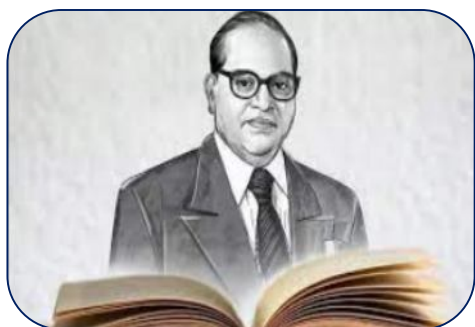




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DR. AMBEDKAR ROLE IN EDUCATIONAL DEVELOPMENT OF DALITS

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ABSTRACT:

Ambedkar himself was a well-known teacher. He established the People's Education Society in Mumbai and Aurangabad to provide education to students from the Dalit community. His educational philosophy is reflected in his lectures, articles published in various magazines and his work in educational institutions. He said that every educational institution should be an institution of social transformation. Education should be given priority for the society and it should

be used for the growth of characterful individuals, said Ambedkar had a strong opinion. Regarding the present letter Ambedkar's educational views. Ambedkar wanted the kind of education that not only inculcated awareness and human rights among citizens but also taught human dignity and justice in India. According to him, education can open the eyes and encourage the oppressed to fight and end the injustice and exploitation they have been subjected to for ages. He identified lack of education as the main cause of backwardness of poor people. He preferred a humanistic education that enables man to rediscover himself and ensure freedom rather than being a student of the church, school or state. He made every effort to ensure educational opportunities to all citizens of independent India without any discrimination, for which he laid down certain rights in the Indian Constitution.

KEYWORDS:

People's Education Society , social transformation, human rights.

INTRODUCTION:

Education is the most important of all of us. Education plays a very important role in our life. You must be educated to live a luxurious life or to live a good life. Education is something that transforms a person to lead a better life and social welfare as well. Education is about creating something constructive in our near

future. Education plays an important role in the success of personal growth. The more knowledge you have, the more you will grow. Being educated and getting a professional degree prepares you to participate in prestigious institutions, companies or organizations. One who gets good education becomes a good citizen. Education is the process by which man has brought great positive changes in society and lifestyle. The importance of education cannot be overstated. It is an intuitive process. It is important for overall development of

individual and society. Education for all mediums is the most important debate at all stages of society, progress and development.

Ambedkar knew that education was an essential prerequisite for restructuring society on the principles of equality and social justice. While studying the development of education in Indian society, he found that even during the Peshwa rule in Maharashtra and the earlier period of British rule, the right to education was limited to the upper castes. He fought for the education of the people without

caste and gender discrimination. Participating in the budget debate, he said, "Education is something that should be made accessible to everyone. Education sector is not a sector which can be treated on quid pro quo basis. Education should be made cheaper by all possible means and to the greatest extent possible. He took an active part in the debates on the Bombay University Act and the Primary Education Reform Bill and voiced his views for educational reform. He founded the People's Education Society and started colleges in Bombay and Aurangabad. He repeatedly told the government that it is our responsibility to provide equal educational opportunities to all without discrimination, but boys and girls should get separate education. It is unfortunate that earlier India was divided into castes on the basis of birth. The lower caste people i.e. Scheduled Caste people were denied all privileges and facilities including educational facilities. They were so poor that they could not think of sending their children to educational institutions. The doors of all educational institutions were closed on them. If any Scheduled Caste dared to pursue primary education, he was required to sit outside the classroom. His shadow should not fall on other students. So they were very backward educationally.

Ambedkar identified two purposes of knowledge: first, to acquire it for the good of others and second, to use it for one's own good. He also argued against vocational education which aimed at inculcating the clerical nature of workers. He emphasized secular education for social emancipation and freedom. The sole purpose of education is to enlighten the depressed classes for their social, economic and political upliftment. Ambedkar's social and moral philosophy aimed at awakening the depressed people to change their thinking and old behaviour-patterns and move towards unity and freedom through education. Inculcating the values of liberty, equality, fraternity, justice and moral character in children of all religions, regions, classes and castes was the basic theme of his philosophy of education.

As India is a multilingual country, Ambedkar was aware of the possibility of problems in the unity of the country due to regional pressures and tensions. When the idea of linguistic states was introduced, he favoured it for two reasons. Firstly, it will facilitate the functioning of democracy in the country; Secondly, linguistic states would help to alleviate ethnic and cultural tensions. Expressing his views, Ambedkar said, "India is on the right track in its efforts to create linguistic states. This is the road that all states have followed. In the case of other linguistic states they have been there from the very beginning. In India's case, she will have to throw herself into reverse gear to achieve the goal. But the road she proposes to travel is a well-trodden road." According to Ambedkar, in its enthusiasm to embrace the idea of linguistic states, India could make the serious mistake of giving official status to regional languages. He therefore warned that regional languages as their official languages could lead states to aspire to separate nationalities and thus pose a threat to national unity. To avoid this possibility in future, he suggested that the constitution should state that regional languages will not be accepted as official languages until Hindi qualifies for this status. He warned that linguistic states would be in danger without provision. To keep India a united country, Indians must be Indians first and Indians last. It is contrary to this principle to recognize the regional languages of the linguistic states as their official languages. Ambedkar said "One language can unite. Two languages are sure to divide people. Culture is maintained through language. Since Indians are to unite and develop a common culture, it is the binding duty of all Indians to own Hindi as a language".

Ambedkar's Vision for Education:

According to Ambedkar, "School is a sacred institution where the minds of students become cultured". Regular work in schools should be done in a disciplined manner. School is a factory for making good citizens. Skilled foremen of this organization transform raw materials into good quality products. He established the People's Education Society and started a model educational institution. While appointing teachers in educational institutions, priority should be given to higher educational qualification without considering caste-religion. He gave importance to the admission of students from Dalit community in his institution, but the teacher in the school should be highly qualified from any caste or caste. He supported co-education by saying that women should get education on par with men.

Ambedkar himself was an imaginative and creative teacher. According to him education is a continuous process and it is the teacher who provides its real support. Therefore, education and

competence depend entirely on providing authentic knowledge, self-reliance, attitude to learn and the skill of the teacher. A teacher should be multifaceted. He should be sharp minded and selective in nature. They are nation builders because education is in the hands of the teacher and the development of a nation depends on an educated manpower. Therefore, every educational institution should have intellectual, positive and compassionate teachers to teach the poor and needy students.

Ambedkar is very broad and ideal about knowledge. Knowledge is light. This light should become the basis of social, economic and moral development of man. The context of knowledge should be social and education is the weapon with which man can be liberated from exploitation Revolution against slavery. They say that wisdom is like a sword and every society and group knows the man who wields it. Intelligence and wisdom require good character and decency. Apart from this, if people are educated, the nation and the society will be destroyed. Education is what makes a man and the unique combination of knowledge and wisdom is the same as education. The main objective of education is to achieve self-reliance through knowledge.

Social change is a continuous process. The way of social change is through education. Ambedkar says in this context that to speed up the process of transformation, there must be a strong attitude to accept the changes in the society. No society will be awakened without the process of education. He emphasized that social and behavioural inequality in the society can be removed through education. He says that the socialization and moralization of man is the purpose of education because education lays the foundation of culture and civilization.

Ambedkar wanted an education system that would serve all. His educational model was socialist based on Buddhist ideology. According to Ambedkar, society should be based on logic and not on the traditions of the caste system. "The backward classes have realized that education is the greatest material advantage for which they can fight. We can give up material advantages, we can give up the material benefits of civilization, but we cannot give up the right and opportunity to enjoy the highest education to its full extent. This is the significance of this question from the point of view of the backward classes who have only recently learned that their existence is not secure without education. Ambedkar's idea for the untouchables was to raise their educational standards so that they would know their status, have aspirations and rise to the upper-class level and be used as an instrument of political power. Ambedkar's three final words for the untouchables are educate, agitate and organize to uplift themselves in society.

To ensure equal right of education to the Depressed Classes, special provisions are made including - Article 30(1) which empowers linguistic or religious minorities to establish and administer educational institutions of their choice. Article 30(2) prohibits the State, in granting aid to educational institutions, from discriminating against any educational institution under the management of a linguistic or religious minority. Article 29 (2) of the Constitution of India defines the protection of the interests of minorities and ensures that no citizen shall be denied admission to any educational institution maintained by the State aided by the State on the sole ground of religion, race, caste, etc. language or any of them. Article 46 directs the State, with special care, to promote the educational and economic interests of the people belonging to weaker sections and to protect them from social injustice and all forms of exploitation.

The education system projects itself as a means of empowerment, upliftment and equality for the depressed sections. But his image has not changed from a social point of view. Dalit students in today's age of knowledge and technology are still rejected by their teachers who prefer the so-called upper caste students. The lower castes are still kept aside from the learning process and are treated harshly. Although the government is giving scholarships to maximum number of students under various schemes for the financial upliftment of these students, there is no public awareness about these scholarships.

Due to Ambedkar's constant struggle, education and literacy among these castes and classes is very low due to some reasons. If serious efforts are not made to remove these barriers and obstacles, this problem is likely to continue for some time to come. A lot of attention is already being paid, but there is a long way to cover. The government is generously providing scholarships to these students.

They are encouraged to go abroad for higher education. Even in India the percentage of marks for admission to professional and non-professional courses is kept low. A separate girl's hostel has been started for them. Book banks have been started and all barriers to non-utilization of educational facilities have been removed.

Ambedkar deliberately included Article 45 in the Guidelines of State Policy stating, "The State shall, within ten years from the commencement of the Constitution, endeavour to provide free and compulsory education to all children till they attain the age of majority. Fourteen years." The Government of India passed the Right to Education Act 2008 bill and paid tribute to Ambedkar for his contribution to mass education. The government's policy of universalization of primary education with particular focus on marginalized groups, underprivileged groups and girls, increasing enrolment in secondary education as well as commitment to expand educational facilities will empower and equip the youth with hope and confidence to face the future. Ambedkar's vision of universal education faces many challenges. To realize Ambedkar's vision, there is a need to plan such policies from the grassroots to the higher levels.

CONCLUSION:

Ambedkar, education was the main key to open the doors of light, vision and intellect. Educate, organize and struggle' is his main message to the society and the nation. He says that education and society have an inextricable relationship because progress and development of society is possible only through education. The power to liberate man from exploitation and slavery comes from education. He believed that education can act as an agent of change to bring equality in society. He did a lot of work to awaken the depressed classes, make them aware of their plight, raise their voice and show them the way of education for their political, economic and social upliftment. Through slogans like Educate, Agitate and Organize, he encouraged the Dalits to merge with the upper castes in social, economic and political aspects. He also ensured educational rights to all sections of the Indian society by providing certain rights under Articles 30 and 29 of the Indian Constitution.

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