

DR. B.R. AMBEDKAR'S PHILOSOPHY AND THOUGHTS ON EQUITABLE EDUCATION: CONTEMPORARY ISSUES IN TRIBAL EDUCATION IN MADHYA PRADESH

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Abstract: Dr. B.R. Ambedkar is a great thinker, academician, philosopher, lawyer and renowned intellectual who took up leadership for the upliftment of the depressed, under-privileged and marginalized classes in society, who are lying at the bottom of the rung, known as atishudra or untouchable. His contribution ranges from towards annihilation of the castes to educational reforms from pre-to the post-Independence era. Starting his movement in 1920 and eventually he embodied his philosophy of social justice and democracy in Indian Constitution. He first awakened the whole society in social reforms through education as the best possible means to bring about an egalitarian society and very important instrument of social change. In practical implication he established various educational institutions for weaker sections of society and negated the external intervention in space of education (globalization and education), and directed towards a socialist model of education. Since attainment of independence, the government agencies have not been concerned to secure the educational rights of the depressed classes. The educational status of dalits (covering both exploited Scheduled castes and Scheduled Tribes) is much lower in comparison to other communities. Yet the thoughts of this revolutionary leader have been rather ignored in the Indian school education system

This paper would study the philosophical contributions of Ambedkar in context of its practices, nature, process, outcomes and ideals of education along with emphasis on his advocacy on educational system and also aims to discuss the philosophy of education in reference to Dr. B. R. Ambedkar in connection with contemporary issues in tribal education in Madhya Pradesh

Keywords: Educational Philosophy, Dr. B. R. Ambedkar, backward classes, tribal education, oppression.

“Education is not only the birth right of every human being but also a weapon of social change.”

Dr. Bhimrao Ramji Ambedkar

INTRODUCTION

Babasaheb Dr. Bhimrao Ramji Ambedkar was a great thinker, academician, educationaist, lawyer, intellectual, constitution maker and pathfinder of the modern India, who made his whole heartedly efforts for resolving the basic national issues like poverty, unemployment, inequality of the major country, as a result of exploitation and marginalization during imperial rule as well as he thrust on social issues, specially the social inequality and exclusion through social and educational reforms. He presented his reformist suggestions on the educational rights of the depressed classes, basically Dalits, also known as Scheduled castes

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in the Constitutional term.

Ambedkar was an impeccable leader, who took up the leadership to light the lamp of enlightenment. With his immense reading and clarity of thoughts and arguments, he countered the oppressive and discriminatory caste-based practices. He started his movement since 1920 and was keen to fight for the *Dalit* (Depressed), marginalized and under-privileged section, comprising the Scheduled Castes, Scheduled Tribes and the women section on the basis of social, economic and educational issues. He projected the suffering of these depressed classes from his life history as well as from the *Dalit* literature, giving illustrations of their abhorrence, hatred, negligence and exploitation due to their so called impure vocations. He strived to secure rights for the depressed classes and fought for their liberation. He was the first untouchable student who pursued higher education from abroad. He was a person with high intellect and was trained under the then distinguished scholars like John Dewey, Charles Beard and R. A. Seligman (Sirswal, 2011). It's astonishing to realize that his opinions and perceptions on education are not recognized. Since 1920, when he actively became a part of the public platform till his death in 1956. He had constantly been on the forefront of the movement to eradicate birth-based oppression where the basic amenities like education, housing choices are restricted for the benefit of the few. He had recognized education as the major tool of the discriminated masses to stand up and claim their rights. Ambedkar's last words emphasized: 'Educate, Organize and Agitate'. Where the base of education would provide rationale, strength and the perseverance which distinguishes between truth and cultured opinions. His speeches many a times mention the transformative nature education has, which he would have imbibed from the diverse range of academic learning he had. His philosophical determinants have not been cherished by academicians of the country nor has his liberation ideas for the depressed classes discussed on a national platform by the upper castes. He wrote on various issues but the textbook, but academia of India have ignored his thoughts and guidance.

His philosophy of life was influenced by Buddha, Kabir, Mahatma Phule, Shahu Maharaj and so on. In the social and educational history of India, Mahatma Jyotiba Phule and his wife Savitribai Phule stand out as an exceptional couple. They were engaged in a passionate struggle to build a movement for equality between men and women and for social justice. Jyotiba Phule was a practical man with a profound philosophical background. The Indian educationists of his period and after were deeply impressed by the richness and originality of Phule's thoughts. His educational ideas and principles especially in the field of women's education and universal, free and compulsory primary education are most relevant in modern Indian society as elsewhere. His thoughts and ideas were revolutionary. He was the first Indian educationist whose pragmatic views on education were honoured by the British rulers in India. He is rightly called Mahatma. He was the forerunner of Dr. B. R. Ambedkar as far as education of the down trodden is concerned. For

this reason, Dr. Ambedkar considered Mahatma Phule his “Guru” (mentor). The submission by Phule to Hunter Commission in the year 1921 is a document of immense importance in the history of educational reforms in India. The document contains ideas such as free and compulsory education to all now enshrined in the Constitution of India. Whenever we talk of freedom, we forget about the freedom of Dalits. Shortly, we are going to celebrate the anniversary of our freedom from the British. This is the perfect time for talking about the freedom of Dalits. The Dalits were victims of double slavery – and it was Ambedkar who struggled to free them from it.

COLONIAL EDUCATION AND UNDER-PRIVILEGED: RETROSPECT

During the British period, very few of the well-to-do families got the opportunities of formal education and the backward classes were deprived of these. The ancient caste system of India, which has resulted into the social and economic oppression of the Dalits, continues to play a dominant role in India. Due to discrimination from higher castes, the Dalits did not feel comfortable attending schools. Dalit children were required to sit outside the school, listening on the veranda while those in higher castes would be taught inside. Teachers, who refused to touch the Dalit children even with sticks, would throw bamboo canes as undeserved punishment while children of other castes were permitted to throw mud. The Dalit children, who knew retaliation would result only in increased abuse, would be essentially scared into not attending school. Of the limited number of Dalit children who were attending school, the majority were male; a trait which continues even today (Nambissan,1996). The Dalits have experienced consistent denial to access to education. A historical back-drop of mistreatment and class hierarchies has provided little incentive for the Dalits to pursue education. Throughout the 1800s and into the mid-1940s, conditions for Dalit children within the Indian education system were very poor. This decade coincided with Britain’s established control over India, which meant many of the improvements to Dalit education were coming from outside influences, rather than from the national government. Because of unchanging social norms and behaviour, incentives to pursue education were minimal for the Dalits, who were still physically and emotionally harassed. Increasing efforts to eliminate caste discrimination combined with additional attempts to increase the accessibility and appeal for education have contributed to the slow progression of Dalit education.

The Islamic influence in medieval India was also reflected in educational values, where institutions like Madarsas and Maktabs were created to provide education. Other religious schools also provided learning to individuals. The Islamic medium of learning was Persian and subjects like maths, logic, reasoning and languages were taught by respective teachers. The aims and objectives of education were to provide religious and vocational learning to the individual. The other part was to provide military training which could create options for livelihood.

The British invasion of India further impacted the education system of country. The Christian philosophy of education was introduced in this period. In fact, this was the beginning of the modern period in India that was spreading modern values introduced by the British through various reforms brought in education. The reforms included: Indian Universities Commission, 1902, Indian University Act, 1904; National Education Policy for 1912, Hertog Committee Report in 1929. In these reforms, a public education system was part of the western ideas for creating an administrative system. However, the appraisal of the Indian reformists criticized the British. Sri Aurobindo, Swami Dayanand, M.K. Gandhi, Rabindranath Tagore, Dr. S. Radhakrishnan, Jawaharlal Nehru, M. N Roy, Raja Ram Mohan Roy, Annie Besant, M.G Ranade- they all demanded educational reforms for the nation. They believed that the British education system is against the interests of the Indian citizen. Their aim and objective behind education was that the education policies of the British presented an alternative and a different philosophy of education.

Even before Independence, he was recognized as a jurist of rare intellect. He raised some pertinent questions about education in Indian society while speaking in the Bombay Legislative Council on 12 March 1927. He was deeply concerned that India was lagging behind in education. Ambedkar raised the consciousness of Dalits regarding the wretchedness and the injustice of their social condition and awakened them to the possibilities of establishing a society in which they could live like equals (Valeskar, 2012). When we look at the term equality, it is interfaced in various ways- how it has appeared in the constitution - from sections concerning welfare, justice to education alike. Equality in every aspect is reflected in the constitution and proves to be an important element is its composition. As we move beyond the boundaries set for our understanding of equality, we also need to know how equality is perceived. In the second half of the 19th century, social reformers had launched an acerbic attack on Brahmanical rituals through their books. Jotirao Phule's Gulamgiri was one of them. In the South, Periyar and Narayan Guru sounded the bugle against the Varna system. A few decades later, Ambedkar was given the responsibility of drafting the Constitution of the newly independent India in due recognition of his merit and scholarship. He became the country's first law minister. Since then, Ambedkar's thoughts have grown in relevance with each passing year.

MAIN ISSUES IN THE EDUCATION OF WEAKER SECTIONS

India advocates inclusive growth, but owing to lack of education and skill development, the marginalised sections are not becoming part of the inclusive growth. To ensure inclusive growth, the constitution has empowered the weaker sections with reservations in education and jobs. For this purpose, the Constitution of India has earmarked certain special provisions to enable the Scheduled Castes and Scheduled Tribes to access education. These special provisions were adopted through the amendment to the Constitution in 1951, and a special clause was

added to article 15(4). This clause empowers the state in the Directive Principles for the economic and educational development of the SCs and STs (Sahoo 2009). These special provisions too have failed to bring about impressive impact on their literacy level as many tribals have their own peculiar dialects different from the common language spoken in the state where they reside. But since independence the responsibility for social equalization fell fully upon the Indian government. While some benefits of social programs and government policies designed to increase primary education rates can be noticed, the Dalit literate population still remains much lower than that of the rest of India. There remains still exploitation, oppression and hostilities in social programs in Indian society that prevent an increase in education growth. Despite efforts to decrease caste discrimination and increase national social programs, the Dalits of India continue to experience low enrolment rates and a lack of access to primary education in comparison to the rest of India.

AMBEDKAR'S MOVEMENT FOR EQUITABLE EDUCATION

After being shaken to the core by Gandhiji's Civil Disobedience Movement, the British Government convened a Round Table Conference in London on 12 November 1930. A young barrister attending the conference startled everyone by refusing to acknowledge Gandhiji as the leader of all Indians. His name was Dr B.R. Ambedkar. He said that most of the Congress leaders believed in caste-based discrimination and they would not allow the Dalits any way in constitutional processes. That was why, he added, there was a need for separate electorates where the candidates and the electors both would only be Dalits.

On 6 August 1932, British prime minister Ramsay Macdonald announced the Communal Award, under which the Dalits were recognized as distinct from the Hindus and a provision was made for a separate electorate for them. At the time, Gandhiji was incarcerated in the Poona jail. He saw this announcement as a conspiracy to alienate Dalits from the Hindus. On 20 September 1932, Gandhiji began a fast-unto-death in protest against the Communal Award, sending the nation into a tizzy. Dr Ambedkar was urged to save the life of Gandhiji. Bowing to the pressure mounted on him from all sides, Ambedkar agreed for a compromise but on the condition that the Dalits are provided reservations at all levels. Gandhiji agreed, and he broke his fast on 26 September.

Dr. Ambedkar inspired them to prepare themselves for a revolution through education, organization and agitation the frontier of Dalits emphasizes on the need of education. He compares education with the milk of tigress and adds that one who will drink it; won't seat calm. Ambedkar in one of his thoughts says, "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.” (Bhagwan: 1999 : 23) . According to him, “Philosophy has its roots in the problems of life and whatever theories philosophy propounds must return to society as instruments of reconstructing society. It is not enough to know. Those who know must endeavour to fulfil.” Dr. Ambedkar applied his social philosophy in the field of education and tried to use it as instrument to change the society. He said that learning was essential for every individual if he wished to make progress in the life. He stresses the need of educating the downtrodden for the real social and economic progress of the society.

Ambedkar furthermore explains that the work without knowledge is blind and futile. He was of the opinion that when people do work without education it is just like to waste human power. He sometimes asserts that we don't know when our illiterate companion will carry us towards the failure just like that it is the position of our leaders. For him a leader who is away from the import of education in society will definitely drag us towards the deterioration. Ambedkar in one of his speeches addresses that, “The people don't sustain in the struggle of life until they get educated. Since that they get caught in the clutches of social problems such as insult, suppression and desecration. So it is the duty of the existing government to accelerate by providing education.”(Ambedkar: 2005 : 283). In the days of Ambedkar the educational condition of untouchables was very critical. He was of the opinion that, “The untouchables were deliberately being kept away by Brahmans and other castes. It was just because they drive the education system. They just tried to behave with untouchables as inferior.” (Ambedkar: 2005 : 146). It resulted to take an effective action against government. Further he tried to make changes in education system after the worse experience with untouchables. According to Ambedkar, “Education is a weapon of creation of mental and educational development, weapon of eradication of social slavery of economic development of political freedom.” (Pralhad: 2011: 77). While emphasizing on the need of education he puts forth the demand of law of compulsory education. He knew that the problem of primary education is the problem of nation. He in the conference of Mahabaleshwar held on May 31, 1929 addressed that ‘ “The problem of the spread of primary education is the most dominating one. In the present days these countries who bear the maximum Dalit illiterates don't sustain in the competition of life. The spread of primary education is the base of national development. It will take more time if the spread of primary education is dependent on the interest of common people. So it needs to implement a compulsory Act of primary education.” (Pralhad: 2011:77).

Ambedkar established various educational institutions in Maharashtra specially for weaker sections of society. He founded the Bahiskrit Hitkarini Sabha in 1924. Ensuring that more and more of the backward classes got an education was among

the priorities of the Sabha and with that purpose, it established a number of colleges, hostels, libraries and reading centres. At the initiative of the students and under the guidance of the Sabha, a monthly titled *Saraswati Belas* was launched. The Sabha established hostels in Sholapur and Belgaun in 1935 and a free reading centre, a hockey club and two hostels in Bombay. In 1928, Dr Ambedkar constituted the Depressed Classes Educational Society. In 1945, he founded the Lok Shaikshik Samaj for to ensure that the backward classes got higher education. This organization started a number of colleges and middle schools. It also extended financial assistance to hostels. In brief, the Lok Shaikshik Samaj played an important role in making higher education accessible to the Dalits. These included Siddharth college, Milind College and other similar schools for untouchables and women. He could understand the importance of education and interpreted a philosophy of education with his deep knowledge of the Indian society. Ambedkar negated the external intervention in space of education (globalization and education), and directed towards a socialist model of education according to Buddhist ideology. This also examines the relevance of his philosophy of education with the movements of liberation of depressed classes, which are in turn based on education. The educated can assert their rights and be motivated for development. Being from a community which was socially excluded and disregarded throughout history, his thoughts and ideas were considered as threatening and misleading by the fundamentalists. For he overturned the rules of nature or supernatural forces and created a disastrous impact on them, as he started to agitate within the society and beyond, with his words and writings. The concept of upliftment or rise of the 'lower class' was accepted. With the advantage of being a learned person Dr. Ambedkar was in a better position than any other to challenge the relations of the upper and the lower castes and the immobility within them. Education hence proved to be a factor of upliftment when certain communities were denied the same.

His writings played an important role in turning him into an international figure. For the Dalit community, he was a hero towering over all others and a social activist, but for the world at large, Ambedkar was an alert and alive thinker. His credentials as a thinker were established through his articles, books and magazines, and also the newspapers that he published. Among his own books were 'The Problem of Rupee', 'Provincial Finance in British India', 'Annihilation of Caste' and 'Who were the Shudras?'. Ambedkar had a deep relation with education and his writings show expertise and in-depth analysis of the subject. The Education Department of the Government of Maharashtra has published a compilation of his writings and speeches in 21 volumes. Some of his books have been translated into and published in Hindi. They include *Achoot Kaun Aur Kaise*; *Shudron Kee Khoj*; *Buddha ya Karl Marx*; *Dharmantarana Kyon*; *Hindu Nari Ka Utthan Aur Patan*; *Hindu Dharma Ki Riddle*; *Ranade, Gandhi Aur Jinnah*; *Buddh Aur Unka Dhamma*; *Jatibhed Ka Uchhed*; *East India Company Ka Prashashan Aur Vitt*;

and PracheenBharatiya Vanijya. Ambedkar's writings on education include his deposition before the Indian Statutory Commission in the Bombay Presidency on "State of Education of the Dalits". His deposition forms part of the compilation Dr Ambedkar: Sampoorna Vangmay (Volume 4). In addition, his article titled "Subsidy for Education" has been included in Dr Ambedkar: Sampoorna Vangmay (Volume 3); this is based on his speech to the Bombay Legislative Council, delivered on 12 March 1927, in which he pleads for increased subsidy from the government on education and also underlines the need for inexpensive education for the deprived sections. In Dr Ambedkar: Sampoorna Vangmay (Volume 19), among other concerns of the SCs, their concerns on education are also listed. They are divided into two parts – under 'lack of assistance for higher education' and 'lack of facilities for technical training'. The great leader has been restricted to the narrow position of being just a Dalit emancipator. His contributions towards education and his vision towards it should be traced and nurtured. Ambedkar realized education to be a priority for the society and for growth of individuals with character. Educational philosophy stresses on development of persons and their environment. Ambedkar also saw education as something that can create radical changes in an oppressed society and create avenues for change which are equal for all. Ambedkar's thoughts resonate with the current academic discourse and hence make him relevant, to bring in a perspective which has been missing. The perspective which is generated through struggled learning. That learning needs to be recognized and captured in textbooks, cutting across boundaries.

RELEVANCE OF DR. AMBEDKAR'S PHILOSOPHIES OF EQUITABLE EDUCATION

Ambedkar's social-philosophical views rested on the bedrock of egalitarianism. Human dignity and self-respect were central to his social philosophy. He wanted to use education to establish justice, equality, fraternity, freedom and fearlessness in society. He wanted to replace the birth-based society with a value-based one. It goes without saying that these moral values can be promoted only through education.

Ambedkar was deeply influenced by Buddhist philosophy and he advocated development of morality in all people. He said only such objectives of education are meaningful that aid in making humans happy and prosperous and helping society progress. He was also in favour of making education relevant to employment. Education can help make society stable. Good behaviour and good conduct arise from logical reasoning and that can be acquired only through education, experience and dialogue. Ambedkar's objectives of education were the same as his social, economic and political objectives. He was a strong proponent of logical and scientific education. Despite the phenomenal impact that it has had in transforming the lives of dalits and its continuing contemporary relevance, Ambedkar's social and educational thought remains surprisingly neglected in Indian educational

discourse. Education was assigned a revolutionary role in Ambedkar's conception of social progress and in his vision of a just and equal society. It was identified as a key instrument of liberation from oppressive structures of Hindu caste-patriarchy as well as of reconstruction of a new social order. Women were integral to this visionary egalitarianism and were consciously mobilised as political actors in the dalit liberation movement led by Ambedkar in the early decades of the twentieth century (Valeskar, 2012). Ensuring access to education for the Dalits of India has been the greatest challenge for the Indian government in diminishing the social effects of the caste system, which still remain entrenched in Indian society. There have been many different reasons proposed as to why the Dalits suffer from low rates of literacy and primary education enrolment, but the most realistic one describes history and unequal access as the causes. The ancient caste system of India, which has resulted in the social and economic oppression of the Dalits, continues to play a dominant role in India. Ambedkar's thoughts are not only limited to the cause for a particular section of the society, but they have been wilfully neglected. All this while it is forgotten that the exhaustive text of the Indian Constitution was for all and Ambedkar can be seen as the leader who strongly believed and worked for the secularity of the nation.

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.

The 1991 census of India reported that Dalit communities were one of the least literate social groups in the country, with only 30% of Dalit children recognized to have basic reading and writing skills (Nambissan: 1996: 1011). These high levels of illiteracy are a result of insufficient access to primary education. Reasons proposed for this low primary education rate amongst the Dalits have ranged from blaming family values to universal acceptance of social behaviour. In reality, it is a history of constant oppression and missing incentives that have been the reason why India's lowest caste has struggled to take advantage of public education programs.

The 1948 independence of India prompted an increase in responsibility for the government to promote the economic and educational interests of the lower castes and to protect the Dalits from social injustices and exploitations. Over the next few decades, the Dalits would see very little action to support the claims and progress made during the fifties to help improve their access to primary education. The 1950s saw subtle improvements in the number of schools being built in India, as well as the amount of money being allocated towards primary education programs. The efforts being put forward by the government lost momentum over the next few

decades however, as the rate of primary schools being constructed slipped from 5.8% in the 1960s, to 2.1% during the 1970s, and eventually down to only 1.3% through the 1980s (Nambissan: 1996 :1015). This was complemented by a shift in funding from primary school education to middle school education. This transition exemplified the government's shifted focus from increasing primary enrolment rates to increasing the quality of the education provided to those already provided with sufficient access to education.

Between 1983 and 2000, improvements in access to education for all of India have been made, although the difference between education rates for Dalits, especially females, and those in higher castes remained constant. In the seventeen-year period, enrolment rates for Dalit boys grew from only 47.7% to a meagre 63.25%. When compared to those males in upper castes, enrolments jumped from an already relatively impressive 73.22% to 82.92%. Even poorer results were observed when looking at the female Dalit enrolment rate, which inched from 15.72% to 32.61%, when compared to their upper-caste counterparts whose enrolment climbed from 43.56% to 59.15% (Desai & Kulkarni, 2008). The education gap can also be understood to translate through the entire schooling system, with the proportion of Dalit to non-Dalit success remaining at a constant low rate through primary, secondary, and post-secondary schooling. Although large improvements have been made to increase enrolment rates in India, statistics show that there has been little progress in decreasing the education gap between castes.

The government agencies are not prompted to secure the educational rights of the depressed classes who have been ignored. The educational status of dalits and tribals is much lower in comparison to other communities. The role of educational policies for depressed classes is emancipatory, as education has been identified as a primary factor in development and as an instrument for social change and as having the potential to annihilate the caste system (Rafaqi, 2013). The education system till this date projects itself as a tool for empowerment of marginalized sections, but in practice it conveniently subotages the same process of empowerment when it magnifies the importance of Sanskrit language in the education system. While the dalit students face the rejection from their teachers who give priority to priestly caste students, the lower castes are simply side-lined from the learning process, and so are the dalit teachers from the teaching process. Ambedkar ardently supported schooling that inculcates human rights education, education that teaches human dignity and justice in India. (Thiagarajan, 1981).

CONTEMPORARY ISSUES IN TRIBAL EDUCATION

As mentioned in the objectives of the paper, the contemporary situation of Scheduled Tribes, comparing with the Scheduled Castes, as their literacy levels are almost same, can be shown to depict the reality after implementation of various programmes and policy implication. The following table shows the comparative picture of literacy

between SCs and STs from the census of last three decades. The matter has been analysed from the research on the primary data collection in Madhya Pradesh state.

TABLE 1 LITERACY RATE OF ALL SOCIAL GROUPS, SC AND ST POPULATION (1991-2011)

Year	All Social Groups			Scheduled Caste			Scheduled Tribe		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
1991	64.13	39.29	52.21	49.91	23.76	37.41	40.65	18.19	29.60
2001	75.26	53.67	64.84	66.64	41.9	54.69	59.17	34.76	47.10
2011	80.89	64.64	72.99	75.17	56.46	66.07	68.53	49.35	58.96

Source: Census of India, Registrar General of India 2011

Madhya Pradesh is the second largest state of Indian union and is known as 'tribal' state. As per Census India 2011, total population of Madhya Pradesh is 72,626,809, out of the total population state have 15,316,784 tribal populations. The Among the 7 major ethnic groups Bhil, Bhilala, Barela consists highest 39.13% of population, Gond consists 33.25% of population, Kol consists 7.62% of population, Korku (4.77%), Sahariya (4.01%), Baiga (2.71%), and Bharia (1.26%) and these ethnic groups are most sizable tribal's in Madhya Pradesh. Out of the total population of Madhya Pradesh state, around 72.37 percent live in the villages of rural areas.

Tribal peoples are most backward, under privileged and deprived in terms of literacy, school enrolments, dropouts, poverty, hunger, health and art of living. Last few decades the growth rate of literacy, societal development, educational achievements are not up to the mark in most of the tribal populous districts, in Madhya Pradesh out of 51 districts 19 districts have been identified as the tribal districts, and out of 313 Blocks in the state, only 89 blocks are identified as tribal blocks, These 89 Blocks are spread in to 7 administrative Divisions. Even among the scheduled tribes, the education level is very low among the Sahariya & Baiga tribe of Madhya Pradesh. 62.2% of Sahariya's are educated below primary & 26% of Baiga are educated up to primary. Similarly, just 1.8 % of Sahariya tribe is able to continue their education up to Metric or Higher Secondary. And the percentage of tribal undergone through any technical & non-technical diploma comes around 0.1 only. Literacy is an important and primary index of educational development. Although after independence and formation of Madhya Pradesh (November 1st, 1956) Government had been constantly running different activities for the upliftment of the tribals, in terms of socio-economic status, educational status, health, work participations, etc, in the state but their improvements in all those fields have huge possibilities. Post independent, Government adopted the mechanism of reservation system for their upliftment, but there are huge possibilities to pull them up to parallel and main stream in the society.

The male literacy rate has been increased sharply in the higher rate between

1981 and 1991. The female literacy rate, which is an important indicator in the field of education, amongst STs has been increased substantially from 4.85 percent in 1971 to 18.19 percent in 1991, but the gap between ST females and the general population has also been widening during the same period, though with slight decreases between 1981 and 1991. The literacy rate as per the census 2001 has steadily increased to 47.10, yet it is still far below the overall national literacy rate of 64.84 percent. The analysis of enrolment of the scheduled tribe children by the Ministry of Education shows that the coefficient of enrolment as between general and scheduled tribes at the primary school was 69 in 1960-61, it rise to 77 in 1965-66 but stagnated and recorded a slide back to 75 in 1970-71 and rise to 97 in 1976-97. The enrolment ratios of ST boys and girls have continued to show a progressive trend along with the rest of the population.

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The dropout rate, which is another crucial indicator in the field of educational development, also shows that there has been a steady decline in respect of both general and ST categories. The problem of dropouts happens to be common feature for both general and ST students. While both categories have been showing decreasing trend during trend during 1990-91 to 1998-99, the problem still appears to be the worst with regard to STs, as they hold very drop-out rates of 57.36 in classes I to V, 72.80 in classes I to VIII and 82.96 in classes I to X during 1998-99. The dropouts in the middle school are heavy.

The reasons for slow progress of education in tribal areas are:

1. Content of education: The education system has been brought in tribal areas, which is the extension of the practiced education system developed for general population. Education should be in conformity with the knowledge inherited by a child in house, community or his environment. The curriculum does not contain anything which is related with their cultural heritage and traditions and local eco-system.
2. Poverty of family: Most of the tribal communities are suffering from below the poverty line. The reason behind the maximum dropouts among tribal children is the poverty. In Madhya Pradesh Poverty is the highest, that is below poverty line the population is around 32% as per data in the year 2012. In the latest survey this is found that 59% of ST population is below the poverty line.
3. Institutional structures: The number of primary schools has increased

substantially even in the remote areas though the level of enrolments has not moved up in proportion. The structure of institutional network at the middle and higher secondary school levels, however, is not very satisfactory. The establishment of high school is generally determined by demand pull for comparatively advanced areas and articulate people. As a result, the distribution of higher secondary schools is uneven

4. Supporting services: It is generally accepted that establishment of institutions in tribal areas by itself is not sufficient to attract the children and retain them in the educational system. There are a number of contributing factors for this situation, the most important being their economic condition.
5. Quality of personnel: Lack of suitable teachers is one of the major causes for the slow growth of education in tribal areas. One of the important problems in the spread of education is the non-availability of teachers with many qualifications.
6. School timings: The children of tribal families are the active partners of their livelihoods. Therefore, an average tribal family may not be able to afford the children attending schools during certain busy or peak seasons like sowing and harvesting.
7. Women education: The reason behind such low literacy level among the tribal women is the role and responsibility of a tribal woman in her family. A boy can be expected to go out and compete for higher places in life for which he may have to go to school and pursue studies for long years. Even here now the tribal is questioning its utility but a girl must ordinarily become a house-wife.
8. Administration of the educational system: The administration run by the states varies from our state to another. In some tribal areas, the Tribal Welfare Department runs all the educational institutions. In other areas, some of the institutions are run by the Education Department and some by the Tribal Welfare Department and some by the Tribal Welfare Department. Ashram Schools and hostels are run by the Tribal Welfare Department.

CONCLUSION

Education provides individuals with the means to increase their income and to engage in economic activities. In addition, it can help empower individuals to lobby for social change through political activism. The lack of incentives to pursue education for the Dalits of India can be traced back to a long history of mistreatment, exploitation and oppression. From the discussion of the above, it has been found that there have been many attempts over the past one hundred years to help increase the quality of life for the backward or Dalits of India and adimadhibasi (Scheduled Tribes) through development focused on enrolment in primary education. Still

occurring today, caste harassment makes teaching environments unstable for caste children, it places caste homes on the outskirts of towns so that children have greater distances to walk to school, and it economically suppresses the Dalits so that they are unable to pay for their children's education.

After the introduction of the Scheduled Caste and Scheduled tribe, Prevention of Atrocities Act of 1989, the practice of the caste system became illegal in India. Despite increased government intervention, the discrimination and mistreatments of individuals of lower castes still occur. Today, the Dalit population represents 16% of the country's population and still struggles to achieve social equality. There remains geographic division within Indian cities and villages which exemplify the role that the caste system plays in today's society. Many Dalits have attempted to avoid the caste system by converting from Hinduism to other religions, although this rarely allows these individuals to escape their social and economic hardships. Many suggestions, both traditional and modern, have arisen on how to go about resolving issues surrounding Dalit primary enrolment. Night classes and all-Dalit schools provided a safer learning environment for the Dalits, but did not address any issues of caste conflict. Twentieth century policies helped officially decrease some of the animosity and inequality between groups so that the Indian government could have a greater focus on national primary enrolment rates. Funding increasing supplies of textbooks to Indian schools do not address any of the core reasons as to why dalits are not attending school. Instead of increasing enrolment, additional textbooks only had an effect on increased performance levels. Providing free deworming medication at school has proven successful both in increasing the health of children which prevents absenteeism, and in increasing enrolment levels. Minor increases in incentives for Dalits to pursue primary education have been beneficial, but not sufficient in equalizing the enrolment gap between the Dalits and members of upper castes. In order for significant progress to be made in increasing the primary enrolment rates of Dalit children, development organizations must continue to explore varying levels of incentives and pursue national social equality in India.

Ambedkar deliberately included Article 45 in the Directive Principles of State Policy that, "the state shall Endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years." The government of India has passed the bill of Right to Education Act 2008 and paid a great tribute to the contributions of Ambedkar to mass education. The policy of the Government of universalization of elementary education focusing particularly on marginalized groups, poorer sections and the girl child, enhancing enrolment in secondary education as well as its commitment to expand education facilities will empower and equip youth to face the future with hope and confidence. There are several challenges to cherish Ambedkars vision of universal education. There is need to frame such policies starting from the primary stage to the higher stage that help to

realize the vision of Ambedkar.

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