



THE INFLAMMATORY ENUNCIATION 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 have 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 are 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

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AIM of the Study:

Incorporation of equality, liberty, and fraternity in the Indian constitution made people is on the same plane. The right to vote had been a step in the direction of equality. But the selfish and self-concentrated politicians have manipulated the policies only for their own sake. Therefore, the discrimination of dalits has been same after the independence of India. Dalit literature is to mirror the picture of continuation of dalit's colonialism. This consciousness makes Dalit literature an essential part of the Indian literature. Dalit literature is an acknowledgment of the significance of Dr. Ambedkar to the rousing of awareness in Dalits. The conversion of Dr. Ambedkar into Buddhism stood for the emancipation of dalits from the generational torments. On the other hand, the people were to have a new way of living life in the given society. Earlier they were made to wait for someone for their escape but now they are seeing themselves able for the same. They understood the importance of organization and struggle. The hope was roused in them of the flourishing life in independent India.

Poverty and caste system trapped them in a state of decrepitude; on the one hand, because of thoughts of and movement led by Dr. Ambedkar, there was a tremendous awakening in Dalits, such as aspiration for knowledge, science, law, etc. Spread of education, inspiration from Dalit movement and struggle against the worst existence caused the contemporary Dalit youth to express their aversion and anger through their writing against the established unequal social system. This writing is supposed to be the initial stage of Dalit literature.

If the bloodless revolution has occurred in India, it was significantly contributed by Dr. Ambedkar. He has instilled the principles of equality in the Indian constitution. Dr. Ambedkar started 'Mooknayak' and 'Mahanirvan', the newspapers to show the injustice of Dalits by the upper caste sections. He included various provisions for the emancipation of Dalits from the exploitative practices. For example, the article 14 in the Indian Constitution stands for justice, education, and equality—'there is an equal right to all and one, in each and every public sector, institutions, road, and markets, etc.' (Ambedkar 210)

The dalit youth started to participate in the movement and were ready for the struggle against the worst existence. On the other hand, this youth also express their thoughts, aversion, and anger against the economically established caste discrimination in the existing society. They used to focus on the unequal social system through their writing; this writing is termed as 'Dalit literature'. 'The dominant characteristic of all the caste rules was to suppress the Dalits by prohibiting them from all knowledge and status, a process that continued for quite a long time. (Kumar 121)

Dr. Ambedkar made the people aware of their historical existence; concerning the strength of their predecessors. As a result, the suppressed people started to raise their voice against the injustice, atrocity, ignorance, poverty, and exploitation in democratic free India.

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Extreme poverty made Dalits consume the meat of the dead animals. On the other hand, the milk and its products were to be consumed by the upper caste sections. Dalits had been forced to look after the cattle, but they had not been allowed to consume milk and its product, rather they could consume these animals only after its death. The well-known educationist Dalit writer and Dr. Ambedkar's follower; Dr. Pantawane has mentioned the meaning and clarification of *Dalit*:

To me, Dalit is not a caste. He or she is a human being exploited by the social and economic traditions of this country. He or she does not believe in god, rebirth, and soul, holy books, teaching separatism, fate, and Heaven; because the dominant section has made him or her slave. He or she does believe in the humanism. Dalit is a symbol of change and revolution. (Pantawane 2-3)

In fact, dalit is a section which was exploited as a tradition since the thousand years by the upper castes socially, economically, psychologically and even sexually. But in the twentieth century, social reformists and revolutionary thinkers were doing the social awakening works such as; social liberty, equality and fraternity, for instance Mahatma Phule, Dr. Ambedkar and their contemporaries recognized the urgent need for change in the existing and social setup of Dalits.

The upper caste sections have become the dominant segment of the Indian social system. They try their best to maintain their privilege not only through concrete deeds but also through an ideology which renews and recreates the social order. The upper caste groups coerce the lower castes to work according to the order given by *Manusmruti*. Even they had created certain ideology for the lower caste section's identity, such as food, dressing, language, music, etc. Because of ruling ideology, the dalits also made to consent their own inferiority. They also were considering themselves alienated from the so-called mainstream social system. Therefore, there is a need for reading the literature produced by their predecessors. This reading will enable Dalits to protest the exploitative codes. At times they can fight against the dominant section at various levels, such as cultural, educational, political, economic, etc.

The creation of new culture means the luminal self-generation. Remnants of the casteism, exploitation, and violence are not to be forgotten by Dalits. As per the history of Dalit is considered, they are the brave people who once upon a time had respect, trust, and compassion from the contemporary people. In other words, they can be defeated but not destroyed. They only need help and courage to do something good for the existing society. Dalits are strong physically as well as intellectually. They can adjust themselves anywhere. As the American writer Hemingway rightly states in *The Old Man and the Sea* that man cannot be made for defeat and one can destroy him but cannot be defeated:

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*'But a man is not made for defeat; a man can be destroyed but not defeated'.
(Hemingway 101)*

Hemingway words are precisely applicable to Dalits that Dalits can be shattered based on caste, but they cannot be defeated intellectually. This zeal has been installed in the followers of Ambedkarite movement; therefore, the Dalit movement could be established. The creative Dalit writers systematically put this fact in their creative writings. The location of the Dalits' houses in the village is located on the initial boundary of the village to countenance firstly with calamities or enemies. Therefore, Dalits are untouchables; even their touch would pollute the upper castes.

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 economical 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 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

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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 holocaustness 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 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 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 Dhasal's poetry.

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