

DR.B.R AMBEDKAR'S THOUGHTS ON INDIAN EDUCATION

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Abstract

This paper aims at Dr.B.R.Ambedkar's views on Education; Ambedkar's knew that education was the necessary precondition for the reconstruction of the society on the principles of equality and justice. Studying the development of education in Indian Society he found that during the rule of Peshwa in Maharashtra and even during the earlier period of British Raj, right to education was restricted to higher castes. He fought for the education of masses without discrimination of caste and sex. Participation in the budget to debate he said, Education is something which ought to be brought within the reach of everyone. The education department is not a department which can be treated on the basis of quid pro quo. Education ought to be cheapened in all possible ways and to the greatest possible extent. Taking active part in the discussion on Bombay University Act and Primary Education Amendment Bill, he contributed his views in the reform of Education. He founded the people's Education society, and started colleges at Bombay and Aurangabad. He repeatedly with the government that providing equal educational opportunities to all without discrimination was its responsibility however, boys and girls should get the different education. Paper attains to understand the Dr. B R Ambedkars views on education with the uniform education system in India.

Key Words:Dr.B.R.Ambedkar,Enlightened, Objectives of education, Self-respect, Moral values and Women Education.

1.INTRODUCTION:

Dr. B.R. Ambedkar believed that education was a key to social, political, and economic revolution. He believed that education was a tool for social justice and that it could help to dismantle caste barriers and improve the lives of the disadvantaged. Some of his thoughts on education include: Education for all, Education as a movement, Education as a force for social change. It is the education which is the right weapon to cut the social slavery and it is the education which will enlighten the downtrodden masses to come up and gain social status, economic betterment and political freedom", are the views of Ambedkar. B.R. Ambedkar, as is well known, the Chairman of the Drafting Committee of the Constitution of India, devoted most of his intellectual, social and political efforts to give expression to his belief in the ideal, "SarvenahBhavantuSukhinahSarveSantuNiramayah" i.e. the good and prosperity of all and struggled throughout his life for securing the rightful place for the discriminated, deprived and downtrodden sections of our society. Though several efforts were made by Ambedkar to establish an equalitarian society in India and had been discussed widely by different scholars yet few studies are available to project him as a great educationist. Ambedkar made an attempt to achieve this objective through his educational project also and discussed at length in this paper.

2. REVIEW OF LITERATURE:

The researcher has studied in following different relevant literature reviewed. The research paper basically covered the contribution of Dr. B.R. Ambedkar thoughts on indian education.

2.1 Dhavaleshwar C U and Banasode, C.C. (2017), he has studied Dr. B R Ambedkar as a Social Worker for the Marginalised Sections.

2.2. Dr. Babasaheb Ambedkar Writing and Speeches, (2018) he has studied The Education Department, Government of Maharashtra.

3. IMPORTANCE OF THE STUDY:

Dr. Bhimrao Ramji Ambedkar believed that education was a powerful tool for social change and progress. Dr. Babasaheb Ambedkar believed that education should be available to everyone, regardless of caste, status, or sex. He thought that education would help bridge the gap between the upper and lower classes.

4. STATEMENT OF THE PROBLEM:

Dr. Bhimrao Ramji Ambedkar was against the disparity in education of different classes in India. Therefore, he stated that the depressed classes should be treated as minority along with the Muslims. Ambedkar gave importance in favour of equality of opportunity in education among all communities in the society.

5. OBJECTIVES:

1. To study the Contributions of Dr. B.R. Ambedkar to Educational field India.
2. To explore the Changes in life style of marginalised section through Dr. B.R. Ambedkar's Contribution to field of Education.

6. METHODOLOGY:

Researcher has collected secondary data from the different sources like journal, reports, books, newspaper and websites. The study was conducted by secondary sources of existing literature through historical, analytic approaches. Method consists, analysis concepts and arguments, synthesize ideas and evidence drawn from different sources, construct consistent and well-supported arguments, discuss an issue in a balanced way, evaluate the ideas and arguments of others, make judgments and express informed opinion.

7. DISCUSSION:

Dr. B.R. Ambedkar "sknew that education was the necessary precondition for the reconstruction of the society on the principles of equality and social justice. Participation in the budget to debate he said, "Education is something which ought to be brought within the reach of everyone. The education department is not a department which can be treated on the basis of quid pro quo. Education ought to be cheapened in all possible ways and to the greatest possible extent. Taking active part in the discussion on Bombay University Act and Primary Education Amendment Bill, he contributed his views in the reform of Education. He founded the people's Education society, and started colleges at Bombay and Aurangabad. He repeatedly with the government that providing equal educational opportunities to all without discrimination was its responsibility however, boys and girls should get the different education. It is unfortunate that in the past India got divided into castes based on birth. The people belonging to low castes i.e. the scheduled castes were denied all privileges and facilities, including educational facilities. Dr. B.R. Ambedkar's believed that education would greatly contribute to the improvement of the untouchables. He always exhorted his followers to reach excellence in the field of knowledge. Knowledge is a liberating force. Education makes man enlightened, makes him aware of this self-respect and also helps him to lead a better life materially. One of the causes of the degradation of the untouchables was that they were denied the right to education. Ambedkar criticised the British Policy on education for not adequately encouraging education among the lower castes. He felt that even under the British rule education continued mainly to be an upper castes and untouchables and funded various centres of

learning. While a labour member in the executive council of the GovernorGeneral, he was instrumental in extending scholarships for education abroad to the untouchable students. Dr. B. R. Ambedkar knew that India being a multilingual country has the possibility of problems for the unity of the country on account of regional pressures and pulls. When the ideas of linguistic states were mooted he favoured it for two reasons. Firstly it would facilitate functioning of democracy in the country; secondly, linguistic states would help in the removal of racial and cultural tensions. Expressing his views. According to Dr. B. R. Ambedkar's, in the enthusiasm to accept the ideas of linguistic states India could commit the grave blunder of giving official status to regional Language. Therefore he warned that with regional languages as their official languages the states could aspire for Independent nationality and thus pose a threat to the national unity. Dr. B. R. Ambedkar's said "one language can unite. Two languages are sure to divide people. Culture is observed by language. Since Indians wish to unite and develop a common culture it is the bounden duty of all Indians to own Hindi as Language" (Ibid, 145). He said that any Indian who refused to accept his idea had no right to call himself an Indian. Such a person might be hundred per cent Tamil or Gujarati but could not be Indian in the real sense. Unfortunately, as his warning and suggestions were not understood in the proper spirit. Today, people in Punjab, Tamil Nadu, and Assam are openly asking for separate nationalities. As Indian politics is suffering from lack of unity of interests under the influence of castes. This will be sharpened with linguistic states. He established the People's Education Society in July 1945. The main Objectives were to: 1) Search after the trust 2) Start, establish and conduct educational institutions or give aid to such institutions. He repeatedly emphasised the need to explode the myth created by Hindu orthodoxy that the untouchables were incapable of learning. With the constant struggle of Dr. B. R. Ambedkar's, due to some of reasons education and literacy among the people belonging to these castes and classes is very low. The problem is likely to continue for quite some time, unless serious efforts are made to remove these hurdles and obstacles. Much attention is already being paid, but distance to be covered is very long. The government is giving scholarships liberally to these students. They are encouraged to go abroad for higher studies. Even in India for admission to professional and nonprofessional courses percentage of marks is kept low. Separate girl hostels have been opened for them. Book banks have been started and all hurdles which stand on the way of nonutilisation of educational facilities by them are removed. Objectives of education Ambedkar's social-philosophical views rested on the bedrock of egalitarianism. Human dignity and self-respect were central to his social philosophy. He wanted to use education to establish justice, equality, fraternity, freedom and fearlessness in society. He wanted to replace the birth-based society with a value-based one. It goes without saying that these moral values can be promoted only through education. Ambedkar was deeply influenced by Buddhist philosophy and he advocated development of morality in all people. Women's education For Dr. Ambedkar, the lack of education among women was the biggest problem facing Indian society. He held Brahmanism responsible for the pitiable state of women in India. He believed that Brahmanism and masculinism were inextricably linked. "There is no social evil and no social wrong to which the Brahmin has not given his support. Man's inhumanity to man, such as the feeling of caste, untouchability, unapproachability and unseeability is a religion to him. It would, however, be a mistake to suppose that only the wrongs of man are a religion to him. The Brahmin has given his support to some of

the worst wrongs that women have suffered from in any part of the world. In India widows were burnt alive as suttees and the Brahmin gave his fullest support to the practice

8.CONCLUSION:

Ambedkar has deliberately included Article 45 in the Directive Principles of State Policy that, “the state shall Endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years.” The government of India has passed the bill of Right to Education Act 2008 and paid a great tribute to the contributions of Ambedkar to mass education. The policy of the Government of universalization of elementary education focusing particularly on marginalized groups, poorer sections and the girl child, enhancing enrollment in secondary education as well as its commitment to expand education facilities will empower and equip youth to face the future with hope and confidence. There are several challenges to cherish Ambedkar’s vision of universal education. There is need to frame such policies starting from the primary stage to the higher stage that help to realize the vision of Ambedkar.

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