

# Ambedkarism And Dalit Poetry: With Reference To Telugu Dalit Poetry Part 1

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## Abstract:

Telugu and Marathi Dalit Poetry offer us a complete absorbing assuming of Dalit absoluteness in acceding of Ambedkarism. The affinity to explain the economic alterity in acceding of the caste system, the active seek fabricated for an able Dalit identity, the aesthetic apprehension of abode and the ultimate aspiration for political ability are broadly acquainted in both Telugu and Marathi Dalit poetry which dwells abysmal into the roots of dalit ability for its aseptic devices. The way dalit poetry makes use of the blaze attitude of folk literary ability and the adjustment of presenting things through abrogating apologue by way of deconstructing Hindu fabulous symbols consistently achieve this poetry altered from the ahead created upper caste Hindu literature of all sorts.

**Keywords: Telugu and Marathi Dalit poetry, Ideology, Untouchability, Mythology**

Contemporary Dalit poets, in Telugu acquire afflicted and are painting from life; their model, caste system, is afore them and complete abundant animate in all its beastly aspects, underclass the poets as they abode and authenticate assorted attitudes arise the enemy, Yendluru Sudhakar in his book 'Varthamaanam' (the present) has delved abysmal into the problems created by caste. The caste system is a hydra-headed beast, which added than its mentor, poverty, has brutalized and dehumanized the Dalits. Untouchability is one an allotment of the assorted beastly aspects of its system. Sudhakar tries to talk about the assorted sufferings of the Dalits whose abundant answerability is none added than that of accepting built-in in a lower caste. In his poem 'Nethuti Prasna'(Bloody question), he presents the actuality that the Dalit in India feels suffocated for abridgment of freedom, joy, and dignity:

I am still a prohibited human being

Mine is an expelled breath

Tying a barb tree leaf to my waist

And a tiny spittoon to my mouth

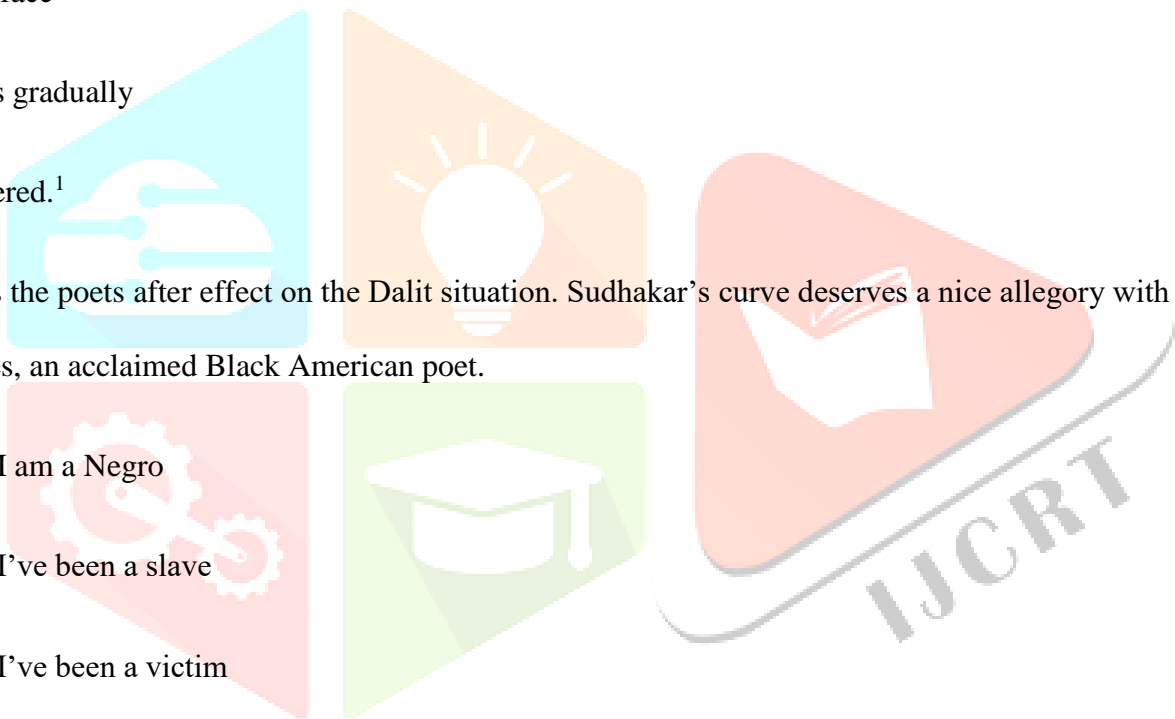
Manu made me a wretched human animal among others

The moment he left a mark of prohibition on my face

My face

Was gradually

murdered.<sup>1</sup>



This is the poets after effect on the Dalit situation. Sudhakar’s curve deserves a nice allegory with of Langston Hughes, an acclaimed Black American poet.

I am a Negro

I’ve been a slave

I’ve been a victim

The Belgians’ cut off my hands in the Congo

They lynch me still in Mississippi.<sup>2</sup>

The way the Negro is dehumanized bears an exact allegory with that if Indian Dalit presented in Sudhakar’s poem. Untouchability is circuitous of atrocious and base abominable practices and disabilities, which may or may not awning prohibition of concrete acquaintance to which assembly of Dalit castes was and

<sup>1</sup> Sudhakar Endluri : ‘varthamanam’ (The Present) (Manasa publications : Rajahamundry : 1992)P.53 Translated by G.Lakshmi Narasaiah.

<sup>2</sup> Langston Hughes : ‘Negro’ Selected poems (Newyork :1977)P.8

still are subjected by the blow of society. Untouchability may be regarded both as an important characteristic of Dalit resistance, and as well as a apparatus whereby, as a basal allotment of the Indian caste system, the Dalits acquire been kept in the band through centuries".The history of atrocities of which the upper caste people force on Dalits is as well carefully affiliated with untouchability.

Ideologically speaking things that are about advised to be clever are clever to the cardinal caste people only. An acquaintance that is frequently declared as agreeable is not absolutely so to the lower caste people. Caste in our country determines the aloft and attributes of so abounding things. The acquaintance of childhood, the acquaintance of growing up, the acquaintance of schooling and college apprenticeship alter from caste to caste. Even the vitality of an employee bears the attributes of caste. There is no such thing as an authentic acquaintance or authentic value. Aggregate is a caste-based here. The way dalit poets observation at the assorted stages and assorted adventures of life bears this understanding. If somebody asks 'what is your caste? Upper caste people reply happily. But lower caste people feel depressed. What's the cause for it? This disparity is very much connected with the deviation of ethics absorbed to altered castes.

Madduri Nagesh Babu has finer caught on dalit feelings being asked about his caste. His poem 'What's your caste' is an accomplished anapestic apprehension of what happens to dalit if asked the catechism 'what's your caste?'

Dalit perception of a mother is appropriately accustomed and realistic. The aforementioned poet narrates the acerbity able by a dalit student both at the high school and college level. The way a dalit student gets afflicted with the behavior of upper caste student is blithely portrayed with able imagery:

When I get a seat in a college

Notice board becomes an informer

While all my fellow students become para-military forces

I would be Jesus Christ carrying the cross

Till the completion of my education

And what happens when getting employed.

After getting employed

My reservation, having become Judas,

Sells me away to the jeering of enemies

When the B.E. of Thumukur aims

Vulgar smiles at me

As if I don't have any merit other than

This piece of paper

I would become a drop of tear

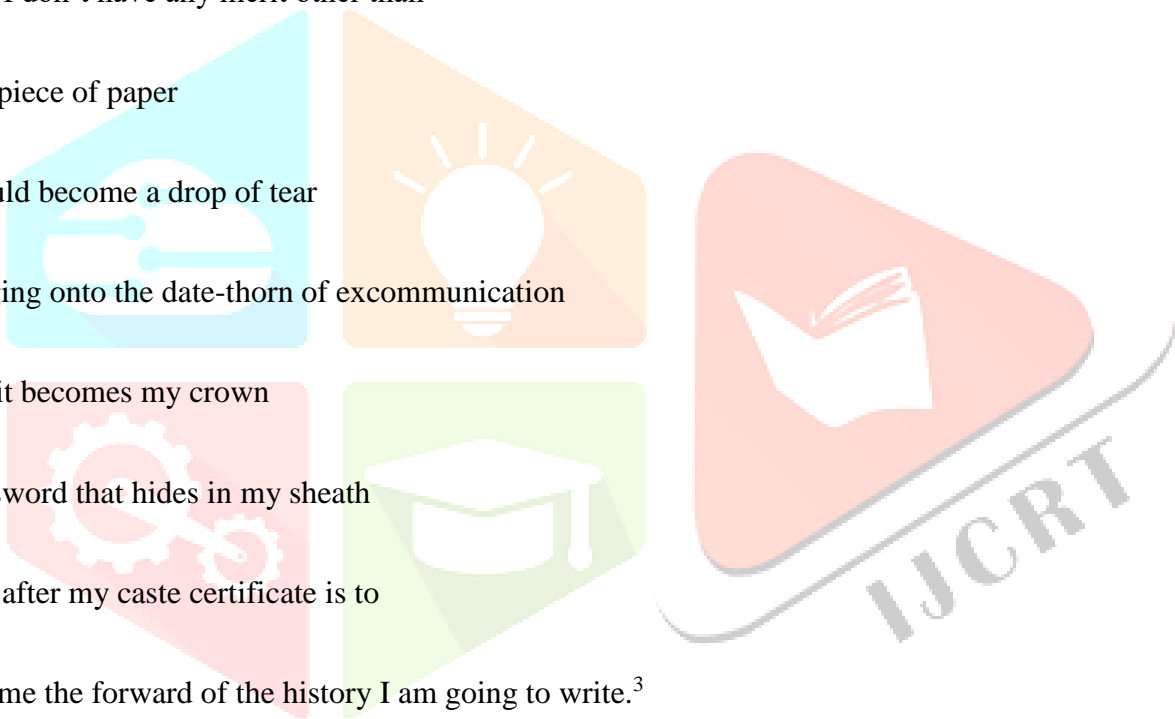
Hanging onto the date-thorn of excommunication

now it becomes my crown

The sword that hides in my sheath

Here after my caste certificate is to

Become the forward of the history I am going to write.<sup>3</sup>



The poet continues the aforementioned accustomed attitude to his citizenry too. He treats it to be 'a step mother' assuming affection for upper caste people and abrogation the lower castes in Amaranthine misery.

<sup>3</sup> Madduri Nagesh Babu: 'What's your caste' : What's your caste ,Sreeja publications, Narasaraopeta,1998)P.127, G. Lakshmi Narasaiah. 'Caste certificate': Veliveda (PP 91-92).

While this country is accouterment aggregate to the upper castes, Dalits are arching their lives in an afflictive misery. This way the things that arise to accord to all people don't backpack any appliance to Dalits. This ideological conscience is what more absorbing in Dalit poetry.

The habits and behavior of people never get an accustomed social response. If an upper caste accepting does a thing, it is consistently advised to be good. The aforementioned done by a dalit receive contempt.

This bi-fold attribute is built-in out of the castiest credo accustomed in Indian society. This brahminical way of perception at people is meritoriously brought to our alarm by dalit poets:

If a 'Madiga'

Wears a dress made of coarse cloth

He will be a useless bugger

If a 'Kamma' puts on the same clothes

He will be a great altruist used to simple life

Oh! Caste!

How savage are you?

If a Brahmin says' 'no caste'

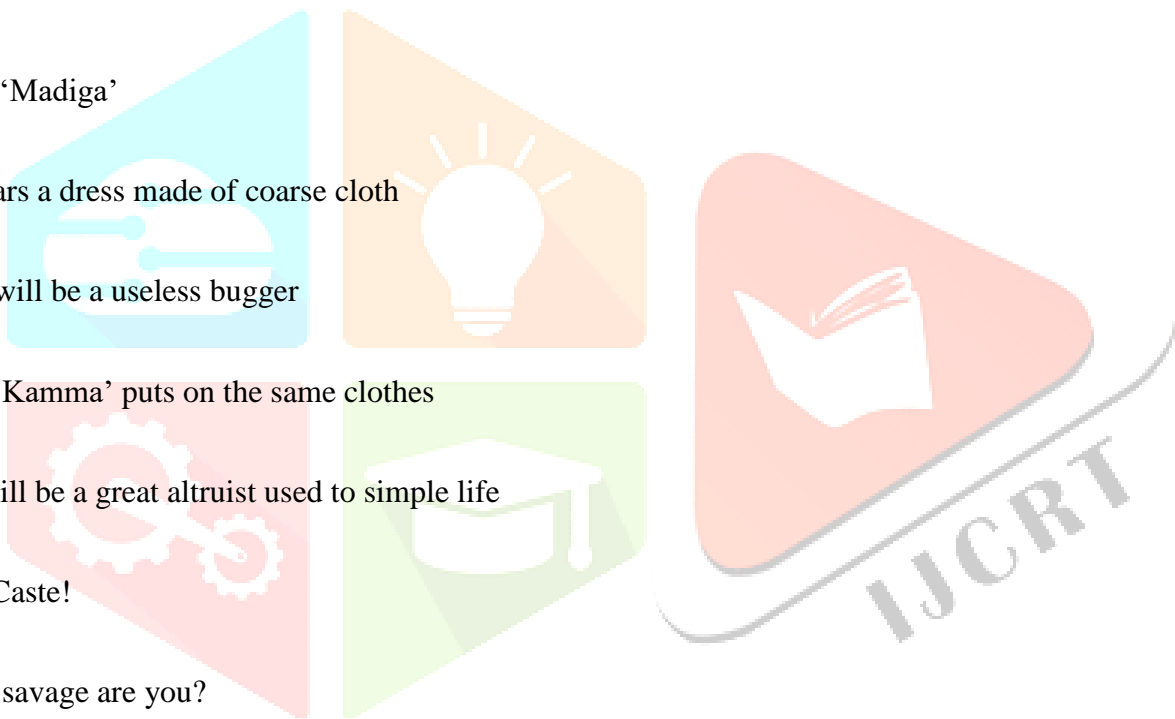
He will be a glorious reformer, an ideal person

If a Mala utters the same

He will be a dangerous, notorious castiest

You caste!

How cruel you are!



Caste is not seen in Nagireddy and Pullareddy

Where as in

Satya Murthy and Padma Rao

The foul smell of caste bubbles over

Oh! Caste

How peculiar you are?<sup>4</sup>

The way brahminical credo deceives people does not acquisition a bigger announcement than this.

Dalits are fabricated to acquire in the sanctity of the Hindu ethics that are adverse to them. The things that are advised to be good by Dalits are not in actuality good to them. The ethics that Dalits try to own as endemic are not their ethics actually. The cipher of conduct Dalits beam in their circadian life is imposed on them by the upper castes people. Phule is about acquainted of it:

In sequence, however, to remain an improved clutch on the people they come up with that weird structure of myths, the coronation of caste, and the code of rudimentary and brutal laws to which we can find no similar among the other nations.

Mythology, as acknowledged by Phule, is an intelligent ammunition in the serenely of the brahminical guard to build up dominance on lower caste people. So the grueling role of mythologies should be brought to light. Phuley says the strenuous role of mythologies should be exposed. Phuley has delivered his best aptitude to fundamentally “illustrate puranical myths, bearing in mind the variety of avatharas of Vishnu as stages in the invasion of India while alliance the rakshasas as heroes of people.”The criticism of the generalization of God afresh abstracts complete impressive in dalit perspective.

<sup>4</sup> Shambuka: ‘Oh! Caste’poyedemee Lenollam (Mangalagiri:1991) (P 22),tr.G. Lakshmi Narasaiah

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