



INDIAN DALIT LITERATURE'S DESIRE FOR IDENTITY TO SOCIAL EQUALITY

DR. RAM KUMAR

Assistant Professor
Department of English,
(RAJ) INDIA

ABSTRACT

India's caste structure is well-known despite its rapid growth. An examination of injustice, the condition of oppressed, and the origins of Dalit writing. Part of it is Dalit Literature movement and breadth research. Dalit literature is mainly attributed to Ambedkarite philosophy. A look into Dalit life and their commendable attempts is to better their social position. These tales portray the Dalit people's social and political struggles in India's caste-based society. An examination of how Dalits and non-Dalits are impacted by and interact with one another in Indian society. It looks at the Dalit struggle for equality and freedom. After decades of fighting upper-caste organisations and governments, the Dalit minority is increasingly moving toward equality in daily life. Caste and gender discrimination are illegal. The downtrodden are bringing us on a journey from identification to social equality via their literature.

INTRODUCTION

In the 1960s, Dalit writing emerged in India, mainly in Marathi. It was accompanied by the Dalit Panthers. This trend has spread throughout India. Poets and writers used "Dalit" instead of "Untouchable" or "Harijan." Despite its novelty to the English-speaking world in the 1970s, Dalit writing began to grow in the early 1960s as part of the movement led by Dr. B.R. Ambedkar (1891–1956). Marathi writer Bandhu Madhav's writings were included in Dr. Ambedkar's journals Janata, Prabuddha Bharat, and Muknayak throughout the 1940s and 1950s. Then we'll move on to other matters.

Dalit literature tries to express itself artistically and intellectually. It was a new trend in Indian writing. Dalit literature focuses on the struggle of India's historically disadvantaged

DR. RAM KUMAR

1P a g e



Dalits. A favourable sign of socioeconomic equality exists in India. All activists and Dalit literature deserve praise.

The purpose and value of this research, titled "Indian Dalit Literature's Desire for Identity to Social Equality," are evident. Academics and researchers should be aware of the untouchables' creative literary ability. This topic's applications vary from language and literature to sociology, geography, and psychology. This literary style is seen in many genres, including African-American and Palestinian literature. This research relied heavily on reference sources such as books, journals, and an online database, as well as observation and survey methods.

India's caste and class history

South Asia is usually commended for its ability to blend foreign and indigenous concepts. The Dravidian languages' resilience is shown by their capacity to absorb considerable Indo-Aryan influence while keeping their Dravidian traits. Dravidian languages must have been Indo-Aryanized 3,500 years ago. It seems that Aryan connection with Dravidian-speaking peoples occurred several hundred years before the Rig Veda was written. By imposing their own legal system, the Aryans developed four different social strata: Brahmin, Kshatriya, Vaishya and Shudra. Brahmins labour in education, Kshatriyas fight in war, Vaishyas engage in trade, and Shudras work in various jobs. Employees were divided into castes depending on their skill level, ability, or capacity. For thousands of years, children were born into their father's class and caste, regardless of their ability to accomplish the work.

This system's implementation has been criticised of mistreating indigenous aborigines in particular. The fourth class Shudras were called "untouchables" and expelled from society. Some invading governments did not care about their welfare.

Dalit

The English word "Dalit" comes from the Sanskrit word "Dalita" meaning "oppressed." They were the lowest caste in India, following the Brahmins, Kshatriyas, and Vaishyas. The untouchables were called Chandala or Avarna in the past. For much of the 20th century, Untouchables or Harijans were defined by Narasimha Mehta. These untouchables were called as "Exterior Castes" by historian J.H. Hutton. "Harijans" are people who believe in a divine entity. In legalese, this group is called Scheduled Caste. Historically, Shudras were called Dalits. The word "dalit" refers to a broad spectrum of underprivileged peoples. In Sanskrit and Marathi, it means "ground down, broken, oppressed." Untouchability is a societal idea, not a feature of the contaminant. "Included" Indians are frequently marginalised and oppressed.

Dalit Literary Movement

DR. RAM KUMAR

2P a g e



The repressed class struggle in India started in 1958, inspired by Dr. Bhimrao Ambedkar and Mahatma Jyotiba Phule. In contemporary America, something came from Black Power. Dalit literature is literature by or about Dalits or other marginalised communities. This literature echoes Untouchables' plight. It portrays caste degradation, injustice, harshness, and prejudice. This work of art reflects self-respect and collective dignity. This Literature covers subjects such as natural resource exploitation, racial inequality, women's subjugation, and LGBT rights. The word 'Dalit' encompasses all sorts of persecution a group may face. It may help repair prior traumas.

The British Indian Empire helped the downtrodden men and women of the British Indian Empire. The "Government of India Act" of 1935 defined the untouchables as "Depressed Castes and Scheduled Tribes." The legislation also created a variety of social assistance programmes focused at helping Dalits. Despite being considered as unclean and untalented, Dalits began to express their pride and uniqueness. This movement's exploitation of social life was documented through various media. In South Asia, non-Dalits and Dalits were aware of the caste system.

Madara Chennaiah, a cobbler and saint who lived in the 11th century under the Western Chalukyas, was the first Dalit writer. Also featured is Dohara Kakkaiah, a Dalit poet whose six candid poems illuminate the turbulent times. In the 13th century, Marathas Saint Chokhamela and Soyraibai created poetry (Abhanga) on injustice. The Maharashtra Dalit Sahitya Sangha was founded in 1958, the same year the term "Dalit literature" was invented.

Baburao Bagul, a Marathi Dalit writer, died in 2008. His passionate representation of a cruel society in his 1963 first collection of stories, *Jevha Mi Jat Chorali* (When I Have Concealed My Caste), gave Dalit fiction a new push. Over time, Dalit writers like Namdeo Dhasal (founder of Dalit Panther), Daya Pawar, and N.R. Annabhau Sathe (1920-1968), one of the most prominent Dalit authors and one of the movement's key forerunners, was one of the most important Dalit writers, according to Gail Omvedt's study. He wrote in several genres. Fans still consume his novels and short stories, and no similar Dalit novelist has emerged since."

Although there were clannish elements in the 11th century Marathi literature, the actual Dalit Movement emerged in the 1960s and expanded to Kannada, Telugu, Malayalam, and Tamil literatures. The genuine, experience-based, and honest literature developed by Dalit writers challenged upper-class rule. The Dalit heroes' fury, anguish, and unshakeable hope were all conveyed in foul language. Dalit writers from all throughout India are connected by a similar cause, identity, and political ideas.

Inspired by Dalit writers' works:



The "oppressed," "suppressed," and "untouchable" are often mentioned in literature from throughout the globe. In the United States, black writers are known as African-American writers. Among the earliest authors in this genre were Phillis Wheatney and Olaudah Equiano in the late 18th century. Slave stories from the 19th century were early examples. African American Literature protested against racial inequality in the USA throughout the twentieth century. A similar manner, Dalit literature offers a sociocultural and political backdrop for the life of India's oppressed people.

African Americans were denied fundamental human rights due to their race. The Harlem Renaissance elevated awareness among African American writers and readers by making African American literature an academic topic of study in the 1920s and 1930s. Whether the writers agreed or disagreed with the tradition's beliefs, their work widened its scope. This is because the SLAVE NARRATIVE and African American FOLKLORE characterised the first two centuries of the African Diaspora's journey in the United States. This does not mean that these two forms of expression are exclusive to the African American population."

The "New Negro Movement" before the Harlem Renaissance. It paved the door for new black music and culture like jazz and blues. The racially proud 'New Negro' became a movement emblem. Negro's intellectual and cultural achievements aided social justice in America. Due to slaves' illiteracy and the fact that blacks were commodities, many slaves had no idea who their biological parents were or how old they were when born. They couldn't read or learn. To communicate their poor past, African-Americans employed speeches, which they later adapted into "creative forms" like autobiography and folklore.

Former slaves recalled the agony of being separated from family, as well as sexual torture and other horrific acts, in their memoirs. These personal testimonies helped the abolitionists reach a larger audience. The Black Panther Party was created to better the lives of people of colour in the United States. During Dr. B.R. Ambedkar's lifetime, the Dalit Panther Movement in India was academically recognised, after the Negroes (1891-1956). First untouchable to get formal education outside India, in the US and UK. Following India's 1947 independence, the notion of democracy awoke people all throughout the country. They portrayed their culture through Dalit literature. Dalit writers detected a "parallel phenomenon" in African American Literature. Also, African American literature informs and supports Dalit literature. These persecuted people's works are inventive to transcend the traditional and conservative cultures in which they live.

Subaltern studies have used "resistance" a lot. The name comes from the Latin resistere, which meaning "to stand fast." Ghassan Kanafani invented the term "resistance" in his work on Palestinian literature. This literature is a creative act of resistance against tyranny.

Dalit literature is one of the newer forms of Indian struggle literature. It tries to highlight the increased death rate among disadvantaged communities in India, such as untouchables and

DR. RAM KUMAR

4P a g e



minorities, nomadic tribes, and other marginalised groups. For many, it was a sharp break from the literary tradition of symbolic epic narratives. The Dalit literature of Dr. B.R. Ambedkar is based on Lord Buddha's worldview. Since India's restoration to democracy, Dr. Ambedkar has become a famous Dalit icon. Dr. Ambedkar's ideas shaped a new Dalit culture. His call to educate and unite the Dalit people saved them from despair. Many local Dalit heroes, including as Buddha, Kabir, Fule, and Periyar Swami, have changed Dalit culture and life with Ambedkar's ideology.

Indian Dalit Literature's Desire for Social Equality

Literature by and about Dalits, India's impoverished. The Dalits, or lowest castes of Indian society, have long been oppressed and dehumanised. Because of this, they have been ostracised for millenia. Among the many social reformers who fought persistently to better the lives of this community were Mahatma Gandhi and Dr. Ambedkar. A variety of problems remain about their present condition.

Dalit literature was given by a distinct ethnic minority in the 1960s. authors like Munshi Premchand and Amrita Nagar utilised their art for more than simply pleasure. They utilised their work to remark on and criticise society. Mahaswetha Devi, Basudev Sunani, Bama, Sivakami, Poomani, Marku, Paul Chirakkarode, and Arundhati Roy accompanied them. This work, which advocates for Dalit rights and pushes people to fight injustice, should be understood in the context of today's world. So it isn't "recreational" or "light". Dalit writing began in Marathi and swiftly expanded to other Indian languages. A few of these writers include Bandhu Madhav, Annabhau Sathe, Daya Pawar, P.I. They have all made major contributions to Dalit literature in Maharashtra.

Sharankumar Limbale's Dalit Literature: Form and Purpose gives numerous crucial elements to define Dalit Literature's form. Limbale also tries to explain the basic reasons of this paradigm shift in Indian literature. Author claims Dalit literature is full with themes of rejection and struggle. They're fighting back against a terrible system. Dalit writing reflects social and communal suffering, much as rejection and rebellion do. Dalit awareness is a revolutionary mindset tied to the fight for justice. In a human-centered fight against the caste system. Dalit awareness, unlike other writers' consciousness, is a fundamental germ for Dalit literature. Because of this, Dalit literature has its own genre.

This literature focuses on persecuted groups including Scheduled Castes, Scheduled Tribes, and religious minorities in India. Literature and activism for Dalits in Maharashtra and Tamil Nadu and Kerala. Dalit autobiographies, in particular, differ in style and aim from other types of writing. These videos illustrate the exploitation of Dalits and promote social and political awareness. Autobiographies and other self-referential works have traditionally been important methods for chronicling dalit existence.



Dalit writers are preoccupied with Dalit hardship. They must help other Dalits struggle for justice, which the so-called upper castes deny them. In contemporary India, Dalit memoirs provide a social reality source. These writers provide a realistic picture of the struggles of the poor and tell tragic tales of poverty and survival. The Reservation Policy allows them certain benefits, but they must stay out of the poverty programmes. This book also addresses social and legal disparities.

The Dalit writers describe their observations 'as it happened,' without prejudice. The authors' representation of life leaves nothing "ugly or unpleasant, and idealising nothing." For realists, the writer's most important task is to authentically portray to readers what they can see and hear. The upper castes in India have ruined the lives of Dalits and Tribes. The desire to document one's life and the techniques used to do so are always contentious. Dalit literature was viewed as a tool to influence social and political change at the time.

In the end, writings represent the truth of human experience, and great works of literature do so in a way that is accessible to the reader's aesthetic and literary sense. For ages, some members of the poor class believed they were born this way due to former lives' karma. This idea persists today, despite their attempts to regain human dignity "They have been denied access to the shrine for decades.

It is the author's social life that he or she observes. A real-life trait or behaviour will be included into an author's writing. Real-life experiences, such as cultural happenings or social behaviour, are mirrored in the author's creative work. Like African American slave tales, Dalit victims often tell their own exploitation stories. This book properly depicts many social and legal injustices. They utilise many incidents of injustice to educate other Dalits but not to celebrate. In addition, Dalit literature does not glorify the glories of authors' love life. The Dalits' tales expose severe human rights abuses.

Post-Ambedkar Dalit women used literature to counteract mainstream feminist work, including poetry, short stories, essays, novels, and memoirs. Baby Kamble's autobiography, *The Prisons We Broke*, is groundbreaking. Her tales appeared in 'Stree' in 1982 as Jina Amucha. Maya Pandit, a Marathi-English professor and teacher-educator, translated Jina Amucha. She also wrote an extensive introduction and chat with Baby Kamble. The Mahars fight the Brahmins and other upper caste members in this film. Students and instructors ridiculed, tortured, and discriminated against Kamble, a Dalit student. 'Child marriage' harmed Baby Kamble even though she dropped out of school in the fourth grade. She used to gather bits of paper to record her life's events. American sociologist Maxine Berntson visited Phaltan in 1982. Living in a slum, she stumbled upon Baby Kamble. Maxine Berntson tried to serialise Jina Amucha and its English version, *The Prisons We Broke*, in the women magazine 'Stree' in 1986. It is a remnant of Dalit women's oppression. Kondiba Kamble was equally harsh. Selected Works/biographies of African American and Dalit Women: An



analysis by Vrushali Nagarale shows that "More on Dalits' blind faith and superstitions in The Prison We Broke

The bad spirit tormented both men and women, whom they blamed on the Gods and Goddesses. "The Prisons We Broke transcends the confines of human storey," says Janhavi Acharekar of Baby Kamble's book. Its scope includes historical and political documents. It emphasises Dalit feminist critique and anti-faith protests.

Joothan: An Untouchable's Life by Omprakash Valmiki is a masterpiece. "Ex Dalit ki Atmakatha" was published as a piece in 1993's Harijan se Dalit. From 1997 until 2002, Arun Prabha Mukherjee taught English at York University in Toronto. Jootha calls contaminated food "polluted." This film features Dalits and Tagas (upper caste Tagas). 'It was referring about my area of India, in Hindi,' Mukherjee says. Joothan depicts the sorrow and disgrace of being a Dalit.

The Dalits of Karnataka are misrepresented in Siddalingaiah's Ooru Keri: An Autobiography. The Deccan Herald published Dr. D.R. Nagaraj's English translation of the Kannada essay in 1995. S.R. Ramakrishna, Founder and Editor of The Music Magazine, published Ooru Keri as a book in 2003.

Ooru Keri portrays the hardship of Dalits in Karnataka. His family is made up of agricultural workers, and he is paid very little. Unaffordable night school for Siddalinghaiah His teachers at school helped him build self-esteem and respect for others. His topics include caste discrimination, poverty, and cultural identity.

Siddalingaiah is a famous Dalit poet and writer. He formed Dalit Sangarsha Samhiti and previously served in the Karnataka Legislative Council. Siddalingaiah represents a notable thinker in society. He received a Ph.D. in Philosophy from the University of Bangalore. Please, more autobiography! Untouchability in India is called 'Vasti' in Marathi. Moon, a Vasant work. Gail Omvedt, an American professor of social transformation and development and author of Growing Up Untouchable in India, translated it into English. An Introduction by Eleanor Zelliot, Emerita Laird Bell Professor of History, Carleton College.

As a kid Untouchable in India claims Nagpur's Mahars are victims of poverty, caste persecution, and violence. Purnabai, Vasant Moon's poor mother, worked as a maid for European households in Nagpur to support Vasant and Malti. Vasant shows Mahar (Dalit) and upper-caste fights. Vasant suffered social marginalisation and caste discrimination as a consequence. Ambedkar came to prominence as a Dalit activist in the 1930s. Vasant has always been cognizant of the need to promote social justice as a member of the Samata Sainik Dal. He lived a life of communal service. Bama's Karukku is the most popular Dalit lady autobiography in Tamil (2000). It's a man's life storey.



Karukku, according to the author, is a storey about the Dalit people. Lakshmi Holmstrom [Founder-Trustee, South Asian Diaspora Literature and Arts Archive] translated Karukku's English into Dalit culture and literature. Bama, a Dalit convert, learned her prejudice derives from her birth. However, she endured prejudice in the church, school, and society as a Dalit lady. The Dalit community's existence relies on social cohesion. As a consequence, Dalit women labour as workers or janitors. They remain pathetic while doing their jobs. At employment, they often face unjust treatment. Dalit women frequently feel like animals bound to their houses due to the dual burden of being female and Dalit. "A woman's existence is a curse in our patriarchal upper caste society."

Dalit poets and poetesses have addressed this issue. The Dalit woman's hidden pain was over. Now everyone may speak out against injustice. They can no longer tolerate any type of injustice. Disdain for Dalits is steadily receding from Indian society. Dalit writers have always battled untouchability, urging the traditional higher castes to live together with human empathy, fraternity. Jai Prakash Kardam's *The Housing Society* shows this. This storey is about Vijay Mahato. Delhi's railway ministry's Deputy Secretary Water and electricity bills, as well as rent for his children's schooling, preclude him from purchasing a house. Aside from these expenses, he must send money home. While looking through the classifieds in his local newspaper, he tries to join the housing organisation. He couldn't join due to his poor social rank. "I'm going to sue them," Vijay decides. I'll sue to prove my argument. "I'll see how they refuse to give me membership based on caste," I said.

Higher caste writers seem comfortable, whereas Dalit writers describe a life of caste violence and discrimination that continues long after the autobiographer has died. Non-Dalit and Dalit narratives vary greatly in many respects. Unlike upper-caste memoirs, Dalit autobiographies end with an uncertain future.

Most writers, academics, critics, and reviewers see Dalit works as proof of caste oppression and exploitation. Based on historical sources, they are considered an epic recounting of the Dalits' struggles. All of the contributors to this anthology of writings showed hunger, shelter, settlement, and culture. Jafferlot states "their (Dalit's) writings have not only gained broad appeal, but also influenced the political scene." [10] According to Jaffrelet, a famous politician named Mayawati should be mentioned. She was the Bahujan Samaj Party's chief minister and a Dalit (BSP). He also claims Dalit literature has helped people comprehend Dalit social and political struggles.

There used to be a lot of racism based on colour, class, and gender. It was forbidden for the Dalits to enter any temple or upper-caste habitation. However, Dalits continue to battle for their civil and human rights, especially in education and jobs. Higher caste individuals oppose the lower caste people, resulting in brutal attacks, torture, rape, and other crimes. Despite the Dalits' socio-economic progress, the literature has chronicled their humiliation



and prejudice. The caste enmity is devastating throughout. They shaped the authors' lives. Discrimination occurs when members of one group are denied access to opportunities available to others. All three authors advocated for education and self-sufficiency. A social crisis in the Indian nation, Bheemaiah argues in "Dialectics of Caste Culture: A Social Crisis in Indian Nation." It's a mental, not a physical phenomenon. Every Indian is born with a feeling of destiny and caste.

A privileged few remained at the centre of the planet while the rest of us were left to our own devices, according to history. After reaping the rewards of the peripheral class's physical and mental labour, the privileged class strove to maintain their status. The privileged elite had all the resources to command attention. So, regardless of whether egalitarian ideas were anchored in faith or reason, individuals of this socioeconomic stratum prioritised their own financial well-being above others. Thus, much of the human race went unrecognised and sad. They were only tools in the hands of the privileged.

India has always been a land of different languages, cultures, and faiths. Preaching was the fundamental power to overcome all hurdles in the early days of Christianity. Due to the harsh caste-based oppression they endured in Hinduism, many Dalit men and women turned to Christianity and Buddhism for emancipation. Converts to other faiths may also face intolerance. Despite their poverty, many Dalits have received a good education and found work. So, for example, Dalit women serve as nurses in Christian missionary hospitals.

Throughout their leadership, they supplied essentials like education, job, and voting rights. Dalit discourses emphasise caste-based challenges in national and international forums. It was vital to get authors and scholars together to examine societal prejudice. Dalit literature in several languages has spawned new intellectual expressions. Social and political awareness is raised, and Dalit welfare is monitored.

Following mainstream atrocities, Dalit caste organisations such as the Dalit Panthers of India, Dalit Mahasabha, and Dalit Sangharsha Samiti emerged in Maharashtra, Andhra Pradesh, Karnataka, and Tamil Nadu. They say chances and reservations should be given evenly. Activists are often great writers.

Dalits have been intensively researched as political participants in their battle against caste injustice. Dalit movements have increasingly used political parties, sought for office, and held elected persons responsible. While Dalit political parties are growing increasingly visible in Indian politics, the Dalit struggle extends much beyond formal interest mediation. Extra-institutional Dalit movements have been formed to directly and symbolically fight caste processes and practises. They did. Buildings in the 'Dalit architectural style' and Ambedkar sculptures have been major tools for Dalits to occupy public space and challenge the social order. With direct problems come campaigns that focus on and attack cultural



norms. Currently, Dalit writers' translations of regional literatures are making this work more accessible. All of these actions helped to change the perception of social equality in India.

CONCLUSION

Governments throughout the world are worried about the problem of marginalisation. Globalisation has enhanced the relevance of many interconnected socio-economic development components. Classism is a global issue. There are several similarities between African-American and Dalit literature. This long-suppressed struggle was led by Dalit activists. It boosted Dalit literature. Dalit literature shows how rejection and uprising stem from Dalit misery. It's about the oppressed in Indian caste. Its Aryan or Hindu scriptures represent the earliest evidence of Indian civilisation. Varnashrama Dharma, a labor-based caste categorization in India, ultimately led to racial discrimination. The Kshatriya and Vaishya castes were served by Brahmins and Shudras, respectively. Their social "untouchability" hasn't altered. They are Scheduled Castes of India. The efforts of Mahatma Gandhi and Dr. Ambedkar helped their followers. The Dalits' education was also encouraged, leading to a new writing. The aristocracy has long oppressed this group of people known as Dalits in Indian culture. Because of this, they have been ostracised for millennia.

In recent years, Dalit writers' contributions to Dalit and Indian literature have expanded. This work has captivated critics and reviewers both nationally and internationally. Dr. Gail Omvedt, Eleanor Zelliot, and Christophe Jaffrelot are among the Indian scholars who have made recent study on Dalits' life feasible. Literature highlighting Dalit identity in a caste-hegemonic society. Studies of Rabindra Nath Tagore, Jyotibqa Fule, MK Gandhi, Dr. Ambedkar, Premchand, and Mulk Raj Anand help Dalits comprehend their own culture and history. Dalit men and women were termed "God of Dalits" by Ambedkar. Authenticity, not beauty, is the purpose of Dalit literature. Dalit literature is characterised by Dalit awareness. In a human-centered fight against the caste system. This awareness is Ambedkarite. Dalit literature has been accused of propagandism. Some say this book lacks aesthetic flare. Because of the fury of a movement, their writing is considered to be biased. Historically, Dalit literature was just about persecuted Indians, but today it includes writings about oppressed populations worldwide.

The author's motivation for a literary work originates from real-life events. So, society will be aware of the social phenomenon's benefits. By putting the message together, every author has the potential to share their ideas and emotions. Finally, Dalit literature is a magnificent creation, bringing painful pains and sorrows and deep insight beyond human comprehension.

Inspired by Western literature, Dalit writers wrote about their personal experiences to increase awareness among Dalits about their struggles. They're enabling a new generation of Dalit academics. The slaves created their own soul-numbing survival stories. They recorded the truth. Their texts allude to the caste system as 'mimics'. Despite social and legal

DR. RAM KUMAR

10P a g e

persecution, Dalits are frequently underestimated and denied socialisation. Saddened self-crippled "selves" regard themselves as "agents" for good in modern Indian Dalit life

Feminism is more common than ever among Dalits. Dalit women experience prejudice on two levels: as Dalit women and as Dalit women. She has moments of despair and hopelessness, but also of strength and bravery. Due to this double prejudice, Dalit women may only get out of their oppressive status by fiercely protesting and breaking down the barriers.

In the twenty-first century, Dalit culture is defined by a battle for human dignity and self-empowerment. Culture is a dynamic social phenomenon. Dalits have long been silent victims of discrimination. Their human identity is established after they finish their formal schooling and start a stable home and family life. These people are fighting for recognition as full citizens of a democratic nation, entitled to all the same rights as ordinary citizens. Dalit writing, especially autobiographies and self-stories, has played an important role in showcasing Dalit contributions. The Dalit movement and literature influenced the Indian constitution, ensuring them safety and equality. The Scheduled Castes (Prevention of Atrocities) Act of 1989 established reservations in education and employment. Other castes embraced them in all aspects of life, including politics. With multiple prominent publications from various domains, Dalit studies is now a well-established subject of study in South Asian Studies. Still, evidence of improvement can be observed all throughout India.

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DR. RAM KUMAR

11Page



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