

EDUCATIOAL PHILOSOPHY OF BHIMRAO AMBEDKAR WITH REFERENCE TO HIS PRESPECTIVE ON THE WELFARE OF DEPRIVED SECTION OF THE SOCIETY

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ABSTRACT

Ambedkar was well known as social scientist and became a philosopher and a statesman by practice and vocation. He is known for his social, religious and political thoughts with special reference to its impact on under-privileged class. Bhimrao Ambedkar was a political leader. He had an eventful and active life.

Introduction

Dr. Bhimrao Ramji Ambedkar also known as Babasaheb Ambedkar, was an Indian jurist, politician and social reformer who inspired the modern Buddhist movement and campaigned against social discrimination of India, striving for equal social rights for Dalits, Women and Labour. He was independent India's first Law Minister and the principal architect of the constitution of India.

Brief Life Sketch

Ambedkar was born on 14th April, 1891 in a low cast 'Mahar' in Maho of Maharashtra state. His father's name was Ramji Sakpal and the name of his mother was Bhima Bai. His father was an army man in British Indian Army. His childhood name was Bhim. He was the fourteenth child of his parents. When he was only two years old his father retired from service. After that they all settled at Dopli in the Konkar region of Bombay Presidency.

Belonging to the Kabir Panth, his father encouraged his children to read the Hindu classics. Ambedkar was also under the influence of 'Kabir Bhakti Culture'. Bhimrao passed his first standard at the age of five at Dopli and later joined school at Satara in 1900. During his school days, Ambedkar faced many humiliating experiences, because of his low caste. He was made to sit away from other children. All this made him realize what the stigma of untouchability meant. One Brahmin teacher named Ambedkar in the Satara High School loved Bhimrao, started calling him 'Ambedkar'.

For higher studies Ambedkar went to Columbia University. His stay at Columbia University changed his life. His mental vision and intellectual abilities were broadened as well as his development by his education abroad at Columbia University. He passed his MA exam in June 1915 majoring in Economics, with Sociology, History, Philosophy and Anthropology as other subjects of study; he presented a thesis 'Ancient Indian Commerce'. In 1916 he offered another MA thesis, 'National Dividend of India - A Historic and Analytical Study'. He was awarded the degree of Doctor of Philosophy by the University. Ambedkar worked for the upliftment of the Dalits also. His aim was to establish a powerful state on the foundation of unity and equity. He wanted to release the lower caste from the bondages of slavery.

Ambedkar was an elected member of the Constituent Assembly of India. He was elected in the drafting committee and ultimately, elected its Chairman. He was included in the first cabinet of the independent India as the Law Minister. He resigned

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in September, 1951 from Nehru's cabinet owing to differences with him. In March, 1952, he was elected to the Rajya Sabha.

Ambedkar was an economist by his basic study. In 1919, he earned his Doctorate in Economics at the Columbia University, U.S.A. He submitted many memos and statements to the Government which indicate his deep insights into India's Economic problems. Ambedkar believed that the thrust of strategy for India's economic development should be on eradication of poverty, elimination of inequalities and on ending exploitation of the masses. To represent the Dalits Ambedkar had established the independent labour party. He argued that the wages of labourers should be in the first claim of any enterprise.

Ambedkar had started moving away from Hinduism in 1935 itself when he had publicly declared that he was not going to die as Hindu. In 1944, during a visit to Madras, Ambedkar had spoken about 'Rationalism in India, Revolution and Counter-Revolution'. It found expression in his talk to Buddhist Association in 1951 and was to form the basis of a book named *Revolution and counter-Revolution in Ancient India*, which remained unpublished during his life. Meanwhile on 24th May, 1956, Ambedkar formally announced on the day of Buddha Jayanti that he would embrace Buddhism in October, 1956. The actual conversion took place in Nagpur, on 14th October, 1956.

After a life full of struggle and good works, he passed away in his sleep on 06th December, 1956. He would be known as Dalit Masiha in the times present and the times to come. Struggle was a part of Babasaheb's life as he had to work hard for everything he achieved. While he is remembered for his relentless crusade for a new social order, the Indian nation shall always remain indebted to him for giving us a Constitution that defines our core values as a nation. In 1990, Ambedkar was posthumously conferred with the Bharat Ratna, India's highest civilian award. Ambedkar's legacy includes numerous memorials and depictions in popular culture

Educational View's

Education is a revolution. According to Bhimrao Ambedkar, "Education is that which makes men fearless, teaches unity, make them understand their birth-rights and teachers men to struggle and fight for the freedom".

Bhimrao Ambedkar was an inspiration for the teacher as well as the taught. He had the opinion that, incomplete to education does not benefit. So the student should study completely with interest and enthusiasm. After his M.S. and Ph.D. degree in Sidhartha College of Bombay, he worked as an economics lecturer. For the financially poor students, he was a great inspiration. He wrote many books such as: 'Caste of India' 1916, 'The Problem of Rupee', 1923.

According to Bhimrao, teaching and good-studies depends upon the method of teaching. He called excursion method a unique method of teaching. With this method student gets practical knowledge with which a student can touch a real life part. He favoured the lecture method in classroom. Excursion method provided practical knowledge to the students.

According to Bhimrao Ambedkar, general education might be given up to matriculation standard to girl students as well as male students. He strongly supplied the women education. He advised them to be aware and educated. He was in the favour of compulsory education to women. Education made available to women in the society is the only way to made developments in the society. He made new hostels for women.

Education creates the feeling of right, duty and self-respect. According to Bhimrao Ambedkar, we can develop society through adult education by giving knowledge in the villages, who are demised from school education. He wanted to gave practical knowledge as well as technical education which are job oriented. He stressed upon higher education and maximum impartation of the practical knowledge.

Ambedkar's view was that, youth must be actively involved in the volunteer services by using their energies in the welfare works. Bhimrao favoured coeducation at secondary and higher level. He wanted to developed youth's interest in social activities. He wanted the education which could be helpful in the cooperative environment.

Welfare of the Deprived section of the Society

Bhimrao himself belongs to an under-privileged or weaker section of the society. He knows the pain the humiliation by which the weaker-section of the society suffered from. He did a life-long struggle for the Dalits, community to safeguard effectively their rights. He is the architect of the Indian Constitution. In the constitution, the numerous faceguards to the untouchables were enshrined.

Furthermore, being born an untouchable, Ambedkar suffered many social disabilities in his life inspite of his higher education. To realize his vision of a casteless society by liberating the Dalits from their centuries-old enslavement, he also advocated inter-caste marriage and religious conversation. On Buddha Jayanti Day, in 1956 he embraced Buddhism, taking with him about five lakh followers from the Hindu fold. He also willed to guarantee the Dalits protection from the atrocities of upper castes. His life is the story of a man whose name shines like a pole star in the sky of Dalit history.

Ambedkar is one of the modem thinkers of the 20 Century who gave a new direction to the society. His place in society is the same as was of Kabir in the middle age. As Kabir was ready to establish coordination between Hindus and Muslims and with his speeches guided the ill directed people of the society, in the same way Ambedkar laid great emphasis on Hindu organisation. He began a new era in the society by criticising vehemently the prevalent untouchability, ill feelings created by religion, intolerable customs and traditions and class system of the then society and providing the feelings of self-confidence, self-reliance, self-consciousness, equality and liberty in the backward and downtrodden people of the society. "If Ambedkar had not presented the problems of the down-trodden in the right direction, the Policy adopted in Indian politics at that time could not have been cleared at all and the down-trodden could have remained in the name of 'Harijan' as they were before.

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