

# Can Education and Politics Empower the subaltern?

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## Abstract:-

Despite liberalization, migration and globalization the Indian subaltern could not achieve the height they should have. For the making of any nation the self –growth of every individual matters a lot and here we Indians lag behind. Had the havenots achieved the self-growth we expect ,the country India would have achieved something more. Subalterns have the huge potential but they are looked down upon and debarred from elementary as well as higher education and also from the politics in this postcolonial world. If we really want India to be a developed nation then we have to think in this prospect. Through the ages this field of study has developed but something more is to be done soon.

This research article will explore their panorama of study and politics and motivate the subalterns to know their rights and duties .It will also examine the problems and prospects of literary and their solutions in India .It will also trace the history, principles , practices of political and educational background at this juncture .We also know that in this way this subaltern studies and their concerns may take the global flight.

## key words :-

Diversity, Education, Globalization, Human Rights,  
, Subalternity , Politics etc.

Late Mrs. Indira Gandhi ji says “ Education is a liberating force and in our age it is also a democratising force, cutting across the barriers of caste and class ,smoothing out inequalities imposed by birth and other circumstances.”

I do agree with her and we all know that education is such a panacea that can almost cure all diseases. Education liberates us and cuts the barriers of castes and class and it really equalises all. But I say that had Mrs. Gandhi spoken like “Education is a liberating and empowering force “then it would have been a better note of it. Education really empowers and strengthen us but the lust for power of some political classes abstained the subalterns

from it and that is why they still lag behind even after seventy years of India's independence. They have been segregated since the age of Mahabharata and Ramayana. Great Eklavya was denied education by Great Dronacharya. Maryada Purushottam Ram did injustice with Rishi Shambuk only because Rishi Shambuk was from Shudra Gotra and he was at the pinnacle of literacy. Great Ram accused him for breaking the age-old reputation of high-born social caste system by getting education. Shambuk answered Ram that there is only one dharma and that is "the dharma of Prakirti." He further said to Ram that there was no caste and creed and no high-born and low-born. And Great Ram chopped his head off for this spoken truth. Now I being a naive writer, ask you (readers) that did Ram tread the path of dharma? , should He be called Maryada Purshottam? , should Guru Vashist be called Kul Guru? Or a hater of humanity? Or a butcher of dharma or truth?

One can not be empowered fully unless one is given education. It leads one to political, economic, social and global empowerment. But the subalterns are denied today from this very powerful liberating liquor (education) so they still lag behind and their percentage is meagre almost in sectors whether it be public sector or private sector or semi-government sectors. In the 11<sup>th</sup> century Madara Chenaiah (father of Vachana Poetry), a cobbler saint from the reign of Chalukya expressed the pathetic plight of the marginalised through his poetry. It can be traced back to Buddhist literature. Dalit Bhakti poets Raidas, Gora, Chokamela and many more expressed the subjugation of dalit in early times. And it was an example of African – American apartheid of present time being practised in Indian atmosphere. It was really a stigma on humanity and on Indian great tradition and culture.

"Dalit Literature", what we call today emerged in the 1960s and is written in many languages i.e. Hindi, Marathi, Telugu, Kannada, Tamil and Bangla. The term 'Dalit Literature' was first used at the conference of 'Maharashtra Dalit Sahitya Sangh' in Bombay in 1958. Jyoti Rao Phule, Bhim Rao Ambedkar, Sahodaran Ayyappan, Koykayil Appachan and others toiled a lot for the betterment of subaltern education and they succeeded till some extent. The

movement 'Dalit Panther, founded by Namdev Dhasal ,came into being in 1970 S. It was inspired by Black Panther Party, a socialist movement to combat social dis- crimination against African-American.

Ponnathai, a lady teacher from Tamilnadu founded a Ponnuthai School for dalit children after she was sacked from her job . She opened the school in open space and then under the shed of a tree. She was brutally wounded and Mentally tortured by the powerful in human upper castes .She did not only empowered herself by educating herself but also she empowered the whole dalit world around. This school is still being run in Tamil Nadu by her son and grand –son.

Subaltern children are being empowered educationally by 'Bhim Pathsala' in Meerut ,Agra and Muzaffarnagar in U.P. They are also taught the history of dalit and their fight for their right. Chandrashekhar Azad, Kamal Wali, Vinay Ratan and Manjeet Singh Nautiyal travelled one place to another in order to gather children for imparting them free and compulsory education.

Balram Halwai empowered himself economically and educationally by becoming a successful entrepreneur. Though he did not get proper school education yet he empowered himself by getting social and workable education, what we call getting education by watching others doing their jobs. He educated himself by watching his honour Ashok and Pinki Madam doing their respective jobs. He knew the tricks of business and entrepreneurial skills from them and from the people of Delhi whereas his father was disempowered in want of education by Ashok's father.

'Mohan Das', written by Uday Prakash , is a perfect example of inhumanity of upper castes . Mohan Das, a B.A 1<sup>st</sup> class , was educationally and politically suppressed in want of political approach .How his appointment in a coal mine was snatched and how he was disempowered by Bisnath Prasad and how his identity was destroyed at large is a grave point to ponder over. This is the story that really shocked my brain for some minutes when I read it and knew the shrewdness of the Brahman Bisnath Prasad a year ago. Had Mohan Das been politically sound he would have empowered himself and the society economically all around.

Like Mohan Das a lot of modern dalit and subaltern leaders are thwarted and given the title of antinational (Deshdroh) and are also charged under the Art.121A(SEDITION) and Art.120B9(criminal conspiracy etc in order to destroy their political career. They are social activists Kanhhaiya Kumar, Jignesh Mevani, Gopal Babu Walangkar, dalit activists, Tejasvi Yadav, Hardik Patel and many more. They are the voice of subaltern but some unsocial elements want to disempower them by suppressing them politically.

It is only education and politics that empowered some of the subalterns and they are whether Bhim Rao Ambedkar or Ram Nath Kovind or Jignesh Mevani or Lalu or even Ramvilash Paswan. These leaders are empowered and liberated only because they got education and it is proved by the quote of Late Smt. Indira Gandhi Ji. But a lot is to be done in this regard.

Today dalit and backward scholars, editors, bureaucrats, and even women are being disempowered politically, educationally, socially economically and emotionally deprived. They are looked down upon, discriminated and even assassinated everywhere in India. Recently a dalit girl from U.P and a nomadic girl from Jammu are raped and out casted from the main stream of Indian society. P.M Modi Ji broke his silence after a couple of days and said "Our daughters will definitely get justice." But we have to wait and watch that how long Asif is going to get justice? When will Gauri Lankesh get justice? When will Santanu Bhowmik, a journalist get justice and none the least how and when will India get free from his acrimonious caste discrimination.

Even Government of India superficially wants to uplift the subaltern politically and educationally by giving them reservation Panchayati Raj, Lok Sabha and even in government jobs but their percentage is meagre. Today more than 50 M.P s in Lok Sabha are elected from S.C and S.T but only handful are given central ministerial posts. Some say that they (S.C, S.T and OBC) are sweeping the government judicial and political sectors but I think it is only a fake news. According to a statement given in Lok Sabha in November last year Narayan Samy. There were 25,037 back log posts for S.C lying vacant in 73 government department bodies. They are vacant only because of the lower percentage of theirs in education. There was 17% of employees in central government from S.C and 7.4 % were from S.T last year. In group A officers only 11.5% were from S.C and 4.65 from S.T. And only 15%

of upper castes hold around 70% of posts almost in all sectors only because they are educationally and politically sound. And nepotism is being practised in every sector today. These problems can only be rooted out if and only if subalterns get education properly and they are given reservation adequately. It is a topic to ponder over the issues of reservation that they are not yet fully empowered yet, though it was given to them in 1993. I think the percentage of their reservation should be increased from 50 to 80% because their {S.T, S.C and OBC} percentage is around 80% of population. And I think if it is practiced then this is a real justice to them. If not then only the powerful will go on becoming powerful and the chasm between the have and have not will go on deepening day by day. But some say that this distribution is an injustice but I ask you that how is it an injustice to them? If their {general} percentage is around 20% then they should be given only 20% reservation and if the percentage of SC, ST and OBC is 80% then they should be given 80% of reservation. And I think if this reservation policy is implemented then this will prove to be a universal justice to humanity. But the problem of upper castes is that they remain want to be universal king forever. They want their supremacy to be alive and evergreen and what not. And they don't want the eco system of humanity to be alive and evergreen rather they want to colonies the subalterns forever. And I ask you that is it a justice in their deeds and attitude? I salute the upper castes because they want to finish castes reservation but I think they should rather talk of rooting out the age-old castes system from the territory of India. And if once castes are over then I think reservation will end automatically. But they don't want to leave Brahmanvad and Manuvad, Jativad etc . It is out and out a hypocrisy of theirs.

It is a pathetic fallacy of incredible India that education system is hijacked by millionaire director and bureaucrats. They have made education a puppet in their hand. We can find hoarding of education system only by them. And this way the children of subalterns are denied from education because they always talk of privatization which they are not capable of financially . Millionaire directors have made schools a place of marketing of education. And that is why Gov. Schools are suppressed from all angles and children of subalterns are being denied from free education if we really wants to see India growing then we have act upon the dreams of M. Gandhi, Ambedkar and kalam so that

every Indian can get education irrespective of cast and class and make their presence felt in the making of India. And it is only possible if the subalterns are given free and quality education because they can't afford for private education. So Gov. Need to strengthen Gov. Schools and colleges and crush private organizations. Because they not only create a gap between the poor and the rich but also deny the subalterns from education.

The Booker prize awardee of 1997 Mrs Arundhati Roy says 'I do believe that in India we practice a form of apartheid that goes unnoticed by the rest of the world. It is bad literature.'

If we really want India to develop then we have to empower every Indian irrespective of caste, creed and class as we find in other developed nations. We have to either come out of the mess of castism or give the subaltern their due rights for the making of India. We have to leave the stereotype possessive thinking and have to come out of the inferior thinking. Because 'United we stand and divided we fall'. By considering all the points mentioned above I can say that only education, politics and reservation can empower the subaltern and if not then their well-being and India's dreams of a developed nation might end in a distant dream.

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