

---

## **Dr.BIMARAO RAMJI AMBEDKAR AS THE PIONEER OF MODERN EDUCATION IN INDIA**

**Dr.A.ANBU**

Faculty of Education(Guest)

School of education-ITEP

PONDICHERRY UNIVERSITY

PUDUCHERRY INDIA

Prof.aanbu@gmail.com

### **Abstract**

Dr. Bhimrao Ramji Ambedkar, also known as Babasaheb, was a renowned Indian jurist, economist, social reformer, and politician. He played a pivotal role in shaping India's constitution, advocating for social justice, and promoting education. Through his tireless efforts, Ambedkar challenged social inequalities, fought for human rights, and inspired a generation of leaders. His legacy continues to influence Indian politics, education, and society, making him an iconic figure in modern Indian history.

**Keywords :** Dr.B.R.Ambedkar on Educational contributions, Role of education.

### **Introduction**

The Sunrise of an Apostle B.R. Ambedkar was born on 14<sup>th</sup> April, 1891 in a very poor untouchable family of an exploited, suppressed and tyrannised Mhao community in Indore district of Madhya Pradesh. Ambedkar, a born untouchable, who suffered all the indignities and pangs of the stigma of untouchability would have been condemned to ignominy and obscurity. According to the prescriptions of the chaturvana, education was not the business of depressed classes and were also deprived of social and economic justice. They were socially degraded and economically exploited.

An untouchable according to the Hindu shastra and smritis was born as untouchable, lived and died as an untouchable. But B.R. Ambedkar was a unique exception to this age-old scrupulous prescription and practice. By dint of hard work, untiring efforts and extraordinary drive and devotion in his part, he acquired the highest possible education in India, U.S.A., England and Germany and emerged as an erudite scholar, prolific writer, free and fearless thinker, brilliant and dynamic lawyer, eminent constitutionalist, parliamentarian, action oriented social and religious reformer, learned economist, sociologist, historian in the world history.

B.R. Ambedkar belonged to a religious family and his father Ramji Sakpal, a Subedar Major in the army was a follower of the Ramanand Panth. Moloji Sakpal was his grand father and he belonged to a village named Ambavade, in the Ratnagiri district of the konkan region of Maharashtra. He was from a good Mahar family of Ratnagiri district and retired from the rank of Hawaldar in military services. His father Ramji Sakpal became the follower of Kabir in 1896. The bhakti cult of Kabir is against the caste system and hence his father Ramji Sakpal who suffered much on account of caste system turned to Kabir cult. B.R. Ambedkar

got his early education from the Government High School, Satara in 1900. He was enrolled in the 1<sup>o</sup> standard as Bheem Rao Ramji Ambavadakar but he changed his title Ambavadkar to Ambedkar, Ambedkar in the Satara High School. He passed the title throughout his life and renamed greatfulness to his teacher. This shows one of the important characteristics of his personality about love and devotion for a primary teacher which is not seen in any political thinker of modern times. When he was in the fifth standard he was married to Ramabai,

Ambedkar was conscious of the backwardness of downtrodden people in education. Undoubtedly he is an outstanding figure among almost all prominent theoreticians of modern India. He has profoundly influenced the history of modern India. But, his contributions are not properly evaluated in different branches of knowledge in general and education in particular. As observed by John Adams, "Education is the dynamic side of philosophy" is particularly true in the case of Ambedkar who was a nationalist, soul reformer and philosopher of India. Among educational philosophers of modern India M.K. Gandhi, Ravindra Nath Tagore, Aurobindo, Swami Dayanand Saraswati, Swami Vivekanand, Madan Mohan Malviya etc. are well known for their contribution in the field of education. But educational thoughts of Ambedkar are yet to be properly studied as he has started his educational activities by setting up the Bahishkrit Hitkari Sabha as early as in 1924. The Sabha advanced the cause of education and particularly higher education and culture among the depressed classes by opening colleges, hostels, libraries, social centers and study circles. It also published monthly magazine under the title 'Saraswati Belas' which was conducted by students under sabha's direction and guidance. It started a hostel in Sholapur and Belgaon (1925) and the free reading room, hockey club and two hostels in Bombay. He started an organization called depressed classes Education society (1928). He established people Education society for spreading higher education among poor, backward sections of the society (1945). The society started colleges and secondary schools in a considerable number. It is also providing financial assistance to certain hostels. In brief, peoples Education society has been playing an important role for spreading higher education among dalits.

The work of Ambedkar was not confined only in the areas like economics, law, constitution and political science. He has written in abundance on sociology, philosophy, religion and anthropology. He was keenly interested in education but his interest was not merely limited to academics, he was deeply involved in the application of ideas to reality.

Ambedkar were of the view that more widespread the education, the more would be the chances for progress and greater would be the opportunity for betterment of the people. His educational activities were not acknowledged much in society as compared to his activities in other fields. He not only propounded ideas at conceptual levels but also gave them practical shape by establishing his own educational institutions.

### **Conceptual Framework**

Ambedkar's three principles, be educated, be organized and agitate, occupied not only the first place in the process of education by chance but it generates reason and by education only men can be self-enlightened. Education initiates and instigates to the organized and an organization informed with interest and dis-interest of the people. This can succeed in struggle to participate in social progress. Ambedkar stated, "Education is that which make men fearless, teach unity, make understand their birth rights and teach them to struggle and fight for the freedom."

Education is a revolution. If education cannot serve these purposes, then such education is a dead one and better it should be burnt or set to fire. According to Ambedkar that is not education which do not make capable, do not teach equality and morality, but the true education is that which safeguards the interests of the humanity and provides bread, knowledge and feeling of equality in the society. True education really creates life in the society.

### **Goal of Education**

The goal of education is one of the important aspect of educational philosophy. Ambedkar's sociophilosophical thoughts are based on social humanism. In the socio-philosophy of BabaSaheb, the "place of selfrespect and human pride was the greatest and most important. Through education he wanted to develop the qualities of justice, equality, brotherhood, freedom and fearlessness. It was necessary for him to establish a moral order in society. For establishing a moral order in society, morality as a goal of education should be given due importance. Ambedkar was influenced by buddhism and as such believed in developing a moral man and a moral structure in the society. He recommended only those goals of education, which have rational relevance to human happiness, prosperity and social development. He was also in favour of making education such that it will be able to provide employment. Thus education brings stability in society. Good behaviour and character depend upon reason and reasons gets its place due to education, experience and interview. So the goals of education as enumerated by Ambedkar are marked by his outlook on life and his social, economic and political ideas. In his pursuit of education, he was always scientific and rational in his outlook.

### **Growth and Development of Ethics**

The development of morality is an important goal of education. But the educators differ about the qualities to be developed by education. In ancient India, religious virtue were supposed to be the basis of morality. A man was expected to observe his Varna, dharma and saddharma. The emphasis upon the observance of Varna, dharma and saddharma resulted in the dominance of higher castes in this country.

Ambedkar believed in the development of morality, which is universal in character. By sacred, he meant that it could not be violated. Social needs common models and common standards and the growth of individual are the factors on which his concept of sacred

morality rests. He did not believe in religion and God. He believed in dhamma and thought that dhamma and morality are the same.

According to him:

- (i) Belief in the supernatural! is not-dhamma. (ii) Belief in Ishwara (God) is not essentially part of dhamma.
- (iii) Dhamma based on union with Brahma is a false dhamma. (iv) Belief in soul is not-dhamma.
- (v) Belief in sacrifices is not-dhamma.. (vi) Belief based on speculation is not-dhamma. (vii) Reading books of dhamma is not-dhamma. (viii) Belief in the infallibility of books of dhamma is not-dhamma,

He wanted to develop purity of mind, Prajana(insight), Sila (Achar Dhamma or acting a rights), Karuna (Love for human beings) and Maitri (Love for living beings) among human beings. In addition to these qualities he wanted that the world should be made a kingdom of righteousness and learning should be open to all. He was also of the opinion that learning without insight may lead to pedantry. The essential characteristic of sacred morality according to him is, "It must pull down all social barriers. It must breakdown barriers between man and man. It must teach that worth and not birth is the measure of man. It must promote equality between man and man." In the concept of sacred morality Ambedkar included individual and social virtues both, which are needed to make a rational and just society. Without believing in supernatural concepts of virtues he has derived his concept of complete man. Like other contemporary Indian educational philosophers he has not taken the help of religion and god in conceptualizing individual as well as civic virtues.

'Indian society -is basically a traditional society based on religion. The state is secular in principle. Therefore, the development of secular morality among students has become a problem in Indian educational system. Except Ambedkar, other Indian educational philosophers have not kept themselves away from god and religion. They have not succeeded in conceptualizing secular morality as a virtue, which may be achieved by education in secular and independent India. Ambedkar's views on sacred morality are the only relevant views, which may be adopted as aims of education in independent India. His views have been expressed in behavioral terms and hence can be realized and practiced in real life. In addition aforesaid moral virtue, Ambedkar has also emphasized the need of other virtues, which may be cultivated through education.

### **Literacy**

Ambedkar advocated literacy as one of the important aims of education. He was of the view that one should be literate throughout his life. Discussing the object of primary education he has said, "The object of primary education is to see that every child that enters the portals of a primary school does leave it only at a stage when it becomes literate and continues to be literate throughout the rest of his life." He has laid great emphasis on the role of literacy in individual's life. Without literacy knowledge can not spread, Without formal education all

the achievements and resources of a generation can not be transmitted to the coming generation. Without literacy one cannot get new perceptions. "His horizon will not be widened and he will remain an ignorant slave of his routine work." Ambedkar has defined the concept of slave that a "Slave is not an end in himself. He is only a means for filling the ends desired by others." In this context he has criticized the concept of formal education in Hinduism saying - "Formal education was confined only to the study of the Vedas. That was only natural. For the Hindus believed that there was no knowledge outside the Vedas. That being so, formal education was confined to the study of the Vedas. Another consequence was that the Hindu recognized that its only duty was to study in the schools established for the study of the Vedas. These schools benefited only the brahmins. The state did not hold itself responsible for opening establishments for the study of arts and science, which concerned the life of the merchant and the artisan. Neglected by the state they had to shift for themselves."

Each class managed to transmit to its members the ways of doing things it was traditionally engaged in doing. The duties of the vaishya class required that a young vaishya should know the rudiments of commercial geography, arithmetic, some language as well as the practical details of trade. This he learned from his father in the course of the business. The artisan's class or the craftsman who sprang out of the shudra class also taught the arts and crafts to their children in the same way. Education was domestic and practical. It only increased the skill to do a particular thing. It did not lead to new perceptions. It did not widen horizon, with the result that the practical education taught him only on isolated and uniform way of acting, so that in a changing environment the skill turned out to be gross ineptitude. Illiteracy became an inherent

part of Hinduism by a process, which is indirect but integral to Hinduism. To understand this process Ambedkar felt that it is necessary to draw attention to rules framed by Manu in regard to the right to teach and study the Vedas. They are dealt with in the following rules:

- To the Brahmins he (the creator) assigned teaching and studying the Veda.
- The Kshatriya he (the creator) commanded to study the Veda. \* The Vaishya the (the creator) commanded—to study the Veda.
- He who shall acquire knowledge of the Veda without the assent of his preceptor, incurs the guilt of stealing the scripture, and shall sink to the region of torment.
- He (the twice born) must never read (the Veda)-in the presence of the Shudras.
- Women have no business with the text of the Veda.
- A twice born man who has—{improperly} divulged the Veda (i.e. to Shudras and women) (commits sin), atones for his offence, if he subsists a year on barley.

In these texts there are embodied three distinct propositions. The Brahmins, Kshatriya and Vaishya can study the Vedas. Of these the Brahmins alone have the right to teach the Vedas. But in the case of the Shudras, he is not permitted to study the Vedas and he should not even be allowed to hear it read.



The successor of Manu made the disability of Shudra in the matter of the study of the Vedas into an offence involving dire penalties.

For instance Gautama says-If the shudra intentionally listens for committing to memory the Veda, then his ears should be filled with (molten) lead and lac; if he utters the Veda, then his tongue should be cut off; if he has mastered the Veda his body should be Cut to pieces,

To the same effect is Katyayana—The ancient world may be said to have been guilt for failing to take the responsibility for the education of the masses, But never has any society been guilt of sufferers of the society. Whatever revolutionary upliftment of harijans, scheduled tribes, downtrodden and other like class are seen in India, is the only result of great contribution of B.R. Ambedkar. In true sense, his life was devoted for the welfare of depressed classes.

### **Proposed Curriculum**

B.R. Ambedkar as a pragmatic philosopher believed that utility should be the main criterion while constructing a curriculum. But, he was against any rigid approach to curriculum. He said, “nothing is infallible, nothing is binding forever, everything is subject to inquiry and examination, nothing is final, everything is subject to the law of causation, nothing is pragmanant or sanatan, everything is subject to change. Being is always becoming.” The reform committee of Bombay University Sent a questionnaire asking the following questions:

- (i) Are you, generally satisfied with the subject and curricula at present prescribed for the various University Examinations? If not, can you indicate the changes, you desire?
- (ii) Are you in favour of establishing (a) an absolute or (b) a greater differentiation of the pass and honours courses? How would such differentiation affect the colleges and students?
- (iii) Would you approve of an absolute exclusion of science from the arts courses? Do you approve of the present dissociation of literature and arts from the study of science?
- (iv) Do you consider the existing courses for the Bachelor's and Master's degree provide a sufficient variety of options and satisfactory combinations and correlation of courses of study?

In reply to above questions he said, “I should leave these questions to the newly constituted faculties. My opinion is that the curriculum even of the Honors degree provides a poor course to the students.” From this reply it is clear that he was not in favour of imposing the curriculum from outside. He left the burden of construction of curriculum to the faculties concerned. However, he was not satisfied with the prevailing standard of the curriculum, which were being provided to the Honors Courses of Bombay University. He favoured the concept of democratic curriculum in

which. freedom should be given to teacher for framing the suitable curriculum keeping in view of the educational needs of students and the subject matter. He was of the opinion that education should be linked with production. “The Independent Labour Party in its manifesto on the eve of the general election in 1937, following the 1935 act, outlined its policy about educational problems. It advocated full and compulsory education, and laid special emphasis

on technical education. It demanded scholarship through state aid to deserving learner from communities, which were educationally backward. It intended to pass legislation to reorganize university education and establish teaching universities.” He was also of the opinion that both sexes should not be given the same education. He thought, “they should be given the same education only up to the matriculation. Imparting education to girls at par with boys appeared to him the waste of time, money and energy. What the use of teaching Burke and Shakespeare to girls? Girls must be wellversed in home education.”

As a rational humanist he gave the slogan educate, agitate and organize which means that curriculum should not only provide the teaching and learning facilities but it should also provide the education of character, behaviour, organization, experience, self realization and self expression. In the education of students he attached more importance to the education of mundane matters as compared to the education of metaphysical realities. He favoured vocational education to literature. He was also of the opinion that vernacular language should be used as a medium of instruction. He was in favour of a national language. He said, “I hold a very strong affirmative view on the use of vernacular as a medium of instruction. But I feel that the problem cannot be solved unless Indian public opinion decides which vernacular it selects for common intercourse.”

He preferred the use of a national language in education because only through the use of national language the education ideals of liberty, equality, fraternity and justice may be realized in Indian society. It will also develop the feeling of unity and nationality in society. He was of the view that scientific method should be adopted in dealing with the curriculum content at higher stage of education, He was of the view that causation should be the central doctrine for man. He believed in rationalism and discarded the idea of god, soul, sacrifice, belief based on speculations and in the authority of sacredness. Therefore, according to his philosophy most portion of the religious education should not be included in the curriculum of common school system. He regarded education as a material benefit, therefore according to his vision curriculum should be linked with production. Work experience and the development of Teason constitute the integral part of his conceived curriculum. He has emphasized the need for the development of sacred morality based on equality, liberty, fraternity and justice together with love and understanding. Therefore, his idealized curriculum tried to inculcate aforesaid values in the minds of the students. He believed in the principle of equal educational opportunity to all. Therefore, his views on curriculum are in favour of a dynamic, progressive and scientific curriculum based on the ideals of social democracy.

### **Ideal Teacher**

Ambedkar has given great importance to the role of a teacher in teachinglearning process. He was so much influenced by one of his teachers at the primary stage that he adopted the title Ambedkar from his title (Ambavadker) and retained it thought his life. The teacher was brahmin by caste. From this example of his life, it is clear that he paid great respect and

reverence to his teacher. it also revealed that he was not against the brahmins due to their caste but he was against brahminis. He described the concept of ideal professor in the following words, he should not only be learned; he must speak in a clear tone, he must be well versed. My inherent qualities were developed (nurtured) by men like prof. Seligman and others. Prof. Seligman said, "you continue your work. Then you yourself will come to know how to follow research methods." But he was against imitation and following of the teacher. Ambedkar opined "no great man really does his work by crippling his disciple, by forcing on them his maxims or his conclusions, What a great man does is not to impose his maxims on his disciples. What he does is to evoke them, to awaken them to a vigorous and various exertions of their faculties. Again the pupil only takes his guidance for his master. He is not bound to accept his master's conclusions. There is no ingratitude in the disciple not accepting the maxims or the conclusions of his master. For even when he rejects them he is bound to acknowledge to his master in deep reverence 'you awakened me to be myself :for that I thank you.' The master is not entitled to less. The disciple is not bound to give more. It is therefore, wrong to the master as well as to himself for the disciple to bind himself to the maxims and conclusions of his master. His duty is to know the principles and he is convinced of their value and their worth, to spread them."

Ambedkar told, 'the role of the teacher is to evoke and waken the student's mental faculties. They should guide the students in brief; a teacher should be friend, guide and philosopher to his students.'" He was of the opinion that a teacher should not be only sincere and intelligent but he must be motivated by the dynamics of a social purpose and must act as the scourge and the scavenger © of the society. Only then he may command respect and reverence from his students. Realizing the role of teacher he said, "Lectures have not lost their use and books can never fully take the place of the living spoken word."

### **Methods of Teaching**

B. R. Ambedkar was in favour of scientific methods of teaching at the primary level. He was of the opinion that the habit of cleanliness and physical education for maintaining good health and hygiene should be given priority. For the students of the poor section of the society, he said, "The first daily lesson in a school for these children should be to take bath, and the putting on clean cloths; and the second should be a meal of clean wholesome food; those primary needs cannot be supplied in a school intended for children who take their daily bath in the early morning and who come to school well-fed." The next important thing which B. R. Ambedkar emphasized is the formation of good manners and habits in children from the early stage of education. He said, "good manners, for instance, are the result of continual and rigid self control, and of consideration for the comfort and convenience of others; children learn manners chiefly by imitation from well-bred parents and teachers and secondarily, by suitable percept and reproof. If, at the school, they are to be made to associate with children not thus trained, they will quickly fall in to the ways, which they see around them. For, until good habits are rendered fixed by long practice, it is far easier to be slipshod



than accurate, to be careless than careful, Ought the children of families in which good manners and courtesy are hereditary, to be robbed of their heritage, a robbery that enriches ho one, but drags the whole nation down? Gentle speech, well-modulated voice, pleasant ways, these are the valuable results of long culture and to let them be swamped out is no true brotherhood.”

B. R. Ambedkar was not a professional educationist. He has Rot commended on the methods of teaching which are being used at present in our institutions. But, he expressed his views regarding teaching. He was of the opinion that there should not be any sharp division between post - graduate and undergraduate teaching. His reasons for this were as follows, “The separation of postgraduate work from under - graduate work means the separation of teaching from research. But it is obvious, that research is divorced from teaching research must suffer.” He was also of the opinion that the appointment of teaching staff at university level should be in the control of the university itself. He was in favour of university autonomy in the matter of admission, teaching, examination and appointment. He remarked, “a teaching university is a teachers university.” He was also in favour of freedom for the university teacher in the matter of teaching. He expressed, “the university never seems to have paid attention to the pernicious effect of all this on the teacher and the taught. How to secure freedom for the university teacher to teach as he thinks best and not to restrict him by a hard and fast syllabus is a problem which should be in the forefront of the problems to be solved by this committee. If freedom for the teacher can be obtained then freedom for the learner will follow. For this purpose the teachers of the university ought under proper safeguards to have entire control of the education and examination of their students and the university ought to be so constituted as to make this possible.

### **Women Education**

B.R. Ambedkar analyzed the social problem of Indian society by coining the concept of brahminism. He was of the opinion that prahminism completely subjugated and suppressed the status of women in Indian society. He said, “there is no social evil and no social wrong to which the brahmin does not give his support. Man’s inhumanity to man, such as the feeling of caste, untouchability, unapproachability and unseability is a religion to him. It would, however, be a mistake to suppose that only the wrongs of man are a religion to him. For the brahmin has given his support to the worst wrongs of that women have suffered much from in any part of the world. Widows were burnt alive as States. The brahmin gave his fullest support to states, burning alive of a widow. Widows were not allowed to remarry. The brahmin upheld the doctrine. Girls were required to be married before attaining the age of eight (8) and the husband had the right to consummate the marriage at anytime therefore, whether she had reached puberty or not didn’t matter. The brahmin gave the doctrine his strongest support.” During the vedic period worhen enjoyed the very high status in society. After the vedic period there position deteriorated gradually. B.R. Ambedkar has shown that in Manusmiriti, women are degraded as slaves, devoid of intellect, have been denied the right

to education and property and forbidden from performing sacrifices. He was a revolutionary thinker and recommended for the equal status of women in society. He demanded personal dignity and wider opportunities for selfdevelopment to them.

He introduced the Hindu code bill which legalized only monogamous marriages. The code also conferred the right to property and adoption to women, which were denied by Manu. It treated man and women on an equal footing in all legal matters, B.R. Ambedkar criticized those rules that could lead women into ignorance. He demanded for economic independence and selfreliance for women. His Hindu code bill was criticized by persons like Pandit Madan Mohan Malviya and Dr. Shyama Prasad. But passing of the Bill was the first victory of women struggle for equality gained in Indian history in 20<sup>th</sup> century. Through the Hindu code bill B.R. Ambedkar may be supposed to be the pioneer of women's movement in India. Through various constitutional provisions like article (14), 15 (3), article 16(1) and article 16 (2), he forbidden any discrimination against women.

Regarding the women's education and personality development, B.R. Ambedkar's ideas are remarkable and similar to those voiced by the women liberation movement all over the world. He was in favour of giving compulsory education to women, But, general education may be given to them up to matriculation standard and after their needs and abilities should be considered while imparting education to them. He was aware of the special needs of women in education which were not equally considered by other educational philosophers of his time. He did not favour the same education to girl students as to the male students. He was of the opinion, "Girls must be wellversed in home education." As a chairman of the Drafting Committee of Indian constitution he made the certain provisions for the selfdependence of women.

### **Proposal on Religious Education**

Many educational philosophers have not expressed their views on religion because it may hurt religious feelings of others. This may create a trouble for them also. But, B. R. Ambedkar acted to the contrary and the result was that he became one of the most controversial figure in Hindu society. He had to face criticism but he did not mind it. He said, "my social philosophy has a mission. I have to do the work of conversion. For, I have to make the followers of triguna theory to give it up and accept mine. Indians today are governed by two different ideologies. Their political ideal set out in the preamble to the constitution affirms a life of liberty, equality and fraternity. Their social ideal embodied in their religion denies them." B. R. Ambedkar did not believe in the existence of god or prophets. He was a staunch social philosopher and wanted to reform Indian society so that it may be based on the principles of liberty, equality and fraternity. But he did not borrow these principles from the French revolution. He said, "let no one, however, say that I have borrowed my philosophy from the French revolution. I have not, my philosophy has roots in religion and not in political science. I have derived them from the teachings of my master, the Buddha In his philosophy, liberty and equality had a place: but he added that unlimited

liberty destroyed equality and absolute equality left no room for liberty. In his social philosophy, law had a place only as a safeguard against the breaches of liberty and equality; but he did not believe that law can be a guarantee for breaches of liberty or equality. He gave the highest place to fraternity as the only real safeguard against the denial of liberty or equality or fraternity which was another name for brotherhood or humanity, which was again another name for religion.”

### **Moral Education**

His definition of education was quite clear. That education, which does not create ability, equality and morality is not real education. The education which safeguards the interests of humanity is true education.

### **Vocational Education**

Keeping pace with the time, Ambedkar favoured in putting the subjects concerning science, technology and employment. To give a concrete shape of his educational thoughts, he established a people's Educational Society. The first University Education Commission (1948) in Independent India led by Dr. Radha Krishnan bore his views on vocational education and made provisions for vocational education especially for weaker sections. He believed that education would create selfreliance.

### **Library and Information Science**

Ambedkar had firm faith about Library and Information science as the basis of intellectual and social-development of any nation. He preferred to establish a public library than fixing a statue in memory of any fighter of freedom. He made use of libraries completely in India and abroad and suggested the learners to follow.

B. R. Ambedkar will be remembered in the history as a social revolutionary. According to him revolutions are inevitable. It is different from social change. He wanted the system based on class to be broken and system based on equality must be established, it was his aim as well as it was his dream. In present times, the faith among different classes appearing to be breaking. Old feelings are being vanished, though not at a fast rate. But the social philosophy of B. R. Ambedkar proved to be a success, His greatest achievement is clearly visible that his marathon efforts have made the downtrodden of India to create a feeling of powerful existence in society. Certainly the credit goes to him that he brought all the downtrodden classes under one umbrella in the name of dalit. If the chairperson of constitution drafting committee. B.R. Ambedkar had not made the underprivileged (i.e. SC/ST) to be allowed the special reservation rights in the field of education and educational system, government services of central and state governments, then their condition would have remained as before, laden with sorrow and sufferings. As a result of B. R. Ambedkar's constant efforts that his social philosophy has a bearing on educational system. Today, there are ViceChancellors in different Universities, ministers of education, directors of education at all levels, professors of various disciplines in different universities, principal and teachers in colleges and schools, doctors, engineers and experts in different areas of education viz.

Management, Information Technology, Evaluation and Measurement, Guidance, Teacher Education, Environment. Special education, Child development and Women Empowerment are from among these castes that their say will not be underrated. Curriculum of different subject have given place to leaders and enlightened persons of untouchables. The JGNOU and other central state universities, State boards of Education, Training Centers provides reservation of seats for SC/ ST's, OBC's as per Govt. Rules for various programmes of learning SC/ST and OBC's learners are made eligible for scholarships. It is NO exaggeration to say that if India today retains its place of pride in the comity of nations as a dynamic democracy, it is precisely because of efforts of its son like B. R. Ambedkar who ceaselessly spent his life for our future and building an honourable nation. His deeds brought a tremendous positive change in Indian educational system,

### **Conclusion**

Ambedkar enshrined the principle of reservation for improvement of scheduled castes and scheduled tribes as backward classes. He dreamt that a day will come when the stigma of untouchability, high and low believers and exploiters would vanish and everybody will live in India as Bharatiya without any discrimination. Ambedkar wished that extra support to SC and ST and backward classes must be given. It should be of temporary nature and once the weaker sections come up to desired levels in all fields, they will be merged with the main stream of democratic society of India. Sociophilosophical teachings and preachings of Ambedkar led to a considerable rather wonderful change in traditional Indian society. His efforts and deeds have a clear impact on the society and prevailing educational system. The author has critically visualized the impact of Ambedkar's social-philosophy on Indian society and particularly on educational system in India.

### **References**

- Beltz, Johannes; Jondhale, S. (eds.). *Reconstructing the World: B.R. Ambedkar and Buddhism in India*. New Delhi: Oxford University Press.
- Bholay, Bhaskar Laxman (2001). *Dr. Baba Saheb Ambedkar: Anubhav Ani Athavani*. Nagpur: Sahitya Akademi.
- Gautam, C. (2000). *Life of Babasaheb Ambedkar* (2nd ed.). London: Ambedkar Memorial Trust.
- Jaffrelot, Christophe (2004). *Ambedkar and Untouchability. Analysing and Fighting Caste*. New York: Columbia University Press.
- Kuber, W. N. *Dr. Ambedkar: A Critical Study*. New Delhi: People's Publishing House.
- Ambedkar, Bhimrao Ramji (2014). *Annihilation of Caste: The Annotated Critical Edition*. Verso Books.