

CHAPTER VI
INSTITUTIONAL CONTRIBUTION OF
DR. BABASAHEB AMBEDKAR

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6.1 Introduction

Frantz Fanon has stated in his famous revolutionary expression, which is also the title of his thesis as, Dr. Ambedkar was one of those "wretched of the earth". The lowest and the loss of the Indian soil who, by sheer articulation of his genius and prodigious industry shot into the political horizon as a spectacular leader and an outstanding intellectual.

Although circumstances demanded the major portion of Ambedkar's efforts energy and talents in the struggle for securing the constitutional and legislative rights for his people, he was always conscious of the backwardness of his people in education, which was the strongest need and the greatest weapon to forge their progress. So he tried every possible means to disseminate education among his people. His opinion was that education is a double-edged sword with which the shackles could be broken, thereby setting the backward classes free from the perpetual servitude and thralldom of the higher caste Hindus.

Dr. Ambedkar thought that by participation in the educational, labor and social fields. he would substantially contribute to the empowerment of the untouchables. Ambedkar wanted their upliftment and self-respect. The means that Dr. Ambedkar used was Education, Agitation and Organization. He tried to legislate in for educational, social, economic and political reforms while India was still under the British rule.

Some of the ways in which Babasaheb tried to help his people was the establishment of organizations and institutions like the All-India Scheduled Castes Federation to provide an atmosphere conducive to the expression of their abilities and to gain further education, as he felt education alone could create a sense of new thinking and awakening among the oppressed people thus helping in the development of human personality. He considered education to be essential for all men and women irrespective of their social and economic status. He said primary education caters to the minimum essential need of educating the masses.

6.2 The People's Education Society

Dr. Ambedkar had cherished a dream to establish an ideal educational institution with modern scientific apparatus and with a staff of proved merit with a view to promoting higher education among the lower middle classes and especially among the scheduled castes. It came to reality when he founded the People's Education Society (P.E.S.) on the 8th of July 1945, and its first college on June 20,1946. The P.E.S. derives its inspiration from the teachings and ideals of Lord Buddha. It believes in the principles of Social equality and justice. The motto of the People's Education Society (P.E.S.) is Prajnaya (knowledge) and Karuna (Compassion). Stating the objectives of the society. Ambedkar said "The People's Education Society is founded not merely to give education, but to give education in such a manner as to promote intellectual, moral and social democracy. This is what modern India needs and this is what all well-wishers of India must promote". (P.E.S.-report 1947-1954)

The Society started a College, named Siddhartha College of Arts & Science in Bombay on 20th June 1946. Dr. Babasaheb named this College after 'Siddhartha' to keep Lord Buddha's ideals before the students. The name Siddhartha is also a manifestation of Dr. Ambedkar's deep devotion to Lord Buddha and his great humanitarian philosophy. The Society conducted Colleges, High Schools, Night Schools, Boarding's, and Hostels, granted scholarships, free ships, established social centers. Diploma Course institution in Bombay as well as other places in Maharashtra. This was done when Dr. Ambedkar realized that primary education had spread to some extent amongst the backward classes, but they were not taking enough interest in higher education that was most essential for their upliftment. He felt if they were given enough facilities like free ships; scholarships, free hostel accommodation etc., they would be attracted towards higher education. The formation of the P.E.S. Society was the first attempt to education among the lower classes in India. promote The People's Education Society's aims and objectives are as follows:

1. To provide facilities for education - secondary, collegiate, technical. physical and the like.
2. To start, establish, conduct and/ or aid educational associations such as schools, colleges, hostels, libraries, playground, etc., at suitable places in the province of Bombay as well as any other parts of India.
3. To provide facilities for education of the poor.
4. To create and foster a general interest in education among the Scheduled Castes and in particular to give them special facilities, scholarships and free ships for higher education in India and abroad:
5. To promote science, Literature and fine arts and to impart useful knowledge:
6. To co-operate, amalgamate or affiliate the Society or any institution or institutions run by or belonging to the Society with any other institution or Society with a view to securing further advancement of the aims and objects of the Society, (The Peoples' Education Society - Constitution 1945, Bombay: pp. 1-2)

6.3 Special Features of the People's Education Society

6.3.1 Morning College

People's Education Society founded the Siddhartha College of Arts & Science in 1946 to promote higher education amongst the working class in general and the Backward Classes and the Scheduled Castes in particular.

The establishment of this college was a definite turning point in the history of higher education, for, it was to serve the interests of those who wish to learn while they earn.

The influence of the American plan of working one's way through college was manifest in the schedule of Siddhartha College. Students classes began at 7.30 a.m. and ended at 10.30 a.m. except for laboratory courses. Thousands of matriculates have become graduates and double graduates as a result of this arrangement, thus fulfilling one of the cherished objectives of the society. This enabled the students to have time to work in offices or mills and other places of labor, business and industry. (P.E.S.; 1991:4)

Morning Colleges and Night High-Schools were the important contribution of the Society. Babasaheb's objective in founding the Society was not merely to give education but to give education in such a manner as to promote intellectual, moral & social democracy. Dr. Ambedkar believed that education was the most effective instrument for transforming an individual and his environment and also for his social and economic emancipation.

It is, no doubt true that the various socially humiliating experiences Dr. Ambedkar had in his early life as a result of his birth in the depressed class family. Cast him into the mould of such an educationist and convinced him that the deadly disease of untouchability was too deep rooted to be cured with mere bandages of knowledge. It is precisely because of this that he decided to dedicate his whole life to the true education of the depressed classes and thus prepared them for the business of life. (Keer. Dhananjay: 1954:91) Hence, strictly no contribution of Dr. Ambedkar as an educationist would be correct and complete unless we examine:

- (1) How he opened for his depressed class followers the way to secure social equality and human dignity without which mere book-learning had no meaning for them.
- (2) How he started educational institutions and also secured special educational facilities for their physical and mental development
- (3) How he secured special concessions and safeguards for their economic improvement and political advancement.

Although Dr. Ambedkar kept himself busy with his campaign for securing for the Depressed Classes as a status of equality without which mere book learning had no meaning for them, he did not neglect the problem of their education. He was always conscious of the backwardness of his people in education and realized that education was their greatest need and the strongest weapon to forge their progress. He knew that the members of the depressed classes were not afraid of poverty as they had been wedded to it all their life and what they really needed were the means to achieve their educational and cultural progress which had been denied to them for several centuries.

6.4 Work Done by The Society for The Promotion of Higher Education

The Institutions established, conducted and aided by the P.E.S. fall into different categories and cover a broad spectrum of the educational life of this country. (The list of these institutions is depicted in the Flow Chart and given in Appendix B) In the forthcoming paragraphs the researcher has tried to study the progress of the three colleges that were set up by Dr. Ambedkar himself 6.4.1 Siddhartha College of Arts and Science (1946)

This College is located in Bombay City. Dr. Babasaheb named this College after 'Siddhartha' to keep Lord Buddha's ideals before the students The establishment of the Siddhartha College is not only a turning point in the social life of the socially and economically Backward Classes but also an epoch making event in the social reconstruction of the Indian Society, as it marked the beginning of a new era throwing open the portals of higher education to the working class people in general and the weaker sections in particular. The composition of teachers and students was thoroughly cosmopolitan. In the year of its inception i.e. 1946 it had on its roll 1,363 students of whom 60 belonged to the Scheduled Castes. The college was pioneer in starting morning classes right from the beginning in 1946 to provide facilities to the poor and working class students 'to learn while they earn'. This speaks volumes for the great work that the college is doing towards the national cause of spreading higher education among the poor and backward classes, but for this facility thousands of poor and the lower middle class students would not have received higher education.

Initially some people had apprehensions such as the college would only cater to the educational needs of the untouchables and that others would have no place in it. Further, they believed that the College was a forum to preach to the students the political and social philosophy of Dr. Ambedkar. It was also felt by many that only such professors who believe and accept the ideology of Dr. Ambedkar, would be appointed in the College. Dr. Ambedkar made all such people realize that he was a foremost nationalist, first and last. Prof A. B. Gajendragadkar, a learned Brahmin and a well-known professor of Sanskrit at Elphinstone College was the first Principal of this college. Babasaheb had a good team of several talented and experienced teachers. In this way, the College could get an excellent team of professors right from its inception which ensured its progress from its well-equipped inception, similarly the college had an excellent Laboratory and up-to-date Library, having a collection on a wide range of subjects, thus befitting Dr. Ambedkar's reputation as the lover of books. Dr. Babasaheb desired that the students studying in Siddhartha College should come out with fully developed personality in all respects, thus activities like Debates, Dramatics and Sports were give equal importance as academics. The College also established a College Parliament, with a view to imparting training to students in parliamentary procedure and principles, and in the functioning of democracy as he was a staunch advocate of Parliamentary Democracy.

The activities of this Parliament ran on the same lines as those of the Parliament in Delhi. He firmly believed that no social, religious and economic equality can prevail in any society in the absence of democracy. According to him democracy is an associated life. He, rightly thought that if the younger generation while learning in the college is given instruction on the theory and practice of parliamentary democracy in all its perspective, democracy in India will have a firm base and would progress well and in the right direction. (Chavan, Sheshrao: 1990:29-38)

6.4.2 Milind Mahavidyalaya (1950)

The success of Babasaheb's very first college gave him confidence to expand his activities. His eyes were turned to Marathwada which was liberated in 1946 from the thralldom of the Nizam. For a population of five and a half million it had only one intermediate college run by the Osmania University with only 150 students on roll of which only two belonged to the Scheduled Castes. Dr. Ambedkar visited Marathwada a year after its liberation and saw with his own eyes the appalling plight of his own people who had been crushed under the alien feudal order longer than any part of India. He held out a promise to establish a college in Aurangabad for their advancement and thus he established a full-fledged Arts, Science and Commerce College in June, 1950 The Milind Mahavidyalaya, which was the turning point in the life of Marathwada which proved to be an unprecedented landmark in the plan of transforming Marathwada. Dr. Babasaheb named the Aurangabad college as 'Milind Mahavidyalaya' after a Greek king Minander who embraced Buddhism at the hands of the well-known Buddhist philosopher Monk 'Nagasen'. into a seat of learning and culture after a lapse of about 1000 years. This institution was a symbol of intellectual honesty and integrity and a model of the ideal relationship between the teacher and the taught. Dr. Rajendra Prasad the first President of India on 1st September, 1951 laid the foundation stone of this institution. On that occasion Dr. Ambedkar emphasized the spiritual need of higher education for the scheduled castes community in the following eloquent words:

"Coming as I do from the lowest order of the Hindu Society; I know what is the value of education. The problem of raising the lower order is deemed to be economic. This is a great mistake. The problem of raising the lower order in India is not to feed them to clothe them and to make them serve the higher order as is the ancient ideal of this country. The problem of lower order is to remove from them that inferiority complex which has stunted their growth and made them slaves to others to create in them the consciousness of the significance of their lives for themselves and for the country, which they have been cruelly robbed by the existing social order. Nothing can achieve this purpose except the spread of higher education. This is, in my opinion the panacea of our social troubles."(Prin. M. B. Chitnis, Dr. Babasaheb Ambedkar as an Educationalist. P.E.S. Milind College of Arts College, Annual Magazine.! 980-81:4) This places in proper perspective Dr. Ambedkar's view point of looking at the education of the Scheduled Castes. It was necessary first for the humanization of a community that had almost been dehumanized for ages. To develop intellectual, moral and aesthetic aspects of the student's personality the following associations have been developed in the institution.: Arts Circle,

Cultural Associations,
Social Service League,
Science Association,
English Literary Association,
Marathi Literary Association, and
Hindi Literary Association.

Activities of these associations included debates, reading of papers, actual social service, organization of Arts and Scientific Exhibitions, tours round places of historical and industrial importance and talks by persons of eminence in scientific or literary fields. The College being situated in a rural area such activities helped the cultural growth of this region to a noticeable degree. However, the student population does not show much of a rising trend as shown in Tables: FV, V and VI. It is important to note here that Milind Mahavidyalaya which was set up in 1950, had its various institutions functioning separately. In 1960 the Commerce College was separated and was named Babasaheb College of Commerce. In 1963 the Arts and Science streams also got separated into Milind College of Arts and Milind College of Science

TABLE 5.4

Along with decreasing student population, the results of the institution too was not encouraging therefore from 1990-91 certain steps were taken for improving the results and developing necessary talents at Milind College of Arts and Milind College of Science, Aurangabad-

1. Library facilities until 10.00 p.m.
2. A text book library in the hostel.
3. Notes for junior and senior college students displayed in the library.
4. Model question papers solved during class room work,
5. Essay competition, spelling competition and debates conducted to develop student's talents.

6.4.3 Siddhartha College of Commerce and Economics (1953) and Siddhartha College of Law (1956)

In order to provide educational opportunities in Commerce and Economics and Law to the Scheduled Castes, backward and lower middle classes, Dr. Babasaheb opened two college's viz, the Siddhartha College of Commerce and Economics in 1953, the Siddhartha College of Law in 1956. Both these Colleges have made spectacular progress.

The three colleges of People's Education Society in Bombay started by Dr. Babasaheb are great seats of learning which are engaged in the task of transforming the personality and the life of the oppressed and the suppressed in this cosmopolitan city, where the disparity between the rich and poor is ever widening. Every year about 15000 students receive their higher education from these three colleges. This figure includes students of all castes and communities, including backward and the scheduled castes. Even in the case of the teaching staff there are professors from different castes and creeds in Maharashtra like Brahmins, Marathas and others. Similarly, there are Parsees, Muslims, Jews, Catholics and Buddhists. There are professors from the South hailing from Madras, Kerala, Andhra and Karnataka and from the North from the States of Gujarat, Rajasthan and Uttar Pradesh. Such a combination of a team of experienced and qualified professors belonging to different castes, creeds and States may not be found in any other institution not only in Bombay but also in the whole of India. The staff represents a cross-section of our nation, and is a microcosm of Indian Society as a whole. (Chavan, Sheshrao, 1990:35-36) All these institutions established by Dr. Babasaheb Ambedkar are a great legacy to the down-trodden community. His followers have now to shoulder the onerous responsibilities of safeguarding this legacy and promoting it and passing it on the future generations. The educational institutions founded by him are cultural centers which will help to carry on successfully the great task of reconstruction of the present social order into a casteless society based on equality, social, political and economic. These institutions will serve as light houses which will always show the new way of life based on the three principles preached by Lord Buddha namely, Knowledge, Character and Compassion.

Thus, the salient features of the institutions started by Babasaheb

Ambedkar are as follows:

- (i) Open to all, irrespective of caste, community, class and religion.
- (ii) Provision for the backward class students to be educated.
- (iii) Education provided in a democratic atmosphere.
- (iv) Academic and Co-curricular activities equally stressed leading to an integrated personality.
- (v) Enriched staff members from various parts of the country, thus instilling the value of National Integration.
- (vi) Opportunities provided to students to exercise their rights in Parliamentary Democracy.
- (vii) Scholarships and free ships for Backward Class students.
- (viii) Graduate and post-graduate courses run by the institutions.
- (ix) Well furnished, upgraded library containing rare collection of books,
- (x) Well-equipped laboratories.

(xi) Hostel arrangement for students.

This was a glimpse of the growth made by the educational institutions established by Babasaheb Ambedkar. These statistics were gained from certain college magazines and special volumes of the institutions of People's Education Society. In order to supplement the information provided statistically, views and opinions of great thinkers in the field were sought. The views shared are the rich experiences of individuals from various fields that have strengthened the existing data. The paragraphs that follow are the views of experts in the fields. The questions responded are in the form of an Opinionnaire in Appendix: C

6.5 Views of experts:

6.5.1 Intentions of Babasaheb in establishing educational institutions

Each one felt that since education was monopolized by the Upper three castes and denied to the Shudras. Babasaheb started educational institutions to attain an equal social order. He knew if people were educated then they would realize their rights and fight for it unitedly. He knew higher education would help his people to aim at higher goals. He also believed that educational institutions would build self-confidence in the Dalit's; help them to come into the mainstream of life and he had realized that it was education that empowered him so he wanted the same instrument to concertize and empower his people. Like Buddha he believed too, that "Knowledge without Character is dangerous and Character without knowledge is Useless." According to Mr. Bal Gadgil, the Vice President of Symbiosis, Pune, who was one of the personalities who shared his opinion about Dr. Babasaheb said Babasaheb was the first to start morning classes for Arts Students and also got the permission from the University too. With great joy he added saying, he was one of the students who belonged to that first batch of Khalsa College. This shows that Babasaheb wanted the masses to be educated, he did not want anyone to be deprived of education.

According to Dr. Mangudkar, Ambedkar looked at education as an instrument of social change. It wasn't knowledge for the sake of knowledge. He established educational institutions to bring about social change. He emphasized liberal education because according to him education should cultivate the minds of human beings. It should be liberated, should harness spirit of scientific enquiry.

6.5.2 Reasons for setting up Institutions in Mumbai and Aurangabad

It was felt that Babasaheb had purposefully started educational institutions in Mumbai and Aurangabad.

He started institutions in Mumbai as Mumbai is a cosmopolitan city and individuals from various places migrate into the city on a daily basis. There are a lot of job opportunities. People could therefore get jobs immediately after being educated. Dalit's worked as Mill workers or in railways. They could not educate their children. Moreover, Mumbai being a cosmopolitan city

Untouchability wasn't seriously practiced. According to Principal Gaikwad in Mumbai there were working class people and white color people too, so he felt the Dalit's who come from rural areas where discrimination is in the forefront, will be exposed to sophisticated way of life of the city, they would learn to live in a dignified manner. Aurangabad/Marathwada is a backward area in all respects. This state was more backward in the field of higher education. Secondly whatever facilities were available were all concentrated in the city of Hyderabad except the three Intermediate Colleges at Aurangabad: Warangal and Gulbarga. People were poverty stricken and illiterate as there wasn't much scope for Education. Since Dr. Babasaheb wanted to reach out to the lowest in the society he wanted to empower them through education so that they realize the importance of freedom to live one's life, to exercise their rights and how to live one's life without any blemish.

6.5.3 Relevance of Dr. Ambedkar's Ideology

Most of them felt that since Babasaheb was a man of foresight, his philosophy of education is applicable even today. The fact that he felt education can bring about a social change is one of the important social aims of education, moreover he always emphasized on development of skills through which individuals could become economically self-independent. However, as Prof Keshav Meshram, a great thinker said while giving his views that all educational principles of Dr. Ambedkar cannot be seen today because earlier students were educated in order to be economically independent, instilling values through education, transmitting cultural values, building self-confidence. These also are the aims of education today; however, our educational system being too theoretical and examination oriented has failed to realize these goals/aims.

6.5.4 Satisfying the educational needs of all

Babasaheb Ambedkar's efforts were beneficial not only to the backward class students but also to the others, for economic backwardness is a common ailment and students of the so called advanced communities also have suffered from it. His aim was to spread Higher Education in the society for all especially among the backward classes which in turn would build their self-confidence and self-esteem. His intentions were never communitarian, he thought of the masses therefore he can be called a Nationalist. He called his educational society the People's Educational Society, thus projecting education for all; irrespective of caste; creed and religion. Babasaheb's institutions provide education for all desirous. According to Mrs. Urmila Pawar though everybody's educational needs were taken care of by these educational institutions, girls generally were provided free travel from their village to Milind Vidyalyaya. Pali language was introduced so that Dalit students could be able to know the Buddhist literature and culture.

6.5.5 Way to independence to his people

Being aware of the role of education in empowerment Babasaheb through his own personal example had experienced the importance of education in his life. It was his education that helped

him to become aware of the discrimination meted out by the High caste and it was his education again that made him self-reliant and independent. Therefore, through his educational institutions he tried to disseminate information and knowledge to his people, thus concertizing them about their rights and encouraging independence. He never provided them with ready jobs. He knew education would build their self-respect; self-confidence and self-esteem. Through political measures he had jobs reserved for them, just assuring them that they too could rise to the level of their counter parts in society and have an identity of their own. 6.5.6 Babasaheb's idea about Technical Education Babasaheb encouraged technical education along with formal education: however, the concept of technical education came into light only from 1970. Therefore, during Babasaheb's time a lot of stress wasn't laid in this field.

Nevertheless, Babasaheb was aware of Technical Education though he may have not started a purely technical educational institution, but the very fact he started colleges of Arts, Science, Commerce and law shows his insight and awareness of this type of education. Without initiating formal education, he could not initiate technical education. According to the retired I.A.S Officer Mr. Shashikant Daitankar who was one of the individuals who shared his views on Ambedkar, said Ambedkar compared the Indian society to a multistoried building without a staircase or lift, however Babasaheb had built a staircase by his life and mission and by the time he attained Nirvana the staircase was elevated by an elevator. This he said was because of mass awakening. He did not limit himself only to formal education.

6.5.7 Concessions to the Dalit students

Babasaheb's intentions were to encourage education and therefore he used bait such as various incentives/concessions to attract people to be educated. This was necessary in a special way for the Dalit's as for centuries they lived a life of curse, despair and darkness. To urge them come out of the then existing positions he provided certain facilities, however these were not just limited to the Dalit's, instead the meritorious students also gained these privileges. Concessions given to the Dalit's are Free Ship Scholarship promoting students to study abroad

Provision of free books to the students. Hostel facilities especially for rural students.

These facilities were given to the Dalit students so that they find a rightful place in society.

6.5.8 Extent to which education is disseminated to the Dalits.

Though one cannot say with authority, one can presume it to be just 10% in terms of higher education. Mr. Bal Gadgil, the ex-Principal of Fergusson College, Pune said during his tenure students were given free clothes, shoes, socks, over and above the other existing facilities. While admitting them to college there wasn't any stipulated percentage that was insisted upon, in spite of all this there wasn't much change seen in number as these dalits felt, they were the chosen ones because their forefathers were exploited. They had the feeling of complacency. Infact what can be said is compared to the effort put forth by Babasaheb throughout his life to emancipate the people,

the results are not very encouraging. Nevertheless, the few who are qualified hold important positions in the society as the policy of reservation has surely helped them in the field of education as well as for employment opportunities.

6.5.9 Attitude of the empowered Dalits

Here there was a mixed feeling in the people. Some felt that the Dalit's who are empowered do extend help in the form of monetary help: supplying books; finding hostel arrangements etc.; but all this is to a limited extent. Mr. N.Y. Lokhande, a trustee of the Karamveer Bahurao Cultural institution, that is trying to keep the mission of Dr. Babasaheb alive said the educated Dalit's have either come together and formed institutions like theirs to help the downtrodden brethren in which they provide library facilities and IAS classes and IPS classes and even marriage bureaus. Some others work on a personal front are working towards amelioration. Others feel the so called educated and empowered Dalits consider themselves Brahmins among Dalits, so they do not pay any heed to the needs of their less fortunate brethren. The lowest strata are ignored totally; these people haven't lived up to the expectation of Babasaheb.

6.5.10 Attitude of Society

There is a positive change in society; most of them expressed this opinion. In contemporary times they are considered to be human beings and enjoy all the rights to freedom, thanks to Babasaheb. They are respected in the society. there is not much of discrimination especially in the towns and cities however in the rural areas people are more closed and traditional. At times people in society look scornfully at these because of the privileges enjoyed by them which deprives the other caste people the same opportunities. There is still a negative attitude against the Dalits who hold high position in society as the higher caste still feel they do not have the merit to hold such high positions. This change cannot take place so soon.... a society that hived in darkness for so long will take time to change its attitude.

6.5.11 State of the newspapers started by Ambedkar

Most of the newspapers are not published these days except for Prabuddha Bharat that is handled by Mr. Prakash Ambedkar, the grandson of Babasaheb. As there are already a number of daily newspapers published, there are not many who subscribe for these, again there is no effective leader to carry the people and take up the mission of Babasaheb, added to it was the financial crunch that lead to its discontinuation. Some respondents felt that today with a lot of mass media there are different ways of communicating and educating the masses, there isn't a need to carry on the papers of Babasaheb. They said there is a paper 'Ashmita Darsh' from Aurangabad by Gangadhar Pantawane, basically considered to be the voice of the Dalits. 6.5.12 Attitude of Babasaheb's educated followers

Since Babasaheb was a Nationalist and not just a Dalit leader we can say that none of us have succeeded in continuing the struggle that Babasaheb bravely initiated. Our attempt should have been to force the Indian society to progress however since we have become more sectarian in our approach this isn't possible. Therefore, what we lack is the scientific outlook that would help us to rationalize and have the urge to proceed and lead the society to progress and development. However, that is lacking. Babasaheb had said the primary responsibility of every educated person is to serve his poor and ignorant brethren. After reaching an exalted position, this educated person forgets his illiterate brethren. If he does not pay attention to thousands of his brethren, it would lead to a down-fall of our society. Thus it is time we pay heed to this request of Babasaheb

These views and opinions have enriched the researcher as it was an enriching experience to interact with people who worked with Babasaheb or are the fortunate one who enjoy the fruit of his struggles or are trying to continue the mission of Babasaheb. Thus opinions gained through the opinionnaire have made this work richer.

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