

Dr. B. R. Ambedkar's Concept on Education

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ABSTRACT

Dr. Bhim Rao Ambedkar was a well-known teacher himself. He established People's Education Society in Bombay and Aurangabad to educate the students of Dalit community. His educational philosophy is reflected in his lectures, his published articles in various magazines and his work in the educational institutions. Dr. Ambedkar strongly held that education should be a priority for the society and utilised for growth of individuals with character. According to him, everybody should be treated equally irrespective of caste, creed, gender and religion. His aim was to make a society based on social justice. He realized the caste, colour or religion inequality among the Indian society and raised his voice to include them in the modern society. This paper focuses on Dr. B. R. Ambedkar's thoughts and perceptions towards education. Recasting the aims and purposes of various educational fields, like Fine Arts. Thought that education would enlighten his people and bridge the gap between the higher classes and untouchables. The present paper is concerned with his educational thoughts of Dr. Ambedkar. Dr. Ambedkar wanted a type of education that not only inculcates awareness and fulfilment of human rights among citizen but also teaches human dignity and justice in India. According to him Education could open the eyes and encourage the oppressed ones to fight and remove injustice and exploitation they are suffering from ages. He recognized that, lack of education was the main cause for the backwardness of poor people. He preferred humanistic education which enables a man to rediscover himself and ensure freedom rather than being a student of the church, school or the state. He put all his efforts to ensure the educational opportunities to all the citizens of independent India without any discrimination, for which he framed some rights in the Indian Constitution.

KEYWORDS: *Education, Inequality, Social activist, Untouchable, Fine Arts.*

INTRODUCTION

Education is most important among all of us. Education plays a very important role in our life. For living a luxurious life or for living a better life, you should be educated. Education plays a vital role in success in the personal growth. The more you have knowledge the more you grow. Being educated and earning a professional degree prepares you to be a part in reputed organizations, companies or institutions. Although Ambedkar proved, himself to be a genius and was known as a great thinker, philosopher, revolutionary, jurist – par excellence, prolific writer, social activist and critic and strode like a colossus in the Indian sociopolitical scene unto his death, his thoughts never received adequate attention in the generality of Indian society just because he was born as an untouchable. He also suggests strategies for emancipation from oppression. He found their emancipation in Buddhist values, which promotes equality, self-respect and education. It was mainly the Hindu culture and social customs, which stood in the headway of women's empowerment. After returning to India he devoted his life fully to work for the depressed classes. A person who gets good education will become good citizen. Education is the process by which man has made the great positive changes in the society and the lifestyle. The importance of education cannot be stated enough. It is a self-enlightening process. It is crucial to the overall development of an individual and the society at large. Dr. B.R Ambedkar was not only the father of Indian Constitution but was a great freedom fighter, political leader, philosopher, thinker, writer, economist, editor, and a revivalist for Buddhism in India. His Educational philosophy stresses on development of persons and their environment. Dr. Ambedkar strongly believed that education should be provided without any discrimination to all the citizens of independent India. "Education is something which ought to be brought within the reach of every one." was the fundamental educational thought of Dr. Ambedkar. He believed in liberal education and based on religious inspiration of non-theistic nature. He thought that education would enlighten his people and bridge the gap between the higher classes and untouchables.

REVIEW OF LITERATURE

- DR. B.R. AMBEDKAR'S VISION ON THE EDUCATION AND ITS RELEVANCE Dr. Suman Kumar and Resham Vijay Ratne Department of Economics, TNB College Bhagalpur and S M College Bhagalpur a Constituent unit of TMU Bhagalpur 2018 IJCRT Volume 6, Issue 1 March 2018 ISSN: 2320-2882
- Dr. B. R. Ambedkar's Vision for Women Empowerment Dr. Minara Yeasmin Assistant Professor Department of Education Aliah University, Kolkata, India , Research paper 2018 IJCRT | Volume 6, Issue 2 April 2018 | ISSN: 2320-2882
- Castes in India: Their Mechanism, Genesis and Development, 1916, Dr. B.R. Ambedkar

HYPOTHESIS

- Ambedkar's contribution towards various field of education
- His aim for Educational Social Justice regarding caste, colour.
- Value to Art students especially who became great Artist.

RESEARCH PROBLEM

- Dr. Ambedkar became prominent by adding human rights along with duties in the Constitution of India to promote equality and social justice. All type of students related to various religion, caste OR COLOUR AND FIELD LIKE FINE ART FIELD BENEFITTED .

NEED OF RESEARCH

- After seeing contribution of Dr. B.R. Ambedkar's towards education like Fine Arts field.

OBJECTIVES

- Recasting the aims and purposes of various education, like Fine Arts education,
- Various education as an instrument of substantive equality,
- Education of various educational field, like Fine Arts without discrimination.

METHODOLOGY

- A Qualitative Research on Dr. B.R. Ambedkar's Concept on Education.
- Qualitative Research includes Primary Source are Interview of Professors and Artists.
- Secondary Source are
- Books,
- Research papers
- Data collection and Self-Observation Analysis.

ANALYSIS AND DISCUSSION

- **The Purpose of Education according to Dr. B.R. Ambedkar**

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 and continues to be literate throughout the rest of his life."

Dr. Ambedkar identified two purposes of knowledge:

- i. To Acquire It For Betterment Of Others
- ii. To Use It For One's Own Betterment.

He has also argued against professional learning (The British Educational System) which aims at creating a clerical nature of workers. He emphasized on secular education for social emancipation and freedom. Education has the sole purpose to enlighten the depressed classes so as to enhance their cause of social, economic and

political upliftment. The social and ethical philosophy of Dr. Ambedkar aimed at making the depressed people aware to change their thoughts and old behaviour-patterns and to move forward in the direction of unity and freedom through education. The basic theme of his philosophy of education was to inculcate the values of liberty, equality, fraternity, justice and moral character among the boys and girls of all religion, region, class and caste.

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HINDUISM

It is true that great men do not demand rights they do their duties. But for Ambedkar, this is hardly true in respect of the general masses. The rights of the upper castes are automatically protected, but not of the poor classes. The poor masses must have specific rights, otherwise they would be exploited and opposed by the clever and shrewd persons. The Hindu ideal of duties under the Varna-Vyavastha has developed only as a means of exploitation and oppression. It is a system which deadens, paralyzes and crippled the people from which useful activity, and also prevents them from activity. Ambedkar made some memorable speeches in the Round Table conference. He placed the view point of the depressed classes and pleaded for Dominion Status. His speeches created a good impression upon the British public. He served on a number of important sub-committees and prepared scheme of political safeguards for the protections of depressed classes in the future constitution of a self governing India. Ambedkar also advocated the immediate introduction of adult franchise. Ambedkar was elected to the Constituent Assembly of India by the members of West Bengal Legislative Assembly though he was defeated in Bombay. He was elected on the on the Drafting Committee and later appointed its chairman. My final words of advice to you are educate, agitate and organize, have faith in yourself. With justice on our side I do not see how we can loose our battle to me is a matter of joy. You must abolish your slavery yourselves. Do not depend for its abolition upon god or a superman. He also suggests strategies for emancipation from oppression. He found their emancipation in Buddhist values, which promotes equality, self-respect and education.

Like Ambedkar, the National Policy for the Empowerment of Women 2001, also admits, “The underlying causes of gender inequality are related to social and economic structure . and practices, Consequently, the access of women, particularly those belonging to weaker section including Scheduled Caste / Tribes Other Backward Classes and Minorities. To education, health, and productive resources, among others is inadequate. Therefore, they remain largely marginalized, poor and socially excluded.

He was the 14 child of Ramji Sakpal and Bhimabai who belonged to Mahar and Murbadker untouchable communities respectively. The Mahars formed the backbone of the Maratha army and also were important part of the Mumbai Army of the East India Company since they were the first to come into contact with the Europeans in India. From Satara government school Ambedkar completed primary education and entered high school. Here started the painful story of oppression and humiliation which compelled him later to act to blow up the oppressive social order. At the school he was insulted due to his inferior caste status as an untouchable. Ambedkar was pushed to a side of the classroom and was not allowed to mingle with other students. He was

never given the opportunity to participate in sports and other extracurricular activities with fellow students. Even the teachers were reluctant to correct Ambedkar's and his brother notebook and avoided asking them questions because of the fear of being polluted. He was barred from studying certain subjects especially Sanskrit. Ambedkar was given Persian as second language when the Sanskrit teacher refused to teach him. In the midst of humanizations also, Ambedkar concentrated on his studies due to the encouragement from his father. According to Ambedkar, the society must be based on reason, and not on atrocious traditions of caste system. He found education, inter caste marriage and interline as methods, which may eliminate caste and patriarchy, maintained through endogamy.

In 1918, Ambedkar demanded separate electorate and reserved seats for the Depressed Classes in proportion to their population. After fifty years of the working of the Indian Constitution, the Indian women's demand for political reservation and the lower status of other disadvantage sections proves that his theory is correct. Ambedkar started his movement in 1920. He started fierce propaganda against the Hindu social order and launched a journal Mook Nayak in 1920 and Bahishkrit Bharat in 1927 for this purpose.

It is well known that Ambedkar has the habit to working for more then eighteen hours a day without any difficulty.

After returning to India he devoted his life fully to work for the depressed classes. He was firmly committed to the ideals of equality, liberty and fraternity. In Ambedkar's movement lanchd from 1920 onward, women actively participated and acquired the confidence to voice their issues on various platforms. Venbai Bhatkar and Renubai work for the socio- political equality of depressed people and promoting their economic interests.

SCOPE OF STUDY

- He aimed to benefit students of various education, like Fine Arts field,
- Education as an instrument of social equality,

LIMITATION OF STUDY

- Dr. B.R. Ambedkar Concept on various educational field, like Fine Arts.

FINDINGS

➤ School and Institution

According to Dr. Ambedkar, "School is a holy institution where the minds of the students are cultured". The regular working in the schools should be organized in a disciplined manner. School is the factory of making good citizens. The skilled foreman of this institution converts the raw material into a good quality product. He started the model educational institution by establishing People's Education Society. The preference should be given to higher educational qualifications irrespective of caste and creed while appointing the teachers in the educational institutions. He given importance to the admissions of students belonging to dalit community in his institution but, the teacher of the school should be higher qualified belonging to any caste or category. He supported the co-education by saying that women should be given equal opportunity along with men to educate themselves.

➤ Students

Dr. Ambedkar had served in various educational institutions as professor till years. So, he had deep understanding of the minds of the students. He said that the self-confidence of the students should be raised through education and the students should not lose their self confidence at the time of examination or using the learned skill. He stressed the value education and said that students should selfreliant the knowledge, intellect, politeness and strict discipline into their behaviour and character. Politenessis required along with the knowledge and knowledge without politeness is useless. He also said that social emotions should also be incorporated in the students through educational process. According to Dr. Ambedkar, "To score good marks in the examinations and to get the degree is a separate issue, but, to becultured, knowledgeable and educationist is totally different. The teacher should understand the basicproblems and loopholes in the education of the students. The ability to create something new, to find the answer of questions in a logical way, to express oneself with confidence, to put the inner ideas properly infront of audience and the basic knowledge of the concepts are absent in the students." The students should be shaped as per the need and requirement of the society and nation. The curriculum and teaching material should be framed by taking into consideration the

culture, customs, duties, economy, historical perspectives, knowledge about the various societies and logical thinking in the students.

➤ **Teachers**

Dr. B.R. Ambedkar himself was innovative and creative teacher. According to him education is a continuous process and the teacher provides the real base to it. Therefore, education and ability depends entirely upon authentic knowledge, self reliance, learning attitude and delivering skill of the teacher. He adopted the triangular formula of “Vachan-Manan, Chintan Aur Adhyann” in his teachings. Due to this formula he himself became a good teacher and in broader sense a social teacher. A teacher should be multifaceted. He should be sharp minded and choosy character. He is the national builder because education is in the hands of teacher and the development of a nation depends upon educated manpower. So, every educational institution should have intellectual, positivist and kind hearted teachers to teach the poor and baseline students.

➤ **Knowledge**

The view of Dr. B.R. Ambedkar about the knowledge is quite broader and ideal. Knowledge means light. This light should become the base of social, economic and moral development of man. The context of knowledge should be social and education is the weapon by which man can be free from exploitation raise the revolution against slavery. He says that intellect is like a sword and every society and group recognizes the man bearing it. The cleverness and intellectuality need good character and politeness. If the people become educative without these then the nation and society will be destroyed. The education is that which builds man and unique combination of knowledge and intellect is equal to education. The achievement of self-reliance through the knowledge is the main purpose of education.

➤ **Education is Equivalent to Food**

Dr. B.R. Ambedkar says by stressing on progress of literacy and development that to admit a child in a school is not surety of his being literate. The development of the ability to make him literate and educate till whole of the life is the purpose of the school or educational institution. The child should not drop out of the system till the achievement of the basic goal. Education is equivalent to food which is needed daily till whole of our life.

➤ **Society**

Social change is a continuous process. The way of social change is processed through education. Dr. B.R. Ambedkar says in this context that it is important to have the strong attitude of accepting the changes in the society for giving speed to the process of change. “Padho Aur Padhaao” is reflected in the social educational philosophy of Dr. Ambedkar. No society will be awakened without the process of education. He stressed that the social and behavioural inequalities in the society can be removed through the medium of education. He says that the socialization and moralization of man is the purpose of education because education lays the foundation of culture and civilization.

➤ **A tool to ensure Social Justice**

Dr. B.R. Ambedkar wanted an educational system which would serve all. His educational model was a socialist one based on Buddhist ideology. According to Dr. Ambedkar, the society must be based on reason, and not on traditions of caste system. “The backward classes have come to realize that after all education is the greatest material benefit for which they can fight. We may forgo material benefits, we may forgo material benefits of civilization, but we cannot forgo our right and opportunities to reap the benefit of the highest education to the fullest extent. That is the importance of this question from the point of view of the backward classes who have just realized that without education their existence is not safe.” Dr. Ambedkar’s ideas for the untouchables was to raise their educational standards so that they may know their own condition, have aspirations and rise to the level of higher class and be in the position to use political power as a means. Educate, agitate and organize are three final words of Dr. Ambedkar to Untouchables to raise themselves in the society. He believed that liberation of depressed classes is based on education as an educated person can assert their rights and be motivated for development. It not only trains the human mind to think but also to take the right decision to ensure social justice. He asked that, “It is the education which is the right weapon to cut the social slavery and it is the education which will enlighten the downtrodden masses to come up and gain social status, economic betterment and political freedom.” He also awaked the Dalits regarding the injustice – social, economic and

political and make them aware of the possibilities of establishing a society in which they could be given equal rights, respect and opportunities and regarded as equals.

➤ Idea Of Equality

He incorporated the values of liberty, equality and fraternity in the Indian Constitution. Based on the belief that any scheme of franchise and constituency that fails to bring about representation of opinions as well representation of persons falls short of creating a popular government, he submitted the Constitution with a warning. He said in his speech delivered in the Constituent Assembly on 25th November 1949, “Political democracy cannot last unless there lies at the base of it social democracy.” By social he means a way of life, which recognizes liberty, equality and fraternity as principal of life. He further said: “On 26th January 1950, we are going to enter into a life of contradictions. In politics we will have equality and social and economic life we will have inequality. In politics we will be recognizing the principal of one man one vote and one vote one value. In our social and economic life, we shall, by reason of our social and economic structure, continue to deny the principal of one man one value. We must remove this contradiction at the earliest possible moment or else those who suffer from inequality will blow up the structure of political democracy which this Assembly has so laboriously built up.”

Ambedkar believed primarily in the efficacy of law and legislation, and he struggled to evolve a constitutional mechanism to fashion India of his dreams, where equality, liberty and fraternity would have an unhindered play. In Ambedkar’s vision of India, all citizens would be equal before law; they have equal civic rights, equal access to all institutions, conveniences and amenities maintained by or for the public; they possess equal opportunities to settle or reside in any part of India to hold any public office, or exercise any trade or calling, here all key and basic industries would be owned by the state. He pleaded for special privileges and safeguards for the Dalits as scheduled Castes. In short, he demanded equality, which would not only lead, to the redressal of the part wrongs but also provide sufficient leverage, may be by way of compensation, as siabid to ensure their leveling up. – B.R. Ambedkar, his life, work and relevance. He wanted Intercaste Marriages to happen for improving Indian breed by promoting education.



Image 1‘Statue of Equality’, tallest statue of Ambedkar outside India, unveiled in US

Statue was inaugurated in a Maryland suburb of Washington, DC, with hundreds of Indian Americans in attendance. It was designed by Ram Sutar, the sculptor who also created Statue of Unity in Gujarat. Washington: The tallest statue of Dr B R Ambedkar, the principal architect of India’s Constitution, outside India was formally inaugurated in a Maryland suburb of the US capital here. Amidst chants of “Jai Bhim”, more than 500 Indian-Americans from various parts of the United States and some from India and other countries attended the unveiling ceremony of the 19-foot tall “Statue of Equality”. Heavy rain and drizzle did not deter the enthusiasm and energy of the participants, many of whom drove for as long as 10 hours to attend what they described as a historic event. The statue has been made by renowned artist and sculptor Ram Sutar, who also built the statue of Sardar Patel, called as Statue of Unity, and installed on an island in Narmada, metres downstream of the Sardar Sarovar Dam in Gujarat. “We are calling it the Statue of Equality... this (inequality) is not only the problem in

India, everywhere (in) different forms (it exists),” Ram Kumar, president of the Ambedkar International Center (AIC) told PTI after the statue unveiling ceremony.

➤ **The Hindu Code Bill, 1948**

In 1948 when the Hindu Code Bill was introduced in parliament and debated on the floor of the house, the opposition was strong against the Bill. Ambedkar tried his level best to defend the Bill by pointing out the Constitutional principles of equality, liberty and fraternity and that in the Indian society characterized by the caste system and the necessary for a social change in which women have equality in a legal frame system and the oppression of women since women are deprived of equality, a legal frame work is necessary for a social change in which women have equal right with men. However, the Bill could not withstand the opposition from the Hindu orthodoxy. In reality, the Bill was a threat to patriarchy on which traditional family structure, was bounded and that was the major reasons behind the opposition. Therefore, on the eve of the first elections in 1951 Prime Minister Jawaharlal Nehru dropped the Bill by saying that there was too much opposition. On this issue then Law Minister Dr. Ambedkar resigned. His explanations for resignation show how the parliament of independent India deprived its women citizens of even basic rights. His resignation letter dated 27th September 1951. Although most of the provisions proposed by Ambedkar were later passed during 1955-56 in four bills on Hindu ‘marriage’ succession, minority and guardianship and maintenances and later in 1976 some changes were made in Hindu law it still remains true that the basic rights of women have yet to be restored to them even after fifty years of the working of the Indian Constitution based on the principle of liberty, equality and justice to all Indian citizens. However, the Hindu code Bill helped the resurgence of feminist movement in India. This crusade of Ambedkar to emancipate women from injustice inspires the women leader in parliament to keep the issue alive until its enactment. This was the starting point for women to recognize their position and pursue rights movement by acquiring strength from second wave feminism started in the early 1960s. Women are still fighting issues such as rape, dowry death, communalism, fundamentalism, sexual harassment, violence - domestic and social, poverty and so on. The parinirvan of Dr. Baba Saheb Ambedkar who was recognized internationally as a crusader against caste system, a vigilant fighter for the human rights of all the oppressed and enslaved and the emancipator of humanity from social and economic injustice, occurred on 6th December 1956. In the condolence message, on Ambedkar death in Parliament, Prime Minister Jawaharlal Nehru said: “Dr. Baba Saheb Ambedkar was a symbol of revolt against all oppressive features of the Hindu society.” His dream of society based on gender equality is yet to be realized and therefore his thoughts are important for the social reconstruction that favours women’s empowerment. The Nation honoured Baba Saheb Ambedkar by offering Bharat Ratna posthumously to him which was received by his widow Savita Ambedkar in 1990. Dr. Ambedkar foundation was set up under the Ministry of Social Justice and Empowerment on 24th March 1992 for the purpose of promoting and propagating his ideology of social justice so as to reach the common masses. The foundation implemented Schemes such as Dr. Ambedkar National Memorial, Dr. Ambedkar National Public Library, Dr. Ambedkar Chairs in Universities or Institutions, Dr. Ambedkar Award for Social Understanding and upliftment of Weaker Sections and the Dr. Ambedkar International Award for Social Change.

➤ **Relevance of Dr. Ambedkar’s Philosophy of Education**

Dr. B.R. Ambedkar had constantly fought to eradicate birth-based oppression where the basic amenities like education, employment, housing, equal opportunities are restricted for the benefit and development of the few upper classes. Equality in every aspect is reflected in the constitution and proves to be an important element in its composition.

The NCERT says, “Across the country, enormous strides towards establishing schools within the reach of every habitation have been made. Attempts to put larger number of children through schooling have proved to be successful. But pockets of children still remain to be reached- children from the socially weaker sections, those belonging to the scheduled castes and tribes, those belonging to the minority groups, and particularly girls, in each of these groups. The need of the hour is to identify the extraordinary socio cultural circumstances which restrict these children from accessing schools.” Hence despite of making constitutional legal rights, the children and youth of depressed classes are not able to enjoy the equal and quality education. In the Indian society, people are illiterate and they are not aware about education as well as their basic rights of the life, still people are facing caste discrimination in society. The education system projects itself as a tool for empowerment, upliftment and equality for depressed sections. But social perspective has not changed its image. Dalit students in today’s knowledge and technological laden era are still facing the rejection from their teachers who give

priority to so called upper caste students. The lower castes are still sidelined from the learning process and are harshly treated. Although for economic upliftment of these students government but maximum students are giving scholarships under various schemes are devoid of awareness about these scholarships.

➤ **Constitutional Provisions are**

After (Eighty-sixth Amendment) Act, 2002, Right to Education

The Constitution (Eighty-sixth Amendment) Act, 2002 inserted **Article 21-A** in the Constitution of India to provide free and compulsory education of all children in the age group of six to fourteen years as a Fundamental Right in such a manner as the State may, by law, determine.

ARTICLE 29

Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.

ARTICLE 30

Right of minorities to establish and administer educational institutions

(1) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

(1A) In making any law providing for the compulsory acquisition of any property of an educational institution established and administered by a minority, referred to in clause (1), the State shall ensure that the amount fixed by or determined under such law for the acquisition of such property is such as would not restrict or abrogate the right guaranteed under that clause.

(2) The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

Editorial Comment - Article 30 of the Indian Constitution guarantees the right of minorities to establish and administer educational institutions of their choice. All minorities, whether based on religion or language, have the right to establish and administer educational institutions of their choice. This includes the right to determine the type of institution, its affiliation, and the right to appoint staff. The state cannot discriminate against any educational institution on the grounds of its minority status while granting aid. Minority institutions should receive the same treatment and protection as institutions established by the majority.

While minorities have the right to establish and administer educational institutions, they must still adhere to reasonable regulations that the state may impose in the interest of maintaining standards of education, ensuring welfare, or preventing maladministration.

The purpose of Article 30 is to protect the educational rights of religious and linguistic minorities, allowing them to preserve and promote their distinct culture, language, and religious identity through educational institutions of their choice. It recognizes the importance of minority communities in the nation's diversity and provides them with the freedom to establish and manage educational institutions that cater to their specific needs and aspirations. Article 31(A) was added as part of the 42nd Constitutional Amendment which states that in case of any property acquired by the government of an educational institution then it is the duty of the government to give appropriate compensation.

➤ **Self Help Groups**

Self Help Groups are small homogenous groups consisting of 12-20 women from BPL families voluntarily organised to promote savings. They are self-managed groups of poor women which primarily came into existence to mobilise financial resources through their own savings and lend the same amongst themselves to meet the credit needs of their members.

➤ **Capacity Building and Skill formation**

In order to improve the entrepreneurial ability and skill of the women, Government has been imparting various types of training designed to promote self and wage employment.

➤ Skill Up-gradation Training Programme

Provision of skill training to women in SHG has been given recognition so as to enable them to start their own income-generating activities. The duration of the training and the cost depends on the nature of the trade selected by the members.

CONCLUSION

Society is in a continuous process of evolution. It will take several decades for these imbalances to be rectified. Education of both men and women will lead to change in attitudes and perceptions. It is not easy to eradicate deep-seated cultural value, or alter tradition that perpetuate discrimination. Law can only be an instrument of change, that must be effectively used. For Dr. B.R. Ambedkar, education was the main key to open the doors of light, vision and wisdom. Take education, be united and do the struggle" is the main message of his to the society and nation. He says that education and society have a bounded relationship because the progress and development of society is possible only through education. The power of making the man free from exploitation and slavery comes from education. He believed that education can act as an change agent to bring equality in the society. He had done plentiful to awake the depressed class, to make them aware of their situation, to raise their voice and showed them education as a path for their political, economical and social upliftment. He motivated the Dalits to merge with the upper caste in social, economic and political aspects through the slogan of educate, agitate and organise. Also he ensured educational rights of all sections of Indian society by providing certain rights under the Article 30 and 29 in Indian constitution. This paper focuses on Dr. B. R. Ambedkar's thoughts and perceptions towards various education. Recasting the aims and purposes of various educational fields, like Fine Arts.

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