



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

A Profound Analysis Of Educational Philosophy Of Dr. Bhimrao Ambedkar And Its Relevance In Modern Educational System Of India.

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Abstract

Education has been comprehended as a most important tool to change the world civilization through its luminary enlightening lustre, splendour and influence which has been rightly been observed and sincerely been actualised by some great inspiring dignified personages like Dr. B.R. Ambedkar. He was one of the leading voluntary social reformers and an educational activist who has contributed his entire life's experience for the upliftment and betterment of the Dalits and other socially backward, downtrodden, humiliated, deprived, exploited as well as devaluated people, groups or the classes of Indian superstitious and orthodox primitive outdated societies. Dr. B. R. Ambedkar has made his sincerest endeavours on the constant basis to raise a revolt like intellectual struggle to fight for the eradication of caste basis discrimination prevailed among the society that has been collapsed and effected badly the people of country as it severely has been spread among communities in Indian society like a pestilence or as an epidemic. He himself has been victimised under such unjustified and uncivilised practices taken into consideration by his orthodox society. He has raised his own status with the help of education and then tried his victorious efforts to change the prevailed miserable conditions of his fellow beings as well as the world humanity. He has been succeeded to change the world scenario regarding caste basis discrimination, gender- based discrimination, class- based discrimination and such other burning issues prevailed in Indian society but only with the help of education he gained. Consequently, he has given the prominent importance to education and made his thriving efforts to sensitize the world civilization through his philosophy on education and its utmost importance to uplift the society and world humanity in real sense. Dr. Ambedkar himself has studied the philosophy of Indian as well as of the western philosophers and then perceived its influence into his own life's experience. He converted himself to Buddhism being deprived by the social set-up of his corresponding community. He felt the relevance of life, influence teachings and philosophy of Buddha and the philosophy of John Dewey into his own life. Consequently, his educational philosophy of life is the blend of Indian and Western philosophical ideology which has been resulted to a perfect amalgamation of life long educational philosophy even for the generations to be come into the world heritage.

Key Words: Educational, Philosophy, Civilisation, Culture, Discrimination, Humiliation, Epidemic, Amalgamation.

Introduction

Bhimrao Ramji Ambedkar (14 April 1891 – 6 December 1956) was an Indian jurist, economist, social reformer and political leader who headed the committee drafting the Constitution of India from the Constituent Assembly debates, served as Law and Justice minister in the first cabinet of Jawaharlal Nehru, and inspired the Dalit Buddhist movement after renouncing Hinduism. After graduating from Elphinstone College, University of Bombay, Ambedkar studied economics at Columbia University and the London School of Economics, receiving doctorates in 1927 and 1923, respectively, and was among a handful of Indian students to have done so at either institution in the 1920s. He also trained in the law at Gray's Inn, London. In his early career, he was an economist, professor, and lawyer. His later life was marked by his political activities; he became involved in campaigning and negotiations for partition, publishing journals, advocating political rights and social freedom for Dalits, and contributing to the establishment of the state of India. In 1956, he converted to Buddhism, initiating mass conversions of Dalits. In 1990, the *Bharat Ratna*, India's highest civilian award, was posthumously conferred on Ambedkar. The salutation *Jai Bhim* (lit. "Hail Bhim") used by followers honours him. He is also referred to by the nickname Babasaheb, meaning "Respected Father".

Objectives of the Study

The present research paper is an attempt to be made to explore the educational philosophy of Dr. Bhimrao Ambedkar by keeping some undermentioned – most important objectives in mind. These are as under:

1. To study Dr. B. R. Ambedkar's legacy, teachings and philosophy of life and education.
2. To study the principal features of Dr. B. R. Ambedkar's philosophy.
3. To study the aims and aspects of education as per the philosophy of Dr. B. R. Ambedkar.
4. To study about the curriculum and methods of teaching as ascribed by the philosophy of Dr. B. R. Ambedkar.
5. To study about the concept of teacher-taught relationship according to philosophy of Dr. B. R. Ambedkar.
6. To study about the relevance of Dr. B. R. Ambedkar's educational philosophy in modern educational system of India.

Research Methodology

The Research Methodology for this research paper has been spotlighted and concentrated upon the secondary data prevailed in various sources in the forms of respective documents such as; books, journals, articles, research papers and other sites of online learning associated to the educational philosophy and the contribution made for the upliftment of society in the field of education etc.

Legacy of Dr. B.R. Ambedkar

Ambedkar's legacy as a socio-political reformer had a deep effect on modern India. In post-Independence India, his socio-political thought is respected across the political spectrum. His initiatives have influenced various spheres of life and transformed the way India today looks at socio-economic policies, education and affirmative action through socio-economic and legal incentives. His reputation as a scholar led to his appointment as free India's first law minister, and chairman of the committee for drafting the constitution. He passionately believed in individual freedom and criticised caste society. His accusations of Hinduism as being the foundation of the caste system made him controversial and unpopular among Hindus. His conversion to Buddhism sparked a revival in interest in Buddhist philosophy in India and abroad. Many public institutions are named in his honour, and the Dr. Babasaheb Ambedkar International Airport in Nagpur, otherwise known as Sonegaon Airport. Dr. B. R. Ambedkar National Institute of Technology, Jalandhar, Ambedkar University Delhi is also named in his honour. The Maharashtra government has acquired a house in London where Ambedkar lived during his days as a student in the 1920s. The house is expected to be converted into a museum-cum-memorial to Ambedkar. On 2 April 1967, a 3.66 metre (12 foot) tall bronze statue of Ambedkar was installed in the Parliament of India. The

statue, sculpted by B.V. Wagh, was unveiled by the then President of India, Sarvepalli Radhakrishnan. On 12 April 1990, a portrait of B.R. Ambedkar is put in the Central Hall of Parliament House. The portrait of Ambedkar, painted by Zeba Amrohawi, was unveiled by the then Prime Minister of India, V. P. Singh. Another portrait of Ambedkar is put in the Parliamentary Museum and archives of the Parliament House. Ambedkar's legacy was not without criticism. Ambedkar has been criticised for his one-sided views on the issue of caste at the expense of cooperation with the larger nationalist movement. Ambedkar has been also criticised by some of his biographers over his neglect of organization-building. Ambedkar's political philosophy has given rise to a large number of political parties, publications and workers' unions that remain active across India, especially in Maharashtra. His promotion of Buddhism has rejuvenated interest in Buddhist philosophy among sections of population in India.

Teachings and philosophy of Dr. B.R. Ambedkar

Today, every newborn child has a legal right to receive elementary education on a free and compulsory basis. However, the picture is not as easy as it seems. The history is quite the opposite of the present. Indian society was deeply rooted in the four varna system, i.e. the social division of people into different groups. The education system of India in the past was also completely influenced and based on this caste system. Education was allowed for upper castes and was not open for all, especially for Shudra and Atishudra. Education to women was also not taken into care. For centuries, these shudra and atishudra, used to be known as untouchables (aachhut), denied an education opportunity. They used to face harsh punishments if they dared to read the Hindu scriptures; not only reading but listening to these religious scriptures was also considered immoral. It looks unbelievable at first sight, doesn't it? It was harsh, painful and disrespectful for those who had to face it. B.R Ambedkar was among those. He had to face all the discrimination that lower castes used to face at that time. However, Ambedkar was different! Ambedkar is counted among the makers of modern India. Despite being born in a Dalit family and socially and economically deprived family, he touched many milestones in his life. He was among the most educated people of modern India. He had a PhD in Economics from Columbia University and the renowned London School of Economics. Ambedkar is very famous all over the world. He was considered a skilled writer, speaker and most importantly, enlightened scholar. His study fields were very vast and included sociology, political science, philosophy, religion, and many other disciplines. Ambedkar associated himself with education for such a long time that he has his philosophy on education. Let us have a brief look at his philosophy of education. For Ambedkar, "Education is something which ought to be brought within reach of everyone". Here the word everyone has a deep meaning. Everyone means everyone, with no discrimination based on caste and the social division of people. Because the Indian society had snatched all the rights of the Dalits, he was in favour of making a policy to make education reachable to all. In his words, "The policy, therefore, ought to make higher education as cheaper to the lower classes as it can be made. If all these communities are brought to the level of equality, then the only remedy is to adopt the principle of equality and to give favoured treatment to those who are below level". Ambedkar considered the denial of education as an injustice to the down-trodden. He used to say that some social traditions keep Dalits illiterate, and then society makes this illiteracy the basis for enfranchisement. This is a vicious circle that adds to Dalit's insult just because they are born in a lower caste. He was in favour of the removal of illiteracy with the state's support.

Principal Features of Dr. B.R. Ambedkar Philosophy

Ambedkar used to believe that there are three principles in life. "Be educated, be organized and agitate". In Ambedkar's views, education is the only process by which men can be self-enlightened. According to him, "Education is that which make men fearless, teach unity, make understand their birthright and teach a man to struggle and fight for the freedom". He considered education as revolution. If education cannot do these things, then it is a dead education and must be set to fire. In the clear words of Ambedkar, "education which does not make capable, does not teach equality and morality cannot be termed as education". Education creates life in society. In his philosophy, he gave utmost importance to self-respect, confidence and human pride. He wanted to develop the qualities like equality, brotherhood, fearlessness and freedom through education. He was in favour of job oriented and skill-based education, which can help people in gaining jobs to earn a livelihood. He believed that "education would be considered completed only when some skill would be associated with it and such skill would generate some employment for the person". He then favoured technical education, especially for backward classes in Indian society.

Educational Philosophy of Dr. B.R. Ambedkar

“I know what is the value of education”-Dr. B.R. Ambedkar. The philosophy of Ambedkar can be understood by his speeches, writings, research articles, and also by party manifesto and correspondence. The primary aim of Ambedkar's life was to reconstruct the Hindu society. He gave utmost importance to education in his life. He used a constructive and structural approach to reform society. Education to him was the sole base of political, social, and economic revolution. He wanted to create a new sense of thinking and awakening among all individuals. He wanted education to be available to all and not just in the hands of a few upper castes' individuals. "The education that makes us neither competent nor teaches us lessons of equality and morality is no more education." – Dr Ambedkar.

Education for Social Emancipation

The education is considerably helpful to bring social, economic and political transformation among the personality of human being. Dr Ambedkar was a bitter opponent of casteism, untouchability, social discrimination, social inequality, women inequality, etc that has been proved as a stigma upon the fair name of India. He considered that the education has its important crucial role to eliminate the existing social inequality and social injustice among Indian society and after then to establish the feeling of equality, brotherhood, co-existence and mutual acceptance in society. He believed that 'Education is not only the birth right of every human being but also a weapon of social change.'

Universalisation of education

Dr Ambedkar had possessed a considerable ideology that God has created every person equally and it is only the human beings who have made all differences on the different basis in this society. Every human being has the right to live and the right to have education for his/her betterment as well as for the upliftment among the society. therefore, being the citizen of a democratic country, every person must have the right to gain education without any type of barrier or discrimination on any basis. Only then the aim of universalization of education can be achieved into its considerable extent.

Importance of Education in Social Emancipation

Dr. Ambedkar has advocated that the education aims at bringing desirable favourable social, economic and political change in the attitude of the society. he himself has been experienced social discrimination, casteism, gender inequality, untouchability etc. to a great extent under most humiliating unfavourable circumstances. When he himself get educated and experienced the sarcastic favourable changes among the attitude of society, he sensitized the people that education is the only tool to bring desirable structural changes among the masses of Indian Society. He had experienced firm faith that it is education only which would eliminate the existing social inequalities and discrimination and then to establish a sense of brotherhood and mutual respect among the people of society. In his words, "Education is not only the birthright of every human being but also a weapon of social change".

Women Education

During one of his lectures delivered on 20th July 1942 at Nagpur, he said, “I measure the progress of community by the degree of progress which women have achieved.” He has the clear idea that if half of the country's population is remained uneducated, then no country of the world can have the desirable progress and prosperity. Besides from being a true patriot and a social reformer, Dr. Ambedkar was a true supporter of women's education also. He was well aware with the hard fact that, for the progress and development of the society as well as of the country, it is mandatory that for women of the country must be educated as on the compulsory basis. He observed that 'Education is as necessary for females as it is for males. It you know how to read and write, there would be much progress.'

Role of Women in Social Emancipation through Education

Dr. Ambedkar has been acknowledged that the educated women of the society can play their effective crucial role to change the traditional patriarchal orthodox thinking as well as the system of society. Being a mother, the women are the first teachers to their children to inculcate among them the cultured values and virtues among them. By keeping in mind this utmost importance of education to the women, Ambedkar has suggested that the necessary provisions and initiatives must be taken into consideration for the purpose of women education as not only be benefitted for their family but the women of society, being educated can play their effective role towards their corresponding community as well as to the country. He also has said, "Education is as necessary for females as it is for males. If you know how to read and write, there would be much progress".

Emphasis on Education for Moral Growth and Character Building

Dr. Ambedkar considered that an education without creating moral values among the human beings can certainly not be called the education in its real explanation. He believed strongly that if certain aspects of moral values and character formation are not being given considerable care to be developed among the young learners through the process of educating them, then such an educated person will certainly be useless to the humanity as well as to the society. Addressing the Bombay province Depressed Classes Youth Conference 12th February 1938, he stated that 'An educated man without character and humility is more dangerous than a beast. If his education is detrimental to the welfare of the poor, the educated man is a curse to society... Character is more important than education.'

Education to preserve Culture and to Obey Religious Thoughts

Undoubtedly, Dr Ambedkar was against the system of society which caused to the discrimination, humiliation, oppression, devaluation etc. which was being employed upon the weaker and marginalised sections of the society since the very primitive Indian orthodox superstitious civilization. But he considered that the religion and culture both equally are essentials to education to inculcate among the minds of young learners the value-oriented attitude and respect for the human society. Once he has highlighted the importance of religion as 'what good things I have in me or whatever have been the benefits of my education to society, I owe them to the religious feelings in me, I want religion but I do not want hypocrisy in the same of religion.'

Job-oriented and skill-based education

According to Dr. Ambedkar, one of an important aim of education is to make people of society capable of being earning a living or making them self-dependent. Dr. Ambedkar contemplated that employment or earning of reasonable livelihood is very necessary aspect in a person's life to lead a respectful and reputable life with self-satisfaction in this mortal society. He did acknowledge that education would only be considered as completed if some desirable skills be associated with it. Such needful acquired skills would surely generate some feasible employment for every person of the society. Hence, he emphasized on technical skill-based education and considered it most necessary for the rise of the deprived and backward sections of the society.

Free and Compulsory Education

Dr. Ambedkar had a keen desire to make such a liberal and developed country where the education must be free and compulsory to all its citizens on the basis of equality. As he himself has been suffered due to the social disparities that has clutched the Indian society badly, he worked hard to struggle with such conditions and then made his victorious efforts to establish a system where educational opportunities would be provided to every individual without any discrimination. This system of education would help the down-trodden in learning skills and gain employment to raise the standard of their respective families then of societies as well as of the nation. He believed that all such differences and disparities in society are the result of a lack of education alone. He planned up his vision regarding free and compulsory education for all children in India, thereby he has included this very idea in Article-45 of the Indian constitution.

Significance To Mother-Tongue And Foreign Language

Dr. Ambedkar has explored his philosophy towards the use of Language for the purpose of instructions that it must be initiated through the mother tongue which may be proved fruitful to the learners to get the basic idea of new things and for the purpose of better comprehension of the different concepts easily and effectively. He further has suggested that after giving sufficient practice and teaching through the mother tongue, the learners must acquaint with, at least one foreign language for the purpose of international understanding of the world civilization of the global happenings and knowledge of the universe.

Role of Teacher According to Dr. B.R. Ambedkar

Dr. Ambedkar did contemplate that the teacher plays its responsible crucial role for the all-round development of his/her students. He possessed the viewpoint that if our country has efficient teachers, then the nation will be able to create good students as the useful citizens for our country. He had great respect for the teacher community and was in favour of giving a considerable remarkable respect to the teachers. He had the bent of mind that the teachers must pay their responsibility to ensure to create a healthy and sound personality of their learners considering their prior job-responsibility. A good teacher must have positive and democratic attitude towards all the his/her students belonging to the different sections, classes, religions and castes of the society.

Scheme of Curriculum According to Dr. B.R. Ambedkar

Dr. Ambedkar consider broadly that education contributes its major role as a game-changer in every individual's life. It is an utmost necessary aspect in the life of every human being to be successful in life. Therefore, the curriculum must properly be designed as per the need of society and needs of all the learners. The learners must be provided with the knowledge of reading, writing and arithmetic (3R's) on compulsory basis. It must be beneficial for all learners of the civilization to develop their physique, social and emotional skills as well as the intellectual capabilities in terms of power of thinking etc., which are contemplated the basic features of human beings. He himself has said that students must be trained to "distinguish between the matter of facts and matter of opinion". The curriculum should enable students to think and state clearly and logically upon the different matters of the society and of the universe. They must be able to make difference between relevant and irrelevant things or aspects before accepting and rejecting the various phenomenon. The curriculum of the school education must not be delimited to the development of certain skills among the behaviour of students only but it must give emphasis and due importance to their behaviour organization, character development, self-expression and self-dependence and self-realization etc. He had the sharp idea that education should be linked to the earning of bread than to God. Dr. Ambedkar has preferred to the vocational education as an indispensable aspect of education system of the country. He has to national language for the reason to bind the people of Indian in the bond of unity and equality. Ambedkar has always given a preference to the progressive and scientific methods of modern education to be added in school curriculum.

According to Dr. B.R. Ambedkar; Methods of Teaching

Dr. Ambedkar himself has been worked as a lecturer for many years in various educational institutions. Consequently, he had possessed a thorough understanding of the students' brains and their psychology. According to him; students' self-confidence must be enhanced through effective process of education, and they should not be suffered during their evaluation or applying new skills. He pinpointed the significance of education and prepared his students to inculcate among them the passion for independence, intelligence, manners, and stern discipline to be followed into their behaviour and character as well. According to Dr. Ambedkar, "To be cultural, knowledgeable, and educationist is entirely different from achieving good marks in the examinations and getting the degree." For that purpose, the teacher required to be aware with the fundamental issues and gaps in the pupils' education because they lack such understanding of the concepts as well as the ability to be innovative, to solve their concerned problems logically, readiness to express themselves with confidence, to present their inner thoughts in a proper thoughtful manner and creatively through the innovative and effective methods of teaching rather than cramming.

Teacher- Student Relationship According to Dr. B.R. Ambedkar

Dr. Ambedkar generally used to say, "I am very fond of the teaching profession. I am also very fond of students. I have dealt with them. I have lectured them in my life. I am very glad to talk to the students. A great lot of the future of this country must necessarily depend on the students of this country. Students are an intelligent part of the community, and they can shape the public opinion". Ambedkar believed that the teachers must play their important role in direction of moulding the personality of students. Teachers have a significant impact on the overall personality development of their learners. In one of his speeches, he said, "If we have good teachers, then we will be able to create good students". Ambedkar did possess a great regard for teachers, and he was in favour of conferring to a remarkable high position to teachers. He said, "teacher plays the most important role in developing a healthy and complete human personality". A good teacher must have a positive attitude not only towards his students but towards all the individuals in society who preparing and sending the learners to teachers. He strongly recommended that there should be complete transparency for the scrutiny of teachers before their selection and appointment to ensure quality teaching and having healthy teacher-students relationship.

Relevance of Educational Philosophy of Dr. B.R. Ambedkar in Modern India

Dr. Ambedkar's Philosophy of Education explores that the educational opportunities must be provided to every individual of the country being human and being the citizen of India rather than on the basis of class or caste system which may certainly be create reasonable barriers in the way of growth and progress of the nation. Dr. B.R. Ambedkar had constantly been made his sincere efforts and struggle to eradicate birth-based discrimination where the basic amenities like education, employment, housing, equal opportunities have been restricted for the benefit and development of the few people of the society. He has made some authentic provisions to ensure equality and justice for the oppressed and humiliated group of society while grafting the constitution for free country; India. Even the esteemed educational organization of India; NCERT has explored that there is the need of the present time to pay more considerable attention towards the education and upliftment of the weaker and downtrodden sections and groups of Indian such as; scheduled castes and tribes, those belonging to the minority groups, and particularly girls, in each of these groups. All the necessary facilities and provisions are being contemplated to be ensure to be provided by both state and central governments of India for such categories of the society at the present scenario.

"The education that makes us neither competent nor teaches us lessons of equality and morality is no more education." – Dr. Bhimrao Ramji Ambedkar.

Summarization

Dr. B.R. Ambedkar is one of the greatest and memorable eminent personality of Indian civilization who has contributed his entire life for education and after being enlightened through education to the country and its people. His educational philosophy is the comprehensive mixture of Indian and western philosophy which covers the society at large within the Indian masses associated to the ancient era as well as the modern scenario of contemporary world civilization. Inside the ideology Dr. B.R. Ambedkar there can be seen clearly the perfect elements of the secular philosophy of Gautam Budha and pragmatic philosophy of John Dewey. Consequently, his educational philosophy was not only popular and worthwhile for the public of primitive society but also keeps indispensable importance to the modern world civilisation also. He has played his crucial role to educate, aware and mainly to uplift the society from the marsh of superstition and orthodox rituals of the traditional outdated society of uncivilised people of the civilization. He has made his triumphant endeavours to sensitize the people of the country who are being downtrodden, being humiliated, being deprived, being discriminated by the society on the basis of some of the unauthentic, unjust and unpractised parameters of the primitive uncivilized civilization through his pure justified ideology with reasonable and acceptable ideology and provisions. He strived to secure and create a respectable and reputable place for every human being of this world civilization through his educational philosophy. He has ultimately been proved a torchbearer and messiah of innovation against the dead outdated orthodox practices against the humanity throughout the world civilization resulted to his bent of mind to the important contribution of education to uplift of humanity towards social harmony and the

upliftment of humanity as well as society into positive desirable direction. The ideology towards educational philosophy with independent and open-minded thinking of Dr. Ambedkar has made him the most efficient and popular personality of the world.

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