



DALIT'S EXISTENCE AND ALGORITHM OF THEIR LIFE

DIKSHA KADAM

Assistant Professor in English
MIT Arts Commerce And Science
College Alandi D Pune
(MS) INDIA

DR. CHANDRAKANT LANGARE

Associate Professor,
Dept of English,
Shivaji University,
Kolhapur (MS) INDIA

ABSTRACT

Literature has the power to perform the revolutionary and reactionary functions. This fact makes it a very potent tool: a tool that has been conspicuously utilized since the reformation. The present paper is an attempt to analyze the poetic output of the minds of the Dalit poets of India. The themes of Dalit poetry reflect the hard and harsh realities of the metaphorical calibans life. Officially India gained independence in 1947, so did the Dalit, in theory. The ground reality is different Untouchability was decreed unconstitutional in India on paper but the people of that caste were never freed of the stigma in practice. They continued being the unpurchased slaves of the upper castes because of the monolithic social structure of India. This paper will highlight the lives of Dalits beings crushed and their struggle as an algorithm with no equation of living a good life

Key words – caste, Dalit, Sufferings, survival

INTRODUCTION

On the off chance that we look at writing in the light of social change, we note that it isn't the unrivaled medium to achieve that change .It is unavoidable that upsides of life are spread through writing, however in the event that one doesn't have a right gauge of this medium, one can't utilize it viably. It is a figment to accept that writing alone can make an insurgency. To

DIKSHA KADAM

DR. CHANDRAKANT LANGARE

1P a g e



achieve an unrest, one ought to have the vital way of thinking and a strategy, and a gathering to execute them.

In the last part of the 1960s and 1970s, the province of Maharashtra in western India saw a resurgence of against rank political battle and, at the same time, a blast of writing by authors from once 'unapproachable' positions. (1) Writing regularly out of resentment and with a need to keep moving, the scholars drew from a common encounter of standing subjection and from the low position social liberties development that had went with India's autonomy from the British in 1947. The scholars distinguished themselves as Dalit, an old Marathi word signifying 'ground' or 'decreased to pieces', hence pointing out the proceeding with persecution of untouchables in Indian culture. Since the 1970s, the term Dalit has acquired money as a self-picked name of political and social character for distant networks all through the country. The more noteworthy political awareness and openness to education that Maharashtrian Dalits experienced are implanted in recorded conditions. The region that is presently the territory of Maharashtra was a focal site of pioneer modern turn of events, and Dalits in the area had the option to get to the generally more prominent versatility that industrialist extension made. Notwithstanding, more essentially, it was dominantly Dalits from the Mahar sub-standing that started to leave towns looking for work in the urban areas of Mumbai and Nagpur. The justification for Mahar departure from town life was attached somewhat in the low position that they involved in the inner Dalit station chain of importance. Mahars were the biggest Dalit people group in the area and were considered by other Dalit sub-standings as underneath them in status; they likewise didn't have an inherited specific occupation like the Chambhars (calfskin laborers) and Mangs (container - and rope-producers) who were the other distant ranks. Mahars in the town were utilized as 'universally handy' workers performing customarily 'grimy' work, for example, rummaging, alongside other ordered obligations like road clearing, divider patching, being guards and unveiling declarations, frequently about death or illness in the towns. As a trade-off for their work, they were qualified for gifts in kind, for example, a piece of the town gathers: their baluta, and a little portion of land: their vatan. (2) Given the unsound idea of their capacity in the town, the changing boundaries of medieval work, with the infringement of present day types of organization, and their situation at unquestionably the lower part of the social pyramid, most Mahars ended up in a fight for endurance where it became vital for them to move to urban communities looking for pursued business. Work in plants, industrial facilities, docks and in the British armed force (before 1892 just, when the pioneer specialists, as a submission to the upper station Hindu world class, restricted Dalits from serving in the military) permitted Mahar youngsters more prominent admittance to school. Country Dalits in customary occupations, then again, didn't have these equivalent openings to formal training. The instructive chances, which numerous Mahar Dalits drew on, were an impulse for the political assembly of later years, driven by Dr B. R. Ambedkar (1892-1956), himself a Mahar Dalit whose father had been an enrolled fighter.

DIKSHA KADAM

DR. CHANDRAKANT LANGARE

2P a g e

The historical backdrop of Dalit writing can be followed back to hundreds of years. In any case, Dalit artistic/social articulations were never thought about due to the domineering idea of the field of abstract creation. The rise of Dalit as a political classification and personality correspond with the rise of Dalit writing. Flow investigates by researchers uncover the far reaching character of Dalit works in different pieces of India. Examination likewise shows that Dalit writing had well before gained a particular language through its heterogeneous and plurivocal character which tested prevailing abstract groups. Dalit writing obtained an unmistakable personality towards the center of the 20th century. The term 'Dalit writing' – 'Dalit' importance abused, broken and discouraged — came into utilization formally in 1958 at the primary gathering on Dalit writing in Mumbai. The development of the Dalit Panthers (a political association shaped in 1972 in Maharashtra) is a critical crossroads throughout the entire existence of Dalit writing which was advanced by different political/artistic developments across India. Past and Present Sufferings of Dalits in India-through the Literature of Arjun Dangle:

Genuine image of Indian Dalits portrayed by Arjun Dangle in his Marathi sonnet 'Kranti' and it has been interpreted in English as a 'Upheaval' by Jayant Karve and Eleanor Zelliot Meena Kandasamy a Tamil Dalit essayist.

'Revolution'

*"We used to be their friends
When, clay pots hung from our necks
Brooms tied to our rumps
We made our rounds through the Upper Lane
Calling out 'Johar Maybap'
We fought with crows
Never even giving them the snot from our noses
As we dressed out the Upper Lane's dead cattle
Skinned it neatly
And shared the meat among ourselves
They used to love us then
We warred with jackals, dogs, vultures- kites
Because we ate their share
Today we see a root to top change
Crows-jackals-dogs-vultures-kites
Are our closest friends
The upper Lane doors are closed to us.
Shout victory to the Revolution*

DIKSHA KADAM

DR. CHANDRAKANT LANGARE

3Page



Shout victory

Burn, Burn those who strike a blow at tradition”.

There are contrasts in the topics and worries of the verse of the inferior of different occasions and climes, yet there is a flood of shared trait that goes through them. Specificities regardless, the abuses, wounds and scars these people groups share provide their voices with a similar power of torment and impact. Disguise of the biases of the prevailing gathering and their affirmation and propagation by the very individuals against whom the biases were held, is a typical instrument for endurance. It makes a bunch of estranged individuals who neither have a place with their kin nor are acknowledged as equivalent by the others. Racial and social preparations are intensely lethargic and exceptionally uncertain cycles whose rate or result can never be controlled or anticipated with conviction. In addition, dark skin with white veil (or Dalit skin with upper station cover) is certainly not a mentally sound mix. Nor is it right, ethico- strategically and socially. The inferior – confiscated and quieted – have a place with one mass. Their protection from the phallogocentric. social design and their attempts at studying or deconstructing are extremely sensible finishes to the exceptionally old course of arranged dehumanization. Multiculturalism, postmodern addressing of fabulous accounts and patterns in vertical social versatility has achieved many changes in the outlook of individuals. How profound these progressions have permeated and how central in nature they are, still can't seem to be seen and tried. In the in the mean time, the longest walk for a yet unreached objective should not stop.

The topics of contempt and obstruction against the exploiters are exceptionally normal in their sonnets. The voices of the inferior, newly raised, ascending from the dirt, raise upsetting issues. They demonstrate that the fantastic story of the Enlightenment – the extraordinary standards of "freedom, balance and society" as the judicious finish of every single social framework and the achievable or helpful reality – is just there to overwhelm the majority. As a general rule, for an Indian Dalit, there is neither freedom nor correspondence, and brotherhood is no place to be seen. Reason has been demonstrated weak in reviewing the wrongs executed by an unjust arrangement of standardized double-dealing. Thusly, the inferior should launch themselves to the phase of strategic maneuver utilizing any means at all. Their language is accused of the ability to consume the social traditions and the dried up customs that have given them a day to day existence more regrettable than that of creatures.

The voices opposing double-dealing are completely mindful of their own solidarity and nobility. They invest heavily in their being what they are. Their character and mental self portrait are attested in their sonnets over and over. Obviously, scorn and outrage are not by any means the only things present in their sonnets. There is love as well, as is found in the accompanying lines about a mother:
On her head, a burden. Her legs a-totter.

DIKSHA KADAM

DR. CHANDRAKANT LANGARE

4P a g e



Thin, dark of body... my mother.

All day she combs the forest for fire wood

We await her return.

...

Mother is gone...

Even now my eyes search for mother. (Nimbalkar 36.

Coercion and enslavement for ages transforms a singular's presence into a never-ending hellfire: a damnation that is so immovably implanted, so profoundly customized into the presence that it is acclimatized and naturalized. Socio-political and mental suppressions of the most incapacitating kind, extended over hundreds of years, appear as the hands of inconspicuous destiny or karma for the people who are pitifully caught in penitentiaries called their own reality. They have been condemned to death throughout everyday life, for a long time, the entire life. A period in the end shows up – later, if not when it ought to have come – almost at the limit level of resistance, when life becomes terrible and the blood bubbling in the veins can essentially not be held back any more. On the off chance that progressive slaughter and hostile to progressive cleanses don't follow, the blood appears as words and streams out as a cry of outrage, misery, outrage, opposition, pride and a progression of different human feelings that were curbed till then, at that point. The philosophical mechanical assemblies of the advanced authoritative states have shifted the overall influence such a great amount towards the offices that run country expresses that any test appears whatsoever inadequate in the last count, if not for all intents and purposes incomprehensible. The scholarly cynicism emerging out of the present circumstance has produced speculations aplenty. The petites recounts (small scale stories) are the one that appear to be substantial in the talk the current paper is worried about. The conflict against the construction that has effectively interpellated the reasoning subject has all the earmarks of being a logical inconsistency in itself. The Dalit or the Aborigine is under a great deal of financial strain for digestion, if conceivable, with the prevailing society. The scope of decisions accessible to them is wide. They might relate to the prevailing dominating talk and disguise it to engender it themselves later. They might stay unbiased eyewitnesses, or they might become dynamic in obstruction, bringing their own voices up in the open arena, making their own smaller than usual accounts. A surge of opposition, solid, prominent and persistent, can be seen beginning from among the curbed. The conflict against a disguised and intrinsically shifty framework must be battled with imaginative instruments, applying a progression of strategies accessible for the reason. As Gene Sharpe suggests, the battle has the best opportunities to be successful at long last in case it is tranquil and justly dedicated. He talks about activity against severe non-vote based systems. Both Australia and India are majority rules systems. Subsequently, the emphasis on tranquil and popularity based strategies is by all accounts more applicable as the tension it fabricates will produce voices –

DIKSHA KADAM

DR. CHANDRAKANT LANGARE

5P a g e

both broadly and universally – against the regulated double-dealing and constraint of the inferior. Writing has consistently been a piece of the transition to convince at the degrees of both the state purposeful publicity and that of the obstruction.

*In our colony-
Reforms get confused
Paths are bruised, schemes stumble
Now- only now have boys started learning.
They write poems- stories- Indian Literature
the axes of words fall upon the trees of tradition (Meshram 10)*

The poem by Tamil Dalit poetess Meena kandasamy “aggression
But not all suppressed reactions end in our bemoaning the tragedy
Sometimes the outward signals of inward struggles take colossal forms and the revolution
happens because our dreams explore most of the time aggression is the best kind of trouble
shooting One more poem by her

*“Becoming a Brahmin algorithm for a shudra in to a Brahmin”
Begin*

*Step 1-take a beautiful shudra girl
Step2 make her marry a Brahmin
Step 3 let her give birth to his female child
Step 4 let this child marry a Brahmin
Step 5 repeat steps 3-4 six times
Step 6 display the product it is a Brahmin
End*

*Algorithm advocated by father of the nation at tirupur
Documented by Periyar on 20-9-1947 algorithm for converting a periyar in to
a Brahmin
Awaiting another female of the nation to produce this algorithm
inconvenience caused due to inadvertent delay is sincerely regretted.*

CONCLUSION :

This was only an attempt to put forward the pains through writing .The literature of the Dalits has undoubted remarkable in the history of Indian English literature which paved ways to realize and comprehend the real meanings of those subaltern human being and those who are also called the children of god ,denied to enter in to the temple.

Finally I conclude this paper with my own poem

DIKSHA KADAM

DR. CHANDRAKANT LANGARE

6P a g e

"In search of existence"

I, me mine

Struggling, questioning quarreling with various doubts in mind

My happiness and my sorrows are now the capital for everyone

For those fortunate unfortunate of whom I am no one

My pains, my wounds are now revealing

My searches, researches discussing

Still m in the search of existence cause for them I am THE DALIT

And I am A Woman.

WORKS CITED :

Kandasamy. Meena, The gypsy goddess: Atlantic, 2014. print

H. Bhabha, Location of Culture, London: Routledge, 1994.

G. Debjani, Caste and Dalit Life Worlds: Postcolonial Perspectives, New Delhi: Orient Longman Private Ltd, 2008.

P. Kumar, Literature of Marginality, Comparative Perspectives in African, American, Australian and Indian Dalit Literature, New Delhi: Kalpaz Publications, 2014.

G. Omvedt, Dalit and Democratic Revolution: Dr. Ambedkar and the Dalit Movement in India, Delhi: Sage Publications, 1994.

A. Dangle, The Poisoned Bread, Chennai: Orient Black Swan, 2009.

N. M. Aston, Literature of Marginality, Dalit Literature and African-American Literature, New Delhi: Prestige Books, 2001.

A. B. Rao, Annihilation of Caste, Essential Writings of B. R. Ambedkar, 2002.