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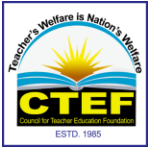


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## **Educational Thoughts of Dr. Babasaheb Ambedkar**

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### **Abstract**

People always remember Dr. Babasaheb Ambedkar as social revolutionary, Indian constitution maker, savior of oppressed and women. He has given his bestowal to Indian society in such areas. But, like most of the social revolutionary Dr. Babasaheb Ambedkar has thought deeply about education. He has established 'Siddharth College' and 'People's Education Society', these are the evidences of experiments and tryout in education by Dr. Babasaheb Ambedkar. Unfortunately, Indian society has not given more importance on the educational thoughts of Dr. Babasaheb. Researcher tried to find out the educational thoughts of Dr. Babasaheb Ambedkar. Available speeches and writings of Dr. Babasaheb, critical reviews on Dr. Babasaheb's work as well as online material were studied to get an idea about the educational thoughts of Dr. Babasaheb.

**Key words :** Educational thoughts, Dr. Babasaheb Ambedkar

## Introduction

Education boosts the social change. Hence, every social revolutionary has thought deeply about education. There is no doubt that Dr. Babasaheb was a great social revolutionary for Indian society. Therefore he has given their views and suggestions on the Indian education system. He shows his deploration about the education system at that period of time. He has tried his educational philosophy by establishing 'Siddharth College' and 'People's Education Society'. Unfortunately, Indian society remembered Dr. Babasaheb mostly as Indian constitution maker, savior of oppressed and women. In this article, educational thoughts of Dr. Babasaheb which were at least in people's attention are discussed.

## Objectives

Following are the objectives of the study.

1. To know the meaning of education according to Dr. Babasaheb Ambedkar.
2. To know the objectives of education according to Dr. Babasaheb Ambedkar.
3. To know the characteristics of student according to Dr. Babasaheb Ambedkar.
4. To know the characteristics of teacher according to Dr. Babasaheb Ambedkar.
5. To know the curriculum suggested by Dr. Babasaheb Ambedkar.

## Questions

Following are the questions of the study.

1. What is a education according to Dr. Babasaheb Ambedkar?

2. What are the objectives of education according to Dr. Babasaheb Ambedkar?
3. What are the characteristics of student according to Dr. Babasaheb Ambedkar?
4. What are the characteristics of teacher according to Dr. Babasaheb Ambedkar?
5. What should be in the curriculum according to Dr. Babasaheb Ambedkar?

## Design

Historical method was used to get the answers of study questions. Content analysis was done for data analysis. Available speeches and writings of Dr. Babasaheb as primary resource and critical reviews on Dr. Babasaheb's work as well as online material as secondary resource were the resources for the data collection.

## Meaning of Education

According to Pralhad (2011) Dr. Ambedkar wrote, "Education is a weapon of creation of mental and educational development, weapon of eradication of social slavery of economic development of political freedom." By this quote, Dr. Ambedkar tries to describe education as an instrument, not ultimate goal.

Further, he points out the nature of education in his writing about philosophy of Hinduism as "In the matter of the spread of knowledge two conditions are prerequisites. There must be formal education. There must be literacy. Without these two, knowledge cannot spread. Without formal education it is not possible to transmit all the resources and achievements of a complex society." (Narake, 2014). This statement of Dr. Babasaheb shows that he believes in formal

education which involves the establishment of special agencies such as schools, books, planned materials, studies etc.

Punalekar says according to Ambedkar, knowledge is not for personal glorification or salvation, but it must lead to the understanding and resolution of issues like social inequality, injustice and subordination.

Rasool and Verma (1994) says that, Education for him (Dr. Ambedkar), is not just a preparation for living but a continuous process; and one should always be prepared to 'learn to live, live to learn'. This supports that Dr. Babasaheb believes in life-long education.

### **Objectives of Education**

In the era of emergence of Dr. Babasaheb, the Indian society goes under the discrimination by cast and gender. The dalits and women were depressed. At that time Dr. Ambedkar seen that, education is the only key to remove this discrimination. According to Bhagwan (1999), Dr. Babasaheb wrote, "If you want to develop the society then you need to spread up the education. Education eradicates the bias of people which results on to minimize the exploitation, domination, of those people who try to take the benefit of the so called illiterate people. If the people get knowledge through education then they can face the problems created by the dominators. Education reforms opinions, it tries to remove the walls built among the people. The biggest gift that is given by the education is that it creates self confidence among us which is considered as the first stage of our development."

Following objectives of education were derived from the analysis of above statement of Dr. Babasaheb.

- Development of society.

- Minimization of exploitation and domination.
- To build capacity to face the problems.
- To reforms opinions.
- To remove discrimination from the society.
- To build self confidence.

### **Characteristics of Student**

Kuber (1991) noted that, He (Dr. Babasaheb) advised students not to take part in politics during their school days. He exhorted them to work for an ideal in life and to accomplish it through their own industry and perseverance. Dr. Ambedkar wrote in his paper regarding questions of students that, student should be a brave rather than coward. If students want a happiness of paradise they must be a trained (Andharia, 2002). From the above statements regarding student shows that students must be a focused on their studies, hard worker, brave and bold according to Dr. Babasaheb. Dr. Babasaheb consider student as truth-seeker, agent of social transformation.

### **Characteristics of Teacher**

Not much resource found to get an idea about teacher according to Dr. Babasaheb. Andharia (2002) noted that, teacher must be an expert in his subject, admirable lecturer, with great personality. Teacher should believe in humanitarian approach for management.

Dr. Babasaheb has worked as a lecturer in college. By observation of their life some characteristics of ideal teacher can be derived as knowledge seeker, agent of social change, savior of oppressed etc.

### **Curriculum**

Dr. Ambedkar dislikes any kind of discrimination. He always dreamed to forming a new society. He always demands for a new society which is formed on the basis of equality, liberty and justice. So, he believes that “there should be not separate education for boy and girls” (Pralhad, 2011). It shows that all the educational phenomenal should be the same for all. So, the curriculum should be the same for all.

Dr. Ambedkar believed that if oppressed people get a chance to uplift their economical conditions there is a chance of eradication of discrimination from the Indian society. So he did advocacy for technical education (Andharia, 2002). According to Haldikar (1947) Dr. Ambedkar says “Sanskrit is golden treasure of epics, cradle of grammar, politics and philosophy, and house of reasoning, drama and criticism.”

From the above thoughts and statements of Dr. Babasaheb technical subject and Sanskrit is an important to study. Hence, it should be a part of curriculum.

### Conclusion

Dr. Babasaheb Ambedkar has thought mainly about dalit education and higher education, because of their life and work was mostly devoted to uplift of oppressed and women. At that period of time Indian society undergoes with many discrimination and injustice among the people. It seems that the educational thoughts of Dr. Babasaheb were affected by the situation of Indian society at that time. Even though, they are so relevant to present situation of Indian society.

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