

Neo-Dalitism, New Trends in Articulation and Developing Socio-Political Milieu.

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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 and one-sided perspective on the real world. Society is evolving. So clearly the job of writing and articulation must be changed as needs be. A feeling of inadequacy appended with 'being Dalit' is diminished significantly. It is time taking process and will go with time. So it is fundamental that our methodology towards Dalit writing must be changed. There is an uncommon change in dalit awareness in decades ago. The discouraged awareness of dalits is evolving. It is supplanted by standing up for themselves in each field. Dalits, who were essentially undetectable from socio-political field, are making their essence all over the place. They are giving their commitment to society. So our writing must include the changing job of dalits. In the present paper we propose the idea Neo Dalitism as a changed method for articulation in the present and developing socio-political milieu. This is required to separate it with the past approach. In opposition 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 progressive system. It is to create not just a solid (not compassion) picture for dalit yet a picture of gratefulness for the individuals who have been shamefully defrauded throughout the hundreds of years and suffered it. It isn't to masterfully depict Neo Dalitism, tribulations, subjection, debasement and neediness suffered by Dalits, yet question them and rework them from dalit perspectives. It is fundamentally inspecting and bringing up the blemishes based on which this standing framework is based.

Key words: omniscient, socio-political, Neo Dalitism, legitimizes, tribulations, subjection.

Writing, aside from numerous different things, has consistently been utilized by journalists as defensive layer against the built up socio-political standards, arduous conventions, dull and dismal traditions and bad faith. There has consistently been component of dissent in the writing which is molded based on the suspicion that there exists a nearby collaboration and connection among governmental issues and inventive articulations. For sure this dissent symbolizes the

changing demeanors to sociopolitical circumstances, needs and worries of authors with changing occasions from the past to display. (Singh 187)

As society is transforming clearly the job of writing and articulation must be changed as needs be. A feeling of inadequacy appended with „being Dalit“ is diminished extensively. It is time taking process 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 extraordinary change in dalit awareness in a decades ago. The discouraged awareness of dalits is evolving. It is supplanted by advocating for themselves in each field. Dalits who were for all intents and purposes undetectable from socio-political field are making their essence all over the place. They are giving their commitment in the public eye. So our writing must include 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 approach. Dalit writing is the adventure of obstruction against the authority of Brahmanic writing which claims to be omniscient and widely inclusive while showing a limited, uneven, contorted and one-sided perspective on the real world. Dalit writing is the abstract portrayal of foul play, sadness, torment, abuse and enduring with thoughtful discerning. As characterized by Saran Kumar Limbale: "absolutely that writing which aesthetically depicts the distresses, tribulations, bondage, debasement and neediness suffered by Dalits." (qtd. Jyoti Yadav 179)

Dalbir Singh cites the lines of SK Kaul, "Essentially the point of Dalit writing is to feature the incapacities and troubles together with abominations and cruel treatment dispensed to Dalits. The primary article is to deliver social arousing among the down trodden." (qtd. Singh 188)

In spite of the Dalitism which is to feature the incapacities and troubles and look for compassion, Neo Dalitism is to scrutinize the very writing which legitimizes this standing progression. It is to create not just a solid (not compassion) picture for dalit yet a picture of gratefulness for the individuals who have been unreasonably misled throughout the hundreds of years and suffered it. It isn't to masterfully depict the distresses, tribulations, servitude, debasement and neediness suffered by Dalits, yet question them and revise them from dalit perspectives. It is fundamentally analyzing and calling attention to the defects based on which this station framework is based. In spite of the fact that dalit composing is there in presence from as right on time as thirteenth century or prior, Chokhamela, a Maharashtrian holy person, was conceived in second 50% of thirteenth century. Today not very many of his works are accessible. There may be various different journalists who may have delivered the writing on dalit. A significant number of them were lost over the timeframe. In any case, a considerable lot 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 puzzle and why his work has not been safeguarded in its unique structure since he was conceived Shudra, at the base of the standing pecking order". (qtd. Sharma 52)

Similar anxieties are reflected by Ashok Verma and Kanupriya in their examination "Dalit Literature: A Discourse": "... It (Dalit awareness) is maybe went underground or on the other

hand it is likewise conceivable that dominantly Brahmin history specialists and pundits intentionally disregarded it and took no comprehension of it... " (Verma and Kanupriya 65)

As referenced above by Dilip Chitre, Ashok Verma and Kanupriya, the works have not saved in its unique structure or purposely disregarded. There may be different journalists who can be found and brought into light.

The force of Neo Dalit writing is to find and reproduce (however it is unimaginable to expect to reproduce it totally yet to reproduce as close as could be allowed) the lost writing; besides, to interpret the writing in greatest potential dialects. So researchers as well as could get it. By finding lost or overlooked 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 solid picture just as a picture of gratefulness can be created. That dalits are not the slightest bit less innovative and gainful than their partners. Regardless of abuse and barbarities for a considerable length of time they are as yet ready to deliver such commendable writing. Had they not been precluded from perusing and composing, had they been given an equivalent open door they would have additionally contributed their offer to the general public.

As said by Karl Marx, "Religion is the opium of the majority". As it is understand that in impact of opium or impact of any intoxicant one can't utilize their cerebrum in reasonable way. Same is on account of evacuating of casteism from society. Despite 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 beginning of standing is from the Chaturverna framework. The four crease 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 on and huge numbers of them like Manusmriti and Arthashastra educate us how to methodically misuse Shudras.

Despite the fact that quite a bit of this writing isn't upheld, 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 custom and culture. These are acknowledged with no inquiry. Progressively over these are viewed as dependable. With no preference these must be talked about in detail considering history and science. The imperfections must be called attention to and basically talked about.

Neo Dalitism is to address, fundamentally inspect and examine these entrenched sacred writings exposed from the situation of dependability. These blemishes are to be deconstructed and brought into light. What's more, these are to be recreated from the verifiable and logical perspective. The premise of remaking ought to be a sound explanation not simple visually impaired confidence. None of the literary works ought to be viewed as reliable. Till the time these are kept out of domain of exchange, nothing advantageous could be created. It resembles relieving the indications and leaving the genuine illness. We can't remove the tree by cutting its branches. It is the roots which should be uncovered. Dalitism is to bring into forefront the foul play and barbarities. Neo Dalitism is to break this authority itself. Dalitism is to show the foul play in the social structure while Neo Dalitism is to challenge the framework itself. In the expressions of Saran Kumar Limbale an outstanding dalit essayist: "acclimating Dalits with their

past, to disclose to them that they are oppressed, to show that they are people and it is their obligation and right to battle for the privileges of human beings." (qtd. Jyoti Yadav 186)

While Dalitism is a sort of inactive „Gandhian“ opposition, Neo Dalitism is a sort of Marxian Ambedkarite point of obstruction; a functioning obstruction, the opposition based on reason and mankind, not on the visually impaired confidence; to challenge the traditions and standards which are not founded on uniformity and equity for all; not just after tried and true unfair custom.

As the "Shakespeare's Sister", a paper composed by Virginia Woolf from the women's activist perspective makes a picture of a lady before us. What challenges may have been looked by ladies in seventeenth century England! As told by Nabaneeta Deb Sen in her very much 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 scholars. Similar endeavors can be taken up to create Neo Dalit essayists to break the picture of faultlessness 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 retribution was managed capital punishment by Lord Rama on the counsel of his political committee containing the educated researchers and rishis like Vishvamitra and Vashishtha. In The Mahabharata even an extraordinary rishi Uttanga produced awful stench of distance when he wouldn't drink water from a Nishad - the hidden Indra, saying that he would want to bite the dust than acknowledge water from an unapproachable. Eklavya was suspended from the specialty of bows and arrows by the incredible master Drona and he needed to follow through on an overwhelming cost for being a low-standing." (Bir Singh Yadav 71)

These literary works legitimize the foul play as well as celebrate it. So Neo Dalitism is to fundamentally deconstruct and recreate from the abused perspective, the dalit perspective. The shamefulness must be pointed so the picture of reliability can be all around reexamined. It can give an approach to understanding based on reason not confidence.

The Ramayana can be composed from various perspectives, Ravana, Sambhook, and so forth. The Mahabharata can be reworked from the purposes of Eklavya, Karan or Druyodhan (Suyodhan). It won't just strike at the very foundation of the casteism however will uncover the inert truth to in abstract hover as well as to a typical man.

Hardly any 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 abused by the social and monetary conventions of the nation. He doesn't have faith 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 upset. (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 written works. The following stage is to build and attempt to fix the harms (however it is absurd to expect to fix the harms yet it very well may be reproduced as close as could be allowed). While Dalitism is to clear the ground Neo Dalitism is to reproduce the overlooked or lost writing. As after a long sickness a patient must be given drug to fix the illness as well as must be given additional sustenance to bring into ordinary state. While Dalitism is just relieving, Neo Dalitism is diagnosing and restoring (deconstruction) the ailment and giving additional sustenance (finding and reproducing) to make society sound. No one but prescription can't make one solid. A definitive objective isn't to fix the ailment of society however to make it solid.

As we tune in to the word Dalit Literature, a picture of agony, disappointment, embarrassment, concealment, anguish, misery, disappointment and revolt come into our brain. The objective of the Dalitism is to deconstruct a customary outlook which causes them to see dalit as lower than themselves, to see dalit as equivalent as opposed to abandoned unfortunate casualties. Neo Dalitism attempts to extend them as overcomers of abuse over hundreds of years. One, who merits thankfulness as opposed to pity and correspondence from Non Dalits. The Dalit writing brings empathy and compassion. A definitive treasured objective of Neo Dalitism is to change this picture of pity to the writing of overlooked, denied and misused. The picture of gratefulness, that disregarding such a large number of obstructions writing is created which merits its due regard or simply no picture yet certainly not the picture of compassion and pity.

Regardless of having a great deal of dialog, developments, we don't appear to approach our since a long time ago appreciated objective. The explanation is that we are not striking on its base. The root being the sacred texts which are as yet thought to be dependable and source of a definitive truth. Every one of these sacred texts have displayed a limited, uneven, bent 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 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 basically calls attention to numerous fantasies of the Ramayana and has scrutinized the faultlessness of Lord Rama in a clear manner.

It takes long to embrace or pass a thought from masterminds or from scholarly hover to give to the normal masses. What's more, it is pretty much jargonized and become content for barely any educated and by the scholarly. So we need to fill this hole and works must be focused to the basic man. To evacuate standing partiality we need to dissect 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 predetermination 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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