

Details of Module and its structure

Module Detail	
Subject Name	Education
Course Name	Contemporary Indian Education
Course Code	EDU501
Module Name/Title	Educational thoughts and practices: critical reflection on the educational thoughts and practices of B.R Ambedkar with respect to the relevance in the present education system
Module Code	CIE011
Pre-requisites
Learning Outcome	<p>After going through this lesson, the learners will be able to</p> <ul style="list-style-type: none"> • Evaluate and relate educational thoughts of Dr.B.R. Ambedkar in present educational system • Apply educational thoughts into various practices of education
Keywords	Primary education, technical education, education for women, social progress

1. Development Team

Role	Name	Affiliation
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1. Introduction:

Education is the vital ingredient of progress and upliftment. It leads to better awareness and social consciousness of the people and provides for more responsible leadership of the nation. Education can be imparted through various skills such as reading, speaking, listening and writing. However, education symbolizes and affects the daily action and habits of people and the interrelationship among the peoples. Thus we are constantly being educated and educating each other. This process encourages our growth and progress, through a slow and gradual process.

Dr.B.R Ambedkar with his deep insight of people and things knew that education is the tool for progress and opportunities for the welfare of the people. For this it is important to give prominence of being a part of the political system. If people are not recognised and given a chance then the move towards attainment of universal progress will be haunted. Hence Dr.B.R Ambedkar devoted most of his time and talent more in securing political rights than to securing educational uplift.

"Men are mortal. So are ideas. An idea needs propagation as much as a plant needs watering. Otherwise both will wither and die."

-B. R. Ambedkar

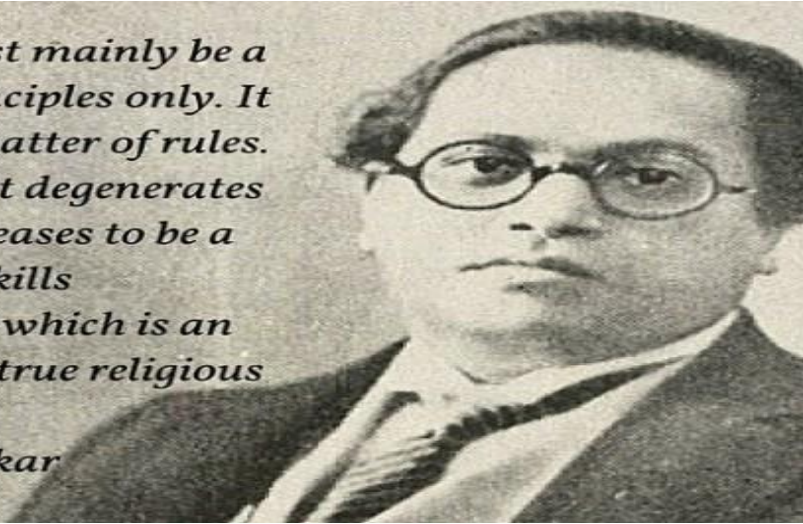


Importance of Education: Ambedkar's vision about education was not merely to be literate it was further to play a vital role in the society. Education should be the foundation for progress and upliftment of the downtrodden. He felt that people neglected the basic needs of life and were indifferent to achieve the same in their life, hence we as a country remained backward and the progress came to a standstill. He did not visualize education simply as a means for the development of a child's personality or as a source of earning ones livelihood. Rather, he considered education as the most powerful agent for bringing about desired changes in society and a prerequisite for organised effort for launching any social movement in modern times. For him education was an instrument to liberate the weaker section from illiteracy, ignorance and superstitions and thus enable them to fight against all forms of injustice, exploitation and oppression. He felt if the weaker sections are educated than they could leave their traditional occupation and take up secular occupations thus breaking the age-old caste based structure of divisions of labour in our society.

Dr. Ambedkar always aimed that education should be co-related to the social; political and economic needs of a developing nation. It should be an instrument of social change. It should be so devised, as to meet the realities of the times. With this end in view the People's Education Society, which was founded by Dr. Ambedkar started Diploma courses to equip students for responsible positions in various fields of professional activity. He thus instituted the Siddharth College of Mass Communication and Media and the Siddharth Institute of Industry and Administration. He felt that for the betterment of society only education at school would not be enough. Informal education at home along with the education through newspapers and other sources was also necessary.

"Religion must mainly be a matter of principles only. It cannot be a matter of rules. The moment it degenerates into rules, it ceases to be a religion, as it kills responsibility which is an essence of the true religious act."

-B. R. Ambedkar



2. AIMS OF EDUCATION

The ultimate aim of education in ancient India was not knowledge as preparation for life but for complete realisation of self. Ancient educationist considered 'Vidya' knowledge as the third eye of man which gives him insight into all affairs and teaches him how to act righteously. Thus the aim of Education was self- Realisation. The Immediate aim of education was to prepare the different classes of people for their actual needs of life.

National integration: Ambedkar's aims of education focussed on national integration and development of social and moral values. He felt the people of the country should come together for their individual and social development.

Promoting secularism: He felt the need for promoting secularism among the people which will cater to increased productivity and augmenting the need for education among the people especially the weaker section.

Democratic concept: Dr. Ambedkar upheld the democratic concept in education propounded by Dewey. Any education given by a group tends to socialize its members. Thus it is the responsibility of the society to impart education.

Education a channel to modernization: Education is not only a layer for their social mobility but also opens the doors for their modernization. It also

affects in reducing their dependence on the rural elite and offers them a chance for occupational change.

Self-development: It makes them aware of their humiliation and enslavement and ultimately emerges as an instrument of liberation and empowerment. To him, the surest way for salvation of the oppressed and 'untouchables' lies in higher education, higher employment and better ways of earning a living.

Character formation: By making a person self-reliant and capable of taking decisions education opens the doors of ethics among people and gradually develops the character. Thus, he gave importance to character formation through education. Watch Dr.B.R Ambedkar's Speech on representing Constitution of India: <https://youtu.be/48W1T6Z4EF8>

3. CURRICULUM

Curriculum is the means of the educational process, which will help us to achieve the goals we have set before us. The educational process is set into motion towards its aim through the curriculum or course. The curriculum is, in a literal sense, a pathway towards a goal.

Focus on science and technology: Dr. Ambedkar gave importance to science and technology courses, this will help in the progress of the nation and meeting the needs of the society. Ambedkar has stressed the fact that in order to realise the aim of education such as Modernisation; character formation and self realisation; Science and Technology in Curriculum would go a long way in developing rationality in the learner.

Reading: Dr. Ambedkar had established the 'Bharatiya Samaj Seva Sangh' whose motto was to read, read out and hear, understand, realise and give realisation. He felt education was necessary to instill among the downtrodden a sense of self-respect and dignity and it could hasten their assimilation into the mainstream of society.

Develop rational thinking: Dr. Ambedkar was a national man. He was of the view that the curriculum should go a long way in developing rationality among

learners. Rationality tends to give the capacity to distinguish truth from untruth.

4. ASSESSMENT

He severely criticized the examination system, which was closely linked with the standard of education. It is one of the means to reach an end. Dr. Ambedkar opposed the idea of severe examination system, as he believed that the "University cannot succeed in promoting research or in promoting education, if it makes the examination system the be all and end all of its existence". Watch Educational Content on Dr. B. R. Ambedkar - Architect of the Indian constitution: <https://youtu.be/drlspbnQxb0>

5. RELEVANCE IN THE PRESENT CONTEXT

Contribution to Primary Education: Primary education occupies a significant place in the educational reconstruction of a developing country. Dr. Ambedkar considered education to be essential for all men and women irrespective of their social and economic status. All men and women must get at least the minimum education so that they may know how to read and write. The primary education caters to the minimum essential need of educating the masses. According to Dr. Ambedkar, "the object of primary education is to see that every child that enters the portals of a primary school does leave it only at a stage when it becomes literate throughout the rest of his life. Dr. Ambedkar always advised the down-trodden masses, to develop their condition themselves and to make progress in all the spheres of life. He was of the opinion that unless Primary Education was made obligatory and strictly enforced, conditions for educational progress of the Backward classes would not come into existence. According to him, unless the 'Compulsory Primary Education Act' was established, and the transfer of primary education to the school boards was stopped, the education of the depressed classes would achieve a great set back. He viewed that the entry in the public service should be secured to the depressed classes otherwise there would be no inducement for them to take to education. He thought that some special provisions should

be made for the education of the Backward classes in the form of a few hostels and a few scholarships for higher education by the government.

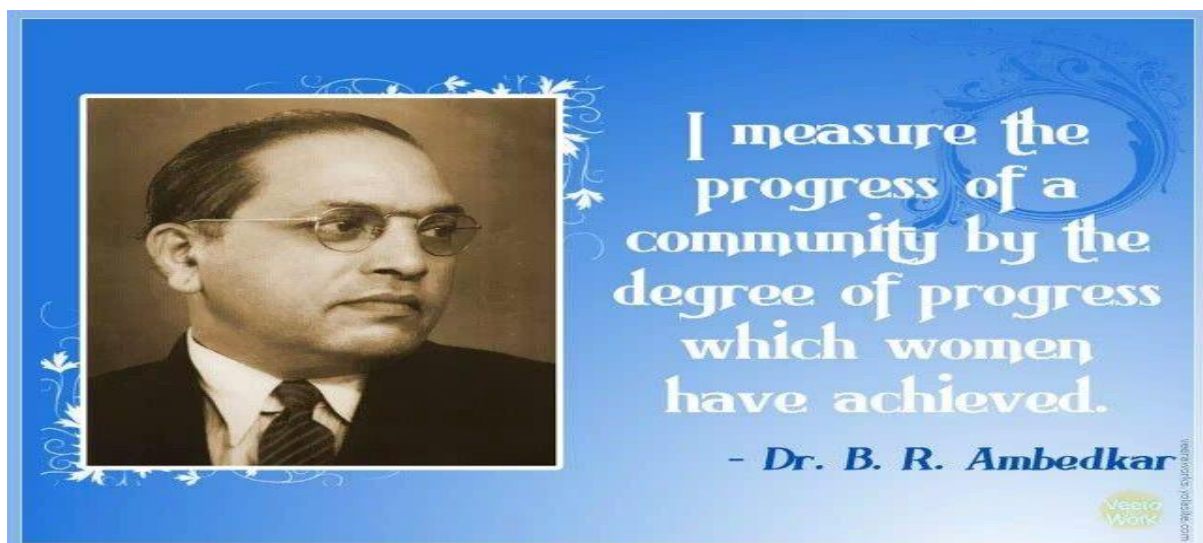
University Education: Dr. Ambedkar worked as a professor and after-wards as a Principal of a college. He studied the state of University Education in our country as well as abroad. He was of the opinion that Colleges should not be separated from the University. Colleges should be partners on terms of equality and participate in promoting together the cultural progress of both undergraduate and postgraduate studies. He wanted that the undergraduate faculty and the postgraduate faculty should work in an integrated fashion. If both the faculties run together in a University, the students at the undergraduate level may get the opportunity to attend the lectures of the senior and distinguished professors. Dr. Ambedkar said that the aim and function of the University education should be 1. to ensure that the teaching done there is suited to adults; 2. that it is scientific, detached and impartial in character; 3. that it aims not so much at filling the mind of the student with facts or theories as at calling forth his own individuality and stimulating him to mental effort; 4. that it enables him to critically study the leading authorities with perhaps occasional reference to first-hand sources of information; 5. that it implants in his mind a standard of thoroughness and inculcates in him a sense of value for reaching at the truth. The idea of morning college was introduced by him for the benefit of such students. He thought that education should be given in such a manner that it promotes intellectual, moral and social democracy. India is a country of villages. Majority of the down-trodden masses is scattered in villages. For getting higher education they have to come to cities. Taking into consideration this fact Ambedkar always stressed on hostel facilities to be attached to high schools and colleges. Ambedkar suggested that the Government can form these hostels and run these, or make private bodies/institutions for backward community to establish and run these. He saw 2 advantages in this: i) Dalit boys would be away from uncongenial surroundings and, ii) It would save the booty of the Government

Library as an Educational Institution A Library is a building or room equipped for housing books and other materials of communication and for reading, listening or viewing purposes, a collection of books of various kinds, a collection of films, recordings etc. Dr. Ambedkar was a noted bibliophile. He lived, moved and had his being in the world of books. He was of the opinion that library was an educational institution itself, so he always stressed on well-equipped libraries to be affiliated to all his educational institutions. Dr. Ambedkar wanted reorganisation of University education and the establishment of teaching universities. Therefore he introduced co-curricular activities in almost all his institutions along with academic activities. He did not believe in mere bookish knowledge in the educational process. Along with formal education he strongly believed in educating the masses through mass media. Like most of the leaders of repute he too started four newspapers. This was his weapon to propagate the ideas and launch struggles against social and political tyranny.

Technical Education: Technical Education is a type of education that emphasis the learning of a technique or technical procedures and skills and aims at preparing technicians. Dr. Ambedkar said in order that learning and culture of the mind be complemented, it must be combined with healthy manual work. He advised students to take the fullest advantage of the facilities offered by the Government for studies in technical and higher fields. He was of the opinion that owing to the stratification of society, the scheduled castes occupy economically a very low place in the Indian economy. The status and conditions of scheduled castes could be improved only by technical education, which gives place for occupying executive posts.

Education of Women: The women of any country have an important contribution in the progress of that country. It is the women who are capable of building children who will lead the country to the path of progress and prosperity. Educated women makes the family and the society cultured. Manu, has, therefore rightly remarked that God resides at the place where women are worshipped. The utmost expansion of women education is necessary for the achievement of all sided development of India. He thought

that the downtrodden's progress would be greatly accelerated if male education was pursued side by side with female education. However, he did not think that boys and girls should be given the same education. He thought that they should be given the same education upto matriculation. Imparting education to girls on par with boys appeared to him a waste of time, money and energy. Dr. Ambedkar was a believer in women's progress. He measured the progress of a community by the degree of the progress which women achieved. He fought for human rights equally for both men and women. He advised women to learn to be clean, keep away from vices, give education to their children, remove from them all inferiority complexes, instil ambition into them, inculcate in their minds that they were destined to be great and not to be in a hurry to marry. These thoughts of Dr. Ambedkar clearly shows that he too strongly believed that if women were educated the entire family will be educated.



Religious And Cultural Education: Dr. Ambedkar considered the foundation of religion to be essential to life and practices of society. During the last few years of his life, a strong feeling developed in him, that the social emancipation of the untouchables and down-trodden and their political aspiration must be sub-ordinated to religious sentiments and reform movements. Religious awakening and social reform became the corner-stone of his whole thinking process. He laid emphasis on the collective aspects of human life. He thought that the balance between material and spiritual

awakening must be struck, as without it a developing society cannot flourish. Dr. Ambedkar was of the opinion that "Education was a sword and being a double-edged weapon, was dangerous to wield. So an educated man without character and humility was more dangerous than a beast. Character is more important he emphasised than education. It pains me to see youths growing indifferent to religion.

Role of Teachers and Professors: Dr. Ambedkar said that no real progress could be made in education, if education was entrusted to the teachers coming from the Brahmin community, whose minds conceived an abhorrence for the lower classes and who showed callous disregard for the intellectual uplift of any other class. He declared that teachers were the charioteers of the nation and there was no question more important from the stand point of social reform than the selection of proper persons in the teaching profession. Those who drummed into the ears of the backward class students that they were born to do odd jobs like their forefathers, that they belonged to low categories, and that education was a thing meant for a particular class, should not be entrusted with this noble, national, human, enlightening work observed Ambedkar. Ambedkar was of the opinion that the present educational system could not produce good professors. He advocated the system of grouping different subjects. He viewed that teaching and research must be the work of the professors and they all must receive equal pay. He outlined his concept about an ideal professor. He said; "a Professor should not only be learned, he must speak in a clear tone and he must be well versed in his content." He also opined that Professors should constantly seek knowledge and try for truth and practice it. In the realm of higher education, he was in favour of giving teachers necessary freedom to frame their own syllabi and assess the performance of their students.

“CULTIVATION OF
MIND SHOULD BE
THE ULTIMATE AIM
OF HUMAN
EXISTENCE”.
-DR. BHIMRAO
AMBEDKAR



Role of students: Dr. Ambedkar felt that nothing was more sacred than learning. He recalled students of the glorious tradition and untiring industry. He advised students and young men to inculcate a spirit of service to their community. The task of shouldering the future burden of welfare of the community would be theirs and at no stage whatever be their status or position should they forget it. He emphasised upon the budding youths the need for cultivating the art of speaking. In order to develop that power students must equip themselves with many things. They must widen their vision; their capacity to think and their ability to solve the actual problem which the people had to face. Ambedkar observed that knowledge was the foundation of a man's life and every effort must be made to maintain the intellectual stamina of a student and to arouse his intellect. He advised the students to develop their thinking power and make use of their knowledge they had gained. He appealed to students not to take active part in politics during their school days, and asked them to create value and worth for their say. They should infact be engaged in the development of selfculture and self-help. Dr. Ambedkar exhorted the students to put a premium on industry and creativity. They should persevere to attain goals and ideals dearer to them, devoid of which life becomes less thrilling and meaningful.

Educate, Agitate And Organise: Dr. Ambedkar focussed on 'Educate, Agitate and Organise'; have faith in your-self with justice. Dr. Ambedkar believed that establishing educational and economic benefits would not only raise the living standards of the untouchables, the down-trodden masses and the Indian in general; but would also enhance the self-respect of the people.

He educated his people while he criticised their indifferent attitude and laxity in instituting reforms. To promote the spread of culture among the depressed classes he opened libraries, social centres, classes and study circles.



*Dr. Babasaheb Ambedkar's
Thoughts on Socialism in India;*
** Turn in any direction you like, caste is the
monster that crosses your path. You cannot
have political reform, you cannot have
economic reform, unless you kill this monster.*
** Men will not join in a revolution for the
equalization of property unless they know
that after the revolution is achieved they
will be treated equally and that there will
be no discrimination of caste and creed.*
*Reference: 'Annihilation of Caste',
English / Tamil Volume: I, Writings and Speeches of
Dr. Babasaheb Ambedkar.*

Realist/Pragmatic rather than Idealist Idealism shifts the emphasis from the natural or scientific facts of life to the spiritual aspects of human experience. The educational thoughts of Dr. Ambedkar are more realistic pragmatic than idealistic. He never believed in mere bookish education. He knew the importance of informal education along with formal education. He laid proper stress on technical and military education also. He encouraged co-curricular activities in all his institutions to enlarge the sphere of knowledge. He desired that the students studying in his institutions should come out with fully developed personality in all respects.

6. Summary

Dr. Ambedkar gave a hope to the least human beings in the society a sign of relief and empowerment. It helped them in transcending the boundaries of adversities, societal stigma and emancipation which boosted their self-confidence and made them realize their importance of existence. The need of the hour is to highlight and maintain those aspects in Dr. Ambedkar's thoughts that help in ensuring a social change. The radical part of Dr. Ambedkar's contribution will be in strengthening the forces fighting for social transformation to be made constant and emulated.

Quadrant-III

Learn More / Web Resources / Supplementary

Materials

Books, articles, research papers, journals, case studies etc.:

Babasaheb Ambedkar: Writing and Speeches, Vol II, pp. 40-41

Babasaheb Ambedkar: Writing and Speeches, Vol XIX

Dr. Babasaheb Ambedkar Writing and Speeches, Vol. I, p. 15, Bombay: The Education Department, Government of Maharashtra, (1979)

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Ambedkar, B. (1995). Writings and Speeches, 14(1) Education Department, Govt of

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Dhavaleshwar C U and Banasode, C.C. (2017), Dr. B R Ambedkar as a Social Worker for the Marginalised Sections, International Research Journal of Human Resources and Social Sciences 4 (10), 344-350.

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Salagare M.B,- Perspectives on Women Empowerment (April 16, 2017). Third Concept, 31(362) Available at <https://ssrn.com/abstract=2968783>

Dhavaleshwar C U and Swadi, S. Y. (2016), CSR and Empowerment of Marginalised Sections, International Research Journal of Social Sciences 5, (11), 32-34.

Dhavaleshwar, C.U., (2017). Employment Opportunities for Marginalised Sections via CSR - Third Concept - An International Journal of Ideas, 31(369) 28-31, November Available at <https://ssrn.com/abstract=3064683>.

Kamble, Ramesh and Dhavaleshwar (2014), Ambedkar's Views on Indo-Pak Partition and Social Concern International Journal of Research in Commerce, Economics & Management, .4(1), Available at <https://ssrn.com/abstract=2863842>

Kamble, R. and Magar S.V (2016). Dr. B R Ambedkar's Social Movements and his Followers in Vijayapur District India Historical View, Int. Res. J. Social Sci., 5 (4), 43-45

Magar, S.V., and Kallolikar, S. K., (2016). Dr. B R Ambedkar's Relation With North Karnataka, Journal Of International Academic Research For Multidisciplinary 4(1).

Dr. B. R. Ambedkar - Architect of the Indian constitution: <https://youtu.be/drlspbnQxb0>

Dr. B.R Ambedkar's Speech on representing Constitution of India <https://youtu.be/48W1T6Z4EF8>

EDU501
CIE011

Contemporary Indian Education

Module:

Quadrant-IV

Self-Assessment

For Self-Assessment, The Content Writer/Expert will provide 10-15 questions for each module in one or more of the following formats.

- i) Multiple Choice Questions with answers
- ii) True & False Statements with answers

Quadrant-IV

Self-Assessment

- i) Multiple Choice Questions with answers

1. What was B. R. Ambedkar's full name?

a) Bhimrao Ramji Ambedkar

b) Bhimji Rao Ambedkar

c) Babasaheb Ramjirao Ambedkar

d) Baba Ram Ambedkar

2. Ambedkar's legacy as a socio-political reformer, had a deep effect on modern _____.

- a) India
- b) India and the Non-Aligned Movement
- c) Lok SabhaResearch
- d)Analysis Wing

3. Ambedkar's aims of education focussed on _____ and _____

- a) national integration
- b) social and moral values
- c) violence
- d) agitation

4. Ambedkar criticized the _____ system.

- a) examination
- b) cultural
- c) partial
- d) curriculum