



EFFECT OF EDUCATION IN DALIT LIFE

Jayendra kumar¹ and Dr. Poojan Prasad²

¹Assistant Professor, Prem Kishan Khanna Government Degree College,
Jalalabad Shahjahanpur (U.P.).

²Professor, Hindu College, Moradabad.

ABSTRACT

Education plays a significant role in the upliftment and development of Dalit society. When the people of the Dalit community did not have the right to receive an education, their lives were worse than those of animals. After the arrival of the British, the Dalits gained the opportunity to obtain an education; they studied Hindu scriptures and other religious texts to understand the reasons for discrimination and servitude. Simultaneously, they described the plight of their community through their writings, autobiographies, stories, and poems. As a result of Dalit literature, a new awakening emerged in Dalit society; today, it is a widespread effect of education that Dalits are developing the concepts of liberty, equality, and fraternity in their minds, and all appear to follow the path of liberal and sympathetic to all creatures.



KEYWORDS: education, society, community, Hindu scriptures, discrimination, Dalit literature, autobiographies.

Methodology and Approach: The article is based on the works of Babasaheb Dr. Ambedkar, Jotirao Phule, Omprakash Valmiki, Limbale, Bama, and other authors related to Dalit literature. A descriptive and analytical approach has been utilized in this article.

Outcome: Education purifies a man's heart and restrains evil; therefore, untouchability and cruelty can be eradicated through the power of education.

INTRODUCTION:

Education is the source of all progress and the remedy for all ills. Great individuals had the opportunity to attain education but faced various challenges to access it. In the Dalit community, only two individuals in India born, who recognized the importance of education seriously and used it for the welfare of Dalit society, were Jyotirao Phule and B. R. Ambedkar, both of whom emerged from the soil of Maharashtra. They did not only receive education for personal benefit but also effectively applied it for the welfare of humanity. It is the only tool that can liberate the people of Dalit society from their dire circumstances. This is why Jyotirao Phule established about 18 schools in 1848; he began offering free education for all classes and castes, which truly proved to be a boon for those who were living in the darkness of ignorance. He believed that education is also necessary for women and is a vital means that can free them from all bondage; therefore, he opened schools for women and made his wife the first teacher.

When Dr. B. R. Ambedkar was considered for his ideology and education, he indeed proved as a symbol of knowledge, which is why Columbia University in America honoured him with this title. After acquiring extensive higher education, Dr. B. R. Ambedkar established an institution "Bahishkrit Hitkarini Sabha" in Mumbai on July 20, 1924, the main purpose of this institute was to spread the seeds of education among the depressed society, Therefore, he travelled from village to village to awaken the people of the oppressed classes and help them understand the importance of education. He always used a slogan during the meetings: "Educate, Agitate, and Organize." He advocated for these three concepts for the marginalized society so that they could attain rights, justice, self-respect, and dignity in their lives.

Under the banner of this institute, he established a school "Dnyanodaya School" in 1924 and another "Bhim Vidyalaya" in Pune, these institutes were opened for Dalit Society so that the children of Dalits get admission easily. He established Sidharth College in Mumbai in 1946 this task proved very beneficial for depressed classes.

The beginning of Dalit literature in India is considered to be at the start of the 20th century. From 1960 to 1970, many Dalit Marathi writers, born in Maharashtra, began to compose poetry, autobiographies, and stories in the Marathi language. Notable among them are Marathi writer Daya Pawar's autobiography, "Baluta," Baburam Bagul's autobiography "When I Hide My Caste," Omprakash Valmiki's "Joothan," and Suraj Pal Chauhan's "Tikriti." Sharan Kumar Limbale's autobiography "The Outcast" and Baby Kamble's autobiography "The Prison We Broke" also contributed to the reading and writing efforts of the Dalit community across the country. The foundation of this literature was laid by Dr. B. R. Ambedkar, who proved that everything is possible through the power of education. He launched his monthly magazine, "Mook Nayak," in 1920. This magazine fiercely attracted different classes, pulling them away from the slumber of ignorance. Jyotirao Phule was a revolutionary social reformer who wrote a groundbreaking book in the 19th century before Dr. Ambedkar. He critiqued caste and hypocrisy in his important book, "Ghulam Giri," written in 1873, which still fascinates people today. Dr. B. R. Ambedkar devoted all his strength to completing Jyotirao's unfinished work. He compelled people to reflect on the social system, resulting in a new revolution for change. Daya Pawar mentions in his autobiography that he faced numerous challenges in obtaining education from elementary to higher levels. Nevertheless, he pursued higher education, which advanced his economic, social, political, and cultural ideas, influenced by Dr. Ambedkar's views. He acknowledged that education provided him with a new life, leading to honour, happiness, and contentment in society. Education is a source of power that enables people to live with courage and has the power to transform the lives of individuals in Dalit society.

Marathi writer Baburao Bagul, is renowned as a good writer, social reformer, and a good officer after coming from an ordinary family. He faced casteism in his life but after becoming an officer he felt relief, he realized that education made him not only an officer but a logical, rational, and sensible So that he became eligible to talk to everyone.

Sharan Kumar Limbale is a Dalit Marathi writer who has written his autobiography, "The Outcastes." This work highlights the oppressed society by emphasizing the importance of education. In his autobiography, he expresses the poverty and experience of his early life, noting that he often did not have a full meal in a day. Despite this, he faced insults and derogatory treatment from upper-class individuals who exploited the downtrodden. "Akramasi" refers to illegitimate children, and in this autobiography, the author attempts to convey the reality faced by millions, as both his mother and he were insulted and degraded by society. When the writer received an education and penned "The Outcastes," he exposed the conspiracy of upper castes. The autobiography Joothan, written in 1997 by the author Omprakash Valmiki, who belongs to Uttar Pradesh, reveals that during his time, casteism, untouchability, and superstition were rampant. However, he felt relief in his life when, after passing the high school examination, the high society of Birla village invited him to their home for dinner. This experience made him realize that untouchability could be removed in the homes of the upper castes by the influence of education, He also mentions how the upper castes changed their behaviour due to education. When he moved to the city his status changed; now, upper castes would come to his home

and eat without any sense of caste. Baby Kamble's autobiography, *The Prison We Broke*, also presents many valuable aspects. She describes how the life of women in society was fraught with difficulties; while she could not attain higher education, she was greatly influenced by Dr. Ambedkar's thoughts and became familiar with the concepts of liberty, security, and fraternity. She comprehended them fully and began to struggle against the concepts of discrimination, injustice, and untouchability. In her autobiography, she recounts an event when she attended a general program where there were no arrangements for women of the depressed society to sit on chairs, while women from other societies had chairs available. In response to this inequality and disrespectful behaviour, she spoke out forcefully about the right to equality. In the end, she was treated equally, just like everyone else in the program, without any sense of discrimination and inferiority. This exemplifies the contribution and importance of education, as Baby Kamble demanded rights and justice for everyone.

CONCLUSION:

Many communities, including the Dalit community, were kept away from education. However, as soon as they received the opportunity to study, the social structure of society changed. In the Dalit community, we find many great personalities who were born into impoverished families and had no place, identity, or honour in society. According to Baby Kamble, in the situation of Dalits without education there was no difference between the lives of Dalits and those of animals; both lived without dignity. The Dalit community, who understood the importance of education, achieved all the things that are needed for human beings as honour, self-respect, comfort, good food, clothing, and other essentials. If we discuss this, some of the most prominent examples include Dr. B. R. Ambedkar, Sharan Kumar Limbale, Bama, Omprakash Valmiki, Daya Pawar, Suraj Pal Chauhan, Urmila Pawar, Baby Kamble, and countless others, got only one weapon of education, that makes them brave warrior. They became an ideal for their communities. Education is essential for human development, providing access to knowledge, scientific thinking, and logical ideas, and making the sympathetic heart. When we come in contact with anyone need communication, so education plays a crucial role in communication. Through education, individuals attain knowledge; knowledge empowers one to achieve everything in life. Education is the gateway from darkness to the light of understanding, individuals to discern right from wrong and guiding for a better life.

REFERENCES:

- Ambedkar, Babasaheb. *Buddha and his Dhamma*. Mumbai: Siddharth College Publication, 1957.
- Anand, Mulk Raj. *Untouchable*. Haryana: Penguin Books, 1935.
- Bagul, Baburao. *When I Hid My Caste*. Translated by Jerry Pinto. New Delhi: Speaking Tiger Publishing Pvt. Ltd., 2018.
- Bolleddu, Shiv Nagaiah. *Writing the Self :A Thematic Study of Dalit Autobiographies*. Kalpaz Publication, 2015.
- Cuddon, J A. *A Dictionary of Literary Terms and literary Theory*. Wiley Blackwell, 2013.
- Foundation, Bluekraft Digital. *Ambedkar and Modi*. New Delhi: Prabhat Prakashan, 2022.
- Gauba, O P. *Western Political Thinker*. Delhi: National Paperbacks, 2024.
- Horn, A S. *Oxford Advanced Learner's Dictionary*. Oxford University Press, n.d.
- Kamble, Baby. *The Prisons We Broke*. Hyderabad: Orient BlackSwan, 2022.
- Keer, Dhananjay. *Mahatma Jotirao Phule*. Mumbai: Popular Prakashan, 2021.
- Kumar, Raj. *Dalit Literature and Criticism*. New Delhi: Oriental Black Swan, 2019.
- kumar, Vivak. *Decoding Ambedkar*. New Delhi: Manohar, 2025.
- Naimisarin, Mohandas. *Ek Sau Dalit Autobiographies*. New Delhi: Vani Prakashan, 2022.
- Naval, Viyogogi. *The Founders OF Indus Valley Civilization and Their Later History*. New Delhi: Samyak Prakashan, 1995.
- Nehru, Jawaharlal. *The Discovery of India*. Gurgaon: Penguin Book, 2004.
- Notes, Coles. *Dictionary of Literary Terms*. New Delhi: Rama Brothers India Pvt., 2009.