



EVALUATION OF DALIT LITERATURE IN INDIA

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ABSTRACT

Since the centuries Dalits were atrociously and irrationally treated community. From ancient time dalits were known by different terms. If we see the Pre-historic Indian society it had no social divisions like caste system and they have only the concept of untouchability that too people were divided in society according to their occupations and had an organized governing system. That the Indian Dalit literature flourished in post independence precisely after 1960s. During the Middle-Ages I mean to say before independence untouchables were struggling to get their human identity and dignity. To show or convey their struggles they were composing and singing songs in different like devotional by the poets of upper castes as well as the saint-poets of the down trodden communities. Their quest for human identity was earnestly presented with a kind request. English translations does play a very crucial role in rousing political and social consciousness in Indian Dalit literature now it is accessible to global readers and against the tradition of inequality prevalent in a stratified Indian society. Spirit of dalit writers made them to write several life-narratives, novels, poems, and short stories etc. Pity and sympathy are the words which represents the dalit people. Newly domain of subaltern literature emerged now it is efficient and capable of spreading its revolutionary, radical messages to global readers'.

Key words: *flourished, untouchability, identity, Dalit women, struggle*

INTRODUCTION

There is connection of dalits with Aryans and they had continued their wars against aboriginals For the sake of domination so Dalits identity had started with struggling by the Aryans. To know about dalits in ancient history and by the ancient scriptures they were known as Dasa", "Dasyu", and "Nisadasa". They were simply found by The Aryans in



‘three groups of people-‘Dasas’, ‘Dasyus’, and ‘Nisadas’, these names represents the state of backwardness’ Of dalits.

Right from the early stage of India’s development as the civilized state and that to Dalits’ Human ‘identity’ remained unnoticed thing. This thing is Historical based fact. There were some communities in ancient India of other origins as like, Mongoloid, Negrito, Austroloid and Dravidian etc. They were considered as the aboriginals or ancient people of India before the Aryans came to India.

After having understood the history of the Varna system, it is now essential for us to comprehend the shading of the term ‘Dalit.’ There is intricate nature of the framework and the arrangement of different castes and sub-castes, scholars and critics have been still debating over the term of ‘Dalit’. ‘Dalit’ is a word does not denote any caste name. It refers to an untouchable or an outcaste who is not given a place within the four-tiered varna structure prevalent in Hindu society. In the days of The Harappan society people were divided according to occupations and this also suggests the existence of an organized government. Caste system in Indian is social psyche and story’s immense capability in raising serious questions regarding the authority of inequality perpetuated by two most important social categories- caste and gender. After in a context with the sympathy and compassion the upper caste literary writers had tried to present the world of Harijans Under the influence of Gandhi and the mainstream upper caste writers Harijans were the deadly masses to the world. They had presented ‘untouchables’ as theme in their writings that one is the core point.

In 1958 conference Dalit Sahitya Sangh took obstinacy that literature written by the dalits and that written by others about the dalits be accepted as a separate theory known as Dalit literature.”Literature has been an effective means of stimulating revolutions and this fact is proved in social movement is like Dalit Liberation Movement. Indian literature values that were largely determined and Dalit literature has now outbreak into national consciousness with its revolutionary enthusiasm.

There is vital role of women in Indian dalit literature and they also struggle and fought for their identity in society as well as publishing their writings. Dalit women’s life is narrative and have the ability to getup possibilities for creating a flexible world .definitely this thing would have a great hidden thing if they don’t show their talent in their writings that world would have lost the creative writers . Dalit were striving in those days to convey their ideas, emotions, feelings, thoughts in local languages. Dalits In short and they had translation facilitates the process of spreading the message of Dalit revolution and thus it plays a vital role in turning a local issue into a global agenda.



In the context of Dalit studies and their significance of translation is important since most of the literature produced by Dalit writers were available in regional languages. The voice of protest against the prejudice attitude of an unequal social structure was also heard in the abhangs of other Bhakti poets such as, Tukaram, Namdev and Kabir . These things can be conceive that the Bhakti Movement which offered an alternative discourse based on humanism it played a pivotal role in nurturing Dalit sensibility and shaping the outline of Dalit literature in India.

Some of 19th century progressive dalit writers such as Munsi Premchand, Rabindranath Tagore and Mulk Raj Anand also criticized the notions of whiteness and pollution which was the instrumental in amalgamating the caste prejudice in India. Actually literary domain was mostly dominated by those upper-caste writers for instance in the work of Mulk Raj Anand's first novel 'Untouchable' (1935) there was a boy and hero of the novel is bakha and who face the humiliations as untouchable and gets stigmatized because of his low-caste identity from starting to end how everyday he used to try to get identity and dignity. As well as the work of premchand's sadgati(1930)There was a low-caste protagonist Dukhi, he moves from his miserable world to another miserable world that is cause of defame nature of caste.

No doubt at all the aim of Dalit literature produced by 'Dalit' writers or 'non-Dalit' writers has always been to protest against a disperate social system. dalit literature's flourishing was started in Maharashtra and produced revolutionary Dalit leaders as Babasaheb Ambedkar Mahatma Jyotiba Phule at the same time influenced the course of Dalit movement in India. According to many great people, Dalit literature is accountability to Dr.B. R. Amebedkar because his ideology, way of method and activities provided necessary stimulus for the development of Dalit literature. history of dalits shows that it was Dr. Ambedkar who was the pioneer of Dalit literature and in its development he had played a vital role .with the principles of liberty, equality and fraternity Babasaheb Ambedkar's revolutionary activities with his ingrained faith is reflecting in his all dogmas . He emphasized the need for of education among dalits, his opinion is true emancipation (freedom) comes through knowledge.

In the colonial period, the British people described the Dalits as the 'Depressed Class', basically they are oppressed, cruel and monopoly, from the colonial state In 1935 the British developed a 'schedule' of untouchable castes that were to receive remunerative benefits, since independence These schedules have been maintained and the term Scheduled Caste or SC has now become a common term in Indian legal discourse. the term Scheduled Caste lacks the political fervor of the word Dalit which was used in the 1930s as Marathi and Hindi translation of Depressed Classes. Here one thing we have to mind Dr. B.R. Ambedkar used



consistently the phrase 'Depressed Caste' in all his writings and speeches .but yet there is no doubt that his philosophy put-up to the emergence and the popularity of the term 'Dalit.'

Though Dr. B.R. Ambedkar used the phrase 'Depressed Caste' consistently in all his writings and speeches, yet there is no doubt that his philosophy spurred the emergence and the popularity of the term 'Dalit' He used the word 'Dalit' in 1928 in his writings in Bahishkrut Bharat (India of the Excommu A huge number of Dalit books and journals have begun to be published and in such a milieu of Dalit literary assertion the autobiography took centre stage as many Dalit writers stepped into their literary careers through this genre of writing. Of all the literary genre, the saga of pain and humiliation is best portrayed through the autobiographical mode of writing also used it in his Marathi speeches.

STRUGGLE AND IDENTITY OF DALIT AND LITERATURE

In India Dalit and non-Dalit authors in the 19th century literary world was mostly launch by upper caste writers yet there were some Dalit authors who raised their voices against caste atrocity. Some of Upper cast writers also supported for dalit identity in their writings and encouraged to write different types of works and to publish them. Among them Telugu poet Joshua Garran who learned Sanskrit language. Actually it was forbidden to the members of the low caste people that are why they were scared to learn that language. Another Dalit first major poet in Malayalam is Mooloor Padmanabha Pannikar (1869-1931) and who came from a low-caste community- Ezhava, He was a disciple of Narayana Guru (1856-1929). Narayana guru had inspired the Ezhava community to move towards the path of social reclamation. He has another disciple from Ezhava community was Kumaran Asan who became one of the greatest poets of Malayalam for all times.

Marathi Dalit woman writer- Kumud Pawde is inspirational in dalit literature in India. Arjun dangle is a dalit writer and activist who edited life narrative of pawed's included in the anthology 'corpse in the well' .as kumud pawde said ...

Although I try to forget my caste, it is impossible to forget. And
Then I remember an expression I heard somewhere: 'What comes
By birth, but can't be cast off by dying-that is caste.

(Pawde 25),

Her opinion she is trying to forget cast but not it is possible that the reason cast is from the birth it is stick to the soul and she depicted an example of in her life is Kumud Pawde whose maiden name is Kumud Somkuwar was born into the untouchable Mahar caste it narrates how she used to be humiliated for studying and teaching Sanskrit- a language which

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according to the principles of Brahmanism, and it should be learnt only by the people of high caste.

This type of trend is running among the Indian non-dalit writers who are discussing the dalits plights, lack of identity and humiliations in their works and they were founding about untouchables in the works of contemporary Indian authors as Amitav Ghosh , Aravind Adiga and Mahasweta Devi etc. Great instance of arundhati Roy's God of Small things which reminds us of the compulsory presence of the caste- evil that has been lingering over Indian society for centuries. Low cast writers brought a new Broadview to the understanding of the issue of discrimination and thus added a new measure to Indian literary sensibility and their earlier era greatly contributed to the enhancement of Indian literature.

I thought that first we need to know where dalit literature accepted and started first?, Important term is 'Dalit literature' was recognized and accepted first conference was held in the auditorium of Bengali High School, Dadar on 2 March 1958 organized by Maharashtra Dalit Sahitya Sangha. in that conference many points raised and discussed among the dalit readers and its scope is highlighting its immense cultural significance, about organizations and universities to give Dalit literature its recognition. Maharashtra molded and shaped by the socio-political and literary trends that catch-up Marathi literature in different phases of its history. The conference was not completely successful how its reaches at top level likely it came to down because internal conflicts within Republican Party of India after Dr. Ambedkar's death weakened the spirit of Dalit struggle and it also affected the rising tide of Dalit literature.

After some changes in society some educated people from low caste communities and they rejected as they thought this type of literary writings would blacken the image of their society because of such negative outlook. And later there was emerging of Dalit Panthers and they were generating enough power to initiate political system, exploitative socio-economic system in Maharashtra. There was impact and monopoly of a capitalist economy largely controlled by the wealthy high castes. When Republican Party which is founded by Dr. Ambedkar then divided into several factions and none of these groups was interested in addressing the issue of caste-atrocity is primarily in rural areas. A dalit panther Arjun Dangle in his essay "Dalit Literature: Past, Present and Future" explained anti-establishment activities and the radical stance of the system or people. In Marathi people they did not grow out of a larger political movement opposite the upper caste.

In Gujarati Dalit literature there was an environment of abhorrence between the upper caste Gujaratis and the Dalits after this leads to the Dalit literary movement. Here also we can observe the anguish and pain of low cast communities, for them poetry was the most popular

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medium to convey their literary struggle for identity. Gujarati's dalit writing to be prolific period turned out in 90s, A number poems, novels, short stories as well as journals began to be published. Along with, sociological and research studies were increased and all these activities contributed to the formation of a Dalit discourse in Gujarat. Before this great change in the 80s brought a sea change as they started expressing not just anguish but also anger and protest against the upper castes and the formation of a distinct identity for Dalit writings were opposed by Gujarati 'mainstream' literature, after it was established of Dalit Sahitya Academy and Dalit Sabha to represent their ideas and human rights .

In Gujarat dalit women raise their voice against rape and sexual exploitation, this reaction is for their protection in society. That fist Muslims and the Dalits considered the Hindus as their traditional enemy and Few Dalit writers have brought out the issue of internal conflict within their community.

Today dalit writings have become a major part of the tamil literary discourse and it can be found dalit literature has taken two decades its emergence in the 60s and the 70s. Tamil dalits were found their identity in different literary forms such as poems, novels and life-narratives as well as through news magazines like "Manusangada", "Kodangi", "Nirapirihai", "Kalam", and "Dalit" etc. however hardly follow the gorgeous civility maintained by 'mainstream' Tamil literature. The folk poetry is the basis of koothu or folk drama which is intricate connected with the customs of Dalit communities. Actually many modern Tamil poems trace their genealogy from the alternative tradition of Tamil folk culture. Since in Tamil villages the class of landless laborers chiefly comprises men and women from Dalit community and also closely intermixed with Dalit life-stories by folk poetry. N.D. Rajkumar was one of the most popular Tamil Dalit poets today, his works talked about the dalits identity which is threatened by the Hindutva agenda of Indian politics and widely published in both the Dalit literature and the 'mainstream' Tamil literature.

At the end of 1980s. Dalit literature flourished in Kerala, its presence was strongly felt during when theme of caste brutality was depicted from a humanistic perspective by Dalit novelists. Before it's around 1970s Dalit literature in Karnataka which evolved clearly and manifested two conflicting attitudes while grappling with the issue of caste oppression. The ideological duality that split the bulk of Kannada Dalit literature was not present in the writings of Telugu Dalit authors.

If we see in my state Andhra Pradesh Dalit literature influenced by the Dalit Panthers flourished in 1980s-90s. that in Andhra Pradesh young dalit writers especially the novelists raised their voice against the brutal behaviors of the rich upper caste groups. Some dalit writers like Mohan Rao written a story of Khaki Bathukulu in 1990 it lays humiliating

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experiences allow by a lowcaste police constable. Other Telugu Dalit novels that have accomplished attention in Akkineni Kutumba Rao's Sorrajem(1992),Boya Jangaiah's Jathara (1998).

In west Bengal also the tradition of Dalit writings were started nearly 20 years after it started in Maharashtra. Here also Dalit community had to face during the detachment after the independence in 1947. The growth of Dalit literary movement in West Bengal was the overarching presence of Marxist ideology that always focused on class issues rather than on caste relationships in its battle against power structures. However, short stories, a consequential number of novel and poems have been written afterwards to form an influential world of Dalit literature. The most popular genre among the Bengali Dalit writers seems to be poetry and till now many poems have been written revealing the anguish of the diminished. A famous novel depicting the struggle and pain of a Dalit community was written by Advaita Mallabarman (1914-1951). There is no doubt that Dalit literature in Bengal is no longer hidden in the shadows of a Proletariat literature that was generated by a Communist Government. More concerted efforts at the organizational level are required to make it possess a distinct identity in Bengal. Even today, the people of lower castes are inhumanly treated in certain parts of the country. For instance, their shadows are regarded as polluting; their access to certain streets still remains forbidden since they are regarded as 'defiling creatures'. This notion of whiteness and pollution has always played a very crucial role in keeping the low caste people. There is a person Rao thought that concept of dalits is comparatively more recent in origin, few words such as Dalit', 'Dal' and 'Dalah' were actually used in Hebrew language, that too Many abhorrent terms such as 'kanjjar', 'bhangi', 'neech,' 'mahar' 'chura', or 'mirasi' were used in the past to denote the lowly status of the untouchables.

In the realm of punjabi literature dalit consciousness started as strong note early 1980s and 1990s.in its literature dalit sahit sabha organized the first Punjabi dalit sahit sammelan in phagwara in 1994.After depicting the misery of dalit lives which had been a major point of Punjabi dalit authors of 1980s like Des Raj Kali was, Bhagwant Rasulpuri and Jinder, these people noticed as early times when 'Marhi Da Diwa' published by Gurdial Singh. Dalit writings in Punjab and its foundation and consolidation because of the novelists and also by the works of Punjabi dalit poets.

My purpose of this paper is how caste and gender impacts on Indian dalit literature and about women and on the lives of Dalit. Telugu dalit Women writer from Andhra Pradesh is Challapali Swaroopa Rain she said today women's writings are about the complete oppression. And here in dalit literature Dalit women occupies a major area of Dalit literary



thoughts most of the stories ,poems, and autobiographies especially written by Dalit women writers. After they focus on the

Gender identity of Dalit women occupies a major area of Dalit literary thoughts and most of the poems, stories and autobiographies especially written by Dalit women writers chiefly focus on the vulnerable existence of Dalit women in a caste-stratified, male-dominated Indian society. But untouchability is true because it still continuous in any basic literary piece by dalit authors. in the beginning of the 20th century. Dalit women came forward in a large number and helped in forming the course of the Dalit movement. Instances of the early activism of Dalit women can be found from various places in India and caste issue has always been a chasing problem in the social, cultural, economic and political context of India. In Dalit movement they achieved a milestone when efforts of the Dalit civil society activists to transform 'domestic' issue of caste- discrimination into an international human rights issue turned out to be successful. But in some times making a general statement about the portrayal of Dalit women characters in the literature produced by Dalit male authors is quite unjustified.

In Marathi Dalit literature the writers like Anna Bhau, Narayan Surve, and Shankarrao Kharat had written note worthy prose and verse which have represented the problems and issues of Dalits of that period on the bases of their experiences. Another authors, Baburao Bagul has created the new trend among the Dalit writings By presenting a strong sense of defection and protest against the existing conditions, he made mainstream writers and critics speechless. He has legitimately presented the contemporary reality in his literary works. In his article Dalit Literature: gives us Past, Present and Future.

Shallow-minded Hindus are in barbaric brutality and sense of being estranged is the common features in the Dalit writings. The experienced alienation, untold sufferings, and the rotten life can never be reinterpreted faithfully by any non-Dalit writers but by the Dalit authors. Such nobility less life of the Dalits is authentically represented in the work of Amitabh, a Dalit Marathi short story writer in his realistic short story The Cull. It is translated in English by Asha Damle. Factual, pitiful, unhygienic, filthy and truthful words presented by Dalit authors and has a picture of the life lived by Dalits. The mind appealing and harsh realistic situations are representing in the story.

In some cases injustice and atrocity against Dalits of the orthodox upper-castes are appearing in literature and in another context presented injustice and atrocity of the Hindu gods against Dalits. The orthodox Brahmins had made Dalits untouchable and compelled them to live like filthiest beasts on the name of religion and for the maintenance of



supremacy, for instance Dalit's pain is depicted by Telugu Dalit poet Boya Jangaiah in the poem autumn, which was translated by Dr. K. Purushotham.

CONCLUSION

Even dalits got education and job they do not change because they need the identity in society they have to show their talent. Orthodox of Hindus towards the Dalits are not changed entirely yet because it's Economic and political empowerment had been changing the Dalits' life. Belief of the non-Dalits are painful to the Dalits at soul as Even the Dalits are capable to keep servant for the house hold works, the non-Dalit servants are not ready to work in the Dalits' houses: Such senseless and orthodox thinking of the non Dalits could not be changed even after the independence. In this Dalit era is arising and no one could stop and pain of dalit also found as well as it depicts the worst and inhuman dealings of the upper castes Hindus towards Dalits and It also presents the dictate social behaviours on Dalits, filthiest living conditions of Dalits. The non-Dalits do not change their inhuman and irrational practices against Dalits; their condition will be like a fallen leaf.

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