

Ambedkar's Contribution to Literacy and Social Justice

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ABSTRACT:

Ambedkar is jurist, economist, politician, and social reformer, is known for his work on to social justice, equality, empowerment among marginalized communities. Ambedkar well known for his educational philosophy, vision in his quest for societal improvement and all educational institutions perform for social transformation. According to Ambedkar societies to prioritize education to produce morally good persons. The study talks about Ambedkar's contributions to education and philosophy. Ambedkar believed education based on the principles of justice and equality. Ambedkar's belief a man who is educated is fearless and education makes him aware of his rights and motivates him to fight for them. It is pointless if education fails to achieve its aims. He worked hard every Indian citizen should get the education. It's the right weapon to eliminate social slavery and depressed citizens gain social status economically and politically. Ambedkar's educational philosophy about education should brought within the reach of everyone.

Keywords: Social Justice, Constitutional Rights, Literacy, Women Rights, Reform

1. INTRODUCTION:

Ambedkar's writings, speeches and literature for social justice, equality and fraternity. His literature is based on Humanity. Literature is the mirror of life communicates the feelings, emotions and experiences of the human beings. It is fact the development of India depends upon the education system. Education is a tool for the social change and important to achieve a standard position in the society. Education helps for acquiring knowledge, skills, values and thus individuals can raise one's social status. During his life span Ambedkar's struggle of downtrodden community against social elimination and economic oppression. Ambedkar had the cause of bringing up the under privileged and downtrodden sections of the society. Ambedkar had good personality in spheres of his life. As a great thinker, he always searches for knowledge. Ambedkar's belief education is the key and solution for the religious and social evils. Ambedkar's interest in literature flowing like the ever flowing Ganges. Ambedkar vast collection of books and collection of rare literature books. Ambedkar stated if I lose my library I would lose my life. Books are the breath of my life and he was a messiah of the depressed, suppressed and downtrodden people. He created a mission to fight for their human rights. His literature talks about self-respect, self-dignity and self-confidence and it helped to come out from inferiority complex. Dalit movement started by Dr. Babasaheb Ambedkar was another inspiration for Dalit Community. 'Educate, Agitate, and Organize', the famous slogan of Dr. Ambedkar inspired many. He was an intellectual, a scholar understood the Dharma

Shastras and also challenged the very essence of Shastras. He considered the Books of Hindu law, Manu Smriti as a source of the caste system and discrimination against Dalits in India.

2. CONTRIBUTIONS TO LITERACY AND SOCIAL JUSTICE:

Dr. B.R. Ambedkar was a transformative leader who championed education as a tool for social justice, advocating for the empowerment of downtrodden masses through his famous slogan "Educate, Agitate, Organize". He laid the foundation for modern India's educational equity, particularly for Dalits and women, by establishing institutions like the People's Education Society and enshrining protective discrimination in the constitution to ensure equal rights, access, and opportunities.

2.1 AMBEDKAR'S VIEWS ON CONSTITUTIONAL RIGHTS

Dr. B.R. Ambedkar viewed constitutional rights as essential legal guarantees to establish a just, egalitarian society, focusing on liberty, equality, and fraternity. He championed Fundamental Rights to protect citizens against state overreach and discrimination, calling Article 32 as Right to Constitutional Remedies

As part of Social Transformation Ambedkar believed rights for transforming a socially hierarchical society into an equal one. He aimed Articles 15, 17 to abolish untouchability and discrimination based on caste, religion, or gender. Based on Article 32 ensuring the Supreme Court could be directly approached by citizen for enforcement of remedies.

He followed constitutional methods for social and economic change rather than violent, unorganized revolutions. Ambedkar mentioned that rights could not be absolute. He supported reasonable restrictions on freedom of speech, justifying limitations within the Constitution to prevent anarchy.

He focused on the rights of the depressed classes and women, pushing for reservations and protections in governance. Ambedkar analyze the Constitution to bridge the gap between social, economic, and political inequality.

2.2 AMBEDKAR'S VISION ON LITERACY

Ambedkar perspective of education as the primary tool for liberating the oppressed, promoting social justice, and achieving equality. He believed education empowers individuals by fostering critical thinking, self-respect, and awareness of rights, essential for breaking caste-based limitations.

Ambedkar believed education was essential to liberate the weaker sections from ignorance, superstition, and traditional, exploitative occupations. Education is improving the social, economic, and political power. He defined education as a tool for creating mental and intellectual development, fighting social slavery, and achieving equality.

Education accessible to all based on caste, creed, or gender, for its role in uplifting oppressed women. He recognized primary education as crucial for entering public life and higher education for building leadership within the community. His educational philosophy combined pragmatic, humanistic, and democratic values, aimed at fostering liberty, equality, and fraternity. Ambedkar emphasized that education without character and humanity is useless, and it should enable individuals to fight against injustice.

2.3 AMBEDKAR VIEWS ON WOMEN'S RIGHTS

Dr. B.R. Ambedkar viewed women's rights as the yardstick of a society's civilization, stating, "Ambedkar measure the progress of a community by progress women achieved". His approach was revolutionary, linking the subjugation of women directly to the caste system and patriarchal Hindu laws, such as the Manusmriti, which he publicly burned in 1927 to protest its degradation of women.

He drafted the Hindu Code Bill as India's first Law Minister to grant women equal rights in inheritance, property ownership, and adoption, while also advocating for the right to divorce and the abolition of polygamy. He was a pioneer in demanding equal pay for equal work. As a legislator, he was key person in passing the Maternity Benefit Act and securing better working conditions and reduced hours for female workers. As early as 1938, he advocated for birth control facilities to be made available to women, believing they should have agency over their own bodies and conception.

2.4 AMBEDKAR VIEWS ON SOCIAL REFORM MOVEMENTS

Ambedkar believed that social reform was a prerequisite to political reform, advocating for the complete annihilation of the caste system. He established egalitarian society based on liberty, equality, and fraternity. He championed constitutional methods, education, and organized struggle to empower Dalits, while strongly pushing for women's rights and legal equality.

Ambedkar believed that simply reforming the caste system was insufficient; it is to be destroyed. His views the caste system not just a division of citizens and is a evil of religion.

He believed that the marginalized could only be uplifted if they were educated, organized, and willing to struggle for their rights, as seen in the establishment of the Bahishkrit Hitkarini Sabha. Ambedkar argued that the Hindu religious philosophy supported the caste system. He advocated for discarding religious notions that promoted inequality, eventually leading his followers to convert to Buddhism to escape caste oppression. He strongly linked social reform to women's liberation, fighting for their right to education, property, and dignity, which he aimed to secure through the Hindu Code Bill.

CONCLUSION

Ambedkar's educational philosophy and vision for social justice, equality, and empowerment. Ambedkar's education was the primary key to unlocking the doors of light, vision, and wisdom. He emphasized the importance of education, unity, and fight in his message to society and nation. He claims that education and society are strongly bonded and only education allows for societal advancement and development. He believed for access to education and equal opportunities in Constitution. Ambedkar created meritocratic society, where individuals are judged based on their abilities. Ambedkar's vision of education aimed to cultivate critical thinking, social awareness, and values like justice, equality, and empathy. He viewed education to challenge power structures and promote social reform. He also emphasized the need for economic empowerment and self reliance through education. Dr. Ambedkar's ideas continue to inspire scholars, educators, and activists worldwide, reminding us of the transformative potential of education in building a more just and equitable society.

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