



Dalits of India: Education and Development: A Review

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Abstract

Any country's progress relies on its educational development in society. Only through dynamic, resourceful, entrepreneurial, and responsible people can civilization progress. If people like that don't become involved, the nation will never go far. This kind of education is a valuable resource in making such citizens. The single most essential component of both fast economic growth and technical advancement is present. Studies have shown that education is the most significant factor in the social and economic development of a country. In industrialised countries, people are automatically entitled to a basic education supplied by the state. It is accepted that elementary education is the bedrock of literacy, which is regarded important for the development of society and particularly critical for women's liberation. A strong foundation may be established in the growth of any nation via elementary education, while higher education gives that country an advantage in its competition.

Keywords: Development, Economic, Growth, Education, Resourceful etc.

Introduction

The caste system, which divides the population into complicated social classes, is deeply ingrained in Indian culture. For centuries, society has been segmented along occupational and familial lines. Five different categories of the caste system are found in India. Priests and instructors, or Brahmins, rank highest in Indian culture, followed by the warrior class, the Kshatriyas. Classified as farmers and merchants, the Vaishyas are placed third. Those who labour as the fourth class, the Shudras, are in fourth place (“The Caste System in Hinduism”). The fifth category, known as the Dalits, were considered so low as to not merit inclusion in the caste system.

The caste system's structure and long history of standing in India have given rise to decades of hostility between social groups. Dalits were forbidden from accessing village wells, temples, and tea stores in rural regions. Because their shadows were deemed pollution in certain places, the Dalits were not allowed to stroll during the day. The Dalits have been treated cruelly and have been subject to humiliating conditions, and their attempts to better their position have been frequently blocked by upper-caste assaults, rapes, and murders. Although more people are less likely to discriminate against Dalits now than in the past, discrimination still happens.



There has been some progress in creating equal status for Dalits in Indian society. To increase the influence of Dalit candidates in the national assembly, a number of seats were reserved under the Poona Pact, and these seats were limited to Dalit candidates who would be chosen based on the votes of their Dalit constituents. Slow social changes have also helped, as has the involvement of local and international NGOs. The Dalit community continues to face great challenges to achieve equality in Indian society, but the last several decades have shown that this group may aspire to a higher degree of equality.

Review of literature

(Zene, 2017) studied “Dalits and Religion: Ambiguity, Tension, Diversity and Vitality” He discovered that there is a wealth of literature on the "Origins Myths" of various Dalit communities. The narrative of the group's descent from greatness into lowly status, making them the untouchables of today, is in agreement with the holy books of Hinduism, such as the Manusmriti, which allow the practise of untouchability and cite them to defend the practise. Many of these myths claim that the leaders of the religion or clergy in the organisation are to blame for the downfall, while some say that women have also caused the downfall. While many Dalit communities have created their own religion-based counter-myths to counteract the storey of the "fall," therefore rejecting the term of untouchability in favour of the self-chosen name "Dalit," a word that shows self-awareness of oppression and subjugation.

(Arora, 2018) studied “For 70 years, Dalits have been denied freedom of religion – through a presidential order” As a result, the 1950 Presidential Order defined the socially, economically, and educationally impoverished castes resulting from the ancient practise of untouchability. Dalits and Scheduled Castes are synonyms. Dalit populations were targeted for special advantages under government programmes like as education and employment. Political reservations are also granted to Dalit groups in different forums, such as the 1989 Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act. It seems as if the reason for their new religious choice is because Islam and Christianity are more equal, thus a Dalit won't experience the same level of prejudice as before.

(Teltumbde, 2018) studied “Why Ambedkar considered Islam the religion of choice for Dalits before opting for Buddhism” He was also able to discover that Babasaheb Ambedkar had made a statement in Yeola (in Nashik district) in 1935 that he would abandon Hinduism. The press conference generated a range of responses. Despite the controversy, conservative Hindus refused to budge. The residents of Nashik, who had been subjected to five years of harassment



by the Kalaram temple entrance Satyagraha, were happy after the local elections. The Hindus with political interests strongly opposed it and felt endangered. Some threatened to kill Ambedkar. He had faced open opposition from several of his own people, who were puzzled by the plan.

(Kumari, 2014) studied “The Untouchable ‘Dalits’ of India and their Spiritual Destiny” Additionally, they found that Untouchability prohibits the presence of other people. The Indian constitution specifically prohibits it. It is everywhere throughout the country's 700,000 communities, although it is particularly popular in the villages with populations of above 700,000. A little over 20 years ago, 160 million Dalits lived in India. In India now, about 200 million Dalits (those considered "untouchable") live among the country's total population of over a billion. Dalits are villagers living on the periphery who are considered third-class people. The water from the community wells is not permitted for them to use. They aren't permitted to stroll on the major streets; they also aren't allowed to wear shoes or clothing appropriate for a formal setting.

(Benjamin, 2008) studied “*Dalit And Higher Education In India*” and discovered that Since higher education in India is considered a public benefit, the sector it belongs to is necessarily the social sector. It has worked to raise the underclass of Indian society for many years. This is a theory: "when educational level rises, upward mobility does as well." If education is available to dalits, they will have an opportunity to rise beyond their current position. Education has the potential to act as a catalyst for social mobility. In India, people known as the "untouchables," who number over 220 million, have been ignored and shunned for many years. Dalits still bear the mark of the "untouchables." Socially handicapped, economically underprivileged, and politically weak, they lack many resources. While many dalits are illiterate, it's nevertheless true that.

(Nambissan, 2011) studied “*Equity in Education? Schooling of Dalit Children in India*” People often blame illiteracy and poverty for the dalit populations' educational backwardness. This piece discusses the impact the school system's learning environment has had on dalit students. It contends that, in addition to inadequate infrastructure, poor pedagogical assistance that hinders the development of linguistic, numerical, and cognitive skills is also damaging the education of dalit children. A poor child's schooling experience is also greatly determined by how much help they get from family and by how their instructors and school officials respond to their socioeconomic disadvantages. The government has abandoned its duty to help provide



equal opportunity in the formal education system by establishing a distinct realm of informal education for groups of people who are already given special treatment.

The Importance of Education

To really investigate strategies for increasing primary school enrolment and literacy rates, it is first essential to understand why education is a crucial matter in development studies. Education has had a major presence throughout the last century. While the general level of education has gone up, there has also been a widening of the divide between socioeconomic classes (Desai & Kulkarni). In order to help those in poverty, education may improve their income. Development benefits all people if proper education is provided. While some economists view education as a way to making people more productive in the job and at home, others believe it is important for its own sake. This also helps socially and economically disadvantaged people take part in political reform efforts. Governments are trying to promote social and economic equality for their citizens by encouraging them to seek educational growth. Studies have shown that some academics view education as a tool to improve social welfare by way of the economy. One thing to take into account is that when it comes to educational returns, elementary education has the greatest rate of return. Because of this, primary education has much lower expenses than it does advantages, because it's fundamental and vital learning for becoming literate. Education has been attributed with 17.2% of African and 11.1% of Asian economic development during the 1950s and 1960s. In addition to economic development, it is claimed that elementary education helps to promote socioeconomic equality. Providing basic education to an additional 10% of the population would correspond to a 5% drop in the inequality index. Increasing the primary school enrollment rates highlights the significance of raising educational access among the Dalits of India.

Also, educating oneself has the benefit of bettering one's quality of life. Education has a major effect on the feasibility of life objectives and daily activities for people. People in poverty may only hope to improve their lot in life if they are educated.

Development

It is important for governments to recognise that the advantages of development initiatives aimed at basic education access, rather than educational capital enhancement, would be enjoyed by all people, not just a chosen few. Previous discussion revealed that the rate of return for elementary education is higher than the rates of return for secondary and tertiary education. Since the improvement of elementary education is of higher value to governments, it makes



more sense to start there. A human-capabilities approach to development makes it possible for governments and aid groups to raise the number of people with reading, writing, and arithmetic skills. People who possess these abilities are able to speak, reason, count, and solve problems, which allows them to feel more in charge of their life. This gives them an advantage when it comes to handling issues in their daily life, like taking out a loan from the bank, representing them in court, leaving bad personal relationships, or avoiding dangerous employment. Even a simple education is often ignored, and its own worth is one of the things people do not realise. For educated people, the years of life they have remaining are increased by their education.

Conclusion

Over the last 150 years, many initiatives have been launched to assist improve the quality of life for the Dalits of India by encouraging them to enrol in basic school. Education is the pathway to prosperity. It helps people earn more money and participate in the economy. Furthermore, it may encourage people to engage in political activity in order to better advocate for social change. The reasons why the Dalits of India do not have a significant motivation to seek education may be traced back to their lengthy history of maltreatment and persecution. Caste harassment is still an issue today, placing teaching environments at an unsteady level for children from caste families. It also causes the Dalits to live on the outskirts of towns, increasing the walking distance to school for their children, and it leaves them economically unable to pay for their children's education. Many traditional and contemporary solutions have been suggested for the problems of Dalit primary enrollment. Classes at night and schools for all Dalits offered a secure learning environment, but they did not address caste strife. To assist ensure that India's national primary enrollment rates were more effective, the Indian government in the twentieth century relied on measures that made it easier to reconcile societal differences and promote equality amongst various ethnic and social groups.

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