

Important of Dr. Ambedkar's Human Values in Management of Education

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Introduction:

Political ideology has to do with politics, but also with history. Thus, in order to understand political ideologies in their historical context, it is necessary to understand them in a real sense. A thinker's political ideas originate from his time, and therefore a thinker's political philosophy can only be understood in its historical context. A text without context is a baseless structure and therefore Machiavelli based on Marx, Hobbes and Locke is best suited for rebirth in the light of the English Civil War and the growing capitalism of Western society. Social philosophy includes political philosophy. Questions asked for the study of political philosophy can fall into the realm of social philosophy. Similarly, concepts such as state, nation, sovereignty, authority, government, justice and authority are studied in the field of political philosophy. This will be discussed in the context of social philosophy. However, some concepts such as nature, values, social realities, social law and social interpretation of human affairs are not generally discussed in the field of political philosophy. However, there is a big difference between the scope of social philosophy and political philosophy. The problem of the situation with the definition of strict definition. Social and political philosophy deals with human actions and is examined at the social level for the explanation, clarity, justification and clarification of social realities. Politics, as expressed by politicians, is a collection of ideas on state and government issues. It is historical in nature, as it has been described as history. The purpose is to analyze, review and evaluate these issues. The global care and maintenance of thinkers. Political ideology clarifies, interprets and develops our social reality in a particular way. The coherent set of principles is the opposite of the nature of the political system and determines the right course of action. Therefore, political ideologies are explanatory or explanatory.

Keyword:

Human Values, Philosophical Analysis, Social, Education, democracy, equality, liberty, fraternity.

Explaining and interpreting the present social system:

Ambedkar did extensive research and argued about the social system of the Hindu period. Hinduism was supported in the "Hindu social system." His recipes include "philosophy He tried "Hinduism", "the Hindu social system its essential principles" and "the elimination of castes". Explain, critique the Hindu social system and maintain authentic visions of alternative systems of justice-based society. The current social system was for Ambedkar. Based on Hindu and Hindu religious principles Chatravarna (or Char) The class system He mentioned in his article "The Hindu social system: it is necessary" that human rights have no place in the social system and that the social system is practically based on class.

Or colors instead of individuals. He states that there are in fact four types: "Brahmin (priest)", "Kachriya (warrior)", "Vishnu (merchant)" and "Shudra (servant)", followed by The untouches (fifth) comes from the fifth to the tenth. However, he said the social system is not limited to five areas. These were divided into subclasses or sub-castes. Explaining the centrality of the philosophy of Hinduism, Ambedkar said that Hindu society. He did not "put society at the center" nor did he accept it "at the center of the individual" and for this reason. The Hindu social system has done justice or utility. Of. Failure to examine "The center of the ideal of the Hindu social system is not the individual or society. The class, whose name is Brahman, should work. Only those who work in the interest of this class are called good. "And the speeches show that he wrote three basic principles, on the basis of which the social system was quickly implemented. Ambedkar also examined religious writings to understand the cause of class division and found that the class system could survive so long because of religious piety. According to religious writings, "separate classes have been formed from different parts of the divine body" and, therefore, "the divine will must be separated and segregated"; he also believed in one of the legal and moral aspects of such a society. There is no difference and therefore there was a legal restriction on correct and morally correct conduct. The first theory was the theory of class inequality, a basic principle that divides society vertically and horizontally. According to this view, this society was classified as brahman, followed by Khattris, Wasitas, Shudras and extreme or untouchable Shadrads. At the beginning of the classification there were spiritual, moral and legal restrictions and none. A field of life that has not been controlled by this principle. He also said that this ideology embodies human values in all spheres, including social, political and economic. He commented: "Society has not taken up its profession anywhere - the means to achieve dynamic economic activity have always been above the sanctity of religion. War is raging. There is nothing to fear: the only thing in the Hindu world." There are people who have social relationships. The characteristics of religion and fear, eternal and created. Attack. The Brahmins have increased their rights untouches. Or it is rejected.

Thorat (2008) called it a "rights determination" event in which there was no room for it. In other societies, personal stability, choice and inclination, there was economic stability, But there was the

freedom to change from one profession to another. This free movement has been blocked. Isolation and social exclusion make it difficult to establish freedom of movement. social order The second principle that Ambedkar stated in explaining the Hindu social system is this Otherwise, the system was based on professions, and since Varna had divine approval, all classes would do so. Your class must follow the assigned tasks. People had no choice but to change. The companies were punished for subsequent violations.

Objective: To Analysis the relevance and significance of Dr. Ambedkar's Human Values in the current scenario.

Principles of Education of Human values:

In the context of the education of human values, the following guiding principles should be kept in mind-

1- The education of human values is different from religious education. Therefore, emphasis should not be laid on specific religion.2- It should not be given a place in the syllabus as an independent subject. Values should be included for this in different subjects.3-Values and social responsibility as enshrined in the Constitution should be the focal points of value education. 4- Value education should be implemented in the context of the economic social system of the society. 5- The success of the programs of value education should be based on the ideal environment of the home, school and teacher.

Human Values Education

Aims of Education of Human Values

The aim of the values of education is to make the students an efficient and responsible citizen who can fulfill their various responsibilities towards their family, society and nation in the context of changing talents in a proud manner. The following the Education of Human values at the Education level:

To develop in the students fundamental qualities like truth, cooperation, love, compassion, peace, non-violence, courage, equality, liberty, fraternity, labor-dignity and scientific attitude. To train them to be responsible citizens in their personal and social life. To make realization of national goals like socialism, secularism, democracy in the right ways so that they can fully cooperate in their attainment. To create awareness among them about the social and economic conditions of the country and encourage them to bring about the desired improvement. To motivate the students to be liberal in their thought and behavior and to rise above the misconceptions based on religion, language, caste, region, gender etc. Help them to understand

themselves properly and not to suffer from inferiority complex. To motivate them that they should move towards continuous self-upliftment. To develop proper attitude towards one's own colleagues. To develop proper attitude towards home country as well as other countrymen so that they can understand internationalism.

Ambedkar' s vision of a just society based on the principles:

The first is that the individual is an end in himself and the purpose and object of society are the growth of the individual and the development of his personality. society is not above individually and if the individual is to be subordinate to society, it is because such subordination is for his own improvement and only to the extent necessary. The second essential is that the terms of life associated among the members of society must be considered for consideration based on liberty, equality and fraternity. "Why is equality essential? The best exposition on the subject comes from Prof. Beard in his essay. on "Freedom in Political Thought" and I will do nothing but quote it. Says Prof. Beard: It (moral equality) is asserted against inequalities in physical strength, talents, industry and fortune. He denied that superior physical strength has the moral right to kill, eat, or oppress human beings just because it is superior. For talent and wealth, the ideal of moral equality makes a similar denial of the law. And, indeed, few can imagine that they have superior physical strength; talents and wealth will maintain all moral rights to inferiors. In such circumstances, government and wealth would go to a higher physical force; while virtue and talent would serve the brute man, just as accomplished Greek slaves served the whims, passions, and desires of the Roman conquerors. When the last bitter word of criticism was pronounced against the ideal of moral equality, remains "something in him that all but him things, they have to accept and, in practice, accept, despite their demonstrations and protests. A society with no respect for human personalities is a gang of thieves •

Dr. Ambedkar's tips for creating a just society:

Ambedkar's general interpretation of the Hindu social system was based on three combinations. Elements: Stabilizing the unequal distribution of social and economic rights among the classes The system is a moral and legal justification with divine approval. The rain system or class system was the basis of modern Hindu society and I think it is a division of classes. A system that is responsible for all the evils of society itself. On the other hand, he had an explanation. A vision of an ideal or just society based on freedom, equality and brotherhood. Since then The caste-based society was religious. Therefore, it will not be possible to break the caste without removing the religious assumptions based on the establishment of the caste system. Ambedkar said a new social system based on justice would be

needed. Ensures the rights of the affected classes. Establishing such a new social system will require a complete change in the basic tenets of life. Three notes Practical possibilities for this: "Elimination of the Caste System", "Introduction to International Food" And "marriage between forts"; whenever they get a chance, they have this food themselves. And marriages. I entered. General chat room.

Ambedkar explained the inter-caste marriage:

"Only the fusion of blood can create a sense of belonging to relatives and relatives and it cannot take on importance until it becomes a relationship of kindness, kindness, separation - caste." The feeling of being a foreigner born through the leaf does not end - between Hindus, the difference - the factor of power in social life should be as much as it is in non-Hindu life. I already have other relationships associated with marriage, marriage is a common phenomenon in life. But where society ceases marriage as marriage The binding force becomes a matter of urgency. The real cure for breaking caste is marriage. Nothing will be done. Therefore, O Ambedkar was a practical adviser who came to this conclusion after reviewing the whole situation. Nothing can be achieved in the urban area, since, high-caste Hindus, especially Brahmins, do not stand to benefit from such efforts, but being loose, this light should be used for healing. No results. Under this situation, he argued, it would be necessary for the depressed classes to empower themselves and release them.

Dr. Ambedkar: His Political Ideas

If and only according to the reality of society at large, Ambedkar's political philosophy had a deep connection to the most immediate and accumulated affairs of man. Thus, in order to understand Ambedkar's political views, it is necessary to understand his views about the state, government, society and the relations of individuals. It will also be necessary to deliberately consider political theory and political reasoning, as Ambedkar put forth.

Dr. Ambedkar's views on state, government, rights and democracy:

Ambedkar is a fan of the parliamentary system of government. According to him, The system has three legacy features. First of all, the choice is free and fair every time. Second, as a government, no one can claim to know all things and take the government through legislation. The law is to make a public representative. Finally, representatives, members and ministers who have been entrusted with the new period of time. However, he knew the dangers of parliamentary democracy. Ambedkar

Written parliamentary democracy is not even financially conscious. "He failed to understand the importance of equality and did not even try to find a balance between freedom and equality, which

swallowed up inequality and thus abandoned injustice." However, Ambedkar did not see an alternative to political democracy and therefore considered it a suitable political organization, but at the same time stressed the need to strengthen its social and economic base. The work of democracy, which he sees as the fabric and fiber of political democracy, makes socialism part of the constitution. So, the conception of state socialism is constitutional state socialism with parliamentary democracy. Hence, he supported the political and economic structure of parliamentary democracy, which is the socialism of the constitutional state. It is important to ensure this combination. These social and economic organizations will be more equal and therefore democratic Parliament will be more important when it is still young. They want generally a democratic mindset, a way of life that will provide employment and security, adequate education and human rights for all. The volunteers highlighted the important place for Ambedkar's vision of democracy. The state does not necessarily have control over every aspect of human life. He said that no law violates freedom of the press, association and assembly, except laws and procedures, and ethics should be considered. He stressed the need for different types of freedom, so that society can maintain a great deal of freedom.

According to Ambedkar, political democracy is based on four levels:

Is individual By removing property rights, these people have the right not to make sure that their property is guaranteed. In accordance with the law; Without rights, there is no need to give up. As a condition of obtaining privileges, The state will not allow other people to take over. Ambedkar firmly believes that democracy must open the moral system of society. He felt that a republic could not be achieved through an independent government or a legislature, as there are many social sectors that cannot succeed if the law succeeds if society is largely devoted to ethics. Ambedkar's ability to support the country's practical ideology. He accepted the concept of the state as a legitimate and legal animal. There is also a general opinion that the state is not only the source of law but also the creation of law. The state is a legal and constitutional system that represents the principle of equality. How liberal he is. It is believed that the individual is a unit of the political process, but rejects the remark that the people of any unit are important to a group, not to an individual. For example, sectarian representation and support for such reservations, in principle, ignores the notion of the basic unity of the individual system of political alliance. It has a liberal notion of the state that the state legally represents the will of the people and is therefore legitimate. Ambedkar sees the country as a very important organization because it carries out various important tasks, which are very important for the civilization and democracy of its citizens in a situation of injustice and instability. The goals of the state organization are many and varied. The first is to have rights, freedoms and happiness in every life and to keep sports and religion free. The second task is to eliminate social, political and economic inequalities, which provide better opportunities for the privileged classes. Here the country has become a positive organization for the protection of Dalits. Third, you can make the country free from all joys and fears. Finally, it must be open to internal issues and external aggression. Ambedkar's political views are based on the realities of

society. He does not consider the state to be a separate and independent institution. They are affiliated with voluntary organizations, where there is a link between human beings, society and the state. For him, real human freedom is not just political. Also social, economic, intellectual and spiritual. He sought to strike a balance between the central authority of the state and individual liberty. He sees the state as a means of creating good relations between man and man, society and society. The state is not the end in itself, it is the means of advancing the end of humanity. The public interest is better in the future. Ambedkar's vision of a federal state supports institutional resources for humanitarian solutions. It has taken a middle ground between power and central authority and decentralization, because - "between the central and state governments, each independent government has a clear separation of governing powers in its own territory and between the unions and the states." Independent courts to resolve disputes over free distribution. As far as federalism is concerned, this means that the state is, as always, a federation, but it is in a state of emergency.

Normative Ideas, Political Ideologies, Political arguments: Dr.Ambedkar's Construction

The memorandum submitted to the Constituent Assembly of Ambedkar can be said to be a small constitution for the protection of the common citizen and the attempt to establish social democracy and state socialism. Ambedkar proposed a dual strategy for adopting a 'comprehensive policy' and referred to it as 'protection against economic exploitation' and 'security measures against social discrimination solution. Ambedkar once again suggested various debates, including measures against discrimination and economic exploitation. A number of measures have been proposed as measures against social discrimination, with a focus on equal participation in many fields. As far as the role of the state as a political organization is concerned, a great deal of similarity is found between Ambedkar and John Ralls (1921-2002). When he presented the view that the state has a positive role in providing justice to every body in society. Since different positions or locations can vary widely. In order to provide justice to the deprived sections of society, justice for the part of the people, it is mandatory for the state to be classified. In fact, it is the basis of 'positive discrimination' or 'affirmative action'. In addition, Rawls, who favors the notion of 'division' justice, can theoretically be well-estimated.

Ambedkar developed his concept of justice:

Ambedkar wanted education to spread to the poor and the marginalized. He was familiar with the backward class in terms of education. For this, the main purpose of education was to

involve the citizen in the life of a large community and to realize their potential as citizens. He grew up Emphasize practical education and economic opportunities in the face of adult shortages. He wanted to solve the problem of education through government efforts and agencies. He wanted to present the state and the government as agencies for protecting social change, economic change, and protecting the depressed, and suppressing minorities against the oppression and opposition of the sectarian majority. Only then, he realized, could democracy be felt, not only in form, but also spiritually. In the traditional sense, like Plato and Aristotle, Ambedkar is pure. Speculation and Idealism were not political philosophies. Nevertheless, he made his progress. Social and political theories that are deeply rooted in real human issues and issues and important human issues. His political philosophy sought to bridge the gap between ideology and practice, materialism and spirituality. Due to the caste community's inhumane treatment of Hindus, the liberation of their privileged classes from the clutches of privileged people, its full engagement with the prediction of Indian society, It was a symbol of Ambedkar's political development.

Conclusion:

The values of education aim at making the students an efficient and responsible citizen who proudly fulfills their various responsibilities towards their family, society and nation in the context of changing talents. To develop in the students fundamental qualities like truth, cooperation, love, compassion, peace, non-violence, courage, equality, liberty, fraternity, dignity of labour, and scientific attitude. To train them to be responsible citizens in their personal and social life. Realizing the national goals like socialism, secularism, democracy in the right way so that they can fully cooperate in their attainment. To create awareness among them about the social and economic conditions of the country and encourage them to bring about the desired improvement. The aim and objective of the society is to motivate the students to be liberal in their thought and behavior and to rise above the misconceptions based on religion, language, caste, region, gender etc. The growth of the individual and the development of his personality. Society is not above the individual and if the individual is to be subject to society, it is because such subordination is for his own improvement. Ambedkar's general explanation of the Hindu social system was based on three combinations. Element: Stabilizing the unequal distribution of social and economic rights among classes This arrangement is a moral and legal justification with divine approval. The Varsha system or class system was the basis of modern Hindu society and I think it is the division of classes. A system that itself is responsible for all the evils of the society. On the other hand, he had an explanation. The ideal or vision of a just society based on liberty, equality and fraternity. Since then the caste based society was religious. Therefore, it would not be possible to break caste without removing the religious beliefs based on the establishment of the caste system. Ambedkar said that a new social order based on justice would be needed.

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