



## **The Role of Dr. Ambedkar an Inclusive Social Development**

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### **Abstract**

*The role of social science becomes important in the inclusive journey of national building. Dr. Ambedkar's contribution in equity based inclusive society nation building is the pathfinder of modern India. Socio-cultural asymmetry nourishes political-economic-educational disparity. Because it settles in our upbringing. If grassroots efforts are made to eliminate socio-cultural inequalities, then the elimination of political-economic-educational disparity will accelerate. In the present context, certainly this effort is being implemented rapidly at the level of policy and action plans. The responsibility of research on educational institutions and mainly on interdisciplinary subjects is most relevant in this context.*

### **Introduction**

Mhow, which is the birthplace of that Yug Purush, whom today not only India but the whole world sees as an wakeful, sharp and high intelligence and a hero of equality, fraternity. The Karma Yogi whom the land of Malwa put us as the builder of modern India, we are Known as Dr. B. R. Ambedkar. Who has set many paradigms in his entire life dedicated to the country and society, Dr. Ambedkar, makes that unit of the Indian social system in his work center which is at the most marginalized of the society. They mentioned the progress of any society or community is determined by the progress of its women. Today, when we are moving ahead in the ambience of development and modernity. In such a situation, we will have to think about what Ambedkar said for a while. Along with a deep understanding and betterment of the country's economic, political and social scientific principles, Baba Saheb's priority was to go beyond India's diverse system and belief to build an inclusive society and nation. For this, he achieved a lot for the society by continuous fighting. Significantly, in the thinking of Dr. Ambedkar, the questions of caste processes were not in any sense less than that of women. Caste hierarchies and chastity are a major factor in the exploitation of women in a patriarchal social structure on the basis of religious and cultural ostentation, Dr.

Ambedkar knew this very well. Addressing the Bombay Mahila Sabha, she attracted the attention of the people with such seriousness. His broad thinking can be seen in newspapers like 'Mooknayak' and 'Bahishkriti Bharat', which he started in 1920, 1927 respectively.

In a patriarchal system Dalit women have to face double-triple exploitation, mentioned also in Dalit feminist understanding. Which in a way is reflected in the form of joint exploitation. Such as caste and gender. The worldview of Dr. Ambedkar, who considers Mahatma Phule as his ideal, seems even more comprehensive and far-sighted in this sense. Considering the progress of women as an important link in the progress of the country and society, he also kept this in his priority. For inclusive and holistic upliftment, it is necessary to prepare the path of development without any distinction between men and women. In which easy and proper participation of every section of the society should be ensured. Babasaheb's life and work vision has been based on these values. Dr. Ambedkar's contribution to the foremost great human beings of nation building is unforgettable. In the development journey of India's step by step growing, today we are at the stage of celebrating the 'Azadi ka Amrit Mahotsav'. The inclusive vision and visionary thinking of Baba Saheb is expedient under the Azadi ka Amrit Mahotsav'. The welfare of every section should be ensured in all developmental efforts. Dr. Ambedkar is a visionary of modern India.

Dr. Ambedkar questioned the concept of political democracy without economic and social democracy, has been focused on realistic and human values. If we try to understand Baba Saheb, the architect of the foundation of Indian democracy, by keeping him in a groove, it will be insufficient. He was as much a scholarly economist as a political scientist, legalist, anthropologist, sociologist and social reform activist. He did equal work at both the theoretical and practical level to bring Scheduled Castes, Scheduled Tribes, socially weaker and women into the mainstream. Which inspires us to learn and do a lot. His political will has been a strongly linked in nation building.

### **Inclusive Education**

Education refines and enhances the individual, education makes bold and fearless. Scholars from all over the world have told and explained the eternity and importance of education from their own point of view. The expansion of social harmony and inclusive trend is possible only through this. "Sa Vidya ya Vimuktaye"

as quoted in Shri Vishnu Purana means that knowledge is that which liberates. Baba Saheb has also said that 'Education is the milk of a lioness whoever drinks it will roar'. Dr. Ambedkar's vision regarding education has been very clear, he described education as the most effective medium to connect the marginalized people in mainstream and become aware of their civil rights. Equal access to education for all is very important to bring positive change in the society. The progress of any nation, society or community is not possible without its rich intellectual wealth. The source of this intellectual wealth is education. Dr. Ambedkar has been a supporter of decentralization of education along with being based on its contemporary curriculum. The National Education Policy 2020 gives further breadth to Dr. Ambedkar's education vision. He also known as the educationist of marginalized society. Education should also be seen as a positive movement. Education in the mother tongue, making education universal and approachable, adopting technical and innovative education is clearly visible in the National Education Policy. In the Bombay Legislative Council on March 12, 1927, Dr. Ambedkar raised some important questions in the context of education in Indian society. In the role of a lawmaker on all these issues like dropout, girl child education, budget; Ambedkar made some important suggestions while expressing his concern. Understanding the importance of education in mother tongue and implementing it in the National Education Policy 2020 is an example of the importance given to Dr. Ambedkar's vision of education. He is more expedient for us today. In his view, it is not only necessary to take children to school, but it is necessary to keep them connected with education till literacy. Dr. Ambedkar established the Depressed Class Education Society in 1928 and explained the far-reaching importance of education. The goal of social stability, holistic development and capacity building cannot be achieved without quality education. Dr. Ambedkar shows us that path. However, work has to be done on a large scale on the education philosophy of Baba Saheb.

### **Economic Democracy to Inclusive Growth**

Dr. Ambedkar, the architect of the establishment of the Reserve Bank of India, the Nobel Prize winning economist Prof. Amartya Sen said about Dr. Ambedkar in his speech 2007 – Ambedkar is my father in the field of economics. Dr. Ambedkar, a rich scholar of the great personality, described the establishment of economic democracy as a necessary factor to achieve political democracy. Economic freedom is urgently needed to deal with the challenges faced by democratic institutions around the world due to increasing economic inequality. Whether it is the schemes



being run at various levels for poverty alleviation or employment generation measures since independence, all efforts are based somewhere on the underlying objective of economic freedom. Dr. Ambedkar is compared with economists like Adam Smith, David Riccardo, Wilford Pareto of Italy. Baba Saheb, who considered modern technology and mechanization to be helpful in the expansion of economic activities, considered land reforms as essential for economic reform in the agrarian Indian economy.

Dr. Ambedkar's vision and idea of social equality is completely based on Indian value perception, he did not consider the Marxist vision of equality as relevant in the context of India. To achieve the goal of SDG 2030, not just economic growth is sufficient, but inclusive economic progress is necessary. This is possible only when democratic decentralization of economic activities is attempted on all levels. There is a need to accelerate policy measures to create a sense of economic strength among the socially backward and weaker sections. The role of Political will in this context is more important for social co-operation and acceptance. Whose contemplation is found by Dr. Ambedkar.

There is a need to work at all levels to realize the potential for inclusive growth. It is necessary to include scheduled castes, scheduled tribes and women mainly including remote rural society, agriculture and agricultural laborers. In Small Holding in India and Their Remedies, Dr. Ambedkar, along with describing small holdings as the problem of social economy, also pointed out that in fact the value of labor and labor depend on the individual's own labor or on the conditions of productive assets he has. , is worth considering. These references are included in the Sustainable Development Goals 2030. India is also trying to fulfill this goal. Establishment of economic democracy in front of a developing country like India is challenging, but there are also immense possibilities. COVID 19 has deeply affected the economies across the world, India is not untouched. In the report of the Indian Economic Review 2021, COVID 19 has also been described as a major factor affecting economic activities. Inclusive economic growth or decline has an impact on greater socio-political activities. Dr. Ambedkar's vision was very clear in this context. Our socioeconomic status is closely related to our socio-cultural and political structures.

The concept of inclusive growth from economic democracy is rooted in the structural reform of the socio-economic and political structure. The self-reliant India campaign plan is a great hope towards inclusive growth amidst the health crisis as well as the socio-economic challenges amid the Corona pandemic. But it depends

on its implementation. Self-reliance is definitely an important link in the improvement of social economy. If a strong ground for economic democracy is to be prepared through economic policies based on agriculture, employment, equality. Then the ideas of Dr. Ambedkar will have to be re-absorbed. Dr. Ambedkar have the solution of the questions related capital, labor and economy that is completely Indian. They also favor social capital because it connects to the public at large.

### **Socio-cultural Perspective**

While supporting modern concepts of development, Dr. Ambedkar rejects the discriminatory practices of society. In order to remove the inequality based beliefs inherent in social upbringing, he did not only movement, speech or preaching but tried for permanent reform. How to find possibilities in the midst of challenges. Dr. Ambedkar's life is its inspiration. For nation building, it is necessary to establish rational and scientific thinking against unscientific social beliefs. Dr. Ambedkar's sociological vision expands this. The rooted beliefs of caste discrimination, gender discrimination and class discrimination are a hindrance to equality and inclusive development.

Dr. Ambedkar believed that the concept of socio-cultural progress of India would be possible through the abolition of untouchability. In which Gandhi can be seen prominently. But seen in totality, Dr. Ambedkar's ideas were radical. They wanted to make structural changes. Whatever he did. The Ambedkar's role in movement for the entry of Dalits in the Kalaram temple, Chavdar Tank Satyagraha or playing an important role in the making of the Constitution was very inclusive. The socio-cultural environment based on caste, religion or gender identity unintentionally influences the personal and public life of an individual. It presents immense possibilities to someone on the basis of birth and complications to someone on the basis of birth.

### **Conclusion**

Dr. Ambedkar's thought tried to establish equality and equality-based society and polity by eliminating such inequality based socio-cultural perceived succession. The India of the 21st century is on the path of progress based on equality and equity. Gandhi talks of change of heart while Ambedkar talks of socio-cultural inclusive development through state intervention s well as legal authority. India of the 21st century needs the combined efforts of both the ideas for national prosperity and global respect. Neither law alone will make everything better, nor is it possible to





have a change of heart from the homogeneity of the whole society. For example, despite many important laws, violence against women at home and outside, incidents of untouchability and atrocity, challenges to the practical implementation of political rights, etc. are examples of these things. It is a certain thing that the path of development of India is not possible without the realization of the egalitarian idea of Dr. Ambedkar and the concept of Swaraj by Gandhi.

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