



## **THE PROVOCATIVE ARTICULATION IN DHASAL'S: A CURRENT OF BLOOD (GOLPITHA)**

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### **ABSTRACT**

*Human being is supposed to be the social animal, without society he/she can't survive life. Even their daily need problems, happiness and whispering cannot be shared each other. These human values and relations are reflected in an ancient period. Caste hierarchy and castes, rich and poor these differences were not existed during the human-evolution period. The historical evidences indicated that human beings were divided into different groups. These groups were playing vital role in the social life. The powerful group dominated the weak group, socially, economically, politically and psychologically, it created exploitation and injustice of weak groups. The powerful groups started Social, Economical, Political, Physical and psychological harassment of weak and lower group. This inhuman life conditions, took place in the lives of lower and weak group people. This same practice is still going on in Indian social system between higher caste and lower caste people. A higher caste person is supposed to be superior and intelligent to lower caste person. This superiority and inferiority complex is going on in Indian society from years ago. A lower caste person is supposed to be untouchable for higher caste person. Untouchables are supposed to be sub-human beings and slave. They were only slaves; they had compulsion to do all the works of higher people day and night without expecting money or wages. Dr. B.R. Ambedkar did bloodless social revolution for the untouchables. In Indian constitution he did legally rules and articles of reservation in an education and government services to enhance the life standard of Dalit people.*

**Key words:** *provocative language, self-respect, deconstruct, holocausts, etc.*

*Dalit Panther social organization established. Dalit poetess Namdev Dhasal was one of the pioneers of Dalit Panther. He himself belonged to lower caste untouchable. His master piece anthology 'A current of Blood' (Golpitha) Dhasal provokes Dalits. Dalits are Socially, Economically so poor. All the economic and political keys are in the hands of higher caste people, due to the lack of economical sources Dalit people became the slaves and subjects of*

higher caste people. Against this Dhasal protest the Indian social system through his poetry, Man, You should explode in the following stanza:

One should topple down streetlights  
**Smash up police stations and railway stations**  
**One should hurl grenade; one should drop hydrogen bombs to raze**  
**(Dhasal, 09)**

Dhasal used bold language to protest against the caste hierarchy and casteism, because Dalits have lost their self-respect, they have become rootless and aimless due to casteism. The important government decision maker seats are being grabbed by higher caste people, these higher caste people are not in favour of the development of Dalits. These higher caste officers are not interested to solve the problems Dalits. To deconstruct this Indian social, political, economic structure Dasal used provocative language in his poetry.

The same provocative and bold language is being used by the Tamil Dalit poetess Mrs. Meena Kandasay in her Touch anthology. In her poem, we will rebuild worlds in the following stanza:

*We will rebuild / worlds from shattered glass/ and  
remnants of holocausts. (Kandasamy, 60)*

Kandasamy also expected the social revolution through her poems, casteist people always think about the domination over Dalit people. Maximum upper caste people are associated with the Political parties. They are strong economically. They always cheat Dalits, socially, politically and economically also. Only for the political and individual benefits, they announce the various planning for the development of Dalit's life, after the victory in election; they totally forget the promises of Dalits development. Instead of Dalits development they make obstacles in the planning of Dalits development. Kandasamy wish to rebuild this situation in the favor Dalit side through her. Dalits are totally shattered politically, socially and economically. This holocaustsness of Dalit people has been taken due to the upper caste politics against Dalit people. In the following poetic lines Dhasal provosts that:

*After this they should stop calling one another names  
White or black, Brahmin, kshatriya, vaisha, or shudra;  
Stop creating political parties, stop building property, stop committing  
To humanity itself, man, man should sing only the song of man.*  
**(Dhasal, 11)**

Dhasal articulates that with the help of social revolution and mutiny the caste hierarchy and casteism could be stopped. After this social revolution each and every human being lives life



as a human being in this casteless society. In this secular India all human beings are same and equal on each and every walk of life. Dhasal wanted that unless and until the caste hierarchy and caste importance will not be removed from the minds of people, India will not be secular in the world was the main motto behind the Dasal's poetry.

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