



BABASAHEB AMBEDKAR AND HIS VISIONARY INDIA: FROM PERCEPTION TO INCEPTION

ONE - WEEK FACULTY
DEVELOPMENT
PROGRAMME

REPORT

27TH FEBRUARY - MARCH 05 2023

ORGANISED BY-

Teaching Learning Center
Ramanujan College,
University of Delhi

Department of Political Science
Ram Anand College,
University of Delhi



INTRODUCTION

The Teaching Learning Centre of Ramanujan College, University of Delhi in collaboration with the Department of Political Science, Ram Lal Anand College, University of Delhi organised a One-week Faculty Development Programme on the Theme : "Babasaheb Ambedkar & His Visionary India" for the faculty members and research scholars of higher education in the country.

The course was held in online mode daily from 27 February to 05 March 2023. A total of 70 participants registered for the course. Distinguished and internationally acclaimed resource persons delivered lectures on wide ranging topics related to the main theme. Two Sessions were held daily and MCQ's related to the Lecture was released after each session.

The main objective of this faculty development programme is to inform participants and scholars on various facets of Dr.Ambedkar's Philosophy and contemporary political thought. The programme is designed to explore various facets of Dr. Ambedkar's philosophy and engage with them in order to provide listeners a comprehensive knowledge of how his conception of India has influenced India's future as a country.

One of the principal designers of contemporary India is Dr. Babasaheb Ambedkar. He has mostly been praised for being the leading proponent of the notion that social justice should be the guiding concept of India's constitutional democracy. Ambedkar envisioned an equitable social system based on the principles of liberty, equality, and fraternity through instilling the spirit of shared brotherhood for the sake of nation-building.



DAY-1 (PART-1)



Lectures on the topic "Impact of Dr. Ambedkar's on Modern Indian Literature" were shown to the participants in the first session of Day-1 i.e 27th February 2023. Dr. Bajrang Bihari Tiwari (Associate Professor-Department of Hindi, University of Delhi), was the esteemed speaker of the lectures.

Dr. Bajrang Bihari Tiwari started the session by discussing the Life of Dr. B. R. Ambedkar. Ambedkar was born on 14 April 1891 in the town and military cantonment of Mhow (now officially known as Dr Ambedkar Nagar) in Madhya Pradesh and had taken his last breaths on 6 December 1956.

Dr. B. R. Ambedkar was an intelligent student. He enrolled and passed his 10th from Elphinstone High School. Then in the following years, he entered Elphinstone College which was affiliated with the University of Bombay. In 1912, he obtained his degree in economics and political science from Bombay University. After that, he applied to study at Columbia University to obtain a master's degree in Economics. And by the time he completed his master's degree, he gave one of his thesis called 'Ancient Indian Commerce. Also, he applied for the London School Of Economics and got selected. He then became a political science professor at Sydenham College of Commerce and Economics but later decided to continue his further studies and completed PhD degree in 1927 and was also awarded a Doctorate by the University of Columbia in the same year. He also trained in the law at Gray's Inn, London. Dr. Bihari's Lectures were outstanding and thought provoking.

Next, talking about Ambedkar's political ideology, Dr. Tiwari informs us that Babasaheb Ambedkar played an important role in framing the Indian Constitution. According to him, for India, where society is divided on the basis of caste, religion, language, and other factors, a common moral compass is needed, and the Constitution can play the role of that compass

His legal expertise and knowledge of the Constitution of different countries was very helpful in the framing of the constitution. He became chairman of the Drafting Committee of the Constituent Assembly



Bbasaheb had devoted his life to remove untouchability. He believed that the progress of the nation would not be realized without the removal of untouchability, which means the abolition of the caste system in totality.

Next, Dr.Tiwari talks about the literary works of Dr. Ambedkar and it's impact. His works were not accepted easily and many believed his works to be controversial and objectionable towards the orthodox Hindu religion.

For eg:-, In Annihilation of Caste , Ambedkar criticised the Hindu religion, its caste system and its religious texts which are male dominant and spreading hatred and suppression of female interests. There were many people who stringently opposed Ambedkar and did not want his views to enter the mainstream world and change the already existing system. Ambedkar's thoughts and philosophies were not allowed to enter school and college curriculums for a long period of time. Several efforts were taken so that Ambedkar's literary works did not reach the common people and influence them.

Ambedkar's works and ideology finally gained momentum during the Dalit Movement. Dr. Tiwari explains that although, Ambedkar's ideology took time to gain momentum, once it name famous, it had a deep impact on the world and influenced many. Today, Ambedkar's works are immensely recognized and his works and beliefs are part of school and College curriculums.

Dr. Tiwari goes on to tell us that Ambedkar was deeply connected to literature. He considered three people as Guru- Buddha, Kabir and Jyotirao Phule. Ambedkar also read various Hindu philosophical Traditions with a critical approach. He appreciated various aspects while condemned some.

Dr. Tiwari holds that Ambedkar impacted Indian Literature in two ways:-

- 1) Through his Ideologies, beliefs and extensive works that influenced and educated many common men.
- 2) Through his works and ideologies, he impacted so many that various philosophers, writers and poets mentioned him in their own works which helped him leave, yet again an impact on Indian literature.

Dr. Tiwari concluded the session with a excerpt from the poem by Sushila Takbhaure in which the poetess calls Dr. Ambedkar a messiah of the the Dalit people.

Dr. Tiwari starts the second segment of the session by claiming that Ambedkar adopted a critical view on everything he studied. Ambedkar taught his followers to never fully accept or reject something completely. Rather he advised them to find the satisfactory and unsatisfactory aspects from it.

Babasaheb Ambedkar had complete faith in democracy. While dictatorship may produce quick results, it can not be a valid form of government. Democracy is superior as it enhances liberty.

He supported the parliamentary form of democracy, which aligns with other national leaders. He emphasized 'democracy as a way of life', i.e. democracy not only in the political sphere but also in the personal, social and economic sphere.

For him, democracy must bring a drastic change in social conditions of society, otherwise the spirit of political democracy i.e. 'one man and one vote' would be missing. Democratic government can arise only from a democratic society, so as long as caste hurdles exist in Indian society, real democracy can not operate. So he focused on the spirit of fraternity and equality as the base of democracy to bring out social democracy.

Ambedkar also believed that Economic and Political issues must be resolved only after achieving the goal of social justice. If political emancipation precedes social emancipation, it will lead to the rule of upper-caste Hindu, and atrocities on Lower Caste.

Babasaheb had devoted his life to remove untouchability. He believed that the progress of the nation would not be realized without the removal of untouchability, which means the abolition of the caste system in totality. He studied Hindu philosophical traditions and made a critical assessment of them.





For him, Untouchability is the slavery of the entire Hindu society. While Untouchables are enslaved by Caste Hindus, Caste Hindus themselves live under slavery of religious scriptures. So the emancipation of the untouchables leads to the emancipation of the whole Hindu society.

The next topic Dr.Tiwari discussed was that whether it was necessary for the minorities to take the radical route when trying to gain their justified rights.

Karl Marx believed that during revolution, the majority would refuse to give away their hold and power on the society and would further take violent measures to stifle the minority. At this point, Marx believed that the minority should too take radical measures and revert back with violence.

This is the point where Ambedkar diverges his views from Karl Marx and and joins hands with Gandhi. Taking inspiration from Buddha, Ambedkar believes that change must occur first and foremost, in the midst of people and through non-violence.

Both Gandhi and Ambedkar believed in the idea of social transformation through peaceful and democratic means. Both of them wanted to solve the problem of disintegration and disharmony prevailing in society through the peaceful rehabilitation of the oppressed/depressed classes.

This view of Ambedkar might be the chief reason why, followers of Ambedkar maintain the ideology ahinsa or non-violence in their beliefs and works in the coming years. Ambedkar believes that change must be bought about through rationality.

Although Ambedkar and Gandhi agree on the need for non-violence, they had differing views on various other topics.

For Ambedkar, the untouchable was not a part of the Hindu community and regarded them as a religious minority. He preferred to call them a 'minority by force' or 'religious minority'. On the contrary, For Gandhi, untouchables were an integral part of India and untouchability was a social evil prevailing in the society.

Ambedkar wanted to solve untouchability through laws and constitutional ways, whereas Gandhi sees untouchability as a moral stigma.

Dr. Tiwari concluded the session with a excerpt from the poem by Om Prakash Valmiki which sheds light on the extreme economic and social disparities of the society.

In the third and last segment of the session, Dr. Bajrang Bihari Tiwari explains that Dr. Ambedkar founded the Swatantra Majdoor Dal (Independent Labour Party) in 1936. In the same year his book 'Annihilation of Caste' was published.

Babasaheb used to recognize that the interests of the proletariat are common even though they differ on the basis of caste. But when the Cripps Mission came to India, Dr. Ambedkar was refused to put forward his points in the cabinet on the basis that he was representative of the Independent Labour Party and they do not consider labor as category or class.

They asked him to join as a representative of any religion or caste. So he founded the Schedule Caste Federation and the British government accepted him as a representative of the Schedule Caste Federation.



Then Dr. Tiwari mentions that in 1956, B. R. Ambedkar had announced the establishment of the "Republican Party of India" (RPI) by dismissing the "Scheduled Castes Federation", but before the formation of the party, he died on 6 December 1956.

After that, his followers and activists planned to form this party. RPI became very popular among the common people all over the country and received great support from them. But RPI failed to stick to its objectives and there were internal conflicts among the members. The new generation realized that the leaders of the RPI became selfish and corrupt.



So, the new generation formed a new front called the 'Dalit Panthers' in 1973 in Maharashtra. Dalit Panthers was a federation of Activists, writers and poets. It had a great impact on Indian literature.

The base prepared by thoughts and movements of Dr. Ambedkar was captured by the Dalit Panthers, which the RPI failed to do. The objective of Dalit Panthers was to empower the Dalits and fight against injustice faced by them in the society.

Dr. Tiwari asserts that the Panthers had their influence all over Indian society with which, a new era started in the Indian literature.

Then Dr. Tiwari mentions some of the major contributors to the formation and activation of the Dalit Panthers including Raja Dhale, J.V. Pawar, Namdeo Dhasal, Arjun Dangle, Baburao Bagul, etc. From 1980 to 1990 their writings were translated and had impact all over India.

In the 1990s, formal and systematic writing started in India which was decisively influenced by the Dalit Panthers that linked it directly with the thoughts and ideology of Dr. Ambedkar.

Dr. Tiwari comments that with the contribution of the Dalit Panthers the voice of Dr. Ambedkar echoed in different languages in the Indian literature.

Then he concludes the discussion with some fragments from the poems of Kalyani Thakur, Anil Sarkar, Daya Pawar and Arjun Dangle acknowledging the contributions of Dr. B.R. Ambedkar in Indian society.



DAY-1 (PART-2)

During the second session of Day-1, Lecture on the topic "Dr B.R. Ambedkar and his Economic Thought" was presented. Dr. Bibek Kumar Rajak (Associate Professor, Department of Economics, University of Delhi) was the esteemed speaker of the lecture.

Dr. Bibek divided his talks in three parts :

- (i) Young scholar or Dr. Ambedkar as a student and an excellent research scholar of Economics,
- (ii) Dr. Ambedkar as a practitioner of economics and
- (iii) Relevance of Ambedkar's Economic thought in today's economic problems faced by India.

Dr. Bibek claims that Dr. Ambedkar widely researched and wrote keeping the nation above all. His writings are for development of the country. He asserts that Dr. Ambedkar's contribution in field of economics is marvellous and will be remembered forever.

After decades of negligence the economic thoughts of Dr. Ambedkar seem to be gaining currency in the country. While his thoughts on society and politics have gained more attention, Dr. Bibek believed that his economic thoughts also deserved greater attention.

Dr. Bibek continued the discourse with sharing some scholarly contributions made by Dr. Ambedkar as a student or as a research scholar to the subject of economics to understand his economic idea and thought.

Dr. Ambedkar pursued his Masters Degree from Columbia University, USA in 1915. His thesis of masters degree was published later as 'Administrative and Finance of the East India Company' where he critically analysed the Administration and Finance of the East India Company.

Dr. Bibek mentions that Dr. Ambedkar was of the view that finances of a country are to be judged from the view point of its development expenditure. He argued that the entire fiscal system of the East India Company was flawed and against the interest of India.

Dr. Ambedkar completed his Ph.D. thesis from Columbia University in 1917 – 'The Evolution of Provincial Finance in British India' that was a more comprehensive study of public finances of India at that time. In his thesis Ambedkar analysed the origin, development and mechanism of provincial finance in British India.



Dr. Bibek highlights the Doctor of Science thesis which Dr. Ambedkar completed at London School of Economics after huge hardships in 1923. This is one of his greatest contribution and one of his greatest contribution and one of the favourites and most difficult in terms of interpreting for most of the economist who study Dr. Ambedkar because it was very technical. It was 'The Problem of the Rupee: its Origin and Solution'.

he also explains how Dr. Ambedkar applied his learning in economics in India. His contribution as a economist can be seen in the context of the social movement he led for abolishing the 'Khoti system', 'Mahar Watan' and 'Annihilation of Caste'.

Dr. Bibek mentions that Dr. Ambedkar not only did research on the topic but made sure that the research outputs benefit the country. While making the Constitution he made provision under Article 280 to establish the Finance Commission of India. He also played an important role in establishment of Reserve Bank of India.

Based on his authority and expertise in the subject, Dr. Ambedkar was also incorporated as a labour member in Viceroy's Executive Council from 1942 to 1946 where he introduced a number of welfare measures for the working class of India. Dr. Bibek says that Dr. Ambedkar was not an armchair economist, he was an economist in thought and action with a rare vision.



Then Dr. Bibek moved to the final part of the discussion which was about the relevance of Dr. Ambedkar's thoughts in today's economic problems which India as a developing country is facing. Dr. Ambedkar recognized that there is both unemployment and underemployment in India due to heavy dependence of population on agriculture.

He argued that land is only one of the factors of production required in production of crops and unless it is used in an optimal proportion with other factors of production it would be inefficient largely.

He argued that the solution to the problem of agriculture in a way is industrialisation. Surplus labour from agriculture has to be engaged in industrial activities which would lead to rapid growth and development of the country.

Another problem, Dr. Ambedkar pointed, of Indian economy is poverty and inequality. He argued and also made provisions in constitution for a better human resource development through government investment in education and health along with investment in infrastructure, so India can be a just and egalitarian society.

Dr. Ambedkar was the first among modern economist who talked about economics of caste system. According to him, the system in India is division of labourers instead of division of labour.

He spoke about importance of social and economic democracy and said that without promoting social and economic democracy, the political democracy will not sustain for a longer period.

Dr. Bibek maintains that we must acknowledge that Ambedkar's efforts did bring some results but not the desired results because of half-heartedly implementations and also due to socio-political and economic conditions which prevailed in the country.

Dr. Bibek concluded that India still has to go a long way and Dr. Ambedkar is the way out and thus the session of fruitful knowledge came to an end.

DAY-2 (PART-1)

Lecture on the topic "Situating Ambedkar in Dalit Bahujan Thought" was shown to the participants in the first session of Day-2 i.e 28th February 2023. Prof. N.Sukumar (Professor, Department of Political Science, University of Delhi) was the esteemed speaker of the lecture.

Professor Sukumar began his lecture by explaining the distinction between Indian Political Thought and how Dalit Bahujan Thought in total has certain modern values or to say has engaged itself in certain modern values in relation to issues like Swaraj, rights, modernity and gender discourse which is on par with mainstream Indian political thought.

He said that Dalit bahujan thought has been seen as advent or non-existent to the mainstream thought. Ambedkar is discussed mainly in the context of constitution and caste. But there are certain ideas in which Ambedkar continuously engaged and he connected those core ideas like freedom, caste and poverty. The social issues and certain conceptual engagement with these kind of issues is significant with Ambedkar and other Dalit Bahujan thinkers.



Prof. asserted that like what we see in mainstream Indian political thought there are ambivalences and internal disagreement with different streams of thoughts and thinkers within the Dalit Bahujan Thought. Similarly, one cannot romanticize all the Dalit Bahujan thinkers and their ideas as common.

The difference between the other "mainstream Indian political thought" though it has discussed about the mainstream everyday life, but when it comes to Dalit Bahujan thought it talks about issues like self-respect dignity rights and justice. Ambedkar argued for economic democracy where as the Dalit Bahujan thinkers tried to address the everyday concerns of people.



Prof. Sukumar named some of the well-known thinkers of Dalit Bahujan thought like Jyotiba Phule, Ayogya Das, Narayan Guru, Tarabai Shinde and Savitribai Phule, and stated that these people were continuously engaging and were trying to deconstruct the mainstream hermeneutics which is evident in their works and texts.

The texts that were considered as source of knowledge were being questioned by these thinkers through their hermeneutics interpretation. They questioned many other smritis and traditions that have perpetuated and exercised cultural dominance over different communities. He explained that B. R. Ambedkar talked about equal citizenship for the marginalized and deprived groups where they can enjoy the citizenship for a better life with rights.

He further explained that the certain core issues which Dalit Bahujan thought focuses on include self-respect rights, religion and morality, and rejection of the culture of masculinity among other issues.

The most important concern is related to self-respect which has something to do with the context of caste based society where it sees the greatest injury done to the self-respect of the vast masses of people particularly those who are lower down the hierarchy.

The intensity of denial of self respect becomes more when it comes to the lower strata of the hierarchy. And so the denial of resources like education and health leads to the denial of self-respect and existence of a person in itself.

Prof. goes on to say that the Dalit Bahujan thinkers believe that the caste system needs to be destroyed and all the institutions propagating these Brahmanical ideologies and untouchability needs to be questioned and challenged.

Except for Ambedkar who makes the Brahmanical ideology as his central target of attack and not the ethnic moorings of the Brahmans, there is a broad agreement among Dalit Bahujan thinkers that Brahmans or ethnically distinct elements do not constitute an integral part of the rest of the community and they strive to retrieve a past that does away with Brahminical legacy.



Prof. continued that the Dalit Bahujan thinkers all welcomed modernity. According to them in the pre-modern period, human thoughts were caught in myth, superstition, religious worldview and rituals. Such practices led to the marginalization and oppression of the Dalit Bahujans and more.

They note that the caste society plays all possible hurdles for the exercise of freedom, particularly by the untouchables, but the central value this thought privileges is equality. Ambedkar argued for social, political and economic safeguards for the deprived classes.

As per him, with equality at least one can aspire for social, economic and cultural privileges that are owned only by a few and therefore he believed in institutional setup.

Mr. Sukumar noted that rights are another core concern of Dalit Bahujan thinkers. He talked about how Biryag was such a radical thinker that placed women at the highest pedestal and spoke about certain things and connected the idea of marriage, chastity, contraceptuals and family planning, which are part of everyday life and has something to do with poverty, patriarchy, caste and culture among others. So therefore rights became a major discourse. Social and economic rights are very significant especially for Ambedkar.

He asserted that Dalit Bahujan thinkers are totally against Hindu religion because it supports ideas like Varna Dharma and until this religion and practices exist, caste system will prevail so they criticize it and also look for alternatives.

Another core concern of Dalit Bahujan Thought as explained by Prof. Sukumar is the rejection of the culture of masculinity.

He says that Ambedkar attempts to bring intersectionality between gender and cast Ambedkar burnt Manusmriti and bought Hindu Code Bill because he was a man of great foresight who knew that the nation's progress can be measured only after seeing the women's progress. These types of thoughts challenged the culture of masculinity which has been romanticized in the mainstream Indian political thought.

To conclude his session Prof. Sukumar said that Ambedkar, though he had severe reservations with his contemporary thinkers but with his reasonable engagement of what he thought, he went beyond Dalit Bahujan Thought.

DAY-2 (PART-2)



During the second session of Day-2 ,Lecture on the topic "Methodological & Epistemological Concerns" was presented. Prof. Vivek Kumar (Centre for the Studies of Social Systems, Jawaharlal Nehru University) was the esteemed speaker of the lecture.

Prof. Kumar began his lecture by explaining what is methodology and epistemology and how these topics were made and evolved. In his lecture, Prof. Kumar explained that Babasaheb Ambedkar started the production of his knowledge in a formal environment be it a conference, writing in a journal, or in a PhD thesis. He represented his writings in front of conferences and commissions and round table conferences.

His production of knowledge can be seen in the constituent assembly where he served as the Chairman of the Drafting Committee for 141 days. On 25th November 1949, in the last sitting of the constituent assembly, TT Krishnacharya highlighted the outstanding contribution made by Dr. B.R. Ambedkar in the making of the constitution as the only working and active member of the Drafting Committee.

Prof. Kumar explained that when Ambedkar talked of calculation of social structure he asked questions like whether the Hindu social order is an open Hindu social order; what is the place of the individual in Hindu social order; and what is the nature of the structure of Hindu social order.

Babasaheb Ambedkar gave a new perspective on what is social structure which was not done by any social scholar before which makes it important to read the same so as to understand how he analyzed the Hindu social structure.



As Mr. Kumar said, to understand social structure, Babasaheb first referred to how social structure has been defined in Manusmriti. Then he turned to the origin of Varna and reviewed it in association with Rigveda and Purusutta.

He gave a thesis defining the Shudras of today and what makes them Shudras. Then he moves on to the origin of caste and its development and then he analyzes the origin of untouchability. Babasaheb also defined politics and what it means to be a politician.

Prof. Kumar goes on to say that Ambedkar talked about the evolution of religion. According to him, he tried to define religion and the origin of religion; and then he went on to differentiate between religion and Dhamma.

Babasaheb differentiated between Dharma and Dhamma saying that the former is centered around God and the latter is centered around an individual human; he discussed about the different types of religion and tried to understand them; then he talked about the function of a religion, where he says that the religion is basically social and not individual and then he went on to make a comparison between Karl Marx and Buddha.

Prof. Kumar adds that Dr. B.R. Ambedkar's research on economic, political, and what Gandhi and Congress has done to untouchables, state and minorities, and constitutionalism, is very referential, researchable and scientific. His researches on gender that includes Hindu Code Bill, and comparative analysis of society are also a part of his nature of production of knowledge.

Therefore economic, political, social, religious, constitutional and cultural domains are all a part of the nature and scope of Babasaheb's knowledge. Prof. Kumar asserted that Babasaheb Ambedkar was influenced by different personalities like Buddha, Kabir, and Jyotiba Phule, and then comes the different experiences he went through that shaped his thoughts.

The deprivation which he suffered and his construction of consciousness out of that was why he could see why villages are "den of ignorance". That was why he worked towards a society where everyone could enjoy social justice and equality.

To conclude his lecture, Prof. Kumar mentioned that Babasaheb Ambedkar has used four types of perspective in his production of knowledge- historical, evolutionary, comparative, and lastly developmental perspective. He says that we should not restrict Babasaheb to only caste and to being an activist. He is not just a Dalit leader but also a social scientist and a researcher.



DAY-3

Lecture on the topic "Prabuddh Bharat ke Sadhak Baba Saheb Dr. Bhim Rao Ambedkar" was shown to the participants in the sessions of Day-3 i.e 1st March 2023. Dr. B. S Gautam (Professor, Department of Political Science, University of Delhi) was the esteemed speaker of the lecture.

Dr Gautam says that as we all know Ambedkar was having 32 degrees in different subjects and Ambedkar was an economist, Anthropologist and socialist and he has always fought for equal treatment and equality of rights and education for the Dalit people who were exploited by the upper caste brahmins.

Dr Gautam has told us that Ambedkar was always thinking about the development of India And dream of an "Enlightened India " Ambedkar life involved gaining knowledge and better education.

After that, he explained that Ambedkar said after the Britishers entered India they destroyed the education system, all the schools and colleges were locked by them they controlled all the Administration and because of their dominance Dalits deprived section of the society suffered a lot. From everywhere they were stressed either in the educational field or politics. There were class and caste discrimination.

Dr Gautam tries to explain that Indian civilization is known as the knowledge civilization for everyone including Ambedkar. Dr Ambedkar envisaged Prabuddha India, where equality is a norm, a real Indian nation in the social and psychological sense of the world where fraternity is a fact, that only can sustain liberty and equality.

A truly democratic India is where rulers are not always drawn from the ruling class; the class of the ruled becomes the ruling class, where religion is in accord with Science. Bhimrao Ramji Ambedkar is perhaps the only figure in India whose popularity has grown with time.





Dr Gautam has discussed the contribution of Ambedkar in making India an Awakened India, the importance of modern education among Dalits debates with MK Gandhi on Hinduism, the importance of conversion out of Hinduism, fight with capitalism, the significance of the term 'nation', the value of the principle of self-determination, the making of the Constitution of free India, and Navayana Buddhism as a social vision.

Caste is primarily a social institution but economic opportunities are also distributed in terms of caste. Ambedkar wanted economic equality along with social and political equality. He was in favour of industrialisation and wanted oppressed castes to leave villages for cities and gain economic freedom.

He was an economist by training and had a deep interest in the colonial economy. His works on the economic history of India argued that the colonial economy was running in the interest of British manufacturers. In 1936, he formed his first political party to represent the Dalits' cause.

He took strong measures against the social boycott of untouchables and the nationalisation of basic industries and land and has a section on fundamental rights. It put forth a programme for what Ambedkar called 'state socialism'. State socialism was essential for the rapid industrial development of India. Ambedkar called it 'state socialism' because it was to be written into the Constitution and was conceptualised to be beyond the power of the Parliament to change.

The second most important contribution of BR Ambedkar was his struggle for gender equality. His staunch support for the Hindu Code Bill is perhaps the biggest example of this. This was in many ways a culmination of women's social reform efforts that had been going on since the colonial period.

Under traditional Brahmanic law as it was applied in British courts— often at the cost of more liberal customary laws of the lower castes— women had no right to divorce, limited rights of inheritance and were forced to live with husbands, even if badly mistreated.

One of the least spoken aspects of BR Ambedkar's political life is his support for religious minorities. All along his life, Ambedkar associated himself with various minorities. For example, as late as 1955, he proposed to divide states into smaller units so that Dalits and Muslims can have more safeguards.

This tendency to protect minorities can be traced back to the history of the Dalit and Shudra struggle. He was well aware of the trickery of labelling Dalits as Hindus. Most of the non-Brahman leaders like Jotirao Phule accepted that Islam and Christianity had spread in India when Untouchables got an alternative to the oppressive Brahmanism.



DAY-4

Lecture on the topic "Dr. B. R. Ambedkar and his Newspapers: A Historical Perspective" was shown to the participants in the sessions of Day-4 i.e 2nd March 2023. Dr. Prabodhan Paul (Manipal Centre for Humanities, MAHE, Manipal) was the esteemed speaker of the lecture.

Dr. Paul started his lecture with emphasis on Ambedkar's contribution in the field of Journalism through the medium of newspaper acting as a instrument of mass media and starting a period of organized Dalit Movement.

Dr. B.R. Ambedkar was an Indian jurist, economist, social reformer, and politician who is widely regarded as the father of the Indian Constitution. He was a tireless advocate for the rights of Dalits, who were formerly known as untouchables, and worked tirelessly to eradicate social inequality and discrimination in India. Ambedkar's newspaper played a vital role in disseminating his ideas and creating awareness about social issues in India.

The session was conducted on the life and works of Dr. B.R. Ambedkar and his newspaper through a historical perspective. The session was attended by faculties, scholars, and who were interested in learning more about Ambedkar's life and his contributions to Indian society.

Dr. Ambedkar's newspapers, the Mooknayak, Bahiskrit Bharat, Prabudh Bharat and others played a significant role in creating awareness about social issues and advocating for the rights of Dalits. The newspaper was started in 1920 and was published in both Marathi and English. It served as a platform for Ambedkar to share his ideas and opinions on social issues and also provided a voice for the Dalit community.





Through the newspaper, Ambedkar was able to spread awareness about issues such as untouchability, caste discrimination, and the need for social and economic reforms in India. The newspaper also played a vital role in mobilizing the Dalit community and providing them with a platform to voice their concerns.

In addition to his newspaper, Ambedkar was also instrumental in the drafting of the Indian Constitution. He was appointed as the Chairman of the Drafting Committee and played a key role in shaping the constitution. Ambedkar's vision of a just and equitable society is reflected in the Indian Constitution, which guarantees equality and fundamental rights to all citizens of India.

Dr. B.R. Ambedkar was a visionary leader who dedicated his life to fighting social inequality and discrimination in India. His newspaper, the Mooknayak, played a significant role in creating awareness about social issues and advocating for the rights of Dalits. Ambedkar's contributions to Indian society are immense, and his legacy continues to inspire social activists and leaders around the world.

DAY-5 (PART-1)



Lecture on the topic "Dr. B. R. Ambedkar on Constitutionalism, Democracy and Revolutionary Changes in India" was shown to the participants in the first session of Day-5 i.e 3rd March 2023. Prof.Ujjwal Kumar Singh (Department of Political Science, University of Delhi) was the esteemed speaker of the lecture.

Professor Ujjwal Kumar Singh started his session with the central theme focusing at Dr Bhim Rao Ambedkar and the idea of India, And his idea on Constitutionalism, Democracy and Revolutionary changes in India. In this video, professor Ujjwal Kumar Singh has discussed about the vision of Dr.Ambedkar towards the significance of revolutionary change in India, his own conception of democracy and his idea of constitutional democracy with constitutional morality.

Prof.Singh has discussed that how DR. Ambedkar explained the purpose of modern democracy is not So much to put check on check an autocratic king but to bring about the welfare of people. How constitutional democracy developed and introduced concept like rule of law and Magna Carta. Constitutionalism comes as a framework to check the power of the state in the context of European nations.

But Prof.Singh explained the different vision of Babasaheb Ambedkar on democracy that A form and method of government whereby revolutionary changes in the economic and social life of the people about without bloodshed. He emphasis on the revolutionary changes without bloodshed. The purpose of democracy in the Asian country African it's not just with establish elected government but to bring about the welfare of the people and revolutionary change.

Now Prof.Singh explained the perspective of Ambedkar on constitutional morality from the Indian context that It has to be cultivated we must realize that our people have to learn it. Democracy in India is only at the top dressing on Indian soil which is essentially undemocratic. He also raised a point that Public morality as distinct from constitutional morality derives from constitutional values is based on shifting and subjecting notions of right and wrong if there is any type of morality can pass the test of compelling state interest the court must consider constitutional morality and not public morality.



He also explained what it meant by constitutional morality. By constitutional morality, He meant, a paramount reverence for the forms of the Constitution, enforcing obedience to authority acting under and within these forms yet combined with the habit of open speech, of action subject only to definite legal control, and unrestrained censure of those very authorities as to all their public acts combined too with a perfect confidence in the bosom of every citizen amidst the bitterness of party contest that the forms of the Constitution will not be less sacred in the eyes of his opponents than in his own.

Prof. Singh discussed that Ambedkar Ji stated If we have to defend the Indian democracy then we have to follow three things :-

1) We have to opt for constitutional method of achieving our social and economic objectives and he gave the concept of 'grammar of anarchy' it means that we must abandon the method of civil disobedience non cooperation and satyagraha when there was no way left for constitutional economic and social objective there was some justification for unconstitutional method for achieving economic and social objectives.

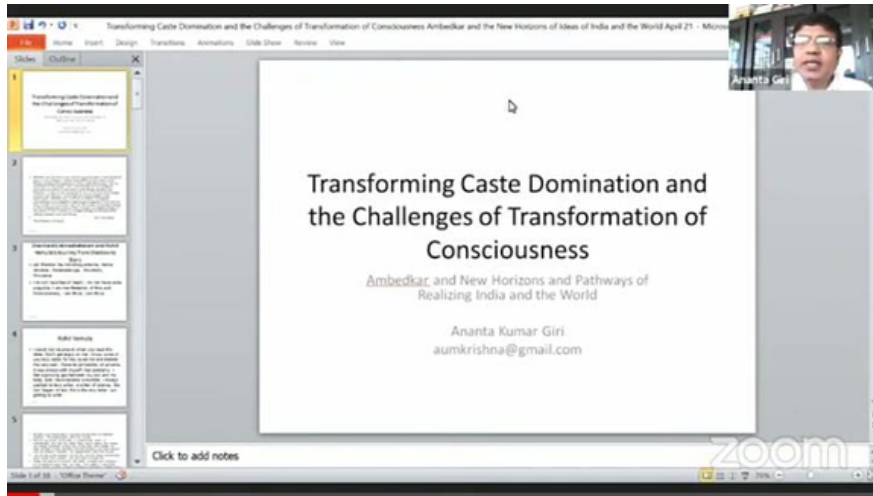
2) "Bhakti in religion may be a road to the salvation of the soul. But in politics, Bhakti or hero-worship is a sure road to degradation and to eventual dictatorship.

3) We shouldn't adopt any political democracy we must make our democracy Social democracy because we are entering in a life of contradictions, contradiction between political rights social rights, equality and freedom.

Prof. Singh explained the whole idea of pre condition of democracy by Ambedkar that Equality in the state is an essential component, Existence of opposition in state will lead to democratic environment, people have right to elect in every five years they participate in political activities, Equality in law and administration to keep it fair, Democracy requires public conscious that one raises his voice if another face injustice.

The Father of our Constitution is B.R. Ambedkar, and he believes that the pillars of democracy are liberty, equality, and fraternity.

DAY-5 (PART-2)



During the second session of Day-5 , Lecture on the topic "Transforming caste domination and the challenges of structural transformation and transformation of consciousness: Ambedkar and the new horizons of rethinking and transforming our ideas of India and the world" was presented.

Prof. Ananta Giri (Professor, Madras Institute of Development Studies) and Dr. Nishant Kumar (Assistant Professor, Department of Political Science, Delhi University) were the esteemed speakers of the lecture.

Dr Ananta has tried to explain Ambedkar's views on Exploration and conversations and want to bring this theme of transforming caste domination, consciousness and new horizon and pathways of realizing India and the world of course with Ambedkar as also with Gandhi and as also with Dr Luther King Jr a lot of interesting affinities between these three great servants strugglers and strivers of humanity.

" Our idea is not just idea ideas have horses so therefore when we are talking about the idea of India so we would have to go beyond an idealistic materialistic divide. And here they talk about the inequalities and unequal distribution of rights provided by them based on caste, class and colour.

During his time he also faced the caste problem, and he couldn't even receive a good education because of the class and caste differences if he was trying to do so the teacher of that school they didn't allow him to sit inside the classroom because he belongs to lower caste 'Dalit'.

In the Indian context, we studied and noticed that some lower caste people have not provided property right. Here, basically lower caste dalit brothers and sisters are also landless in the majority.



Dr Ananta has discussed that in JNU on the occasion of Baba saheb's birthday in 2016 he talks to someone who was from America and he said that in America if a child is born then and there our country provides the property right to him/her. so he was talking about the Liberation of his country.

Our idea of India and the world are not just ideas our idea of India and the world we would have to cultivate them against the backdrop of those forces which destroy the very idea of India and that India is not a piece of land it is the people of India who constitute India and it is at that level the same spirit is also that you know it is India the nationalism of India without people and when people are challenged by caste deprivation.

In the Indian context, we also realise caste operations and both the social and death of the soul it is in this context as I initiate this conversation on transforming caste domination beginning with Ambedkar's very important challenge Annihilation of caste but that annihilation of caste today is deeply significant for realizing not only the idea of India but realizing India there is a difference between the idea of India and realizing India.

Fighting for the annihilation of caste with liberty, equality and fraternity Dr Ambedkar is challenging us that maybe there are also supportive sources in the Upanishads so for annihilation of a cause we can also learn something from Upanishads.



DAY-6



Lecture on the topic "Impact of Ambedkar on Modern Hindi Literature" was shown to the participants in the sessions of Day-6 i.e 4th March 2023. Dr. Keshav Professor, (Department of Philosophy, University of Delhi) was the esteemed speaker of the lecture.

The session began with a brief introduction of Dr. Bhimrao Ramji Ambedkar, his life, and his contributions to the Indian society. It was emphasized that Dr. Ambedkar was not only a social reformer and a politician but also a prolific writer, who wrote extensively on a variety of issues related to social justice, equality, and human rights.

Dr. Ambedkar's contribution to the development of Hindi language and literature. He highlighted the fact that Dr. Ambedkar was one of the earliest champions of Hindi as a national language and played a significant role in the recognition of Hindi as the official language of India. He also talked about Dr. Ambedkar's own writings in Hindi, which were not only informative but also highly influential in shaping the discourse on social justice in Hindi literature.

He explained how Dr. Ambedkar's philosophy of social justice, his critique of caste system, and his advocacy for human rights had a profound impact on the Hindi writers of his time and beyond. He cited examples of prominent Hindi writers like Mahadevi Verma, Harivansh Rai Bachchan, and Premchand, who were deeply influenced by Dr. Ambedkar's ideas and incorporated them into their own works.



Dr. Ambedkar's contribution to the development of Dalit literature in Hindi. He explained how Dr. Ambedkar's own experiences of discrimination and marginalization as a Dalit inspired him to write extensively on the issues of caste oppression and social inequality.

He also talked about how Dr. Ambedkar's writings had paved the way for the emergence of Dalit literature in Hindi, which gave voice to the marginalized and oppressed sections of the society.

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The session concluded with a discussion among the participants on the relevance of Dr. Ambedkar's ideas and writings in the present context.

It was unanimously agreed that Dr. Ambedkar's legacy is more relevant than ever in the current times, where the issues of social justice, equality, and human rights continue to be of utmost importance.

In conclusion, the session on "Ambedkar's Impact on Modern Hindi Literature" was highly informative and thought-provoking. It highlighted the multifaceted contributions of Dr. Ambedkar to Hindi language and literature and underscored the continuing relevance of his ideas and writings in the present times.

FEEDBACK

The final Quiz was conducted on concluding day of the Faculty Development Programme.

The Feedback report was designed to help the two organising colleges collect performance feedback about their capabilities to conduct and manage the certificate course.

Together, these responses provided qualitative and quantitative feedback of the colleges' strengths and also identified opportunities where they can develop more. An attempt was made to receive feedback from all the participants. Responses were captured for 9 questions. Each question was displayed along with a scale for scoring.

Lastly, Comments were also captured to get greater details about perceptions of the participants about the certificate course.

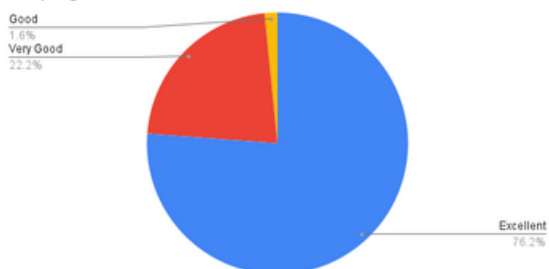
RESULT AND CONCLUDING FEEDBACK

The resulting feedback of the Certificate course was quite positive.

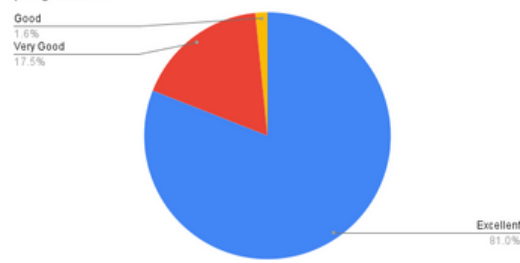
76.2% rated the sessions which were organised in the programme to be excellent while 22.2% rated it to be very good.

81% of the participants found overall content of the programme to be excellent. The quality of the resource persons was also rated very high.

Count of How will you rate the sessions which were organised in the programme?



Count of How did you find the overall content of the programme?



Some quality suggestions that was received from the participants are :-

- 1) The duration of the videos should be short.
- 2) Submission time of the quizzes should be extended.
- 3) The lectures should also be provided in English for participants who are not well-versed in Hindi.