

## Dr. Babasaheb Ambedkar's Philosophy on Education Chandrakant Koligudde

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### ABSTRACT:

Dr. Babasaheb Ambedkar's Educational philosophy is reflected in his educational thoughts. Education is the corner stone of progress and upliftment. It leads to increased awareness and social consciousness of the people and provides for more responsible leadership of the nation. Dr. Babasaheb Ambedkar knew well that the more the education, the more the chances for progress and the easier the opportunities for Oppressed and depressed communities but since he thought that by giving his people political power, the problem of their education would be automatically solved through governmental efforts and agencies, he devoted his time and talent more to securing political rights than to securing educational uplift.

### KEYWORDS:

Philosophy, Education, Aims, University.

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### Introduction:

The term philosophy is derived from the Greek words 'Philo's' which means 'love' and 'Sophia' which means 'Wisdom'. Philosophy thus means 'Love of wisdom'. Philosophy of education is a careful, critical and systematic intellectual endeavour to see education as a whole and as an integral part of man's culture, the more precise meaning of the term varying with the systematic point of view of the stipulator or any Philosophy dealing with or applied to the process of public or private education and used as a basis for the general determination, interpretation and evaluation of educational problems having to do with objectives, practices, outcomes,

child and social needs, materials of study and all other aspects of the field.

The present Paper deals with the philosophy of Education. Dr. Babasaheb Ambedkar's Educational philosophy is reflected in his educational thoughts. Education is the corner stone of progress and upliftment. It leads to increased awareness and social consciousness of the people and provides for more responsible leadership of the nation. Obviously, education includes knowledge imparted through reading, speaking, listening and writing. However, education embodies 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, though it may not be steady growth. Dr. Babasaheb Ambedkar knew well that the more the education, the more the chances for progress and the easier the opportunities for Oppressed and depressed communities but since he thought that by giving his people political power, the problem of their education would be automatically solved through governmental efforts and agencies, he devoted his time and talent more to securing political rights than to securing educational uplift.

### **Importance of Education:**

Dr. Babasaheb Ambedkar thought that education was of tremendous importance as a foundation for the overall Development. He thought that because people neglected the material needs of life and grew in different to the knowledge that enabled them to secure it, He did not visualize education simply as a means for the development of a child's personality or as a source of earning one's livelihood. Rather, he considered education as the most powerful agent for bringing about desired changes in society for him education was an instrument to liberate the Dalits from illiteracy, igno-

rance and superstitions and thus enable them to fight against all forms of injustice, exploitation and oppression.

He felt if the Dalits 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. Babasaheb always held 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. The People's Education Society, which was founded by Dr. Babasaheb Ambedkar started Diploma courses to equip students for responsible positions in various fields of professional activity. He thus instituted the Siddhartha College of Mass Communication and Media and the Siddhartha 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.

### **Aims of Education:**

The aim of Education was self- realization. The immediate aim of education was to prepare the different classes of people for their actual needs of life. In Medieval India the aims of education stressed upon religious ideals and vocational growth. However, education during British rule wasn't related to the needs of India, therefore it was opposed. Education in Free India brought in qualitative changes. Many committees and commissions were appointed during this time and aims of modernization, national integration, development of social and moral values; increasing productivity; promoting secularism were enforced in education. These aims are also stressed by Babasaheb 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. Dr. Ambedkar himself was an example of what education could do to the under-privileged section of the society. 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. It makes them aware of their humiliation and enslavement and ultimately emerges as an instrument of liberation and empowerment. Babasaheb Ambedkar said that the surest way for salvation of the oppressed and ‘untouchables’ lies in higher education, higher employment and better ways of earning a living. Babasaheb Ambedkar quoted that “An educated man Without character and Humanity is more dangerous than a beast. If his Education is detrimental to the Welfare of the Poor the educated man is a curse to Society Character is more important than Education” He gave importance to Character formation through education.

### **Curriculum:**

It is 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. Dr. Babasaheb Ambedkar gave importance to science and technology courses. Dr. Babasaheb Ambedkar established the ‘Bharatiya Samaj Seva Sangh’ its main aim was to reading, Writing and hearing, understand, and realization. He felt education was necessary to in still among the Oppressed and depressed communities. He created self-respect and dignity and it could hasten their assimilation into the mainstream of Society. He was a greatest nationalist of Modern India. Dr. Babasaheb Ambedkar has stressed the fact that in order to realize the aim of education such as modernization; character formation and self-realization; science and technology in curriculum. He wanted to developed Rationality among the teaching Fac-

ulty and Students

### **Ideas on the Syllabus:**

Syllabus is a condensed outline or statement of the main points of a course of study or of books or other documents. Dr. Ambedkar opposed the hard and fast syllabus as it brings restrictions on the teaching. He spoke. It is, therefore, necessary that the university should give broad guidelines of the subjects concerned and teachers must be given a freedom to teach what he thinks proper in the light of those guidelines. For this purpose, Dr. Ambedkar pointed out “the teachers of the university ought, under proper safeguards, to have entire control of the education and examination of their students”.

### **Methodology:**

The process of teaching–learning occurs in human association. This human association is possible through formal education. Formal teaching and training facilitate transmission of all resources and achievement in a complex society. By this we can say that Dr. Ambedkar believed in interactive teaching and learning where the teacher is a facilitator and guide, to facilitate the learning of a student. He also stressed on self–learning for which he always furnished his libraries with the right kind of books and easy access to them

### **Dr. Babasaheb Ambedkar’s Views on Examination:**

Babasaheb Ambedkar criticized the examination system, which was closely linked with the standard of education. It is one of the means to reach an end. But educationists in those days believed that the raising of the standard of examinations is equivalent to the raising of the standard of education. Dr. Ambedkar opposed the idea of severe examination system, as he believed that the “Uni–

versity cannot succeed in promoting research or in promoting education, Dr. Babasaheb Ambedkar suggested alternatives for the betterment of education s

### **Higher Education:**

Babasaheb Ambedkar stressed upon the minds of people, the importance of self-respect and self-elevation. He encouraged them to take higher education for their progress. He thought that the progress of a community depended upon how its members advanced in education. That is why he laid more stress on higher education than on primary education. He founded the People's Education Society (P.E.S) in 1945, which started a college on June 20, 1946. The institution was founded by him with a view to promoting higher education among the Oppressed and depressed communities. Later P.E.S started high-schools, night high schools, hostels, colleges and other institutions. Though he started the People's Education Society, still he held the view that the greater responsibility for providing educational opportunities should be that of the Government

### **University Education:**

Dr. Babasaheb Ambedkar worked as a professor and afterwards 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. The senior teachers may also get the opportunity to select the best students and train them

properly from the very beginning on December 16, 1952 Dr. Ambedkar addressed the students' annual gathering at the Elphinstone College on the Problems of modern students. He appealed to the students to reorganize university ideas to meet the requirements of the modern world and to make the university a place for knowledge and not a centre for training clerks. He felt that university should not mould the students but that it should provide the atmosphere for the students to mould themselves through independent investigation of Truth. Modern University Education is an expensive thing and the portals of the college are closed to the clever students, whose guardian cannot pay the fees. 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 Dr. Babasaheb Ambedkar always stressed on hostel facilities to be attached to high schools and colleges. Dr. Ambedkar suggested that the Government can form these hostels and run.

### **Appeal to Students:**

To Babasaheb Ambedkar nothing was more sacred than learning. He recalled students of the glorious tradition and untiring industry. High aims sense of public life. 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.

On September 25, 1947, he inaugurated the parliamentary institution of Siddhartha collage of Bombay. In his thoughts pro-

voking speech he impressed upon the budding youths the need for cultivating the art of speaking in a parliamentary institution he observed, success went to the man who had the capacity to address the house in a gentle, strong logical and instructive manner. 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. He then dealt with the various aspects of parliamentary democracy and said that government meant decision. Government by compromise was no government because they got a decision which was neither fish nor fowl, he concluded

### **Educate, Agitate and Organise:**

Dr. Babasaheb Ambedkar Speak in the gathering at Nagpur in 1942 it was historical speech saying that It was My final word of advice to is Educate, Agitate and Organise have faith in your-self with justice on my side, I do not see how we can lose our battle. The battle to me is a matter of joy. The battle is in the fullest sense spiritual. There is nothing material or social in it for ours is a battle not for power. It is a battle for freedom. It is a battle for the reclamation of the human personality”

### **Conclusion:**

The educational thoughts of Dr. Babasaheb 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. 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. The modern concept of education is comprehensive and lays more stress on the all-round devel-

opment of a child. Dr. Babasaheb Ambedkar also believed in this concept. He was persistent that Government should give special facilities to the Backward Class students; at the same time, he was of the opinion that the Backward Classes should make them progress themselves. Thus, he was one of the great educationists of India. He believed that education was one of the strongest means to uplift his community as well as the whole nation.

Dr. Babasaheb Ambedkar said ‘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. If his education was detrimental to the welfare of the poor, he remarked the educated man was a curse to society. Character is more important he emphasised than education. It pains me to see youths growing indifferent to religion. Religion is not opium as it is held by some. What good things I have in me or whatever have been the benefit of my education to society, I owe them to the religious feelings in me I want religious but I do not want hypocrisy in the name of religion’ He rightly knew the importance of religion in education.

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The Authors have no conflict of interest to declare that they are relevant to the content of this article.

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