



## THOUGHTS AND PHILOSOPHY OF DR. B.R. AMBEDKAR

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### ABSTRACT :

*Not with standing improvement in social-financial and political areas in our nation, still there are rank viciousness and separation exist among the Dalits and ladies, which difficulties the human nobility of those more fragile segment. Ambedkar being a pragmatist mastermind basically observe the Hindus customary social framework in order to make an essentially and libertarian culture. Ambedkar's way of thinking pivoted how to profit the social equity for fluctuated segments of the Indian culture as he attempted to achieve it through the financial and political cooperation among the discouraged positions. Subsequently the exploration paper went for to ponder Dr.Ambedkar's belief system towards correspondence in society.also which goes for learn about his vision in arrangement of present day india .the examination work has adopte the enlightening technique for finishing the exploration work. Accordingly, they need remained barred from the advantages of instruction and occupations, likewise the financially, politically, socially life has been demolished. Accordingly, he contend that with no political rights we probably won't change the general public and increase social equity for all. Along these lines, he stresses not just between various standings of Hindu social request anyway likewise with inside the Human civilization. Inside the twenty first century as our country is seeing the imbalance, foul play, financial backwardness and so forth are for the most part fuelled by the position segregation and station viciousness among the different ranks.*

**KEYWORDS :** *social-financial and political areas , libertarian culture.*

### INTRODUCTION

India is one of the biggest social popularity based nations on the planet. Additionally, its Constitution gives accentuation to the just country and protections of the every single individual. This article centers around the trouble of oppression discouraged standing by social framework. as the constitution of india characterizes that the underestimated standings ought to be verified, in any case, the one area is confronting monstrosities and abuse inside the changed corners of the nation in vogue sum. Further, the infringement of human rights and outrages against Dalits, it brings up issue about the administration's job and hypothesis of social equity. It is an endeavor to decide the clarifications for propagation of savagery on



Dalits notwithstanding different shields gave beneath the Constitution and enactments instituted by the Parliament over some undefined time frame. In contemporary period, person came to in twenty first century and india has been created in changed perspectives (financial, political, and social).Dr. Ambedkar's investigation of station framework, distance and Hindu social request was proposed to realize a homogeneous Hindu society based on the

human estimations of correspondence, freedom, equity and all inclusive brotherhood.(Unesco) Hence the exploration paper went for to think about Dr. Ambedkar's belief system towards equality in society also which goes for learn about his vision in development of present day india

### **The Father of Indian Constitution Dr. B. R. Ambedkar**

Dr. B. R. Ambedkar's Philosophy of Education Dr. Ambedkar's way of thinking of training can be comprehended through his works, addresses, party pronouncement and correspondence. He gave prime significance to training in his life. He needed to remake the structure of Indian culture. His methodology along these lines towards training was increasingly useful and auxiliary. He thought about training as the premise of social, monetary and political upheaval. For Dr. Ambedkar, training alone makes a feeling of new reasoning and arousing among the up to this point persecuted individuals in India. He needed it for all, and not confined distinctly to a couple of classes of society. As a humanist, Dr. Ambedkar was supportive of granting instruction for the advancement of human character. In the perspective on Dr. Ambedkar, training must concentrate on serving human interests and accomplishing social enhancement. It should go for human improvement for which remolding the mind must be the significant worry of training. It is just through instruction that one could edify oneself and arrange social powers against overbearing and severe components of customary social orders in India. Dr. Ambedkar's instructive way of thinking is found in the three standards which he acquired from his lord Gautam Buddha. They are Pradnya (Knowledge or Wisdom), Sheel (Character) and Karuna (Compassion). He gave part of significance to these three standards and attempted to soak up them in masses. He says, "Information is the establishment of a man's life". He needed to guzzle 'Samyak Dyan' (Right learning) as it was proliferated by Gautam Buddha in his eight crease way among the oppressed.

As indicated by B. R. Ambedkar, "Society is constantly made out of Classes. Their premise may contrast. They might be monetary or scholarly or social, however a person in a general public is constantly an individual from a class. This is an all inclusive reality and early Hindu society couldn't have been a special case to this standard, and, actually, we realize it was most certainly not. So what was simply the class that first to make into the rank, for class and position, so to state, are nearby neighbors, and it is just the range that isolates the two. A Caste is an Enclosed class."

With respect to starting point of Caste, B. R. Ambedkar said that, "The investigation of the starting point of station must outfit us with a response to the inquiry What is simply the class that raised this "walled in area" around itself. The traditions being referred to were present in the Hindu society. These traditions in on their severity are reachable just in one standing, to be specific the Brahmins, who possess the most noteworthy spot in the social chain of command of the Hindu society; and as their commonness in non-Brahmin ranks is subsidiary of their recognition are neither exacting nor complete. On the off chance that the commonness of these traditions in the non-Brahmin positions is subsidiary then it needs no contention to demonstrate what class is the dad of the establishment of rank. The exacting recognition of these traditions and the social prevalence arrogated by the religious class in all antiquated human advancement are adequate to demonstrate that they were the originators of this "unnatural establishment" established and kept up through these unnatural methods."

This element of class is normal with different social orders moreover. About the classes present in Hindu society Ambedkar said that, "the Hindu society, in a similar manner as different social orders was made out of classes and the soonest known are the {1} Brahmins or the consecrated class; {2} The Kshatriya, or the military class and {3} The Vaishya, or the shipper class and {4} The Shudra, or the craftsman humble class. Specific consideration must be paid to the way this was basically a class framework, in which people, when qualified, could change their class, and in this way classes changed their staff. At certain occasions throughout the entire existence of the Hindus, the holy class socially segregated itself from the remainder of the assemblage of individuals and through a shut entryway strategy turned into a station without anyone else's input. Different classes being dependent upon the law of social division of work experienced separation, some into huge, other into exact moment gatherings. The Vaishya and Shudra classes were the

first inchoate plasm, which shaped the wellsprings of the various standings of today. As the military occupation doesn't effectively fit exact moment sub-division, the Kshatriya class could have separated into warriors and executives."

About sub-division of society he further included that, "This sub-division of a general public is very normal. In any case, the unnatural thing about these sub-divisions is that they have lost the open-entryway character of the class framework and have turned out to be self-encased units called standings. The inquiry is: would they say they were constrained to close their entryways and turned out to be endogamous, or did they close them voluntarily? I present that there is a two fold line of answer: Some shut the entryway: Other thought that it was shut against them. The one is a mental elucidation and the other is robotic, however they are correlative and both are important to clarify the marvels of position development completely."

So this is the short history of ranks in India. Be that as it may, were there any damages of this standing framework? It is essential to discover the appropriate response of this inquiry. As previously mentioned there were essentially four classes present in India. Over the span of time, one new class, the fifth class, rose up out of the shudra class, that was Ati-shudra or Dalits, which was lower in status than the fourth Varna. The individuals under the fourth Varna, known as Shudras, were adequately debased in the strict books; one can envision the circumstance of the individuals who were another progression beneath the Shudras. That is the reason the Dalits have another name called, "Outcaste or Untouchables." Dalits were denied of the fundamental human rights, the privilege to instruction, and their corrupted position was purified by the strict law books. Here are two refrains from the writings of the Hindu religion: Now if a Sudra listens deliberately to (a recitation of) the Veda, his ears will be loaded up with (liquid) tin or lac. (Gautam Dharma Sutra 12.4). Vedas were the main strict books of the Hindus. Hindus, or Brahmins to be exact, proclaimed Vedas as perfect and consequently dependable. Another section is: If a Sudra presents (Vedic content), his tongue will be removed.

#### **BHODISATVA DR. B. R. AMBEDKAR.**

On the disgraceful state of untouchables Ambedkar had given part of certainties. He composes that, "Under the standard of the Peshwas in the Maratha nation the untouchables was not permitted to utilize the open road if a Hindu was going along in case he ought to dirty the Hindu by his shadow. The unapproachable was required to have a dark string either on his wrist or on in his neck as a sign or an imprint to keep the Hindus from getting them dirtied by his touch through misstep. In Poona, the capital of the Peshwa, the untouchables was required to convey, hung from his midriff, a floor brush to clear away from behind the residue he stepped on in case a Hindu strolling on the equivalent ought to be dirtied. In Poona the unapproachable was required to convey an earthen pot, hung in his neck any place he went, for holding his spit falling on earth ought to dirty a Hindu who may accidentally happen to step on it." The offspring of untouchables were not permitted to contemplate in government funded school. Untouchables were not permitted to utilize open wells, to wear attire or adornments they like and to eat any nourishment they like. The rundown of barbarities is significantly longer than this. In post-autonomous India, this rundown is reduce however not totally depleted.

Not many social reformers battled against this unnatural organizations and monstrosities. Mahatma Jyotirao Phule, Savitribai Phule, Chhatrapati Shahu Maharaj, Periyar E. V. Ramaswamy and B. R. Ambedkar were principle of them. Ambedkar declares that rank did not depend on division of work. It is division of workers. As a financial association additionally, standing is a destructive establishment. He calls upon the Hindus to demolish the rank which is an incredible deterrent to social solidarity and to set up another social request dependent on the goals of freedom, uniformity and club in consonance with the standards of Democracy. He backers between rank marriage as one of the answers for the issue. In any case, he focuses on that the confidence in the 'shastras' is the underlying driver of looking after ranks. He consequently proposes, "make each man and lady free from the thralldom of the 'shastras', rinse their psyche of the poisonous thoughts established on the 'shastras' and the person will interdine and intermarry". As per him, the general public must be founded on explanation and not on appalling customs of position framework.

From the above consultation unmistakably the Caste is a nearby framework and Class is an open framework. Training can lead a person to move from Caste to Class, i.e; from close framework to open framework. In Caste framework, an individual is bound distinctly to their customary occupation. In this way, there is a little degree to develop. Be that as it may, in Class, as it is open, an individual can develop according to their capacity. What's more, no one but instruction can bring this change. Ambedkar had additionally given parcel of accentuation on getting training. He said that, "Instruct, Organize and Agitate". Here he had given prime significance to training. He further included that, "The regressive classes have come to understand that after all training is the best material advantage for which they can battle. We may forego material advantages of human progress however we can't forego our privileges and chances to receive the rewards of the most elevated training to the furthest reaches. That the significance of this inquiry from the perspective of the retrogressive classes who have recently understood that without instruction their reality isn't protected." He endured a ton because of this rank framework. Still in that arrangement of segregation, he prevailing to well teach himself.

Dr. Ambedkar's musings as reflected in his compositions and talks have huge significance in following the history and development of social idea in India. Over the span of time such a large number of his productions are not by any means accessible in the market. At times the valid releases are escaping print. In addition, over the long haul, a large number of his perceptions in issues social, financial and political are working out as expected. Social tension(Ambedkar and Moon)s and rank clashes are persistently on the expansion. Dr. Ambedkar's contemplations have along these lines, expected more importance today. On the off chance that his answers and cures on different financial issues are comprehended and pursued, it might assistance us to direct through the present unrest and guide us for what's to come. It was in this way extremely able with respect to the Government of Maharashtra to have designated an Advisory Committee to arrange all the material accessible on Dr. Ambedkar for distributing the equivalent in a reasonable structure. All endeavors are along these lines being made to gather what the realized Doctor composed and talked. Unapproachability has been the scourge of Hindu society and its reality militate against the essential humanistic way of thinking of resistance which epitomized and denoted the Ancient India. The change of Hindu Law in the Hindu Succession Act of 1956 was an extraordinary triumph of enactment over custom. India had consistently been the research center of administrative tests for the British rulers.(Ambedkar and Moon)

Dr. Ambedkar's Views on University Education Ambedkar represented essential general training, yet he additionally asked and underscored the need of an efficient college instruction to meet the social prerequisites of poor people and the more fragile areas of our general public. He himself was the individual of University of Mumbai. He said the central point of University ought to be spread of instruction among the subaltern masses. Indeed, even with respect to advanced education, Dr. Ambedkar held that "it is the obligation of a cutting edge University to give offices to the most noteworthy instruction to the retrogressive networks" and as a fundamental culmination proposed that "the regressive networks ought to have some control in the University issues". He viewed the University "fundamentally as a hardware, whereby instructive offices are given to each one of the individuals who are mentally equipped for utilizing those offices to the best preferred position, however who can't benefit themselves of those offices for need of assets or for different cripples throughout everyday life." He emphatically prescribed selection of individuals from in reverse networks on the University senates which worked like authoritative bodies and should advance the requirements of the retrogressive networks and to recommend the offices that were essential for gathering them. Dr. Ambedkar wishes to consider Mumbai To be as an unmistakable focus of higher learning. It should turn into a focal point of production of information and spread of instruction through devoted intelligent people and teachers instead of a focal point of chairmen. He needed to consider University to be Mumbai as Professors University where educators will do the examination and instructing and contribute for the instructive development of Indian culture which will prompt the social advancement of nation. There ought to be common connection among understudy and educator. He wishes that the

appraisal of University ought not be founded on simply the obtaining of information however it ought to be founded on its social conduct of University.

## CONCLUSION

Along these lines, Dr. Ambedkar's way of thinking of training was the mix of sane and common way of thinking of Gautam Buddha and the practical way of thinking of John Dewey. Dr. Ambedkar's three word recipe – 'instruct, shake and compose' is an integral asset of social change even today. Ambedkar made the abused part of the discouraged classes aware of their privileges, which was denied to them for quite a long time. Instructing the oppressed individuals, he thought, was a certain method to impart in them a feeling of cognizance, sense of pride and respect. He needed the individuals to develop the estimations of opportunity and uniformity among themselves; it was conceivable just through training. This in turn would give the essential social premise to their dynamic absorption into the standard of an edified national life. Dr. Ambedkar was an image of information and character. He viewed training as a way to arrive at the entryways of light and observation to expel the districts of dimness and obliviousness. He utilized his way of thinking of training to make mindful of the state of social degeneration in Hindu society among the lower strata of society and change the social request to support whole mankind. Through his instructive organizations, he takes a stab at instructive advancement of all. He was a 'natural scholarly' in genuine sense. Dr. Ambedkar's commitment towards training and his autonomous reasoning made him a free scholarly of the world. He propounded his very own way of thinking of instruction and had to a great extent affected the viewpoint of discouraged. So as to respect his splendid scholastic vocation his statue is put at the passageway London School of Economics and underneath that "Image of Knowledge" is composed.

Definitely, Ambedkar's instructive considerations appear to be the achievements for current circumstance. Whatever changes Dr. Ambedkar had proposed through his musings about the instruction framework in essential and higher are as law in present day period. Ambedkar was valid in saying when he pronounced that his contemporary training framework was flawed and was at the base of corruption of Indian human advancement. Whatever it might be, yet the choices taken by focal government about the instruction framework have the roots in the musings of Dr. Ambedkar. Besides it very well may be said that under the commitment of Dr. Ambedkar India will turn into a force to be reckoned with through scholarly HR which are brought distinctly through training. This as well as the choices taken by University Grants Commission about college and research in it will be without a doubt the results of Ambedkar's considerations in this period.

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