

The English Language in Dalit Perspective

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Abstract - English learning gives Dalits a lot of contribution for their recent subjectivity. The English language facilitated them with a lot of knowledge and self-respect. Dalits innovated themselves through this procedure and spoke of themselves as leaders in the society. Now, English knowledge is an instrument which is used by them to eradicate the calmness created by other caste people in recent Kerala society. Through English learning, Dalits were benefitted to represent and tell about their tales. The study of this idea is a standpoint for themselves which I named 'Dalit representation'. It encouraged Dalits to gain the power of speech and recognition in the society and it has altered their dream of survival in the society.

Key words: English learning, Dalits, subjectivity, Kerala society, recognition

This paper is an attempt to find out the position of education of English in the development of Hindu state in the present stage. In those days, Travancore was the richest state and identified itself as a Hindu state. The Maharajas in that state were of the belief that they were the faithful men of SreePadmanabha or Vishnu, the God of Hindus. They had a belief of fulfilling the need of Brahmins is their essential work in their lifetime. They used to fulfil the needs of Brahmins at all the essential temples freely. They were used to obeying the values and the practice of caste in the society.

The colonialism of the British broke this type of system in the society. As the colonial forces were in many directions and types, the changes in the society were very difficult to be understood. Some of these social changes were brought about by the religious people, merchants and rulers of the state. There were squabbles among *Savarna and avarna* sections of the society. This gives a particular life story for the origin of community. The specific problem of history and social examination is the disappearance of the role of Dalits in the society. This happened due to denying of the mixture of social reactions of various communities to the colonial state.

We can find similar fighting and difficulties in the studies of various kinds in the education of English. Dalits are not having any importance and recognition in the society. They are suppressed by the other caste people. In those days, Veluthampi Dalava was the prime minister of the Maharaja of Travancore. He didn't succeed at leading the revolution in opposition to the British rule. Since he belonged to the community of Savarna, he died by committing suicide in the last hours of the revolution. He accused them of not giving importance to caste customs concerning during the 19th century of the first decade.

Whatever may be the circumstances in 1860, there was a spreading of English learning in Travancore. At that time, groups of rich people from Savarna community took the part

to play a dual role. One part of the community made full utilization of chances that prevailed in the state and started to fulfil the state's need. In the state, there was the emergence of 14 B.A., qualified persons in 1872. Among them, 10 were Brahmins, three persons were from the community of Nairs and the remaining only one was from the Syrian Christians sect (Jeffrey 1994). According to this statistics, we can easily come to know about the persons who benefitted from the English education in the beginning stages. At the same time, the dominant caste people opposed the entry of Dalits and other backward sections of the society into the schools. They expressed strong feelings of resentment about their willingness to be educated in the society. They were not happy about the growth of downtrodden people. Because of the opportunities of education for Dalits and OBCs, there were many revolution taking place (Chentharassery 2010).

In this situation, we have to examine the dealings of Dalits and OBCs in the directions of the power by the foreigners and English learning. When World War I was going on, Sree Narayan Guru who started the shape of literary aspects said that all the people should invoke God for the winning spirit of the English people in the War. This statement makes us remember the determination of Shambuka during Rama's rule. On another occasion, he said that the usage of Sanskrit education is decreasing in the society. English is the main medium of the language in the coming days. So, we must make it a certainty to happen the English learning to our future generation. These words stand for various situations or places received by downtrodden castes in the directions of recent methods designed by the foreigners. When we try to understand these things, we cannot get the answer for this.

Gandhiji visited Travancore in 1936 for the second time. He questioned Ayyankali about the dream of his life. Ayyankali who was the establisher of the shape of Dalit's literature said that he wanted to see ten people passing B.A., from his caste

comprehend the difficulties of downtrodden lives in the society.

The popular Marxist literary critic EMS published a book which was named '*Kerala, the motherland of Malayalees*'. In this scripture, he did not speak about the agitation of the downtrodden literary emergence and its founders. Once upon a time, when a man enquired EMS about his not mentioning regarding Ayyankali in his book, he said that he did not know Ayyankali because he was from Malabar Christians. It is very significant to realize that EMS had a lot of knowledge regarding extra sociological agitations in Travancore. Here, his ignoring Ayyankali turned into a question of writing history. When he was writing this book, EMS found an imagination of innovative Kerala by not having Dalit subjectivity. On this realistic absence of Dalit agitations, the upper caste intelligentsia recollected a new reminiscence of new Kerala in which downtrodden people became non-significant and dumb.

During 1940 to 1960, other caste people developed intelligent persons who were in favour of Dalits. They supported them many times opposite to the 'orthodox principles' of the society. The conservation between the advancing *Savarna* and orthodox *savarna* observed and occupied the place in the society. The divisions in the *savarna* group were received as a power after the transformative society. We did not question about the general limits they share which were used to help to build their descriptions. Here, *Savarna* people may be developing or conventional but they are very active in the society. *Savarna and Nairs* are the two classes who did not permit Dalits to have their right to speech. In this way, Dalits were kept silent and apart from the social activities. This activity compelled to break the silence of Dalits by the learner of English or the learner of Dalits in the 1960s.

After the year 1960. There was a beginning of Dalits' agitation in India. Dalits, those who were the learners of English language, were responsible for this agitation. In and around the Travancore regions of Kerala, there was a testimony of origin of Dalits' history in the 1960s. It was done like this by the Kerala Harijan Federation of Kallara Sukumaran. Recent Dalit parties emerged by the active participation of these recent learners of English Education. These parties were the united symbol of the recent Dalit subjectivity. They enhanced an important symbol in the direction of society in Kerala and attempted to specialize Dalits as main members of the society.

In this procedure of describing Dalit community and observing the difficulties in it, they renovated the Dalit literary movement. About the life of Ayyankali was written by a downtrodden person from these English educated men (Chentaaressery 2010). At this time, many innovative writers originated from the downtrodden (Dalit) groups (for example,

T.K.D. Vadulatha Paul Chirakkarode). Their works of literature were symbols of origin for the recent renaissance and beautiful perceptions. Based on this recent perception, it originated as a firm section of criticism of literature. It is very essential to point out that, the society of Kerala came to know Dr. Ambedkar as an icon of socio-politics of the society by the English people. Dalits wished to call themselves as the followers of Ambedkar and started to write his ideas in Malayalam. Paul Chirakkarode, the great publisher of Ambedkar, wrote about Ambedkar's ideas in Malayalam. He is a Dalit.

In conclusion, it can be averred that English learning gave Dalits a lot of input for their recent subjectivity. The English language facilitated them with a lot of knowledge and self-respect. Dalits innovated themselves through this procedure and spoke of themselves as leaders in the society. Now, English knowledge is an instrument which is used by them to eradicate the calmness created by other caste people in recent Kerala society. Through English learning, Dalits gained to represent and tell about themselves. This study of the idea is a stand for themselves which I named 'Dalit representation'. It encouraged Dalits to gain the power of speech and recognition in the society and it has altered their dream of survival in the society.

Notes:

1. Some of the pioneers were: O Chandu Menon (novel); Keshari Balakrishna Pillai (Literary Criticism); Swadeshbhimani Ramakrishna Pillai (Journalism); E.M.S. Namboothirippad, K.P. Keshava Menon (Political Ideologues).
2. 'Nirvarthana Prakshobhanam', or the boycott of elections.

References:

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