

Literature of Deprived Classes

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Abstract:

The Dalit literature and Ambedkar cannot be separated from each other. The question What is Dalit literature? is unanswerable even today. However Dalit literature shall be incomplete without the thought of Dr Babasaheb Ambedkar. The works of Dr. Babasaheb Ambedkar is concerned with deprived classes, women empowerment, journalists, mooknayak for the lower caste people. The writer of the research paper tried to focus on the works of Deprived classes.

Keywords: dalit, deprived, literature, aesthetics, tribal etc.

When Dalit literature was started? and Who started the literature?

The Western philosopher and researcher Sarah Beth Hunt has worked on 'Hindi Dalit literature' in which she admired Dalit literature and she stated that the dalit literature began from 1920.

"In fact Dalit literature emerged in North India in the 1920 in the form of a small inexpensive Pamphlet printed by privately-owned dalit press and distributed exclusively to dalit audience at community festival and political meetings"

Inspiration for the deprived class literature:

Voltaire, the French philosopher is the first inspiration for the deprived class literature. He was against the Catholic Church and the blind beliefs in the Christianity. Martin Luther King opposed the clegries of Church. Dr Babasaheb Ambedkar believes that Voltaire and Martin Luther King are soles of inspiration for the deprived classes writing.

The Marathi writer Sharankumar Limbale wrote the very pioneer book entitled "Towards an Aesthetics of Dalit Literature" which was published by Orient Longman in 2004 is the first book commenting upon the the aesthetics of deprived classes' writing. He says "Dalit literature is the literature which speaks about the depressed" Hindi writer Omprakash Valmiki wrote the book entitled "Dalit Sahitya ka SaundaryaShashtra" The earlier writer Rumika Gupta has also contributed to deprived classes' writing. The English writer Mulk Raj Anand has composed the English novel "Untouchable" in which he focused on the questions of untouchability in India.

The Western writer Eleanor Zelliot wrote "An Anthology of Dalit Literature" in which he has raised voice against the social illness of India and Indian society and rightly says "An intellectual is one who speaks against the social ill of his own society"

Eleanor Zelliot says that "Dalit literature is the literature of oppressed". She further says that 'dalits' are 'grounded down' and 'depressed by society'. Dalit literature according to her is ' a historical phenomena' Eleanor Zelliot focused on three things; 1) Mahar Movement in the

Bombay Presidency 2) The depression of the Dalits and 3) The works and contribution of Dr. Babasaheb Ambedkar.

Charges against Dalit literature:

Deprived classes have no merits, these people are sectarian uses offensive language, deseparated tongue. Objective of Dalit literature is not the objective of breathing the society. Difference between Dalit Aesthetics and mainstream literature aesthetics:

The mainstream literature mainly focuses on aesthetics, beauty, queen, war, "beauty for beauties sake" however, the dalit literature speaks about the social values like equality, fraternity, Brotherhood, 'literature for social change' 'dalit aesthetics' 'social realism' and the characters of the dalit literature are derived from society. Dalit literature is the literature written by dalits, is the literature which focuses on dalit consciousness.

Omprakash Valmiki has contemplated on Dalit literature. Who can compose the dalit literature? Whether the dalits only? The same question is asked about the Islamic literature, colonial literature, feminist literature, third world literature, if a non dalit has non-disturbed mind, biased mind, if they have not any agony, question arises how can they write Dalit literature? This question is not only exclusive to the dalit literature. The English novelist Arundhati Roy is a non dalit writer. She has composed the book on Dr. Babasaheb Ambedkar.

The writers like Sharankumar Limbale, Bandhu Madhav, Shankarrao Kharat, Annabhau Sathe, composed and contributed to the deprived classes' writing. The post 1956 period is known as after Ambedkarite period, in this period the proper dalit books have appeared. The first dalit conference has been held in the Auditorium Hall of Bengal High School on 2nd March 1958 a resolution was also passed addressing the importance of dalit writings and cultural importance of Dalits. Sharankumar Limbale states that erotic things have been written in the Dalit literature. However, literary tradition of Dalit literature was the the tradition of Buddha, Kabir, and Ambedkar. Dalit literature is not the literature of any one religion but it is the literature of all the religions who have been oppressed.

Sharankumar Limbale classified Dalit literature into two. First Ambedkarite literature and second contemporary literature. and he broadly defined Dalit as: dalit is broken, deprived, untouchable, Nomadic, worker, sufferers, economically poor, non Buddhist, criminals, labourers, and technologically poor. To him dalit means who have been oppressed and who have been pressed. Another Marathi writer Lakshman Gaikwad rightly answers the questions, Who is dalit? and What is Dalit literature? While answering to this questions in an interview he said that it is the literature based on Dr. Babasaheb Ambedkar, it is not the literature of inferior quality, the dalit literature is the literature everywhere in Marathi, Kannada, Malayalam, Tamil, and Hindi. The inspiration of Dalit literature is Dr. Babasaheb Ambedkar, Mahatma Phule. It is a Revolutionary literature. It is the literature promoting the humanism. Dalit literature revolves around the mankind. The only objective of the Literature is to write on Humanism.

Laxman Gaikwad was the representative of denotified tribes. Dalit is the movement according to him "it is writing as well as writing fighting"

Novels, autobiographies, poems, feminist writing etc. are written by dalits and denotified writers. The tribals are more than Dalis. These tribals are the criminals of India's freedom. They are more than the dalits. They have no place in the society. Thousands of the notified people are killed by society by considering them as criminals. They have no place even after the death for burial. They are not the citizen of any villages. The Constitution even has not given any place to them. Another English novelist Mahasweta Devi is representative of denotified tribes. The denotified people are treated even more worse than the animals. They are more slave than the slaves. 15 crore denotified people in India are even not having place in census.

Dalit literature is the literature of agony. M.V. Chitnis has written 'Yugantar'. He is neither Brahmin nor dalit. He is known as CKP Brahmin. Malika Amar Sheikh was the writer of agony. She should also be included in the dalit literature. These writers are the heroes of culture. They have written on values new value systems. Baburao Bagul, Namdev Dhasal are the writers of Delhi. He considered Sky as father and earth as mother. His poems moves around man. His writings are human-centered. The subject matter of these writers are not negative. Mukta Salve, Narayan Survey, Baburao Bagul, Namdev Dhasal, Dhale, Pawar, Kishor Kale, etc. Marathi writers have expressed dalit agony in their literary work. Dalit literature fights for the human values. However, it should not be treated as a weapon against the upper caste. The writers like Amol Ghagave has written on a New dalit concept dalits in dalits. Castism in Castism. Dr. Gangadhar Meshram in his gazal and Madhavi Kharat in her writing on male sex workers

The poets like Arjun Meshram has written poems on nature poetry. The writer Bheem Gaikwad has translated Annabhau Sathe's novel 'Fakira'. Writers like Suresh Patole, Sampath Gaikwad have strong opposition of upper caste. However, the poets like Narayan Surve has no caste skill, the great poet expresses Marxism and nature attribution. Shukracharya Gaikwad's work on Mai Ambedkar, Vilas Mane, Datta Bhagat, Rustam Achalkhamb, Madhu Kamble the editor of Loksatta, Milind Kasbe Raosaheb Kasbe are some emerging writers on the agony of the dalits.

Annabhau Sathe has written 33 novel like Fakira, which has been translated into English by Dr Baliram Gaikwad

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