



Emergence of Dalit Literature In India

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ABSTRACT

Dalit literature creates huge social tension as it is moving between the haves and have-nots. Those who belongs to the have categories forced the Dalit writers not to write such type of literature which expose the reality, as it would lead to tensions and division in the community. The superior class strictly warned them not to write their honest and noble struggle for equality, justice and freedom.

As it was the initial phase, they subjugated them by questioning: Can Dalit's write literature? Can Dalit be the subject of literature? The upper class believes that the horrible experiences of Dalit life would spoil the literary mainstream. According to the upper class, it was the drainage of filthy liquid, it had to be clogged else it would harm the religious feelings of the higher castes.

Dalit literature's dissimilar language, its innovative ideologies, its destructive character, its refusal to quietly accept inequality and the human values ingrained in it has led to many exponents and challengers of Dalit literature. A common man is the protagonist of this literature. He rebels against the callous destruction and finally wins his struggle of self-respect. In short, it is the revolt against exploitation and humiliation. Such is the real beauty of this literature.

KEYWORDS :

INTRODUCTION:

What is Dalit literature is always a question ahead which requires an answer. It is very difficult to define the exact time and place of its origin. The details about its history can be found from the written sources based on "Manusmitri" in 3rd century A.D. or from Ambedkar's essay, "Who were Shudras?" Is it necessary to remind that the first one is religious and latter one is historical document? From the writings of Hindu persuasions transcripts, the Manusmitri is certainly the most substantial one, legitimizing social discrimination and familiarizing absolute inequality as the governing norm of communal undertakings.

The term Dalit was used for the initially time by Ambedkar in his periodicals "Mooknayak", "Bahishkrut Bharat", "Janata" and "Prabhudha Bharat".

Concept of Dalit

The word 'Dalit' means "oppressed" or "subjugated" means "untouchables". D. R. Nagaraj a fictional columnist and scholar, winner of Sahitya Academy Award discard new radiance on Dalit and Bahujan politics. He observed the Gandhi- Ambedkar argument on the issue of class system and untouchability as the vital existing debate whose outcome was determine the fate of India in the 21st century. He rejected the traditional Hindu world and hence dismissed untouchables entirely. Moreover, he also believes that rebels too require ethnic recollection. Their sensations of wrath and unpleasantness, bafflement can only be surpassed. It has been a socio- mythical sensation, a far diverse from that of the core stream literature in Maharashtra. It is the literature of those burdened by crafty system, overlooked, wordless and oppressed groups for centuries together.

Literature deals with Dalitism in Indian society which is latter on discussed in myriad of specialized journal, academic studies, in literary conferences, seminars and many more. Inspired under the charismatic leadership of Dr. Babasaheb Ambedkar, a lot of young Dalit writers like Anna Bhau Sathre, Keshav Meshram, Arjun Dangala Yogiraj Waghmare, Daya Pawar, Urmila pawar, Woman Howal were dedicated themselves to the cause of depicting Dalit life closely to shape social sensibility and finding emancipation of Dalit's. Anna and Baburao are such visionary writers, who envisaged the future of Dalit and their movement in most comprehensive way.

The principles of untouchability dictate what Dalit's are and are not allowed to do; where they are and not allowed to go, live or sit; who they can and cannot give water to drink in regular glass, to eat with, or marry; prolonging into the minutia of all aspects of everyday life. Additionally, the discernment of Dalit's doesn't end even if they convert from Hinduism to another religion. In short, dominance is main-

tained by the upper caste and Dalit members are always marginalized and discriminated. It can be proven by the example that Dalit Christian are separated different burials than non- Dalit Christians.

Indian caste system allocates individuals a certain hierarchical status according to Hindu dogmas. Conventionally, there are four primary castes divided into many sub-categories where one category is Dalit.

In short, Dalit literature gives us a message about their society not individualism, about rebellion not submissiveness, about advancement not backwardness. This significance is for the entire humankind about their grade in revealing the suppressive, deserted and enthralled with misery, suppressed and enslaved and a subaltern state. Up to some magnitude, Dalit community in India can be compared with African American regarding the mutilation. It is believed that Dalit literature achieved a firm foundation in the mid-20th century but its outline was recognized in the early 19th century. In the present day, the writers have their literary foundation with ideology and publish numerous journals.

A number of political organizations are supporting them. The most prominent of these is Dalit panther which has borrowed its ideology from American Black Panthers. The forthcoming of Dalit literature is boarded on the current prominence of Dalit and their responsiveness. Thus, this literature has a new facet in the day today and used up literature. With great surprise, people mesmerize towards this new magnetic dimension in literature.

They have been destined for inferior activities such as leather butchering or removal of rubbish, animal carcasses and waste, as sweepers. In short, Dalit work as manual labourers cleaning street, latrines and sewers. Engaging in these activities was considered to be polluting to the individual and this pollution is considered as contagious. As a result, they were banned from full participation in Hindu social life.

The main purpose to go through the Dalit literature can be as follows:

1. Firstly, it is having a new dimension in literature as something newer than used up.
2. Secondly, to analyze the rise progression, enlargement and expansion of Dalit literature with its consequences on communal community.
3. Thirdly, to compare the status of Dalit women with African-American women by citing examples of their literary creation.
4. Fourthly, to study the different genres of literature of Dalit literature with Marxist oriented approach.
5. Fifthly, to study the heart rendering cruelties faced by Dalit with his involvements.

6. Sixthly, to create amid fullness of the nuisances faced by Dalit's to non-Dalit in India.
7. Seventhly, to evaluate the communal circumstances of Dalit's in India in Past and Present India.
8. Eighthly, to evaluate Dalit literature with other kinds of literature.

Dalit is an important part of society. But right from the prehistoric era, they have been subdued under the con of inferior of this prestigious Hindu society. This literature is an explosion of the smoldering flare of subjugated inhabitants from countless centuries.

Nowadays, Dalit issues have been chosen up in the transnational market. The international societies have no awareness about the demoralizing consequences of the caste discernment. This caste business is an oath for Indians. Moreover, it continues to endure, that until the problems and issues related to Dalit's are not going to resolve, there is no hope for the India to come up on the International platform. The Indians are not very sensitive about such issues and on the name of Hindu religion; they continue to oppress this community. The Hindu religion wants the Dalit's to fulfil their Karma perfectly. Even parents do not teach their children to respect their fellow friends regardless of their caste, creed and culture. Repeatedly, the family members create bad example by showing hatred and discrimination to the people who are low in the social status or who are Dalits. They are no longer remained as helpless. They are equally stronger like other people of the society. In this modern era, the society respects those who have money no matters to which caste they belong. But still there are many orthodox communities who want to continue with their beliefs.

Dalit literature creates huge social tension as it is moving between the haves and have-nots. Those who belongs to the have categories forced the Dalit writers not to write such type of literature which expose the reality, as it would lead to tensions and division in the community. The superior class strictly warned them not to write their honest and noble struggle for equality, justice and freedom.

As it was the initial phase, they subjugated them by questioning: Can Dalit's write literature? Can Dalit be the subject of literature? The upper class believes that the horrible experiences of Dalit life would spoil the literary mainstream. According to the upper class, it was the drainage of filthy liquid, it had to be clogged else it would harm the religious feelings of the higher castes.

Dalit literature's dissimilar language, its innovative ideologies, its destructive temperament, its rejection to gently admit dissimilarity and the individual ethics ingrained in it has led to many exponents and challengers of this literature. An ordinary chap is the hero of this literature. He rebels against the callous destruction and finally wins his struggle of self-respect. In short, it is the revolt against exploitation and humiliation. Such is the authentic magnificence of this writing. Immaterial of social order, class and colour, the booklover loves the fearless speech and gets motivation from the struggle of common man. He becomes the search light for him to find way of life. Dalit literature spread message to the readers.

In short, if anybody wants to realize the literature of movement, struggle of liberation, the cry for civilization, they must read Dalit literature as it is the literature of life.

No doubt, it is the fact that Annabhau, the literary giant is ignored by both the mainstream and more sadly and shockingly by the Dalit sages, columnists and instigators. It would be a great deal in the awareness of knowledge of Indian civilization.

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