



## The Movements of Dalit Literature

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**Abstract:** The literature associated with the Dalit movements is the sole subject of this thesis. This essay discusses the value of Dalit writers to society. It gravely worries the Dalit movements as well as their leaders and authors. The state of Dalit communities in contemporary society has been evaluated. I deliberately focused on the Dalit struggle and its effects on society.

**Keywords:** Dalit. Movement, Brahamanical, society and writer.

### **Introduction:**

History demonstrates the existence of social divisions between caste, class, gender, and other categories in Indian society. The entire social fabric of Indian society has shifted as a result of these cleavages, and the exploited group—whether Dalits, weaker sections of the society, or women—has been humiliated.

Systematically relegated to the margins by the old Brahmin system of exploitation. Dalits are the people who have been historically exploited economically, socially, and politically. They have been dwelling outside the settlement and were considered "untouchable" because they

were unable to exist in human society. This discrimination stems from the Hindu society's long-standing system of caste hierarchies. Since millennia, Dalits have been oppressed in all areas of society as a result of this hierarchy. They now live in poverty and shame as a result of it. In India before independence, the Dalits (ex-untouchables), who have been mercilessly exploited by the so-called upper castes, fall beyond the purview of the Varnasrama doctrine. India gained independence, but the Dalits were not given the opportunity to live in equality and dignity. The Dalit Movement in India began as a response to the historical horrors, and it was this idea of equality that served as the catalyst. carried out against them The Dalit movement is an effort to challenge the socio-cultural dominance of the upper castes. It is a mass movement that agitates for justice using speeches, books, plays, songs, cultural institutions, and any other means at its disposal. Thus, it can be described as a Dalit-led movement that aims to achieve equality with all other castes in Hindu culture. The Dalit Movement's primary goal was to create a socially equitable society in India. But, the

constitutional identity falls short of presenting the whole story. In light of the four volumes, including Debrahmanising History, Poisoned Bread, The Prisons We Broke, and Dalit Visions, the real picture is something else, which will be reflected in this presentation.

### **History of Dalit Literature:**

The modern movement for Dalit literature in India began in Maharashtra and the Marathi language in the 1960s when the Maharashtra Dalit Sahitya Sangh was established as an organisation, despite the fact that there were several Dalit writers and poets during the mediaeval times (11th century Kannad poet Madara Chennaih, Dalit saint Kalavee, Sant Kabir, and others). An alternative to Marathi literature in general. It was influenced by the philosophy of Babasaheb Ambedkar and Jyotiba Phule. The Martin Luther King Jr.-led civil rights movement, Black Panther activities, and the "Little Magazine" movement as a voice for the oppressed all served as background triggers for Dalit resistance writing in India. Baburao Bagul, Bandhu Madhav, Shankarao Kharat, Narayan Surve, and Anna Bhau Sathe were among the authors who expressed Dalit concerns and issues in their works before the 1960s. Baburao Bagul, who lived from 1930 to 2008, is regarded as a pioneer of Marathi Dalit writings. His uncompromising portrayal of societal exploitation in his 1963 collection of short stories, Jevha MiJat Chorali (When I Hidden My Caste), upended the established principles of Marathi literature. Namdeo Dhasal, the founder of the Dalit Panther organisation, went on to further organise and broaden the

Dalit literature movement in India.

Litterateurs like Tarachandra Khandekar, Waman Nimbalkar, Tryambak Sapkale, Arun Dangle, Umakant Randhir, J. V. Pawar, Yogiraj Wagmare, Avinash Dolas, Kishore Shantabai Kale, Narendra Jadhav, Yogendra Meshram, Bhimrao, Shirvale, etc. become well-known Dalit writers in Marathi. As part of the anthologies of Dalit works, many Dalit writings have also been translated into English and made available. But, the Dalit literary movement did not start off strong and then fade away before the curtain call without anybody paying attention to the cries of the oppressed for a sympathetic response. This particular movement is still going strong and has a lot of momentum, although it has its origins in the 1970s Indian society. For instance, the Dalit Panther Movement in Maharashtra started to emerge in 1970, yet it was there that writers like Namdeo Dhasal and Raja Dhale championed the cause of dalits in their creative pursuits and pastimes.

The writings of Dr. B.R. Ambedkar, who was steadfast in his emphasis that "the root cause of untouchability lies in a pronounced cultural or racial difference of contempt and hatred coupled with a close dependence of the inferior society on the superior one," had served as the Panther Movement's moral compass. The first Dalit Literary Conference in 1958, which passed a motion establishing the precise phrase, is when the term "Dalit literature" first appears. But because this convention went practically unreported, it was clear that the Dalit class was definitely dealing with situations of abandonment and neglect. The A number of events occurred in Marathi writing during the 1960s, which was a turning point and key decade for the dalit literary movement (the Dalit community is an integral part of the state Maharashtra and hence, a group of Marathis). The Narayan Surve, a poet, had written about the predicament of labourers for the first time. The concept of "Angry Young Man" was introduced to the Little Magazine Movement, yet another fundamental pressure group action for the Dalit movement, in the then-recovering Indian population from the shadow of Indian Independence and its succeeding Partition. The Although Anna Bhau Sathe and Shankarrao Kharat were already well-known authors of Dalit literature, Baburao Bagul's short stories were largely responsible for the movement's enormous growth. His collection of short stories, *Jehva Mee Jaat Chorli Hoti (When I Had Hidden My Caste)*, had such a wavy rhythmic effect on Marathi literature that some commentators praised it as the Dalit epic while

others compared it to the "jazz music of the Blacks." Baburao Bagul's tales had taught Dalit authors to creatively express their sentiments and experiences.

### **Mahatma Phule and Dr Ambedkar's ideology:**

The Dalit literature, which has its roots in the exploitation of Dalits, stands for the pursuit of equality and a logical approach to social issues. The irrational theological ideology espoused by the Hindu orthodoxy legitimised the exploitation and oppression of Dalits. Hence, resisting this persecution required a logical approach to the issues facing society. In this respect, it is possible to conclude that Bhagwan Buddha's teachings are among the earliest works of Dalit literature. Bhagwan Buddha initiated the idea that encouraged insurrection against exploitation, which was later carried on by Nanak and Kabir in North India and Sant Tukaram and Sangam literature in the South. But far than being revolutionary, this mediaeval literature was reformatory. In more recent times, Dalit literature has undergone a significant transformation because to the writings of Mahatma Phule and Savitribai. Mahatma Phule thoroughly analysed Indian history and demonstrated, with indisputable proof, that Shudras and Ati Shudras are the land's indigenous occupants and, as such, the legitimate owners of its riches. He elevated labour, which is a fundamental value.

A prerequisite for economic expansion. He came up with some really great strategies for using oral traditions to distribute his literary works. In rural Maharashtra, Dalits in particular

were extremely devoted to Powada (ballads) and Kalapathak (theatre performances). He transformed Shudra and Ati Shudra life, and his writings laid the foundation for contemporary Dalit literature.

Over a dozen Dalit writers in Tamil were given a platform by the French Institute of Pondicherry in 2004 to reflect on their involvement in the Dalit literary movement. Their remarks from the event, together with passages from their writings, were eventually published. The book under review is a translation of that work into English. The editor of the Tamil volume, Kannan M., has partnered with American academic David C. Buck in this endeavour. David C. Buck has translated certain mediaeval Tamil literature. Compared to Maharashtra and Karnataka, Tamil Nadu's Dalit movement got off to a later start, partly due to the dynamics of the non-Brahmin Dravidian movement. The Dalit movement did not begin until the early 1990s, following the Mandal-Masjid developments, the Ambedkar centennial, the breakup of the Soviet Union, and its effects on the Left movement. shown itself in Tamil Nadu as a literary phenomenon.

**Conclusion:** The author has finally provided an outline of Dalit literature and movements in this essay. It has been said or indicated what Dalit writers have contributed to society and how their work is socially conscious. Because of the writers' writings and their urgent concerns regarding the downtrodden and backward community, Dalit organisations became strong in earlier times.

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