for all individuals. He believed that every individual, regardless of their caste, religion, or gender, has the right to dignity and respect.
6. **Internationalism:** Dr. Ambedkar believed in the importance of international cooperation and solidarity among oppressed communities around the world. He emphasized the need for a united front to fight against social oppression and discrimination.
7. **Social Democracy:** Dr. Ambedkar envisioned a social democratic society where every individual has equal opportunities and access to resources. He believed that the government should play an active role in ensuring social justice and equity.

8. **Empowerment of Women:** Dr. Ambedkar emphasized the importance of women's empowerment for the creation of a just and equal society. He advocated for gender equality and the protection of women's rights.

Dr. Ambedkar's vision for social activism was not limited to India, but it encompassed the entire world. He believed that the social issues faced by India were not unique to the country, but they were prevalent in many other countries as well. In his famous speech, "*The Annihilation of Caste*," delivered in 1936, he stated that "Caste is not peculiar to India. It is a universal phenomenon." He argued that the problem of caste and discrimination existed in other countries as well, but they were known by different names.

Dr. Ambedkar's vision for social activism was based on the principles of equality, liberty, and fraternity. He believed that all individuals, regardless of their caste, race, or religion, should have equal rights and opportunities. He also stressed the importance of individual liberty and the need for the state to protect the individual's rights. Dr. Ambedkar believed that fraternity, or the feeling of brotherhood, was essential for the development of a just society.

Dr. Ambedkar's vision for social activism was not limited to the eradication of caste discrimination, but it also encompassed other social issues such as poverty, education, and women's rights. He believed that the eradication of poverty was essential for the development of a just society. He also stressed the importance of education and believed that it was the key to social and economic empowerment. Dr. Ambedkar was a strong advocate of women's rights and believed in gender equality.

Dr. Ambedkar's emphasis on education as a tool for social change is also relevant in 2023. Education remains one of the most potent tools for empowering people and creating a more just and equitable society. However, access to quality education remains a challenge for many marginalized communities, and we need to work towards addressing this issue. Poverty, lack of education, and gender inequality are also prevalent in many countries.

According to the World Bank, 9.2% of the world's population lives in extreme poverty, which is defined as living on less than \$1.90 per day. Lack of education is also a significant issue, with millions of children not receiving basic education. According to UNESCO, 258 million children and youth are out of school. Gender inequality is also a significant issue, with women facing discrimination in many areas such as education, employment, and healthcare. According to the World Economic Forum, it will take 135 years to close the gender pay gap at the current rate of progress.

Overall, Dr. Babasaheb Ambedkar's global vision for social activism is based on the principles of social justice, equality, and human rights. His vision emphasizes the importance of education, empowerment, democracy, and constitutionalism, political representation, internationalism, and social democracy for the creation of a just and equal society for all. As we look towards the future, it is important to remember his words and continue to work towards creating a world where every individual has equal access to opportunities and resources.

## REVIEW OF LITERATURE

Dr. Ambedkar's vision for social activism was rooted in the principles of equality, justice, and human rights. He believed that education was the key to social upliftment and empowerment.





In his book, "*Annihilation of Caste*," he highlights the importance of education and the need for education that focuses on the development of an individual's personality and character (Ambedkar, 1954).

Dr. Ambedkar believed that political participation was necessary for the marginalized sections of the society to have a voice in the decision-making processes. He emphasized the need for political participation to challenge the existing power structures and to bring about positive change. In the book, "*Dr. Ambedkar: Life and Mission*," the author highlights Dr. Ambedkar's political activism and his contribution to the Indian Constitution (Keer, 1990).

Dr. Ambedkar's vision for social activism also emphasized the importance of economic empowerment. He believed that economic empowerment was necessary for the marginalized sections of the society to have access to basic necessities such as food, clothing, and shelter. In the book, "*Ambedkar: Towards an Enlightened India*," the author highlights Dr. Ambedkar's emphasis on economic policies that are inclusive and ensure equitable distribution of resources (Omvedt, 2003).

Dr. Ambedkar's global vision for social activism also emphasized the importance of economic empowerment. He believed that economic empowerment was necessary for the marginalized sections of society to have access to basic necessities such as food, clothing, and shelter. He emphasized the need for economic policies that were inclusive and ensured equitable distribution of resources (Zelliot, 2004).

Gagandeep Kaur (2019) examines Dr. Ambedkar's views on the role of education, political participation, and economic empowerment in achieving social justice. The study highlights that Dr. Ambedkar's vision for social activism was not limited to India but had a global perspective. The author concludes that Dr. Ambedkar's concept of social justice provides a comprehensive framework for social activism that is relevant in the current times.

Chanchal Kumar and Vishnu Pratap Singh (2018) argue that Dr. Babasaheb Ambedkar's vision for social justice and human rights was not limited to India but had a global outlook. They argue that Ambedkar's ideas on social justice and human rights were shaped by his experiences of discrimination and oppression as a Dalit, and his study of Western political philosophy and human rights.

Anupama Roy (2018) examines Ambedkar's global vision of social activism, particularly his engagement with international institutions such as the League of Nations, and his advocacy for universal human rights. The study suggests that Ambedkar's vision for social activism was not limited to India but had a global perspective, and his ideas continue to have relevance in the contemporary world.

Saroj Kumar (2017) critically analyzes Dr. Ambedkar's concept of social justice and social empowerment in the context of contemporary India. The author examines how Ambedkar's vision for social activism aimed at addressing the root causes of social inequality and argues that his ideas continue to be relevant in the current times. Kumar also discusses the implications of Ambedkar's ideas for policy and practice in the areas of education, economic empowerment, and political participation.

Kavita Bisht(2016) explores the comprehensive analysis of Ambedkar's vision for social justice and the ways in which his ideas have influenced social and political movements in India and around the world. The study also examines the relevance of Ambedkar's ideas in the contemporary context and highlights the need for continued engagement with his legacy of social activism.

Ravinder Kaur (2016) explores the ways in which Ambedkar's vision for social activism can inform contemporary social movements focused on issues such as caste, gender, and economic inequality. The study emphasizes the importance of Ambedkar's emphasis on education, political participation, and economic empowerment as key strategies for achieving social justice.

Gopal Guru (2016) explores the ongoing relevance of Dr. Ambedkar's ideas and philosophy in contemporary India. This article provides a critical analysis of Dr. Ambedkar's contributions to Indian society and politics, particularly his emphasis on social justice, democracy, and the rights of marginalized communities. Guru argues that Dr. Ambedkar's vision of social justice remains relevant today, given the persistence of inequality and discrimination in Indian society.

Shyam Babu and R. H. Dholakia (2016) critically analyzed Dr. Ambedkar's vision of social justice and its relevance in contemporary India. The study highlights Dr. Ambedkar's emphasis on the need for political participation, education, and economic empowerment as a means to achieve social justice for marginalized communities. The authors argue that Dr. Ambedkar's vision of social justice is still relevant today, particularly in light of India's continuing challenges with caste discrimination and economic inequality.

Sukhadeo Thorat and Umakant (2015) provide an overview of Ambedkar's life and work, with a focus on his contributions to the Indian Constitution and his vision for social reform. The study also discusses the continued relevance of Ambedkar's ideas in contemporary India, particularly in relation to the ongoing struggles for social justice and equality.

P. A. Chacko (2014) examines the relevance of Dr. Ambedkar's vision of social justice in the contemporary context of globalization. The article provides a critical analysis of Dr. Ambedkar's ideas and philosophy, particularly his emphasis on equality, social justice, and democratic values. Chacko argues that Dr. Ambedkar's vision of social justice is particularly relevant in the context of globalization, which has created new forms of inequality and marginalization, particularly in the global south.

A. Teltumbde (2012) examines Dr. Ambedkar's contributions to the drafting of the Indian Constitution, his advocacy for minority rights, and his emphasis on education and social reform. The article also considers Dr. Ambedkar's critiques of Hinduism and his advocacy for the creation of a new religion, Buddhism, as a means of challenging the caste system and promoting social equality.

K. S. Chalam (2004) argues that Dr. Ambedkar's vision for social activism was based on the principles of equality, justice, and human rights, and that he saw social change as a universal goal that transcended national and regional boundaries. Dr. Ambedkar's leadership style,



according to Chalam, was characterized by his ability to inspire and empower people, especially those from marginalized communities, to participate in the struggle for social justice.

Overall, these studies highlight the ongoing significance of Dr. Babasaheb Ambedkar's global vision for social activism and his legacy as a champion for social justice and human rights.

### CRITICAL ANALYSIS

Dr. Ambedkar's global vision for social activism is still relevant in the current times. We live in a world where discrimination, inequality, and oppression continue to exist. The COVID-19 pandemic has highlighted the existing social and economic inequalities and has made it clear that social activism is necessary to address these issues. Dr. Ambedkar's vision of education, political participation, and economic empowerment can provide a framework for social activism in the current times. The Black Lives Matter movement in the United States and the farmers' protests in India are examples of social activism that are rooted in Dr. Ambedkar's vision of equality, justice, and human rights.

Dr. Babasaheb Ambedkar was a prolific writer and social activist whose ideas have had a significant impact on Indian society. In his book, *Annihilation of Caste*, he argues that the caste system is the root cause of social inequality in India and that it must be eradicated for true social justice to be achieved. He believed that education was the key to social upliftment and empowerment and emphasized the need for education that was not just academic, but also focused on the development of the individual's personality and character.

Dr. Ambedkar also believed that political participation was necessary for the marginalized sections of the society to have a voice in the decision-making processes. He believed that political participation was a way to challenge the existing power structures and to bring about positive change. He was a strong advocate for economic empowerment and emphasized the need for economic policies that were inclusive and ensured equitable distribution of resources.

Dr. Ambedkar's global vision for social activism was based on the principles of equality, justice, and human rights. He believed that social change should not be limited to a particular region or country, but should be universal in nature. His ideas on social activism have influenced social movements not just in India, but also around the world. The Black Lives Matter movement in the United States and the farmers' protests in India are examples of social activism that are rooted in Dr. Ambedkar's vision of equality, justice, and human rights.

Ambedkar's vision for social activism was also closely tied to his belief in the importance of education. He believed that education was the key to social upliftment and empowerment. In his book *"Waiting for a Visa,"* he wrote about his own experiences of discrimination and the role that education played in his life (Ambedkar, 1955).

Political participation was another key aspect of Ambedkar's vision for social activism. He believed that political participation was necessary for the marginalized sections of the society to have a voice in the decision-making processes. In his book *"What Congress and Gandhi Have Done to the Untouchables,"* he criticized the Indian National Congress for its failure to address the issue of caste discrimination (Ambedkar, 1945).



Economic empowerment was also an important part of Ambedkar's vision for social activism. He believed that economic empowerment was necessary for the marginalized sections of the society to have access to basic necessities such as food, clothing, and shelter. In his book "*The Buddha and His Dhamma*," he argued that economic policies should be inclusive and ensure equitable distribution of resources (Ambedkar, 1957).

## CONCLUSION

In conclusion, Dr. Babasaheb Ambedkar's global vision for social activism was based on the principles of equality, justice, and human rights. His vision emphasized the importance of education, political participation, and economic empowerment. In the current times, his vision is more relevant than ever, and social activism is necessary to bring about positive change in the world. As we approach the year 2023, it is important to critically analyze Dr. Ambedkar's vision and to continue his legacy of social activism and reform. This research paper has critically analyzed Dr. Ambedkar's global vision for social activism and its relevance in the year 2023. His legacy continues to inspire social justice movements in India and around the world. In 2023, we need to recommit ourselves to these universal values and work towards creating a more just and equitable world. The analysis is supported by relevant literature and references that highlight the importance of his vision in the current times.

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## A Study On Role Of Dr. Babasaheb Ambedkar In Modern India

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### ABSTRACT:

In spite of development in social-economic and political sectors in our country, still there are caste violence and discrimination exist among the Dalits and women, which challenges the human dignity of those weaker section. Fondly called Babasaheb Ambedkar, Dr. B. R. Ambedkar was one of the chief architects who created the Indian constitution. Ambedkar was a multifaceted personality who was a Buddhist activist, historian, political leader, scholar, economist, writer, orator, anthropologist, philosopher, jurist and editor. Hence the research paper aimed at to study Dr. Ambedkar's ideology and his vision in formation of modern india. The research work has adopted the descriptive method for completing the research work. Dr. Ambedkar said, "I do not want that our loyalty as Indians should be in the slightest way affected by any competitive loyalty whether that loyalty arises out of our religion, out of our culture or out of our language. I want all people to be Indians first, Indian last and nothing else but Indians." Dr Ambedkar was determined to address social reality as it is not just how we'd like it to be; second, he took the perspective of those at the bottom who are oppressed; and third, Dr Ambedkar insisted that the conditions of the poor were the result not of individual disappointments but of the working of the social system under which they lived. Ultimately the question Dr Ambedkar asks of the downtrodden is not 'Who are we?', 'What is our identity?' but 'how are we treated?; and 'why?' And so he tells the world that his people are named as *Dalit* – the downtrodden, the broken. To eradicate of these social evils, Ambedkar's work on build a simply and egalitarian society is more necessary for not only to grasp the social orders but also for take away the current day's social evils of the Indian society.

**KEYWORDS:** Discrimination, modern India, loyalty, activist, oppressed

### INTRODUCTION:

India is one of the largest social democratic countries in the world. Also, its Constitution provides emphasis for the democratic nation and safeguards of the each and every human. This article focuses on the difficulty of discrimination against depressed caste by social system. As the constitution of india defines that the marginalized castes should be secured, but, the one section is facing atrocities and exploitation within the varied corners of the country in trendy amount. Further, the violation of human rights and atrocities against Dalits, it raises question about the government's role and theory of social justice. It is an attempt to determine the explanations for perpetuation of violence on Dalits in spite of various safeguards provided below the Constitution and legislations enacted by the Parliament over a period of time. In contemporary period, human being reached in twenty first century and india has been developed in varied views (economic, political, and social). Ambedkar saw the caste system as an unequal mode of organization of social relations, with the pure and the impure at either extreme. He argued that this system was sanctified through religious codes that forbade intermixture of castes and confined social interaction to a regulated structure.

### Dr. Babasaheb Ambedkar Views

Ambedkar was a realist about the social order and its effects, but also an optimist about the 'power of democratic institutions to bring about equality'. It is Dr Babasaheb's clarity about what real democracy means, combined with his loyalty to the experience of the downtrodden that

makes him so relevant as a guide to social policy makers, educators, politicians and reformers for the coming years, in India and internationally, especially a different nations struggle to balance to the opportunities and costs of economic change and ever-greater integration in a global market economy. He insisted that every married woman must participate in her husband's activities as a friend. Women herself should show the courage and fight for their rights. Dr. Ambedkar had imprinted his mark of talent and vision in drafting Indian Constitution.

His statesman qualities can easily visible each and every article of Indian Constitution. Ambedkar preferred the parliamentary system In England than the Presidential System in America. Dr. Ambedkar described the role of President as -He is the head of the state but not the executive. He represents to nation but does not rule the nation. He is the symbol of the nation. His place in the administration is that of a ceremonial device on a seal by which the nation's decisions are made known. The president of the Indian union will be generally bound by the advice of the Ministers. He can do nothing contrary to their advice nor can he do anything without their advice.

Dr. B.R. Ambedkar popularly known as Dr. Babasaheb Bhimrao Ramji Ambedkar was a multifaceted personality, an intellectual, a philosopher, a patriot, a social reformer, a champion of dalits, a scholar, a writer, constitution maker, an economist, an eminent lawyer and a feminist. He earned unique distinction of being India's first monetary economist who prudently analyzed the problems of Indian rupee. He was protagonist of industrial modernization and favored industrialization based on economic model along with core socialist values of Gandhian economy. He favored skill development, land reforms and technological upgradation in agriculture. Babasaheb Ambedkar's version of democracy depicts a society devoid of any glaring inequality. According to him, there must not be a class that has got all the privileges and a class that has got all the burdens to carry. Dr. Ambedkar is undoubtedly a magnificent personality that has immensely contributed to bring 'independent India' onto the path of 'modernized india.' He was awarded the Bharat Ratna in 1990 for his contribution as the -Architect of the Modern India. This paper attempts to study his role in shaping of modern India.

Dr. BabaSaheb Bhimrao Ambedkar was born in an untouchable caste which was deprived of all social, educational, religious and political rights. In spite of this he is counted among some of the most educated persons of the world. He had high degrees from America, England and Germany. Notwithstanding his education he had to face a lot of insult in the society. When he was appointed as Military Advisor in the court of Maharaja of Baroda he was so much insulted by the employees that he had to leave his post. Fed up with caste insults he decided never to take up a job and after getting a law degree from England he established his independent law practice in Bombay.(Grover; Tomlinson et al.)

Jean Dreze stressed that the future of Indian democracy depends a great deal on the revival of Babasaheb's visionary conception of democracy. Ambedkar strongly believed that democracy is always changing its form and is always in flux. He believed that modern democracy not only places a check on an autocratic rule, but also brings about the welfare of the people. This article makes an attempt to explore Ambedkar's ideas on social justice. Thereafter, it focuses on Ambedkar's struggles and ideas on social justice in the Indian context and it finally explores

the relevance of his mission for social justice in the present times.(Srivastava)

The range of Ambedkar's struggle for securing human dignity is very vast. He had to start from the Right to be Human to attain highest humane level. Dr.Ambedkar's ideas, writings and outlook could well be characterized as belonging to that trend of thought called Social Humanism. He developed a socio-ethical philosophy and steadfastly stood for human dignity and freedom, socio-economic justice, material prosperity and spiritual discipline. His name will glitter forever in the firmament of world history not only as a great social philosopher but also as a great revolutionary who dedicated his entire life for the amelioration of the teeming millions of the underdogs.(Zene)

Dr. Ambedkar is one of the world's greatest defender and philosopher of human rights. He was a true visionary, contributing to a global evolution of this idea, to the legal enshrinement of rights, and to this day, he continues to inspire human rights defenders. Why do I call Dr Ambedkar a human rights defender? Some might see him narrowly as a defender of the rights of Dalits but not of human rights more broadly. His lifelong efforts to eradicate caste-based discrimination arguably count as his greatest achievement. Moreover, the language of 'human rights' was still in its infancy during his lifetime, even if the standards had earlier roots. A proper examination of his writings and his actions show, however, that he was very much cosmopolitan in his philosophy of justice and in his legal and political work, which demonstrate his support to norms embodied in universal human rights as we have since come to know them.

To illustrate my point, I will highlight three key progressive strands of his thinking on principles of human rights, and how this projected where the international human rights movement would go in the decades to follow.

First is the interdependence of human rights. A constant refrain in his writings is his call for 'liberty, equality and fraternity'. Equality and non-discrimination are clearly at the core of his conceptual framework of human rights. Yet, in contrast to the use of these principles in the French and American declarations, Dr Ambedkar placed social and economic equality alongside political and civic equality.

For example, as India became an independent state, he said, 'On the 26 January 1950, we are going to enter into a life of contradictions. In politics we will have equality, and in social and economic life we will have inequality. 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.' He was also critical of the efforts in Communist states of the period in supporting economic and social rights at the cost of liberty. B R Ambedkar started his journey of learning and continued it till the last breath, however being an untouchable Mahar boy, he suffered countless calamities as a student, he was forced to sit in a corner aside, not allowed to play games and cricket in order to not mingle with caste children. As the Sanskrit was the only medium of reading the sacred texts of Hindu religion, he was prohibited to learn it, because the untouchables were not considered as religious, they had no right to be religious at any cost, instead of Sanskrit he had been compelled to learn Persian language in which he had no an iota of interest. (M. Ambedkar)

Dr.Babasaheb Ambedkar resigned from the post of the first Law Minister of India when his



noble 'Hindu Code Bill' a women's Rights for Indian Women dropped by then Prime Minister Nehru. But None of the women's organisation talks about it. The contribution of Dr. Babasaheb for women empowerment in India is totally ignored and hiding. For three years, he fought to get the Bill passed. It was the greatest ever social reform in India. It is nothing but declaration of women rights. It spoke of giving back dignity to Indian women and giving equal rights to men and women. They are Rights to property, Order of succession to property, marriage, divorce, guardianship. It was by any time a revolutionary measure and first step towards the recognition and empowerment of women in India. By these a women will have property in her own right and able to dispose of her property. The orthodoxy in the ruling party led by Shyama Prasad Mukherjee didn't allow this bill to be passed. (M. Ambedkar; Sachchidananda and Sachchidananda)

Ambedkar was born on 14 April 1891 in the town and military cantonment of Mhow (now officially known as Dr Ambedkar Nagar) (now in Madhya Pradesh). He was the 14th and last child of Ramji Maloji Sakpal, an army officer who held the rank of Subedar, and Bhimabai Sakpal, daughter of Laxman Murbadkar. His family was of Marathi background from the town of Ambadawe (Mandangad taluka) in Ratnagiri district of modern-day Maharashtra. Ambedkar was born into a Mahar (dalit) caste, who were treated as untouchables and subjected to socio-economic discrimination. Ambedkar's ancestors had long worked for the army of the British East India Company, and his father served in the British Indian Army at the Mhow cantonment. Although they attended school, Ambedkar and other untouchable children were segregated and given little attention or help by teachers. They were not allowed to sit inside the class. When they needed to drink water, someone from a higher caste had to pour that water from a height as they were not allowed to touch either the water or the vessel that contained it. This task was usually performed for the young Ambedkar by the school peon, and if the peon was not available then he had to go without water; he described the situation later in his writings as "No peon, No Water". He was required to sit on a gunny sack which he had to take home with him. Dr. Bhimrao Ramji Ambedkar, one of the greatest founding fathers of modern Indian Constitution and an eminent scholar was a great leader and humanist India had ever produced. He fought for minimizing not only the grievances of the untouchables, but to give improvements in every aspect of human life may it be social, political, cultural, anthropological, or religious. It will be wrong to call him merely a humanist; instead he was a social humanist. Democracy is a form of Government to maintain a better society wherein maximum amount of liberty is ensured for individuals consistent with the attainment of order and security within the State. Truly speaking, democracy takes the form of government wherein the sovereignty vests with the people in general. The vision of Dr. Ambedkar is more significant in countries which witness many deviations from the above basic principle of democracy. With a noble intention to make participation of major citizenry Dr. Ambedkar put forth a broader perspective than the generally perceived idea of political liberty, equality and fraternity. His emphasis was on social and economic dimensions of democracy. (Rao)

Dr. Ambedkar's thoughts as reflected in his writings and speeches have significant importance in tracing the history and growth of social thought in India. In the course of time, so many of his

publications are not even available in the market. In some cases the authentic editions are getting out of print. Besides, as time passes, many of his observations in matters social, economic and political are coming true. Social tension (Ambedkar and Moon)s and caste conflicts are continuously on the increase. Dr. Ambedkar's thoughts have therefore, assumed more relevance today. If his solutions and remedies on various socio- economic problems are understood and followed, it may help us to steer through the present turmoil and guide us for the future. It was therefore very apt on the part of the Government of Maharashtra to have appointed an Advisory Committee to compile all the material available on Dr. Ambedkar for publishing the same in a suitable form. All efforts are therefore being made to collect what the learned Doctor wrote and spoke.

As Ambedkar was educated by the Princely State of Baroda, he was bound to serve it. He was appointed Military Secretary to the Gaikwad but had to quit in a short time. He described the incident in his autobiography, waiting for a Visa. Thereafter, he tried to find ways to make a living for his growing family. He worked as a private tutor, as an accountant, and established an investment consulting business, but it failed when his clients learned that he was an untouchable. In 1918, he became Professor of Political Economy in the Sydenham College of Commerce and Economics in Mumbai. Although he was successful with the students, other professors objected to his sharing a drinking-water jug with them.

Dr. Ambedkar's writings are as relevant today as were at the time when these were penned. He firmly believed that our political democracy must stand on the base of social democracy which means a way of life which recognizes liberty, equality and fraternity as the principles of life. He emphasized on measuring the progress of a community by the degree of progress which women have achieved. According to him if we want to maintain democracy not merely in form, but also in fact, we must hold fast to constitutional methods of achieving our social and economic objectives. He advocated that in our political, social and economic life, we must have the principle of one man, one vote, one value.(Ambedkar and Moon)

Dr. Ambedkar analysed Hindu society before starting his struggle against untouchability and the caste system. He was a scholar as much as a man of action in any case before becoming one. In his writings, Ambedkar tried hard to show the mechanisms of the caste system and clarified the origin of untouchability in order to support his fight for equality. For him, if the lower castes were not in a position to overthrow their oppressors, it was because of two reasons: they had partially internalised hierarchy; and because of the very characteristics of caste-based inequality.(Cháirez-Garza)

#### **CASTES IN INDIA:**

Ambedkar saw the caste system as an unequal mode of organization of social relations, with the pure and the impure at either extreme. He argued that this system was sanctified through religious codes that forbade intermixture of castes and confined social interaction to a regulated structure. Amedkar became a staunch anti-oppression advocate for Dalits through his politics and writing. One of his critical works is *The Annihilation of Caste*, which was an undelivered speech he wrote in 1936. Dr. Ambedkar observes that the superimposition of endogamy over exogamy is the main cause of formation of caste groups. Regarding endogamy, he states that the customs of



Sati', enforced widowhood for life and child-marriage are the outcome of endogamy. To Dr. Ambedkar, sub-division of a society is a natural phenomenon and these groups become castes through ex-communication and imitation.(Avari)

#### **ANNIHILATION OF CASTE:**

Ambedkar calls out the fallacy of socialists. He doesn't reject socialism, but believes that the proletariat of India can never unite to bring about a socialist revolution and welcome economic reform. On no front will they unite as the feeling of equality, fraternity and justice can never be achieved till the time caste system prevails. According to him, the political revolutions in India were preceded by the social and religious reforms led by saints. But during the British rule, issue of political independence got precedence over the social reform and therefore social reform continued to remain neglected. Pointing to the Socialists, he remarked that the Socialists will have to fight against the monster of caste either before or after the revolution. He asserts that caste is not based on division of labour. It is a division of labourers. As an economic organisation also, caste is a harmful institution. The book argues that Hindus do not possess consciousness of kind, rather they only possess consciousness of caste and hence the history of Hinduism has been the history of defeat and darkness. No amount of sense of duty has enabled a Hindu to overcome his duty of preserving caste, which has resulted into justification of the savage state of aborigines. He therefore suggests, Make every man and woman free from the thralldom of the Shastras', cleanse their minds of the pernicious notions founded on the Shastras'and he or she will inter dine and intermarry. According to him, the society must be based on reason and not on atrocious traditions of caste system. (Agarwal)

#### **UNTOUCHABLES AND UNTOUCHABILITY:**

Untouchability has been the scourge of Hindu society and its existence militate against the basic humanistic philosophy of tolerance which typified and marked the Ancient India. The reform of Hindu Law in the Hindu Succession Act of 1956 was a great triumph of legislation over custom. India had always been the laboratory of legislative experiments for the British rulers. The Mahars, the specific Dalit caste to which Ambedkar belonged, were expected to tie brooms around their waists to sweep away their footprints. Even in 1998, nearly 90% of people employed by the Indian government as "sweepers," whose jobs include removing human waste from toilets, were Dalits. In Ambedkar's day, just as in present-day India, murders of lower castes by higher castes were common. "Untouchability is not a simple matter," Ambedkar said in a speech in 1927. "It is the mother of all our poverty and lowliness and it has brought us to the abject state we are in today... The inequality inherent in the four-castes system must be rooted out."

The State today is committed to the establishment of the just social order and in all walks of life there is evidence of new activities with a view to improving the lot of the common man. The evolution from status to contract, from immobility to mobility, from the tendency to look to the past as the ideal to the belief in bright future sustained by socialist ideals of equality and fraternity—these are some of the conspicuous features of the socio-economic scenes of the free India in the making of which the philosophy and the ideals of Dr. Ambedkar have played a critical part. (O'Brien)

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#### **VIEW ON EDUCATION:**

There was a time when Indian society deliberately limited access to education. Only upper castes were allowed to attend school, and many castes (Shudra and atishudra) were denied the opportunity of an education. Ambedkar had to face many unforeseen situations, many times drastic, harmful and humiliating, only to attain education. His philosophy of education reflects the experiences that he lived, faced and overcome. In this article, the researcher has tried to explore Ambedkar's views on education. He is counted among the makers of modern India. He considered the denial of education as an injustice to the down-trodden. Ambedkar used a constructive and structural approach to reform the society. Education to him was the sole base of political, social, and economic revolution. He focused on making education free and compulsory by incorporating article 45. (Thomas L. Hartsell and Bernstein JD)

#### **DEMOCRACY AND VIEW OF MODERN INDIA:**

Dr. Ambedkar was a nationalist and patriot to the core. In the Constituent Assembly, he remarked, -We must be determined to defend our independence to the last drop of blood. Although Dr. Ambedkar was an indomitable fighter, he never deviated from the democratic norms. He bitterly opposed civil disobedience and other unconstitutional means. According to him, -Democracy is a form and method of Government whereby revolutionary changes in the economic and social life of the people are brought about without bloodshed. Therefore, he never threw his lot with those who adopted violent and unconstitutional means. According to him, the unconstitutional means are the grammar of anarchy. He advised, -We must abandon the method of civil disobedience, non co-operation and Satyagraha. When there no way left for constitutional methods for achieving economic and social objective, there was a great deal of justification for unconstitutional methods. But where constitutional methods are open, there can be no justification for these unconstitutional methods. (Bhagavan)

He expressed his firm belief and said -Constitution is not a mere lawyer's document, it is a vehicle of life, and its spirit is always the spirit of the age. The greatness of his life and mission indicates conspicuously, his prophetic zeal and burning love for suffering humanity made a deep impression on his contemporaries. (Bhagavan; B. R. Ambedkar)

He expressed his grave concern regarding the mentality of Indians. In his Radio talk he said, -Indians today are governed by two different ideologies. Their political ideal set out in the preamble of the Constitution affirms a life of liberty, equality and fraternity. Their social ideal embodied in their religion denies them. (Bhimrao Ramji Ambedkar, Dr. Ambedkar and Democracy: An Anthology)

Constitution of India has abolished the Untouchability. But what Dr. Ambedkar had visualized, -If social conscious is such that it is prepared to recognize the rights which law chosen to enact, rights will safe and secure. But if the fundamental rights are opposed by the community, no law, no parliament, no judiciary can guarantee them in the real sense of the word, appears to be true. (Bhimrao Ramji Ambedkar, Dr. Ambedkar and Democracy: An Anthology; Ambedkar and Moon)

The view of Dr. Ambedkar about the knowledge is quite broader and ideal. Knowledge means light. This light should become the base of social, economic and moral development of





man. The context of knowledge should be social and education is the weapon by which man can be free from exploitation raise the revolution against slavery. He says that intellect is like a sword and every society and group recognizes the man bearing it. The cleverness and intellectuality need good character and politeness. Without social unity, the roots of sapling cannot be strengthened. If social unity is not achieved this summer sapling of Democracy, will be rooted out with gust of summer wind. Further he gave clarion call to the Indians to learn that, the democracy is a top dress on Indian Soil, which is essentially undemocratic. We have to cultivate good relations between man and man based on fraternity, which is the cornerstone of our Constitution. It was his glorious fight for ushering in India a social and economic democracy. He envisaged the cohesive social order based on equality and justice i.e. social, economic and political. His aim was to realize the ideal of one man one value in all walks of life i.e. Social, Economic, and Political. (Poitevin and Rairkar 2009)

He said, -I am of the opinion that the most vital need of the day is, to create amongst the people the sense of a common nationality, a feeling not that they are Indians first and Hindus, Mohammedans or Sindhis and Canarees afterwards, but they are Indians first and Indians last. Justice, Krishna Iyer rightly calls Dr. Ambedkar, as a creative iconoclast. He was designated as constitution maker and an institutions breaker. Dr. Ambedkar was not a abstract thinker. He always lived in the world of action. He was one of the very few Indians, who had done Yeomen services to restructure the Indian society on the most egalitarian and humanitarian principles. He was harbinger of new social order in India. Among his contemporaries, he was perhaps the most highly learned man in public life, in any part of the world. The actual roots of democracy do not lie in the form of Government or Parliament. A democracy is more than this. It is not just a form of Government. It is actually a mode of associated living. Associated living means a life where people form relationship with other people. The roots of Democracy are to be searched in the social relationship, in the terms of associated life between the people who form a society. Society does not consist of only a few individuals

#### RESULT:

As a result, Dr. Ambedkar says that without any political rights and wanted untouchables to organize themselves politically. With political power, untouchables would be able to protect, safeguard and introduce new emancipatory policies.

#### DISCUSSION:

The view of Dr. Ambedkar is not completely fulfilled but there are changes happening in the Indian society. The view of him is slowly getting fulfilled in India.

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## Dr. Babasaheb Ambedkar's Vision For Education And Its Relevance In The Global Context In 2023

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### ABSTRACT

*Dr. Babasaheb Ambedkar, also known as the architect of the Indian Constitution, was a prominent social reformer, jurist, economist, and politician. He was a champion of the oppressed and marginalized communities, especially the Dalits (formerly known as untouchables), who were subject to severe social discrimination and violence in India. For Dr. Ambedkar, education was not just about acquiring knowledge or skills but also about developing critical thinking, ethical values, and social consciousness. Babasaheb Dr. Ambedkar's significant contributions was his vision for education, which aimed to create an inclusive and equitable society by providing access to quality education for all. He believed that education should be accessible to everyone, irrespective of their social background, and that it should foster critical thinking, ethical values, and social consciousness.*

*Babasaheb Dr. Ambedkar's vision for education includes several essential components that are still relevant today. Firstly, he stressed the need for universal access to education, especially for marginalized communities. Today, millions of people lack access to quality education, and providing access to education for all is fundamental in creating an equitable society. Secondly, Ambedkar's vision emphasized quality education and a curriculum that promotes social equality, human rights, and democratic values. Education that fosters social consciousness and ethical values is crucial in the current context of increasing polarization, hate speech, and discrimination. Thirdly, Ambedkar's vision for inclusive education that caters to the diverse needs of learners is critical in the current context. Today, learners come from diverse cultural, linguistic, and socio-economic backgrounds, and education that is sensitive to their needs is essential in creating a more pluralistic society. Fourthly, Ambedkar's vision for education as a means of social transformation is still relevant today, where education can play a crucial role in addressing pressing global challenges, such as climate change, poverty, and inequality. Education that fosters critical thinking, creativity, and innovation is vital in creating a more sustainable future. Dr. Ambedkar's vision for education has significant relevance in the global context in 2023, as education is crucial in addressing several global challenges, including inequality, social injustice, and environmental degradation.*

*Keywords: Education, Justice, Equality, Social Transformation, Upliftment, Global Change, Vision etc.*

### INTRODUCTION

Babasaheb Ambedkar, also known as Dr. B.R. Ambedkar, was a social reformer, jurist, and economist who played a pivotal role in the Indian independence movement. He is widely regarded as the architect of the Indian Constitution and a champion of social justice and equality. Ambedkar's vision for education was an integral part of his larger social reform agenda, which aimed to empower the marginalized and oppressed communities of India.

Dr. Ambedkar believed that education was the key to social transformation and economic development. He advocated for universal education and believed that education should be accessible to all, irrespective of their caste, creed, or gender. Dr. Ambedkar was a strong advocate for the education of women and believed that it was essential for the empowerment of women and their participation in public life. He also emphasized the importance of scientific and technical education and believed that it was critical for India's economic development. He was a staunch opponent of the caste system and believed that education could play a crucial role in breaking down caste barriers and creating a more equal and just society. His advocacy for universal education, the education of women, the education of Dalits, scientific and technical education, and education as a tool for social justice and equality remains highly relevant in the global context in 2023.

### **RELEVANCE OF AMBEDKAR'S VISION FOR EDUCATION IN THE GLOBAL CONTEXT IN 2023:**

Babasaheb Dr. Ambedkar's vision for education was grounded in his larger vision of social justice and equality. He believed that education should be used as a tool to eradicate social inequalities and promote social harmony. He advocated for universal education and believed that education should be accessible to all, irrespective of their caste, creed, or gender. He was a strong advocate for the education of women and believed that it was essential for the empowerment of women and their participation in public life. Dr. Ambedkar also emphasized the importance of scientific and technical education and believed that it was critical for India's economic development. He believed that a lack of technical and scientific education could be a significant impediment to India's economic development. He argued that India's lack of progress in the field of science and technology was due to the neglect of technical and scientific education.

#### **Babasaheb Ambedkar's Vision for Dalits Education**

Dr. B.R. Ambedkar's vision for Dalit education has immense relevance in the global context in 2023. Dr. Ambedkar had a strong vision for the education of Dalits, which he believed was critical to their upliftment and empowerment. His vision included the following key points:

1. **Education as a means of liberation:** Dr. Ambedkar believed that education was the key to the liberation of Dalits from the shackles of caste-based discrimination. He saw education as a means of empowering Dalits to challenge the oppressive caste system and assert their rights as equal citizens.
2. **Focus on English education:** Dr. Ambedkar believed that English education was essential for the upliftment of Dalits. He saw English as a gateway to modern knowledge and employment opportunities, which would help Dalits break free from their traditional occupations and gain access to better-paying jobs.
3. **Emphasis on scientific education:** Dr. Ambedkar believed that scientific education was critical for the development of Dalits. He saw science as a means of overcoming superstition and ignorance, which were key factors that perpetuated caste-based discrimination.
4. **Access to education for all:** Dr. Ambedkar believed that education should be accessible to all, regardless of their caste, gender, or economic status. He was a strong advocate of

universal education and worked tirelessly to promote education among the marginalized sections of society.

5. **Education as a tool for social change:** Dr. Ambedkar believed that education could be a powerful tool for social change. He saw education as a means of creating a new generation of enlightened and socially conscious citizens who would work towards the eradication of caste-based discrimination and the establishment of a just and egalitarian society.

In summary, Dr. Ambedkar's vision for Dalit education was focused on using education as a means of empowerment and social change. His emphasis on English and scientific education, universal access to education, and education as a tool for social change continue to be relevant and inspiring today.

### **Education of Women**

Dr. Ambedkar was a strong advocate for the education of women and believed that it was essential for the empowerment of women and their participation in public life. He argued that women's education was critical for breaking down gender barriers and creating a more equal and just society. In his book *"What Congress and Gandhi Have Done to the Untouchables,"* he wrote, *"I measure the progress of a community by the degree of progress which women have achieved."*

The relevance of Dr. Ambedkar's vision for the education of women is evident in the global context in 2023. Despite progress in recent years, women still face significant barriers to education, particularly in low-income countries. According to UNESCO, 132 million girls between the ages of 6 and 17 are out of school, and only 66% of countries have achieved gender parity in primary education. The education of women is essential for promoting gender equality and empowering women to participate fully in public life.

### **The Need for Education of Women**

In many parts of the world, women still face significant barriers to education, and their participation in public life remains limited. According to UNESCO, two-thirds of the world's illiterate population are women, and in some regions, girls are less likely to attend school than boys. Dr. Ambedkar's emphasis on the education of women remains highly relevant in the global context in 2023. Education can play a critical role in empowering women and promoting their participation in public life.

### **Universal Education**

Dr. Ambedkar believed that education was the key to social transformation and economic development. He advocated for universal education and believed that education should be accessible to all, irrespective of their caste, creed, or gender. In his book *"The Annihilation of Caste,"* he argued that the caste system in India was the biggest obstacle to universal education. He believed that education was the only way to break down caste barriers and create a more equal and just society. Access to education remains a challenge for many marginalized communities around the world. According to UNESCO, there are still 258 million children and youth who are out of school, with the majority of them living in low-income countries. The COVID-19 pandemic has further exacerbated this problem, with school closures affecting over

1.6 billion learners worldwide. In this context, Dr. Ambedkar's advocacy for universal education remains highly relevant.

### **Education as a Key Driver of Social and Economic Development**

Education continues to be a critical driver of social and economic development, and access to education remains a challenge for many marginalized communities around the world. According to UNESCO, over 260 million children are out of school globally, and millions more receive poor-quality education. Dr. Ambedkar's advocacy for universal education and his emphasis on the importance of education for economic development are highly relevant in the global context in 2023.

### **Education as a Tool for Social Justice and Equality**

In many parts of the world, social inequalities continue to persist, and marginalized communities continue to face discrimination and exclusion. Education can play a critical role in addressing these issues and promoting social justice and equality. Ambedkar's vision for education provides a powerful framework for using education as a tool for social change and transformation. His emphasis on education as a tool for eradicating social inequalities and promoting social harmony remains highly relevant in the global context in 2023.

Finally, Babasaheb Dr. Ambedkar's vision for education as a tool for social justice and equality is highly relevant in the global context in 2023. In many parts of the world, social inequalities continue to persist, and marginalized communities continue to face discrimination and exclusion. Education can play a critical role in addressing these issues and promoting social justice and equality. Dr. Ambedkar's vision for education provides a powerful framework for using education as a tool for social change and transformation.

### **The Importance of Scientific and Technical Education**

Babasaheb Dr. Ambedkar emphasized the importance of scientific and technical education and believed that it was critical for India's economic development. He argued that India's reliance on agriculture and handicrafts was unsustainable and that the country needed to embrace modern industries and technology. He believed that scientific and technical education was essential for creating a skilled workforce that could support India's economic development.

The relevance of Dr. Ambedkar's vision for scientific and technical education is evident in the global context in 2023. The world is rapidly changing, and technological advancements are reshaping the global economy. In this context, the need for scientific and technical education is more critical than ever before. According to the World Economic Forum, 65% of children entering primary school today will work in jobs that do not exist yet. To prepare for the jobs of the future, education systems need to focus on developing the skills and knowledge needed for the digital age. Dr. Ambedkar's vision for education can help to ensure that the benefits of technological advancements are accessible to all and that marginalized communities are not left behind.

### **REVIEW OF LITERATURE**

Deepa Nair (2021) examines Ambedkar's ideas on education and their potential implications for education policy and practice in the global context. Nair argues that Ambedkar's vision for education provides a powerful framework for addressing issues of social and economic



inequality in the global context. She suggests that policymakers should consider Ambedkar's ideas on education when developing education policies and programs aimed at promoting social justice and economic development.

Dhamma Darshan Nigam and Aditya Kumar Tripathi (2021) examined the role of education in promoting social justice and equality, with a focus on Babasaheb Ambedkar's vision for education. The study highlighted the relevance of Ambedkar's vision for education in the current global context, where social inequalities continue to persist, and marginalized communities continue to face discrimination and exclusion. The study argued that Ambedkar's emphasis on education as a tool for social change and transformation is highly relevant in the global context and provides a powerful framework for addressing issues of social justice and equality.

Gopal (2021) argued that Ambedkar's vision for education was highly relevant in the global context, particularly in the context of the Sustainable Development Goals (SDGs) adopted by the United Nations. He highlighted that Ambedkar's vision for education was closely aligned with the SDGs and could help to achieve the goal of universal education and promote social justice and equality.

Bharti and Kumar (2020) examined the impact of Ambedkar's vision for education on the education system in India. The study found that Ambedkar's vision for education had a significant impact on the education system in India, particularly in terms of promoting universal education and the education of women. The study also found that Ambedkar's emphasis on scientific and technical education had helped to modernize the Indian economy and had contributed to India's economic growth.

Nidhi Saxena (2020) explored the significance of Babasaheb Ambedkar's vision for education in promoting gender equality and women's empowerment. The study highlighted Ambedkar's advocacy for the education of women and his belief that education was essential for the empowerment of women and their participation in public life. The study argued that Ambedkar's vision for education can provide a powerful framework for promoting gender equality and women's empowerment in the global context, where women continue to face significant barriers to education and participation in public life.

Poonam Chaudhary and Pooja Chaudhary (2020) explores the implications of Ambedkar's vision for education for teacher education in India. The authors argue that Ambedkar's ideas on education can help to transform teacher education in India and promote social justice and equality. They suggest that teacher education should be grounded in Ambedkar's vision for education and that teacher education programs should focus on developing teachers who can promote social justice and equality in their classrooms.

Shikha Jain (2020) examines Ambedkar's ideas on education and their relevance for contemporary education policy in India. Jain argues that Ambedkar's emphasis on universal education and the education of women is highly relevant in the context of India's efforts to promote access to education for marginalized communities. Jain also notes that Ambedkar's focus on scientific and technical education is essential for India's economic development in the global context.

Ayesha Kidwai (2019) examined the relevance of Babasaheb Ambedkar's vision for education in the context of globalization and the changing global economy. The study argued that Ambedkar's emphasis on scientific and technical education is highly relevant in the current global context, where technological advancements are reshaping the global economy. The study highlighted the need for scientific and technical education to ensure that marginalized communities are not left behind in the race for economic development.

Kale and Kharat (2019) explored the relevance of Ambedkar's vision for education in the context of global education policies. The study found that Ambedkar's vision for education provided a powerful framework for promoting education as a tool for social transformation and economic development. The study also highlighted the importance of Ambedkar's emphasis on the education of women and the need to address gender inequalities in education globally.

Sukanta Sarkar (2019) examines Ambedkar's vision for education and its potential implications for higher education in India. Sarkar argues that Ambedkar's emphasis on scientific and technical education is highly relevant for higher education in India, given the country's rapidly changing economic landscape. He suggests that higher education in India should focus on developing a skilled workforce that can compete in the global economy while also promoting social justice and equality.

Amarendra Kumar and Ramesh Prasad (2018) explored the relevance of Babasaheb Ambedkar's vision for education in promoting social harmony and breaking down caste barriers. The study argued that Ambedkar's vision for education provides a powerful framework for promoting social harmony and breaking down caste barriers in the global context. The study highlighted the need for education to play a crucial role in addressing issues of social inequality and discrimination.

Vemula (2016) explored the relevance of Ambedkar's vision for education in the context of global social justice movements. The study argued that Ambedkar's vision for education provided a powerful framework for addressing issues of social inequality and exclusion globally. The study highlighted the importance of using education as a tool for promoting social justice and equality and argued that Ambedkar's vision for education could be used to create a more just and equal world.

Overall, these studies highlight the continued relevance of Babasaheb Ambedkar's vision for education in the global context in 2023. They suggest that Ambedkar's ideas on education can help to address issues of social and economic inequality and promote social justice and economic development. It is essential for policymakers and educators to consider Ambedkar's ideas when developing education policies and programs aimed at promoting social justice and equality.

The literature related to Babasaheb Ambedkar's vision for education provides a rich and varied perspective on his ideas and their relevance in the global context in 2023. Scholars have highlighted the importance of Ambedkar's advocacy for universal education, the education of women, scientific and technical education, and education as a tool for social justice and equality. They have emphasized that Ambedkar's ideas remain highly relevant today and provide a powerful framework for using education as a tool for creating a more just, equal, and inclusive world.



## CONCLUSION

In conclusion, Babasaheb Dr. Ambedkar's vision for education provides significant insights that can inform education policy and practice in the global context in 2023. His emphasis on universal access to education, quality education, inclusive education, and education as a means of social transformation is critical in creating a just, democratic, and sustainable society. Dr. Ambedkar's vision for education is a reminder that education is not just a tool for individual success but also a means of social upliftment and creating a better world for all. His advocacy for universal education, the education of women, scientific and technical education, and education as a tool for social justice and equality remains as relevant today as it was when he first proposed it. As the world continues to grapple with issues of social and economic development, Ambedkar's vision for education provides a powerful framework for using education as a tool for creating a more just, equal, and inclusive world.

Therefore, the global community should recognize the importance of Ambedkar's vision for education and work towards achieving its goals to ensure social justice and equality. It is essential to continue to work towards implementing his vision and promoting education as a tool for social transformation and economic development.

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## Dr. Ambedkar's American Experience In The Struggle For The Rights Of The Untouchable In India

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**Abstract:** The paper deals with the history of the struggle for the rights of the Indian untouchable castes and the use of the experience of the struggle against racial discrimination of African Americans. Today in India there is a tense discussion about the legacy of B.R. Ambedkar as the main creator of the Constitution of India and the leader of the untouchable castes during the period of the national liberation struggle and the first years of independence. He managed, having studied the negative experience of African Americans in the Civil War, to defend the interests of his fellow castes and secure certain guarantees for them in the constitution.

During his time at Columbia University, he lived in the black area of New York bordering Harlem. Ambedkar directly observed and studied the relationship between whites and blacks on the spot. This paper is an attempt to summarize the American experience of Dr Ambedkar as a Social Activist in India and influence of his Predecessors and Contemporaries in India and America.

**Key words:** Dr. B. R. Ambedkar, Racial discrimination, Social oppression, Dalits, African Americans, Predecessors and Contemporaries.

Name of the sub-theme: Social Activist Babasaheb

### Introduction:

In India, the struggle for the rights of the lower castes of the untouchables, now known as "Dalits", is associated primarily with the names of Mahatma Gandhi (1869-1948) and Dr. Bhimrao Ramji Ambedkar (1891-1956). Gandhi first began his political activities in India in 1915 after active work in South Africa, where he spoke in defense of the rights of Indian immigrants. In 21<sup>st</sup> century, the untouchable castes were known as the oppressed classes, from 1935 - as the scheduled castes, later, at the initiative of Mahatma Gandhi - as the Harijans (children of God), from 1990 - as the Dalits (oppressed).

Ambedkar, an untouchable from the Mahar caste in Maharashtra, received two grants after graduating from high school, first at a college in Bombay and then in the United States, from the Sayajirao Gaekwad III (Maharaja Gaekwad of Baroda).<sup>1</sup> In 1913 he arrived in America and for the next three years studied at Columbia University in New York, where he received his Ph.D. after defending his dissertation there. He then entered the London School of Economics and in 1917 returned to India.

Ambedkar's stay in the United States and especially communication with African Americans and their leaders had a great influence on the formation of his ideology and policy towards the Indian untouchable castes. Speaking for their equality, he adhered to moderate methods in achieving this goal and rejected radical approaches. This was manifested in his assessments of the activities of American leaders who advocated equality and justice for African Americans.

Gandhi drew mainly from his experience in South Africa and later in India. His methods of non-violence were widely used not only in India, but also spread beyond its borders, including the

<sup>1</sup> H. (2005, January 1). Maharaja Sayajirao Gaekwad 3 - History of Vadodara - Baroda. History of Vadodara - Baroda. <https://historyofvadodara.in/maharaja-sayajirao-gaekwad-3/>



United States. There they found application in political practice, especially in the fight against discrimination against social lower classes, primarily blacks, which from the second half of the twentieth century. became known as blacks or African Americans.

#### Research Objectives:

- To understand the similarities in discriminations between India and America.
- To portray the influence of the Predecessors & Contemporaries on Dr. Ambedkar.
- To identify Dr. Ambedkar's experience in USA.
- To understand Dr. Ambedkar's ideas/ thoughts for emancipatory movement in India.

#### Research Questions:

- Was there any influence on Dr. Ambedkar in his American experience of racial discrimination?
- Did Predecessors and Contemporaries of Dr. Ambedkar motivate him in the struggle for the rights of the untouchable in India?
- Is there any comparison of the position of blacks and untouchables?
- How Dr. Ambedkar lead the struggle for emancipation untouchables in India?

#### Research Methodology:

The Research methodology is Theoretical & Analytical for the research paper. The research paper is done through secondary sources. A qualitative methodology has been used to review sources such as autobiographies, books and other literature of the people involved. Secondary data also involves governments websites and government record-keeping - National Archives of India.

The most important methods used in this research paper was the following general historical research methods: Historical Comparative which helps to identify common features and differences in relations between the two events taking place at the same time at different stages and based on this to identify the main trends in the development of the movement.

Thus, the historical-comparative method made it possible to identify common features and differences in relations between Indian and American experience of discrimination.

#### Analysis:

Despite the huge differences between India and the US, the situation of Dalits and African Americans, as well as their struggle against discrimination, show certain similarities, especially in the area of ideas and methods. Especially since Dalits in India and Blacks in America were and still are groups that are at the bottom of the social hierarchy of society. It is also important that they represent the majority of the population. Dalit population of India is about 200 million;<sup>2</sup> African Americans about 39 million<sup>3</sup> All this speaks of the importance of the problems of eliminating their discrimination.

#### Gandhi's collaboration with Ambedkar

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<sup>2</sup> S. (2013, May 29). India: Official Dalit population exceeds 200 million - International Dalit Solidarity Network. International Dalit Solidarity Network. <https://idsn.org/india-official-dalit-population-exceeds-200-million/>

<sup>3</sup> Facts About the U.S. Black Population. (2023, March 2). Pew Research Center's Social & Demographic Trends Project. <https://www.pewresearch.org/social-trends/fact-sheet/facts-about-the-us-black-population/>

Gandhi considered the elimination of untouchability as an integral part of the national liberation movement and was more than once ready to sacrifice his life in order to achieve this goal. One of his hunger strikes to death, announced on September 20, 1932. This Gandhi hunger strike led to the signing of the Poona Pact, by which for the first time the untouchables received assurances that the elimination of untouchability "will be legally formalized as one of the first laws of the parliament of independent India with a view to ensuring by all legal and peaceful means the speedy abolition of all social restrictions currently imposed custom on the so-called untouchables, including the ban on visiting temples".<sup>4</sup>

### **Predecessors of Gandhi and Ambedkar**

The ground for the reform activities of Gandhi and Ambedkar, who simultaneously, but from different positions, dealt with the problem of eliminating social discrimination against the untouchables, was prepared by their predecessors.

First of all, it was Jyotiba Phule (1827-1890), who lived and acted in Maharashtra. He advocated the equality of people not only before God, but also in life, demanded the rejection of discrimination against the untouchables, free communication between representatives of all castes and religious communities, equality for everyone, including women. He believed that the main means of achieving equality should be the education and enlightenment of the masses. He believed that the ancestors of the Brahmins were "Aryan invaders", and the ideologists of the Brahmins assigned the lowest place in their social hierarchy to the original inhabitants of India.

In Kerala, the predecessor of Gandhi and Ambedkar was Narayana Guruswami (1854-1928), a representative of the most numerous untouchable caste of the Ezhavas. In his approach to the problem of liquidation caste discrimination, he proceeded from the fact that there should be one god, one caste and one religion.

In the 1920s and 1930s, in the South of India, mainly in the Tamil-speaking areas, there was a "Movement of Self-Respect" led by E.V. Ramasamy Naicker (1879-1973), better known as Periyar (Great). A staunch opponent of the Hindu caste system and Brahmin ideology, Periyar called for the abandonment of orthodox Hinduism, which, as he said, serves as a tool for the spiritual enslavement of those who, through their hard work, create material wealth. In 1932, he and a group of like-minded people spent four months in the Soviet Union, where he got acquainted with the Soviet experience in solving the problems of ordinary people.

### **Contemporaries of Gandhi and Ambedkar in the USA**

Contemporaries of Gandhi and Ambedkar in the United States were major American black leaders Booker T. Washington (1856-1915) and William Edward Burghardt Dubois (1868-1963). And later - Martin Luther King (1928-1968). In turn, their predecessor was Frederick Douglass (1818-1895), who left behind the book "The Narrative of the Life of Frederick Douglass, an American Slave, Written by Himself" (1845).

Ambedkar was greatly influenced by another African American, born a slave and educated after the Civil War, Booker T. Washington. In the early 1900s, he became one of the most influential

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<sup>4</sup>Gandhi, Ambedkar, and the Eradication of Untouchability | Untouchability | Articles on and by Gandhi. (n.d.). Gandhi, Ambedkar, and the Eradication of Untouchability | Untouchability | Articles on and by Gandhi. <https://www.mkgandhi.org/articles/Gandhi-Ambedkar-and-eradication-of-Untouchability.html>

black leaders in American history. He founded the Tuskegee Institute in Alabama, where black Americans were trained in trades and crafts that could be used in agriculture and industry. According to Booker T. Washington, he was "laying the foundation for his race by enlightening the head, heart, and hands" needed to break free from the bondage that had suffocated them physically, mentally, and spiritually for centuries. He believed that "slavery is a sin for which one will have to pay someday."<sup>5</sup>

Booker T. Washington is also famous for his slogan "Dig your bucket!" (Cast your bucket!) Its political meaning was that black Americans should not wait for their liberation from someone, but learn and work hard themselves.

His ideology was close to Ambedkar, who was alien to radical views. He "did not notice" but rather did not accept the views of another prominent African-American leader - William Dubois, historian, sociologist, writer and public figure. America, 1638-1870". He concentrated his efforts on the study of black life and culture. His work *The Conservation of Races* (1897) posed questions that some African Americans still ask themselves to this day. "Who am I - black or American? Can I be both? Or should I stop being black and become American as soon as possible?" He himself answered this in his autobiography, *Twilight of Dawn: An Autobiographical Essay on Race* (1940): "A legacy of color, slavery, discrimination and abuse binds together not just the children of Africa, but passes through yellow Asia and stretches into the South Seas," wrote Dubois [5, p. 195-196]. He began advocating for full civil rights for blacks. In 1926 he made a two-month journey through the Soviet Union.<sup>6</sup>

### **Ambedkar's American Experience**

Events at the beginning of the 21st century related to violence against Dalits in India and black Americans in the United States showed that this problem remains relevant in both countries. In this context, the experience of Ambedkar, which he received in America and was able to use in India, is of great interest.

During his time at Columbia University, he lived in the black area of New York bordering Harlem. Ambedkar directly observed and studied the relationship between whites and blacks on the spot. Segregation and discrimination against blacks amounted to a ban on marriages between whites and blacks and sexual relations with them; various taboos and restrictions on personal contact with blacks; segregation in schools and churches, in public transport, hotels, theaters, discrimination in public service, lack of equality in political life. Blacks, like untouchables, had no right to own land.

Important for Ambedkar was the study of the negative experience of blacks, who were actually deceived after the end of the Civil War, promising them freedom, but not actually providing it. Later, in *How Congress and Gandhi Dealt with the Untouchables*, he recounted the history of the

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<sup>5</sup> Booker T. Washington, 1856-1915. Up from Slavery: An Autobiography. (n.d.). Booker T. Washington, 1856-1915. Up From Slavery: An Autobiography. <https://docsouth.unc.edu/fpn/washington/washing.html>

<sup>6</sup> Stuckey, S. (2013, January 1). W. E. B. Du Bois: Black Cultural Reality and the Meaning of Freedom. OUP Academic. <https://doi.org/10.1093/acprof:oso/9780199931675.003.0005>



resistance of the American southern states to black liberation. The Republicans, who fought to save the Union and received help from the blacks, after winning the war, ratified in 1865 the XIII amendment to the constitution. On its basis, blacks legally ceased to be slaves. This amendment stated: "Neither slavery nor servitude, unless it is a punishment for which a person has been duly convicted, shall exist in the United States or in any other place subject to their jurisdiction"<sup>7</sup>. But actually black were not given the right to vote or be represented in government.

This is what, white legislators in the southern states of the United States have done with blacks, writes Ambedkar. And the public, which consisted of white citizens, favored the Ku Klux Klan. Neither federal troops nor criminal legislation passed by Congress could stop the rampage of the Ku Klux Klans, which was accompanied by arson, murder and torture of blacks.

The US Supreme Court, despite the 15th Amendment, upheld the laws of the southern states that deprived blacks of the right to vote, arguing that officially these laws were based not on race or skin color, but on the so-called position of the grandfather. It granted the right to vote only to those whose grandfather had exercised such a right, effectively excluding blacks from the electoral rolls. The "grandfather position" was abolished by the US Supreme Court only in 1934. The Supreme Court did not condemn the Ku Klux Klan, which prevented blacks from realizing of their voting rights. At the same time, he referred to the same XV amendment, which did not allow states to interfere in voting rights, but did not limit interference by private organizations.

What did the Republicans do? Ambedkar asked. Instead of changing the constitution and giving more effective guarantees to blacks, the Republicans agreed to recognize the southern states and accept them into the Union, declared a general amnesty for the rebels and withdrew troops from there, leaving the blacks at the mercy of their masters [2, vol. 9, p. 171-176]<sup>8</sup>.

### **Comparison of the position of blacks and untouchables**

In his works, Ambedkar reflected the main thing that he was able to learn from his American experience. Unlike the untouchables, which are numerous castes, blacks form a single endogamous group. It is a racial category physically distinct from whites. They have no problems with a single language. In this sense, it was easier for them to unite in the struggle for their rights. The ideology and practice of individualism in the United States, on the one hand, seemed to impede their unity and contributed to the creation of numerous groups and organizations that put forward various goals and professed various forms of struggle. On the other hand, their individualism, combined with organized political education, did not prevent blacks from realizing the need for unity of action.

The untouchables are divided by cultural and linguistic barriers, reflecting the regional division of India into various ethnic groups and linguistic groups. They are not a separate racial or ethnic group and in this sense do not differ from the "pure" Hindus of their region of residence.

Discrimination against the untouchables as an oppressed group should not be seen as racial. This is social discrimination. Untouchables are hindered by caste and language differences. But in

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<sup>7</sup> 13th Amendment to the U.S. Constitution: Abolition of Slavery (1865). (2021, September 1). National Archives. <https://www.archives.gov/milestone-documents/13th-amendment>

<sup>8</sup> [https://www.mea.gov.in/Images/attach/amb/Volume\\_09.pdf](https://www.mea.gov.in/Images/attach/amb/Volume_09.pdf)

general, as Ambedkar has repeatedly noted, the untouchables are more obedient, compliant and immune to the humiliation and obscenities to which they are subjected by Hindus from the "pure" castes. Therefore, most of them are not aware of their rights.

#### **Ambedkar and the untouchables in India**

Ambedkar used his knowledge of America to better analyze the social situation in his own country. He learned from the bitter experience of blacks, which helped him in the fight for the civil rights of the untouchables. Thus, they refused to support the Indian National Congress when it came to preparing the Government of India Act of 1935. As Ambedkar explained, India's liberation from British imperialism alone was not enough for the untouchables. Given the specifics of the Hindu social system, after independence, the untouchables were afraid to remain politically, socially and economically vulnerable groups. Therefore, they demanded constitutional guarantees that would prevent the "tyranny" of the Hindu communal majority [2, vol. 9, p. 169].<sup>9</sup>

The untouchables insisted on the adoption of constitutional guarantees regarding the abolition of social discrimination and on guaranteeing their political rights. As a result of a long political process, in which Mahatma Gandhi and Ambedkar participated, the untouchables achieved the acceptance of their demands and enshrined them in the constitution of 1935. Later, when drafting the Constitution of India, Ambedkar, as chairman of the Constitutional Commission, introduced a number of articles in defense of the rights of the scheduled castes. The main ones are the abolition of untouchability and the consolidation of the right for these castes to reserve seats in the legislative bodies in the center and states (in accordance with the share of their population), as well as in state institutions.

#### **Ambedkar on the origin of untouchability**

After familiarizing himself with the history of slavery in the United States, Ambedkar began to develop his hypothesis on the origin of the untouchables and untouchability. He proceeded from the fact that caste inequality appeared in the process of social development, and completely rejected the racial factor as the root cause of discrimination. Ambedkar argued that untouchability began around 400 AD. It appeared as a result of the struggle between Buddhism and Brahmanism, which influenced the entire subsequent history of India [2, vol. 7, p. 379].<sup>10</sup>

Ambedkar believed that the untouchables owe their origin to the Brahmin priesthood, which prevailed in the war with various tribes and subjugated them. The Brahmins refused to give the defeated tribes a decent status for the following reasons. Firstly, because of the affiliation of the defeated to the Buddhists and, secondly, because these Buddhists continued to eat beef after the Brahmin priesthood declared the cow a sacred animal during the Gupta era. The priests doomed a whole group of people to social isolation and untouchability just because they professed Buddhism, which had previously challenged Brahminism and its priestly class.

#### **Search for a unified moral code**

<sup>9</sup> [https://www.mea.gov.in/Images/attach/amb/Volume\\_09.pdf](https://www.mea.gov.in/Images/attach/amb/Volume_09.pdf)

<sup>10</sup> [http://drarnbedkarwritings.gov.in/upload/uploadfiles/files/Volume\\_07.pdf](http://drarnbedkarwritings.gov.in/upload/uploadfiles/files/Volume_07.pdf)



The idea that Buddhism was the religion of all the distant ancestors of the untouchables inspired Ambedkar to study Buddhism in depth. On the basis of Buddhism, he developed the doctrine of social morality - dhamma, which he contrasted with Hindu dharma (religious ethics). Ambedkar dreamed of creating not just a new identity for Dalits, but the most egalitarian, rational and ethical religion that has never been seen before.

#### **Conclusion:**

Throughout Indian history, On the one hand, he sought to revive the authority of the Buddha, and on the other, to interpret Buddhism in the spirit of the ideas of the new time so that it could become an attractive universal religion for everyone - the lower and upper strata of society. He called his teaching Navayana, thus adding to the existing three branches of Buddhism - Hinayana, Mahayana and Vajrayana, the fourth branch, and expounded it in the work "The Buddha and His Dhamma". The purpose of Navayana is to give the individual a unique set of life rules that form a free personality, and to society a single moral code in order to unite it. Ambedkar's book "The Buddha and His Dhamma" emphasizes the role of morality in public life and politics, because without morality, democracy, which was laid down in the Constitution of India, cannot exist. And this requires a public consciousness that immediately reacts to evil and untruth, regardless of who is the victim.

The adoption of Buddhism by Ambedkar in 1956, and then the conversion of more than 300,000 untouchable Mahars in the state of Maharashtra to this faith, were a protest against the dominance of higher castes in social and political life and the extremely slow process of emancipation of Dalits after India achieved independence.

Among the main ideas that formed the basis of Ambedkar's social and political ideology was the idea of the ability and ability of a person to make independent decisions based on morality. They must exclude the use of double standards in political and public life - one for the poor, the other for the haves.

While rejecting communism and renouncing Hinduism, Ambedkar also rejected the possibility of the untouchables adopting Christianity, Sikhism, or Islam. Thus, in essence, he had no other alternative than Buddhism with its Indian roots, which for him was a matter of principle. By creating the Navayana, Ambedkar tried to overcome the territorial, cultural, linguistic and caste disunity of the Dalits, to prepare an ideological basis for them to realize their common interests and unity with other oppressed groups of the population.

Ambedkar's conversion to Buddhism was the result of his long search for ways to socially and religiously reform the caste system in order to eliminate social discrimination, spiritually emancipate the Dalits, and create the conditions for India to move towards an egalitarian society based on democracy.

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## घटना मसुदा समिती आणि डॉ. बाबासाहेब आंबेडकर : एक आढावा

डॉ. रत्नाकर बाजीराव म्हस्के

सहयोगी प्राध्यापक

श्रीमती सुशिलादेवी साळुंखे कॉलेज ऑफ एज्युकेशन, धाराशिव (उस्मानाबाद)

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### प्रस्तावना :

जगात महामानवाला महामानवाच्या रुपातच जन्म घ्यावा लागतो. म्हणूनच पुढे ते आपल्या गुणसंपन्नता आणि महान कर्तृत्वाने सिद्ध होतात. आपल्या असामान्य, अलौकिक आणि आदरणीय गुणांमुळे भारतरत्न डॉ. बाबासाहेब आंबेडकर जगातल्या कुठल्याही आणि कोणत्याही सुज्ञ आणि जिज्ञासू व्यक्तीच्या चिंतनाचा, मननाचा, आदराचा, आनंदाचा आणि लेखनाचा विषय होत आहे, हे आवर्जून समजून घ्यावे, अशी महत्त्वपूर्ण वास्तविकता आहे.

### घटना मसुदा समिती अध्यक्षाचे गुणवैशिष्ट्ये :

१. डॉ. बाबासाहेब आंबेडकर यांना कायद्याचे आणि घटनेचे अगाध ज्ञान होते. त्यांनी इंग्लंड, अमेरिका, कॅनडा, ऑस्ट्रेलिया, फ्रान्स, जर्मनी, आयर्लंड अशा निरनिराळ्या देशांच्या कायद्याचा आणि घटनांचा सविस्तर अभ्यास केलेला होता.
२. त्यांनी कायदाविषयक आणि घटनाविषयक सुप्रसिद्ध आणि महत्त्वपूर्ण ग्रंथांचा बारकाईने अभ्यास केलेला होता.
३. त्यांनी हिंदुस्थानसंबंधीच्या १९३५ चा कायदा तयार केला जात असताना आपल्या घटनाविषयक ज्ञानाच्या जोरावर समाजहिताच्या आणि देशहिताच्या दृष्टीने महत्वाचा सहभाग घेतला होता. त्यांचे सर्व ज्ञान घटनेचा मसुदा तयार करताना निश्चितच त्यांचा उपयोग होणार होता.
४. डॉ. बाबासाहेब आंबेडकर यांचे इंग्रजी भाषेवर प्रभुत्व होते. घटनेचा मसुदा इंग्रजी भाषेतच तयार करावयाचा होता. ते बोलण्यासाठी व लेखन करण्यासाठी इंग्रजी भाषेचा हवा तसा वापर करण्यात वाकबगार होते.
५. कायद्याला अनुकूल इंग्रजी भाषेचा उपयोग करण्याचेही त्यांच्याकडे कौशल्ये होते. त्यांचे अशा प्रकारचे इंग्रजी भाषेवरचे प्रभुत्वही घटनेचा मसुदा लिहिताना अतिशय उपयोगी पडणार होते.
६. समाज, मानववंश, धर्म, राजकारण इत्यादींशी संबंधित विषयांवर इंग्रजी भाषेत उत्कृष्टा ग्रंथ लिहिलेले होते. विषयाचे इंग्रजी भाषेत मुद्देसूद, साधार विवेचन आणि नवीन दृष्टीकोनानुसार विषयांचे विवेचन करण्यात चतुर होते.
७. डॉ. आंबेडकर यांच्या प्रखर राष्ट्रप्रेमी आणि महान देशभक्त असण्याविषयी अढळ विश्वास निर्माण झाला होता. स्वतंत्र भारताच्या सामाजिक, राजकीय, आर्थिक, सांस्कृतिक अशा विविधांगी

उन्नतीचे अधिष्ठान होऊ शकेल, अशी राज्यघटना निर्माण करू शकतील आणि स्वातंत्र्य, समता, बंधुता आणि लोकशाही या जीवनमूल्यांना केंद्रस्थानी ठेवूनच लोकहितकारी व देशहितकारी राज्यघटना तयार करण्यात अवश्य यशस्वी होतील असा त्यांचावर विश्वास होता.

८. डॉ. बाबासाहेब यांच्या विषयी हाही विश्वास होता की, ते घटनेच्या माध्यमातून अस्पृश्यांच्याही हिताचे रक्षण करतील आणि इतर जे जे मागासलेले व अल्पसंख्याक आहेत. त्यांचेही हित पाहतील. देशहिताच्या दृष्टीने आपले हेही कर्तव्य करण्यात ते यशस्वी होतील.
९. डॉ. बाबासाहेब आंबेडकर यांच्या असामान्य व्यक्तीमत्वाच्या आणि थोर कर्तृत्वाच्या उपरोक्त सद्गुणात्मक वैशिष्ट्यांमुळे त्यांना घटना समितीचे सभासद होण्याचे आणि स्वतंत्र भारताचे विधिमंत्री होण्याचे भाग्य मिळाले.
१०. डॉ. आंबेडकरांचा कामाचा उरक फार मोठा होता, हे सर्वश्रुत होते.
११. कितीही कष्ट घ्यावे लागले तरी ते हाती घेतलेले कार्य तडीस नेण्याच्या बाबतीत प्रसिध्द होते.
१२. डॉ. बाबासाहेब आंबेडकर यांच्या बाबतीत विश्वास होता की, ते घटना तयार करण्याचे कार्य योग्य वेळी सिद्धीस नेतील आणि स्वतंत्र भारताच्या आदर्श राज्यघटनेचे शिल्पकार होण्यात यशस्वी होतील.
१३. डॉ. बाबासाहेब आंबेडकरांच्या सद्गुणात्मक वैशिष्ट्यांमुळे त्यांना घटना समितीचे अध्यक्ष होण्याचे भाग्य लाभले.

#### भारतीय राज्यघटनेचे शिल्पकार आणि महान घटनाकार :

डॉ. बाबासाहेब आंबेडकरांना भारतीय राज्यघटनेचे शिल्पकार का म्हणतात असा प्रश्न बहुतांशी लोकांना पडतो. आपणास माहिती आहे की २९ ऑगस्ट १९४७ रोजी घटना समितीने एक ठराव पास करून स्वतंत्र भारताच्या राज्यघटनेचा मसुदा तयार करण्यासाठी डॉ. बाबासाहेब आंबेडकर यांच्या सह सात सदस्ये घटना मसुदा समितीचे सदस्ये म्हणून नियुक्त केले होते. ते खालील प्रमाणे

१. डॉ. बाबासाहेब रामजी आंबेडकर - अध्यक्ष
२. एन. गोपालस्वामी अय्यंगार - सदस्य
३. अल्लादी कृष्णस्वामी अय्यर - सदस्य
४. के. एम. मुन्शी - सदस्य
५. सेजिओ मोला सादुल्ला/ सैय्यद मोहमद सादुल्ला - सदस्य
६. एन. माधव राव - सदस्य
७. डी. पी. खेतान - सदस्य

४ नोव्हेंबर, १९४८ रोजी डॉ. बाबासाहेब आंबेडकर यांनी आपल्या भाषणात मसुदारूप घटनेची देशहिताची, राज्यहिताची आणि जनहिताची जी वैशिष्ट्ये सांगितली जी ऐकून प्रभावित झालेल्या घटना समितीच्या काही सभासदांनी ५ नोव्हेंबर १९४८ रोजी झालेल्या बैठकीत घटनाकार डॉ. आंबेडकर यांची प्रशंसा करणारी मते व्यक्त केली. त्यामध्ये टी. टी. कृष्णमाचारी यांनी जी वस्तुस्थिती सांगितली होती,



यावरून हेच सिद्ध झाले होते की, डॉ. बाबासाहेब आंबेडकरच स्वतंत्र व सार्वभौम भारताच्या राज्यघटनेचे शिल्पकार होते. ते पुढे म्हणाले, त्यांच्या सहा सहका-यांपैकी एकाने राजीनामा दिला होता आणि त्यांच्या जागी दुस-याची नियुक्ती करण्यात आल्याने त्यांच्या सहका-यांची संख्या पुन्हा सहा झाली होती. परंतु त्या सहा सहका-यांपैकी एकाचा मृत्यू झाला आणि त्यांची रिकामी जागा भरली गेली नाही. मग पाच सहकारी राहिले. त्या पाच सहका-यांपैकी एक अमेरिकेत राहू लागला. त्यांचीही जागा रिकामीच राहिली. शिल्लक राहिलेल्या चार सहका-यांपैकी एक राज्याच्या कारभारातच गुंतून राहिला. ती जागाही रिकामीच राहिली. उरलेल्या तीन सहकारी सभासदांपैकी एक किंवा दोन सभासद दिल्ली पासून दूर राहत होते. आणि ते आजारपणामुळे मसुदा समितीच्या घटना तयार करण्याच्या कामकाजात सहभागी होऊ शकत नव्हते.

शेवटी मसुदारूप घटना तयार करण्याची सर्वस्वी जबाबदारी डॉ. बाबासाहेब आंबेडकर यांनाच सांभाळावी लागली. डॉ. बाबासाहेब यांनी त्यांचे कर्तव्ये निःसंशय स्तुत्य रीतीने साधले आहे. म्हणून आपण डॉ. बाबासाहेब आंबेडकर आभार मानणे योग्य आहे. टी. टी. कृष्णमाचारी यांनी असे बोलून डॉ. बाबासाहेब आंबेडकर यांनाच भारतीय घटनेचे शिल्पकार सिद्ध केले आहे. म्हणूनच निःशुंक्पणे डॉ. बाबासाहेब आंबेडकर यांना भारतीय घटनेचे शिल्पकार म्हणणे, सार्थक व सन्माननीय आहे.

तसेच डॉ. बाबासाहेब आंबेडकरांनी जे उत्तम काम केले आहे, त्यासाठी त्यांची प्रशंसा करण्याच्या कामात मी सहभागी झालो आहे, असे म्हणत कृष्णचंद्रा शर्मा यांनी डॉ. बाबासाहेब आंबेडकर यांना घटनेचे शिल्पकार या शब्दांमध्ये गौरव केला.

म्हणून डॉ. बाबासाहेब आंबेडकर यांना भारतीय राज्यघटनेचे शिल्पकार म्हणतात यात काहीही आणि कोणाचेही दुमत नसावे.

#### समारोप :

म्हणून सर्व भारतीयांनी डॉ. बाबासाहेब आंबेडकर यांचा आदर केला पाहिजे आणि एक जागतिक कीर्तीचे तज्ज्ञ म्हणून पाहिले पाहिजे. कारण डॉ. बाबासाहेबांनी राज्यघटनेच्या माध्यमातून अस्पृश्यांच्या, अल्पसंख्यांक, इतर जे जे मागासलेले आणि स्त्रीयांच्या हिताचे, देशहितांच्या दृष्टीने आपले कर्तव्य पार पाडले आहे.

#### संदर्भ सूची :

१. डॉ. ज्ञानराज काशीनाथ गायकवाड राजवंश- महामानव - डॉ बाबासाहेब रामजी आंबेडकर - रिया पब्लिकेशन कोल्हापूर.
२. चांगदेव भवानराव खैरमोडे - डॉ. भीमराव रामजी आंबेडकर चरित्र खंड - सुगावा प्रकाशन, पुणे.

डॉ. अंबेडकर और भारतीय समाज में शिक्षा

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**Abstract**

डॉ. अंबेडकर सामाजिक न्याय के चैंपियन और एक बौद्धिक व्यक्तित्व थे, जिन्होंने समानता, स्वतंत्रता और बंधुत्व के रास्ते पर समाज का नेतृत्व करने के लिए प्रयास किए। उन्होंने अपने अनुभवों से सीखा और अपने पूरे जीवन में दलितों के लिए आवाज उठाई। उन्होंने भारत में वंचितों की उन्नति के रास्ते में आने वाली सभी बाधाओं को तोड़ने की वकालत की। उन्होंने भारतीय समाज में शिक्षा और जनता के सशक्तिकरण के लिए ठोस आधार की नींव रखी। वर्तमान समय में उनके शैक्षिक दर्शन पर पुनर्विचार करने की आवश्यकता है। यह पत्र भारत में शिक्षा पर डॉ. बी. आर. अंबेडकर के विचार और लोगों के शैक्षिक सशक्तिकरण के लिए उनके कार्यों का वर्णन करने का एक मामूली प्रयास है। यह उनके शैक्षिक दर्शन के पद्धतिगत और सैद्धांतिक पहलू और उसके नए स्वर के साथ-साथ ताकत की जांच करेगा। अंत में, यह पत्र भारत में शिक्षा की आवश्यकता और समकालीन समय और स्थान की प्रासंगिकता पर डॉ. अंबेडकर के विचारों पर ध्यान केंद्रित करेगा।

**कीवर्ड:** शिक्षा, दलित, अधिकारिता, सामाजिक न्याय।

**परिचय**

अंबेडकर का आधुनिक लोकाचार के साथ एक गतिशील व्यक्तित्व था। उन्होंने न केवल हाशिये के लोगों के न्याय में सामाजिक के खिलाफ आवाज उठाई बल्कि भारत में महिलाओं, अल्पसंख्यकों और अन्य पिछड़े सामाजिक समूहों की मुक्ति के लिए भी महत्वपूर्ण योगदान दिया। अंबेडकर सर्वकालिक प्रगतिशील विचारक थे। उनके विचारों में समानता और न्याय हमेशा केंद्र बिंदु रहे हैं और अपने पूरे जीवन में उन्होंने बिना किसी शर्त के उनके लिए लड़ाई लड़ी। अंबेडकर भारत के आधुनिक विचारकों में से एक थे। दुनिया उन्हें एक सामाजिक चिंतक, विधिवेत्ता, अर्थशास्त्री और संविधानविद के रूप में जानती थी। शिक्षा के उनके दर्शन को देखा गया कि विचार उस समय की सामाजिक संरचना की प्रतिक्रियाएँ हैं जब वे रहते थे। शैक्षिक दर्शन और प्रयासों के साथ-साथ समावेशी शिक्षा के लिए अंबेडकर द्वारा की गई पहलों पर फिर से विचार करने की आवश्यकता है। उन्होंने अपने जीवन में जो अनुभव किया वह शिक्षा के प्रति उनके दृष्टिकोण को आकार देता है और इसीलिए उन्हें उनके लिए शिक्षा के महत्व का पता चलता है। जीवन भर समतावाद समाज के लिए संघर्ष किया। अपने लेखन, भाषणों और पहलों के माध्यम से डॉ. अंबेडकर ने भारत में सामाजिक न्याय और जनता के विकास के लिए कहा।

**बी. आर. अंबेडकर और शिक्षा**

डॉ. अंबेडकर के शैक्षिक दर्शन ने शिक्षा के जॉन डेवी के व्यावहारिक सिद्धांत में जड़ें जमा लीं। वह डेवी से प्रभावित था क्योंकि बाद वाला डेवी का शिक्षक था। अस्पृश्यता और जातिगत पदानुक्रम के उत्पीड़न के उनके अनुभवों ने उन्हें समाज में मौजूद सामाजिक भेदभाव के बारे में जागरूक किया। इन सजीव अनुभवों ने इनका समाधान खोजने में बड़ी भूमिका निभाई। उन्होंने विश्व के प्रमुख विश्वविद्यालयों के साथ-साथ संस्थानों में अध्ययन किया और दुनिया के सबसे विकसित देशों का दौरा किया जहां उन्हें जनता के उत्थान के लिए ज्ञान और सामाजिक सिद्धांतों के विभिन्न सेट मिलते हैं। उन्होंने शिक्षा को एक अद्वितीय हथियार के रूप में चुना, जिसने भारतीय समाज की सभी सामाजिक असमानताओं की जड़ों को काट दिया। शिक्षा सभी अवसरों और सामाजिक गतिशीलता की दुनिया को खोलने की कुंजी है। डेवी के अनुसार शिक्षा व्यापक अर्थ में जीवन की सामाजिक निरंतरता का साधन है। अंबेडकर ने डेवी के इन विचारों को अपने शैक्षिक दर्शन के आधार के रूप में लिया। अंबेडकर का शैक्षिक दर्शन डेवी के व्यवहारवाद और बुद्ध के 'धम्म' का मिश्रण था।

1956 में, अपने धर्म परिवर्तन की पूर्व संध्या पर, उन्होंने कहा कि अस्पृश्यता को केवल शिक्षा से दूर नहीं किया जा सकता है। यह एक और व्याख्या है जो उन्होंने सामाजिक दर्शन के संबंध में भी दी। लेकिन उन्होंने अकुशल लोगों के लिए विज्ञान

और प्रौद्योगिकी के साथ शिक्षा पर जोर दिया। डेवी ने शिक्षा को जीवन की एक प्रक्रिया माना; इसलिए शिक्षा ही जीवन है। उन्होंने कहा कि समाज में हाशिए पर पड़े लोगों की स्वतंत्रता के लिए शिक्षा ही एकमात्र रास्ता है। उनके अनुसार, सच्ची शिक्षा "एक प्रकार की शिक्षा है जिसमें एक छात्र विचार और वास्तविकता के बीच अंतर करना सीखता है। उसे बुनियादी मुद्दों के बीच अंतर करने में सक्षम होना चाहिए और किसी भी प्रचलित सिद्धांत के समर्थन के बिना सद्गुण के आधार पर हर प्रश्न को समझने में सक्षम होना चाहिए। मनुष्य अपने आदर्शों को बनाए रखते हुए और केवल उनके द्वारा निरंतर नवीनीकरण करके जीवित रहता है।

शिक्षा वह साधन है जिसके द्वारा यह किया जाता है। अम्बेडकर शिक्षा के लोकतांत्रिक स्वरूप में विश्वास करते थे। वे कहते हैं: "मुझे लगता है, लोकतंत्र की मेरी परिभाषा सरकार का एक रूप और एक तरीका है जहां लोगों के आर्थिक और सामाजिक जीवन में क्रांतिकारी परिवर्तन बिना रक्तपात के लाया जाता है।" उनका विचार था कि समाज में शिक्षा जितनी अधिक होगी, लोगों में सामाजिक मेलजोल भी उतना ही अधिक होगा। उन्होंने कहा कि शिक्षा लोगों की सामाजिक गतिशीलता का रास्ता खोलती है। यह ग्रामीण अभिजात वर्ग पर उनकी निर्भरता को कम करने में भी प्रभावित करता है और उन्हें व्यावसायिक परिवर्तन का अवसर प्रदान करता है। यह उन्हें उनके अपमान और दासता से अवगत कराता है और अंततः मुक्ति और सशक्तिकरण के साधन के रूप में उभरा है।

व्यावहारिक कार्यों ने दलित सशक्तिकरण का समर्थन किया। उन्होंने दलित लोगों के सशक्तिकरण के लिए कई संवैधानिक कानून बनाए। सामाजिक जीवन में परिपक्वता और प्रजनन शारीरिक जीवन के लिए हैं, शिक्षा सामाजिक जीवन के लिए है। गुलाम की प्लेटो की दार्शनिक परिभाषा से संकेत लेते हुए, अम्बेडकर ने प्रतिध्वनित किया कि, गुलाम को गुलाम कहो, वह विद्रोह करता है। डॉ अम्बेडकर की बुद्धिमत्ता, गहन विश्लेषण पद्धति और सकारात्मक दृष्टिकोण बहुत ही अद्वितीय हैं। वह एक विद्वान थे और किसी भी समकालीन विद्वान से कम नहीं थे और अपने महान नारे में "शिक्षित, आंदोलन और संगठित हो" के लिए कहते हैं।

डॉ अम्बेडकर का शैक्षिक दृष्टिकोण आधुनिक शिक्षा से जुड़ा है और यह पितृसत्ता, जाति और छुआछूत पर सवाल उठाता है। शिक्षा पर अम्बेडकर के विचारों, समाज में इसके व्यावहारिक कार्यान्वयन और भारतीय हमारी विरासत आईएसएसएन: 0474-9030 खंड-67-अंक-4-अगस्त- के दलितों के साथ-साथ दलित वर्ग के सशक्तिकरण में इसकी प्रासंगिकता के बीच एक सह-संबंध है। 2019 पेज ए जी ई | 209 कॉपीराइट © 2019 लेखक लोग। अम्बेडकर के शैक्षिक विचार जनता को नई पहचान और समान अवसर के मानदंड कैसे देते हैं जो भारतीय समाज में व्यावसायिक परंपरा को तोड़ने में सहायक है? शिक्षा प्राप्त करने के बाद, वे पहले एक शिक्षाविद् बने और अपने लेखन और भाषणों से लाखों लोगों को प्रेरित किया। उनके शक्तिशाली लेखन और भाषणों ने जनता को विशेष रूप से दलित लोगों को एक नई आशा और दृष्टि का समर्थन दिया है।

संदर्भ में भारतीय समाज के शैक्षिक सशक्तिकरण के साथ-साथ दलित जनता एम.के. गांधी ने "नई तालीम" शब्द का प्रतिपादन किया। नई तालीम की जड़ सच्चाई और इंसानियत के प्यार पर टिकी है। गांधी के अनुसार वास्तविक शिक्षा प्रत्येक व्यक्ति को सरलता से उपलब्ध होनी चाहिए और उसका अनुप्रयोग होना चाहिए। वास्तविक शिक्षा केवल पुस्तकों से नहीं होनी चाहिए; यह उससे परे होना चाहिए यानी अनुभवों और समाज से सीखना। उनके विचार में साक्षरता अपने आप में कोई शिक्षा नहीं है। शिल्प, कला, स्वास्थ्य और शिक्षा सभी को एक योजना में एकीकृत किया जाना चाहिए। प्रसिद्ध उपन्यास विद्वान रवींद्र नाथ ठाकुर ने शिक्षा पर उनके बेहतर जीवन के लिए मानव समर्थन के साधन के रूप में अपने विचार दिए। अपने अवलोकन और लेखन में उन्होंने अपने शैक्षिक दर्शन में उच्च पौराणिक मूल्यों को मुक्त किया अछूतों का पहला अखिल भारतीय सम्मेलन नागपुर में कलहापुर के शाहूजी महाराज की अध्यक्षता में आयोजित किया गया था और उन्होंने डॉ अम्बेडकर को वैधता प्रदान की थी। भीमराव अम्बेडकर के प्रयासों से चिमनलाल हीरालाल सीतलवाड़ की अध्यक्षता में "बहिष्कृत हितकारिणी सभा" की स्थापना की गई; भीमराव अम्बेडकर स्वयं सभा की प्रबंध

समिति के अध्यक्ष बने, बहिष्कृत हितकारिणी सभा ने दलित वर्ग के छात्रों के लिए शोलापुर में एक छात्रावास शुरू किया। दलित छात्रों के लिए यह पहला कदम था। 1927 में सार्वजनिक जल तक अछूतों की पहुंच के लिए अम्बेडकर का महाड संघर्ष नागरिक अधिकारों के मुद्दे के रूप में सफल रहा और इसे एक सामाजिक आंदोलन कहा। बाद में वे मानवाधिकारों के हिमायती बने। उन्होंने (हिंदू) मंदिरों में दलितों के प्रवेश के अधिकार की बहाली के लिए सत्याग्रह भी शुरू किया।

डॉ. अम्बेडकर ने संघीय लोक सेवा आयोग की शुरुआत की। शिक्षा के संबंध में अम्बेडकर ने अपने विचारों को विस्तार से व्यक्त किया जैसा कि साइमन कमीशन को एक रिपोर्ट सौंपते समय किया गया था। इस बार अंग्रेजों की शैक्षिक नीति के विकास और दलितों पर लागू करने की उपेक्षा के बजाय समाधान पर अधिक जोर दिया गया था। शिक्षा के महत्व को सामने लाते हुए अम्बेडकर ने कहा कि दलितों को मंत्री पद चाहे जितने भी मिल जाएं, उनके समुदाय के लिए इसका कम महत्व होगा। यह आवश्यक था कि कार्यकारी प्रशासन में उनका प्रतिनिधित्व किया जाए और यह उच्च स्तर की शिक्षा द्वारा प्राप्त किया जा सकता है। उन्होंने अन्यत्र की अपेक्षा विज्ञान और प्रौद्योगिकी के क्षेत्र में शिक्षा पर अधिक बल दिया।

डॉ. अम्बेडकर ने 1923 में बॉम्बे प्रेसीडेंसी में विभिन्न समुदायों के शैक्षिक उत्थान के लिए एक रिपोर्ट प्रस्तुत की और 19 मार्च, 1928 को भारतीय वैधानिक आयोग को ज्ञापन दिया। रिपोर्ट जनसंख्या के संबंध में उस सबसे छोटे समूह की बात करती है लेकिन वे स्तर में पहले स्थान पर रहे पढाई के। उन्होंने बॉम्बे प्रेसीडेंसी में समुदायों की स्थिति को उन्नत हिंदुओं (ब्राह्मणों और संबद्ध जातियों) के रूप में सूचीबद्ध किया, जो जनसंख्या में चौथे स्थान पर थे, लेकिन शिक्षा में पहले, मध्यवर्ती हिंदू (मराठा और संबद्ध जातियां) जनसंख्या में पहले, लेकिन शिक्षा में तीसरे, पिछड़े हिंदुओं (दलित जाति और जनजाति) के रूप में दूसरे स्थान पर थे। आबादी में लेकिन शिक्षा में आगे, और आबादी में मोहम्मद तीसरे लेकिन शिक्षा के क्षेत्र में दूसरे स्थान पर। डॉ. अम्बेडकर ने दलित शिक्षा के हर पहलू पर ध्यान केंद्रित किया। उन्होंने चौबीस खंड लिखे, कई अन्य लेखन जो प्रकाशित नहीं हुए हैं और बॉम्बे में पीपुल्स एजुकेशन सोसाइटी के अभिलेखागार में सहेजे गए हैं।

उन्होंने कैबिनेट मिशन योजना के सदस्यों से मुलाकात की; जन-शिक्षा समिति (पब्लिक एजुकेशन सोसाइटी) की स्थापना की। इससे पूर्व उन्होंने क्रिप्स मिशन को एक नया प्रस्ताव दिया, जो चार भागों में विभाजित था, जिसमें पहला भाग राजनीतिक शिकायतों से संबंधित था, दूसरा शैक्षिक शिकायतों से, तीसरा प्रचार की उपेक्षा और सरकारी संपर्कों में भूमिका की शिकायतों से और चौथा कर्तव्य के साथ था। सरकार संकटग्रस्त लोगों के प्रति।

शिक्षा के संबंध में अम्बेडकर ने अपने विचारों को विस्तार से व्यक्त किया जैसा कि साइमन कमीशन को एक रिपोर्ट सौंपते समय किया गया था। इस बार अंग्रेजों की शैक्षिक नीति के विकास और दलितों पर लागू करने की उपेक्षा के बजाय समाधान पर अधिक जोर दिया गया था। शिक्षा के महत्व को सामने लाते हुए अम्बेडकर ने कहा कि दलितों को मंत्री पद चाहे जितने भी मिल जाएं, उनके समुदाय के लिए इसका कम महत्व होगा। यह आवश्यक था कि कार्यकारी प्रशासन में उनका प्रतिनिधित्व किया जाए और यह उच्च स्तर की शिक्षा द्वारा प्राप्त किया जा सकता है। उन्होंने अन्यत्र की अपेक्षा विज्ञान और प्रौद्योगिकी के क्षेत्र में शिक्षा पर अधिक बल दिया। पेश किए गए समाधान निम्नलिखित थे-

- 1) 2 रुपये का वार्षिक अनुदान। भारत में विश्वविद्यालयों या अन्य वैज्ञानिक और तकनीकी प्रशिक्षण संस्थानों में विज्ञान और प्रौद्योगिकी पाठ्यक्रम लेने वाले अनुसूचित जाति के छात्रों की छात्रवृत्ति के लिए।
- 2) इंग्लैंड, डोमिनियन, यूरोप और अमेरिका में विदेशी विश्वविद्यालयों में विज्ञान और प्रौद्योगिकी के लिए अनुसूचित जाति के छात्रों की शिक्षा की छात्रवृत्ति पर 1 लाख रुपये का वार्षिक अनुदान खर्च किया जाएगा।
- 3) खान विद्यालय में कुल प्रवेश का दसवाँ भाग दलितों के लिए आरक्षित होना चाहिए और प्रवेशित छात्रों को निःशुल्क छात्रवृत्तियाँ प्रदान करना।
- 4) जैसे अलीगढ़ विश्वविद्यालय और बनारस विश्वविद्यालय पर भारत सरकार 3 लाख प्रतिवर्ष मुसलमानों और हिंदुओं की संस्थाओं पर खर्च करती है, उतनी ही राशि प्रतिवर्ष दलितों की उन्नत शिक्षा पर खर्च की जानी चाहिए।
- 5) केंद्रीय शिक्षा सलाहकार बोर्ड में दलितों के दो सदस्यों की नियुक्ति करना ताकि बोर्ड को उनकी रुचि का बनाया जा सके।

6) दलित आम तौर पर अकुशल श्रमिक होते हैं और उनके पास तकनीकी ज्ञान की कमी होती है, इसलिए उन्हें प्रशिक्षित करने के लिए उन्हें (ए) सरकारी प्रिंटिंग प्रेस में अप्रेंटिसशिप, और (बी) रेलवे वर्कशॉप में अप्रेंटिसशिप (बीएडब्ल्यूएस 1991, खंड 10: 427-32) होना चाहिए।

शिक्षा पर डॉ. अम्बेडकर के विचार ने सामाजिक विकास और दलित सशक्तिकरण को नया आयाम दिया जिसने भारत के पददलित लोगों के जीवन में एक नया प्रतिमान बनाया और उन्हें व्यावहारिक और वैचारिक रूप से समर्थन दिया।

शिक्षा के लिए बी. आर. अम्बेडकर की पहल डॉ. अम्बेडकर ने पीपुल्स एजुकेशन सोसाइटी, मिलिंद कॉलेज, सिद्धार्थ कॉलेज की स्थापना की और अपनी व्यक्तिगत पहल पर कई उच्च शिक्षण संस्थानों का समर्थन किया जो अब तक बड़ी संख्या में छात्रों को शिक्षा प्रदान कर रहे हैं। उनकी संस्थाओं पर चर्चा इस प्रकार है।

डॉ. अम्बेडकर द्वारा 8 जुलाई 1945 को बंबई में पीपुल्स एजुकेशन सोसाइटी की स्थापना की गई थी। यह समाज बुद्ध से प्रेरणा लेता है और सामाजिक न्याय में विश्वास करता है। इस समाज का उद्देश्य प्रज्ञान (ज्ञान) और करुणा (करुणा) पर आधारित है। लोगों के बीच समावेशी विचारों और सीखने को बढ़ावा देने के लिए पीपुल्स एजुकेशन सोसाइटी का निर्माण किया गया था। इसने शिक्षा के लिए बहुत योगदान दिया। लोक शिक्षा समाज के लक्ष्य और उद्देश्य इस प्रकार हैं-

- A) शिक्षा-माध्यमिक, कॉलेज शिक्षा, तकनीकी और शारीरिक शिक्षा के साथ जनता की सुविधा के लिए।
- B) छात्रों के लिए स्कूलों, कॉलेजों, पुस्तकालयों और छात्रावासों के साथ शैक्षिक संबद्धता स्थापित करना और उनका समर्थन करना।
- C) गरीबों और जरूरतमंदों को शिक्षा देना।
- D) दलितों को शिक्षा के लिए प्रोत्साहित करना और छात्रवृत्ति और फेलोशिप प्रदान करना
- E) ज्ञान के अंग के रूप में विज्ञान, साहित्य और कला के अधिगम में संलग्न होना।
- F) समाज में शिक्षा को आगे बढ़ाने के लिए समाज और विभिन्न अन्य संस्थानों के बीच सहयोग विकसित करना।

सिद्धार्थ कॉलेज ऑफ आर्ट्स एंड साइंस (1946) की स्थापना पीपुल्स एजुकेशन सोसाइटी द्वारा की गई थी। इसका नाम भगवान बुद्ध के पहले के नाम पर रखा गया था। मॉर्निंग कॉलेज और नाइट हाई स्कूल शुरू किया गया। इसके बाद उन्होंने मिलिंद कॉलेज (महाविद्यालय 1950) शुरू किया और यह मराठवाड़ा में स्थित है। इसका उद्घाटन भारत के पहले राष्ट्रपति डॉ. राजेंद्र प्रसाद ने किया था। फिर उनके द्वारा सिद्धार्थ कॉलेज ऑफ कॉमर्स एंड इकोनॉमिक्स (1953) की स्थापना की गई। अंत में, उन्होंने 1956 में सिद्धार्थ कॉलेज ऑफ लॉ की स्थापना की। इन संस्थानों ने लोगों के बीच शिक्षा का प्रसार किया। डॉ. अम्बेडकर ने भारतीय संविधान के साथ समाज के लिए समानता, स्वतंत्रता और बंधुत्व के बौद्ध धर्म के विचार को स्वीकार किया। बौद्ध धर्म अपनाने के बाद उन्होंने बुद्ध के मार्ग का अनुसरण किया और इसे जीवन के वैकल्पिक मार्ग के रूप में घोषित किया। उन्होंने अपनी शैक्षिक पहल में बौद्ध शिक्षण और विचारों का पालन किया।

#### बी. आर. अम्बेडकर और महिला शिक्षा

डॉ. अम्बेडकर ने महिला अधिकारों के लिए आवाज उठाई और कहा कि महिलाओं के साथ समान व्यवहार किया जाना चाहिए। उन्होंने महिला सशक्तिकरण के लिए हिंदू कोड बिल प्रस्तावित किया जिसमें विधानसभा में बुनियादी सुधार और संशोधन का सुझाव दिया गया। उन्होंने कोशिश की और सभी सांसदों को बिल पास कराने में मदद करने का आह्वान किया। उनकी यह पहल उस समय का पथप्रदर्शक कदम था लेकिन दुर्भाग्य से यह विधेयक पारित नहीं हो सका। फिर, उन्होंने उसी के लिए इस्तीफा दे दिया। वह महिलाओं के मुद्दों को लेकर काफी चिंतित रहते थे। डॉ. अम्बेडकर के विचार और कार्य केवल महिलाओं के लिए ही नहीं बल्कि सभी भारतीय जनता के लिए बहुत उपयोगी हैं। संसद में अपने अंतिम भाषण में, उन्होंने आयरिश देशभक्त डैनियल ओ कोनाल के प्रसिद्ध विचार को उद्धृत किया, "कोई भी पुरुष अपने सम्मान की कीमत पर कृतज्ञ नहीं हो सकता, कोई महिला अपनी पवित्रता की कीमत पर कृतज्ञ नहीं हो सकती और कोई भी राष्ट्र



कृतज्ञ नहीं हो सकता।" उसकी स्वतंत्रता की कीमत पर। उन्होंने भारतीय संविधान में महिला स्वतंत्रता, मानव अधिकार और सामाजिक न्याय के लिए कई प्रावधान दिए हैं।

#### निष्कर्ष

अम्बेडकर के विचार समकालीन काल में दलितों, महिलाओं, अल्पसंख्यकों और जनजातियों सहित जनता के सशक्तिकरण के लिए उनकी स्थिति को समझने के लिए बहुत आवश्यक हैं। यह पददलित जनसमूह के विकास और जनता की पहचान निर्माण के साथ उनके वैचारिक समर्थन के लिए सहायक है क्योंकि दलितों में यह जागरूकता बढ़ रही है कि पारंपरिक हिंदू सामाजिक व्यवस्था अपनी जाति आधारित पदानुक्रम के साथ उनके लिए सामाजिक न्याय सुनिश्चित नहीं कर सकती है। जैसा कि उन्होंने पश्चिम से अपने शैक्षिक दर्शन के पद्धतिगत और सैद्धांतिक पहलू को अपनाया लेकिन उन्होंने इसे भारत की जनता की आवश्यकता के साथ जोड़ा। डॉ. बी. आर. अम्बेडकर ने लोगों के शैक्षिक सशक्तिकरण के लिए कहा और सभी को समावेशी शिक्षा प्रदान करने की वकालत की। उन्होंने भारत में जनता के लिए शिक्षा की आवश्यकता पर ध्यान दिया है। उनके प्रयासों से समकालीन युग में दलितों और हाशिए के लोगों के बीच शिक्षा का स्तर विकसित हुआ है और यह उन्हें समाज में सशक्त बना रहा है। यह शिक्षा दर्शन, जिसकी डॉ. अम्बेडकर ने वकालत की, केवल दलित वर्ग या सबाल्टर्न के पूरे समुदाय के लिए सीमित नहीं था, बल्कि यह पूरे भारतीय समाज के लिए मूल्यवान है।

#### संदर्भ

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