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NEO DALITISM: A NEW APPROACH TO DALIT LITERATURE

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ABSTRACT:

Dalit writing is the adventure of opposition against the authority of Brahmanic writing which claims to be omniscient and widely inclusive while displaying a thin, uneven, bent what's more, one-sided perspective on the real world. Society is evolving. So clearly the job of writing and articulation must be changed in like manner. A feeling of inadequacy appended with 'being Dalit' is decreased extensively. It is time taking procedure and will go with time. So it is basic that our approach towards Dalit writing must be changed. There is an extreme change in dalit awareness in a decades ago. The discouraged awareness of dalits is evolving. It is supplanted by declaring themselves in each field. Dalits, who were for all intents and purposes imperceptible from socio-political field, are making their essence all over the place. They are giving their commitment to society. So our writing must envelop the changing job of dalits. In the present paper we propose the idea New Dalitism as a changed method for articulation in the present and rising socio-political milieu. This is required to separate it with the past methodology. As opposed to the Dalitism which is to feature the handicaps and challenges and look for compassion, Neo Dalitism is to scrutinize the very writing which legitimizes this station pecking order. It is to create not just a sound (not compassion) picture for dalit be that as it may, a picture of thankfulness for the individuals who have been shamefully deceived throughout the hundreds of years and suffered it. It isn't to aesthetically depict the distresses, tribulations, bondage, corruption and desitution suffered by Dalits, yet question them and revise them from dalit perspectives. It is basically inspecting and calling attention to the defects based on which this station framework is based.



KEYWORDS : Dalit, Neo Dalitism, Caste framework, Victim, authority, opposition, Dalit awareness.

INTRODUCTION:

Writing, aside from numerous different things, has consistently been utilized by essayists as defensive layer against the set up socio-political standards, protracted conventions, dull and troubling traditions and bad faith. There has consistently been component of dissent in the writing which is formed on the premise of the suspicion that there exists a nearby association and connection between governmental issues furthermore, imaginative articulations. To be sure this dissent symbolizes the changing mentalities to socio- political circumstances, needs and worries of authors with changing occasions from the past to present. (Singh 187)

As society is transforming clearly the job of writing and articulation must be changed appropriately. A feeling of inadequacy connected with „being Dalit“ is diminished impressively. It is

time taking procedure and will go with time. So it is fundamental that our methodology towards Dalit writing must be changed. In the expressions of SK Kaul, "Today, the Dalits in the nation had arrived at a phase where they are never again ready to battle for their motivation with weapons. Presently they are battling through books." (qtd. Singh 188)

There is an exceptional change in dalit cognizance in a decades ago. The discouraged awareness of dalits is evolving. It is supplanted by championing themselves in each field. Dalits who were for all intents and purposes imperceptible from socio-political field are making their essence all over the place. They are giving their commitment in the public arena. So our writing must incorporate the changing job of dalits. In the present paper we propose the idea New Dalitism as a changed method for articulation in the present and rising socio-political milieu. This is required to separate it with the past methodology.

Dalit writing is the adventure of obstruction against the authority of Brahmanic writing which claims to be omniscient and widely inclusive while displaying a thin, uneven, contorted what's more, one-sided perspective on the real world. Dalit writing is the abstract portrayal of bad form, sadness, torment, persecution and enduring with thoughtful keen. As characterized by Saran Kumar Limbale: "correctly that writing which imaginatively depicts the distresses, tribulations, subjugation, corruption and neediness suffered by Dalits." (qtd. Jyoti Yadav 179)

Dalbir Singh cites the lines of SK Kaul, "Principally the point of Dalit writing is to feature the inabilities and troubles together with monstrosities and barbaric treatment distributed to Dalits. The fundamental article is to create social arousing among the down trodden." (qtd. Singh 188)

In spite of the Dalitism which is to feature the incapacities and challenges and look for compassion, Neo Dalitism is to scrutinize the very writing which legitimizes this rank chain of command. It is to create not just a solid (not compassion) picture for dalit yet a picture of appreciation for the individuals who have been unjustifiably misled throughout the hundreds of years and suffered it. It isn't to imaginatively depict the distresses, tribulations, subjugation, corruption and neediness suffered by Dalits, however question them and change them from dalit perspectives. It is fundamentally looking at what's more, calling attention to the blemishes based on which this standing framework is based.

Despite the fact that dalit composing is there in presence from as ahead of schedule as thirteenth century or prior, Chokhamela, a Maharashtrian holy person, was conceived in second 50% of thirteenth century. Today not many of his works are accessible. There may be various different essayists who may have delivered the writing on dalit. A significant number of them were lost over the timeframe. However a significant number of them were disregarded intentionally by pundit and students of history. In the expressions of Dilip Chitre about Tukaram: "One of the conspicuous reasons why Tukaram's life is covered in secret and why his work has not been saved in its unique structure since he was conceived Shudra, at the base of the standing chain of importance". (qtd. Sharma 52)

Similar worries are reflected by Ashok Verma and Kanupriya in their exploration "Dalit Literature: A Discourse": "... It (Dalit cognizance) is maybe went underground or on the other hand it is additionally conceivable that overwhelmingly Brahmin students of history and pundits intentionally overlooked it and took no perception of it..." (Verma and Kanupriya 65)

As referenced above by Dilip Chitre, Ashok Verma and Kanupriya, the works have not safeguarded in its unique structure or intentionally disregarded. There may be different journalists who can be found and brought into light. The driving force of Neo Dalit writing is to find and reproduce (however it is beyond the realm of imagination to expect to reproduce it totally yet to reproduce as close as could be allowed) the lost writing; also, to decipher the writing in most extreme potential dialects. So researchers as well as could get it. By finding lost or disregarded writing, we can help sense of pride and trust in the Dalits which has been dissolved over hundreds of years. After sense of pride and certainty a sound picture just as a picture of thankfulness can be created. That dalits are not the slightest bit less innovative and gainful than their partners. Regardless of abuse and monstrosities for quite a long time they are as yet ready to deliver such commendable writing. Had they not been

disallowed from perusing and composing, had they been given an equivalent open door they would have likewise contributed their offer to the general public.

As said by Karl Marx, "Religion is the opium of the majority". As it is surely understand that in impact of opium or impact of any intoxicant one can't utilize their cerebrum in wise way. Same is on account of removing of casteism from society. In spite of the fact that Non Dalits see very explanation for the Dalit writing yet because of the impact of opium (religion) they don't concede and acknowledge it. The starting point of standing is from the Chaturverna framework. The four overlay divisions of society. Chaturverna isn't just bolstered however settled by these strict sacred writings. A portion of these sacred texts are Manusmriti, Ramayana, Mahabharata, Geeta, and so forth and huge numbers of them like Manusmriti and Arthashastra advise us how to efficiently abuse Shudras. Despite the fact that quite a bit of this writing isn't bolstered, neither by history nor by any logical proof. These are displayed and acknowledged for the hundreds of years and turned into a piece of our convention and culture. These are acknowledged with no inquiry. Progressively over these are viewed as trustworthy. With no partiality these must be talked about in detail considering history and science. The imperfections must be called attention to and fundamentally examined. Neo Dalitism is to address, basically inspect and examine these settled sacred writings exposed from the situation of reliability. These blemishes are to be deconstructed and brought into light. What's more, these are to be remade from the recorded and logical perspective. The premise of reproduction ought to be a sound explanation not negligible visually impaired confidence. None of the literary works ought to be viewed as faultless. Till the time these are kept out of domain of talk, nothing beneficial could be delivered. It resembles relieving the manifestations and leaving the genuine illness. We can't evacuate the tree by cutting its branches. It is the roots which should be uncovered. Dalitism is to bring into forefront the foul play and monstrosities. Neo Dalitism is to break this authority itself. Dalitism is to show the shameful in the social structure while Neo Dalitism is to challenge the framework itself. In the expressions of Saran Kumar Limbale an outstanding dalit author: "acclimating Dalits with their past, to disclose to them that they are oppressed, to show that they are individuals and it is there obligation and right to battle for the privileges of human beings." (qtd. Jyoti Yadav 186) While Dalitism is a sort of aloof „Gandhian“ obstruction, Neo Dalitism is a sort of Marxian-Ambedkarite edge of opposition; a functioning obstruction, the opposition based on reason and humankind, not on the visually impaired confidence; to challenge the traditions and standards which are not founded on fairness and equity for all; not just after tried and true unfair convention. As the "Shakespeare's Sister", an article composed by Virginia Woolf from the women's activist perspective makes a picture of a lady before us. What troubles may have been looked by ladies in seventeenth century England! As told by Nabaneeta Deb Sen in her all around talked about work "A Woman's Retelling of the Rama-Tale: Narrative Strategies Employed in the Chandrabati Ramayana" which retells the Ramayana from Sita's perspective and gives a novel perspective to the masterminds. Similar endeavors can be taken up to deliver Neo Dalit essayists to break the picture of reliability of this writing. Bir Singh Yadav in his paper "A Philosophical Perspective on Dalit and Dalit Literature" composes that: In the Ramayana, Sambhuka, a Sudra who was doing compensation was managed capital punishment by Lord Rama on the guidance of his political gathering involving the educated researchers and rishis like Vishvamitra and Vashishtha. In The Mahabharata even an extraordinary rishi Uttanga radiated awful stench of distance when he wouldn't drink water from a Nishad - the hidden Indra, saying that he would like to pass on than acknowledge water from an unapproachable. Eklavya was suspended from the specialty of arrow based weaponry by the extraordinary master Drona and he needed to follow through on an overwhelming cost for being a low-position." (Bir Singh Yadav 71) These written works legitimize the treachery as well as commend it. So Neo Dalitism is to basically deconstruct and remake from the abused perspective, the dalit perspective. The treachery must be pointed with the goal that the picture of faultlessness can be all around rethought. It can give an approach to translation based on reason not confidence. The Ramayana can be composed from various perspectives, Ravana, Sambhook, and so forth. The Mahabharata can be revamped from the purposes of Eklavya, Karan or Druyodhan (Suyodhan). It won't just strike at the

very base of the casteism yet will uncover the dormant truth to in artistic hover as well as to a typical man. Not many pioneer works toward this path are: Sachchi Ramayan: A True perusing (1959) by Periyar E.V. Ramaswamy and its interpretations in numerous dialects. Kiski Pooja Kar Rahe Ho Bahujan: Mahishasur: Ek Punarpath (203) altered by Pramod Ranjan.

Prof. Gangadar Panthawane, a teacher of Marathi at Marathwara University, Maharashtra calls attention to that: To me Dalit isn't a rank. He is a man misused by the social and financial conventions of the nation. He doesn't have confidence in God, Rebirth, Soul, Holy Books showing Separatism, Fate and Heaven since they have made him a slave. He doesn't have confidence in humanism. Dalit is an image of progress and upheaval. (qtd. Zelliott 11) While Dalitism is bringing into light the harm done. Neo Dalitism is to deconstruct the bogus pictures of God, Rebirth, Soul, Holy Books, lessons Separatism, Fate and Heaven made by these literary works. The subsequent stage is to develop and attempt to fix the harms (however it is beyond the realm of imagination to expect to fix the harms yet it tends to be remade as close as would be prudent). While Dalitism is to clear the ground Neo Dalitism is to recreate the overlooked or lost writing. As after a long ailment a patient must be given drug to fix the infection as well as must be given additional sustenance to bring into typical state. While Dalitism is just restoring, Neo Dalitism is diagnosing and relieving (deconstruction) the disease and giving additional sustenance (finding and remaking) to make society solid. No one but prescription can't make one solid. A definitive objective isn't to fix the sickness of society yet to make it sound. As we tune in to the word Dalit Literature, a picture of torment, disappointment, embarrassment, concealment, anguish, pain, disappointment and revolt come into our psyche. The objective of the Dalitism is to deconstruct a customary mentality which causes them to see dalit as lower than themselves, to see dalit as equivalent instead of forlorn unfortunate casualties. Neo Dalitism attempts to extend them as overcomers of abuse over hundreds of years. One, who merits gratefulness as opposed to pity and equity from Non Dalits. The Dalit writing brings empathy and compassion. A definitive appreciated objective of Neo Dalitism is to change this picture of pity to the writing of overlooked, denied and abused. The picture of gratefulness, that despite such a large number of snags writing is created which merits its due regard or simply no picture however certainly not the picture of compassion and pity. Despite having a ton of dialog, developments, we don't appear to approach our since a long time ago esteemed objective. The explanation is that we are not striking on its foundation. The root being the sacred writings which are as yet viewed as dependable and origin of a definitive truth. Every one of these sacred writings have exhibited a tight, uneven, turned and one-sided perspective on the real world. Throughout the decades these are being called attention to by pundit. Pointing these out and denying these make

August, 2014 www.ijirs.com Vol3 Issue 8 International Journal of Innovative Research and Studies Page 268 vacuum which is so since quite a while ago stayed unfilled. It must be loaded up with Neo Dalit writing either by finding, deciphering, reinterpreting or reproducing. As Periyar fundamentally calls attention to numerous fantasies of the Ramayana and has scrutinized the trustworthiness of Lord Rama in an extremely clear manner. It takes long to embrace or pass a thought from masterminds or from abstract hover to give to the regular masses. What's more, it is pretty much jargonized and become content for not many scholarly and by the educated. So we need to fill this hole and works must be focused to the regular man. To evacuate station preference we need to examine it from every single imaginable front. When it is improved be channelised in not fixing however towards doing productive for the advancement of entire society. In the expressions of S Anand in Touchable Tales about the dalits "their fate is in their grasp and they are to be accused on the off chance that they don't come up. They need to battle, they need to battle." (Anand 35)

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