

RELEVANCE OF CONCEPT OF SCHOOL OF B.R. AMBEDKAR IN PRESENT SYSTEM OF EDUCATION

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ABSTRACT

The present study was undertaken to study the relevance of concept of school of B.R. Ambedkar in present system of education. The study was based on B.R. Ambedkar's educational views scattered in his various works. The investigator had adopted descriptive method and constructive analysis of relevant literature by and on B.R. Ambedkar. The investigator had tried to undertake a close view of the primary and secondary sources of B.R. Ambedkar's educational philosophy. The objectives of the study were: To study the evolution of thought process of B.R. Ambedkar.; to study the educational thoughts of B.R. Ambedkar drawn out from his philosophy of life; to study the relevance of concept of school of B.R. Ambedkar in present system of education. His general philosophy was to remove the stigma of untouchability from the life of untouchables and able them to lead a respectful life. His educational philosophy was to serve the country & downtrodden; to provide equal opportunities in all fields of life especially in educational field. The relevance of concept of school of B.R. Ambedkar in present system of education can be seen in Article 29, 30; Sarva Shiksha Abhiyan, Right to Education Act; Right to Information Act; Reservation Policy and in modern aims of education.

INTRODUCTION

Education in real sense is to humanize humanity and to make life progressive, cultured and civilized. It is through education that man develops his thinking, reasoning, problem solving ability, creativity, intelligence and aptitude, positive sentiments and skills. According to Rig Veda, "Education is that which makes a man self-reliant and selfless. But Philosophy is an intellectual adventure for

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excellence. It does not embody a mere emotional reaction or imagination as that of a poet but speaks the language of reason which is not prompted or influenced by feelings or emotions. It is a systematic and scientific process of investigation. It is a logical inquiry to know the true nature of different things. Philosophy is the father of all sciences and mother of all arts. It deals with every sort of knowledge. Educational philosophy seeks to determine what and why of education. According to Brubacher, Educational philosophy is speculative, normative and critical. Thus Philosophy is theory and Education is practice. Theory deals with practice and practice improves theory. It is said that Education without philosophy is blind and Philosophy without education is invalid. Philosophy deals with ends and education is meant to achieve these ideals, values and principles. The development of Indian Educational Philosophy can be divided into Vedic Period, Post Vedic Period, Buddhist Period, Medieval Period, British Period, and Modern Period.

EVOLUTION OF THOUGHT PROCESS OF B.R. AMBEDKAR

His life: Bhimrao Ramji Ambedkar was born on 14th April, 1891 of Mahar Parents (Ramji Maloji Sankpal and Bhimbai) at Mhow (Mahu in ex-indore state). His father was a military Subedar and was a Kabirpanthi devotee. He matriculated in 1908 from the Elphinstone High School, Bombay and graduated in 1912 from the Elphinstone College. In 1913 he went to USA on a Baroda state scholarship and joined the Columbia University from where he took his M.A. in economics in 1915 and Ph.D. in 1916. But in 1917 he had to discontinue his studies on the expiry of his scholarship and return to India. Back in India he taught at the Sydenham College of Commerce and Economics, Bombay as Professor of Economics from 1918 to 1920. Having saved some money with financial assistance from some of his friends he went to England again in 1920 to complete his studies. He obtained the M.sc. degree in 1921 and was awarded the D.sc. degree in 1923.

Thoughts of Babasaheb Ambedkar:

- ❖ If you want success, you must be narrow minded.
- ❖ There will be no difference between Parents and Animals if they will

not desire to see their children in a better position than their own.

- ❖ Student should pursue their studies very sincerely.
- ❖ Lost rights are never regained by begging, and by appeals to the conscience of the usurpers, but by relentless struggle.
- ❖ If Tilak had been born amongst the untouchables, he would not have raised the slogan "Swaraj is my birthright," but he would have raised the slogan: "Annihilation of Untouchability is my birthright
- ❖ I did not like Bhishma, Drona and Krishna. Bhishma and Krishna were hypocrites. They said one thing and did the opposite. Krishna believed in fraud. An equal dislike, I have for Rama. Examine his conduct in the Surupanakha episode, in the Vali-Sugriva episode, and his beastly behaviour towards the Sita. This is the origin of my interest in the Buddha and His Dhamma.
- ❖ No constitution will be workable which is not acceptable to the majority of the people...Let the consent of the people and not the accident of logic be the touchstone of your new constitution, if you desire that it should be worked.

His Works:

From December, 1919 to June, 1920 he had brought out a Marathi Fortnightly, the Mooknayak (leader of the Dumb). In January, 1919 he had also given evidence before the South -borough reforms committee, claiming political rights for the Depressed classes of India. In July, 1924 he started an organization in Bombay named the 'Bahiskrit Hitkarini Sabha' for the moral and material progress of the untouchables. In Sept., 1927 he started the 'Samaj Samrata Sangh' for preaching social equality among the untouchables and the caste Hindus. Inter-caste marriage and the Inter-caste dinner formed important parts of the programme of the organization. As the organ of this body he started another paper 'Samata' in March, 1929. He was the Chairman of the Drafting Committee to frame the Constitution of India and piloted the Bills successfully, winning encomium from all. He also drafted the Hindu Code Bill so well that he was called the 'Modern Manu'.

EDUCATIONAL THOUGHTS OF B.R. AMBEDKAR

His Educational philosophy considers all aspects of individual and social life & has given 3 types of messages viz. Social Message, Spiritual Message and Educational Message. The trinity of 'Buddha, Dhamma and Sangha' is the cornerstone of Ambedkar's Philosophy of life. In brief, it may be said that Ambedkar's philosophy of life stands for knowledge, moral duties and the collective approach in solving human and the collective mind of the society. The basic purpose of Ambedkar's educational philosophy was to serve the country and the downtrodden people. His educational thoughts are broad based and give a complex message 'Educate, Agitate and Organise' to the oppressed classes of India.

AIMS OF EDUCATION

- **Education should break down barriers:** As a pragmatist he was always scientific and rational in his outlook. He was also of the view that learning without insight is worthless.
- **Protection of the interests of deprived classes:** Safeguards provided by him for the protection of the interests of deprived classes are not only relevant in present Indian conditions but they are relevant for other nations also.
- **Development of virtues among students:** The aims of education according to Ambedkar are such individual and social virtues which are needed to make a rational and just society.
- **Free and Compulsory Education:** Due to compulsory education they will be able to get services and thus their economic standard will rise and get honour in the society and differences and untouchability will end itself.
- **Development of the Individual:** He wanted that each individual should be accorded with full opportunities to attain maximum development in the life.

CURRICULUM: His message, 'Nothing is infallible, nothing is binding forever'

may be taken as a guideline for curriculum framework. Ambedkar wanted that the curriculum should provide not only teaching and learning facilities but it should also give the education of character, behaviour, organization, experience, self-realization and self-expression.

- Work experience and development of reason were the integral part of his conceived curriculum.
- He gave due importance to Physical education for maintaining good health and hygiene.
- He realized the importance of vocational education and recommended that it should be given more importance as compared to literacy.
- He favoured vernacular language as a medium of instruction.

METHODS OF TEACHING:

- He recommended the use of Scientific Method, as a method of teaching.
- He was against the use of indoctrination and preaching methods of teaching.
- The instruction and training acquired by constant contact, experiments and discussions cannot be possible by reading books alone.

ROLE OF TEACHER:

He was of the opinion that a teacher should be sincere and intelligent. But there must be a social purpose before him. Living in speaking word is more important for him as compared to books. He conceptualized the transforming role of teacher in moulding student's personality and in evolving a rational & just social order.

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Article 29 says that any section of the citizens residing in territory of India have

the rights to conserve script. No citizen of India shall be given admission to any educational institution maintained by the state on the grounds of caste, religion and race. This was amended in 1951. It was added that nothing in this clause shall prevent the state from making any special provision for the advancement of socially backward classes of citizens.

Article 30 confers upon the minorities to establish and administer educational institutions of their choice. The state shall not discriminate against any educational institutions while giving grant and aid. .

'**Sarva Shiksha Abhiyan**' (SSA) is an effort to universalize elementary education by creating community ownership in the school system. It is a response to the demand of the Ambedkar to protect the rights of the deprived classes.

Right to Education (2005) is also a new step in this stream. The Act makes education a fundamental right of every child between the ages of 6 and 14 and specifies minimum norms in elementary schools. It requires all private schools to reserve 25% of seats to children from poor families. The RTE Act is the first legislation in the world that puts the responsibility of ensuring enrollment, attendance and completion of the Government.

Reservation Policy: The main objective of the Indian reservation system is to increase the *opportunities* for enhanced social and educational status of the underprivileged communities and, thus, enable them to take their rightful place in the *mainstream* of Indian society.

The Provision of RTI (Right to information Act) seems to be the impact of Ambedkar's educational philosophy. This new law empowers Indian citizens to seek any accessible information from a Public Authority and makes the Government and its functionaries more accountable and responsible. It has extended to the whole of India except the state of Jammu & Kashmir. The Act gives the right to access- Information held by a public authority; information under the control of a public authority.

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