

Dalit Literature: past, present & Future**Prof. Dr. Ganesh Dadasaheb Rupwate**

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Email- rupwateganesh@gmail.com**Abstract:-****Emergence and Literature of Dalit Movement**

The Dalit movement in the social sphere appears to have emerged in roughly the final stages of the nineteenth century. From 1905, the nature of that movement was not only social but also ideological, applications, statements, articles, along with folk songs, pageants, poems, poetry, bhajans and qawwali programs were to take the form of literature. From all this, the spark of social awakening, inner consciousness and self-reflection was coming out from the social mind. It can be said that it was primarily of secondary nature as literature.

Keywords:-

Sant Vangmaya is also included in Dalit movement. Since then Dalits have developed a sense of untouchability. That is, famous Dalit literature was written in Maharashtra. In this, Shankarao Kharata's novels, 1 N.R. Shende's stories, Panditi and Shahiri * Shahir's poems, powades, dramas, Dalit poetry as well as all dignitaries, writers, writers who come in Dalit literature have contributed to Dalit literature.

Introduction:-

How Dalit literature started will be presented in Introduction. In order to understand the history of Dalit society or the information of this class in the Indian society from the ancient Vedic period to the medieval period and from the medieval period to the modern period or the future period, the consultation of Dalit literature is seen in the above period.

There have been many social, economic and political transitions/transformations in Marathi literature and Dalit literature in the past of this history.

While passing through many stages from one stage, to another stage, from the second to the third, his intellect got a kind of mirror of his life in nature. It is the name of a human religion, rupguna, class, religionkarma, varna, class, caste-ku. It has to be admitted that in some places unknown Sana regulation man is a race of man and the real human race and as man in history i.e. past, present and future time has the same beautiful and memorable nature.

Past Dalit's Literature:

What was the past of Dalit Literature in the past or literary, Dalitish, Dalit Literature. While analyzing this, it is observed that the life of the Dalit community is going through a very difficult situation. The 2 Dalit literary movement, which thought through the social literature of ancient times, turned out to be opposed to Chaitanyaism. Her story of rebellion shows the readiness to fight, as the society seems to have shunned progressive thought after seeing a philosophy that keeps an entire human race down. Accordingly, it seems that the subject of the emergence of Dalit literature has become a bit superficial.

Because it took some time to create the thought array of such a society which was dormant till then. Dalit literature emerged to make the oppressors aware of the increasingly changing nature of Dalit society. This rise was not sudden but the work of ancient and medieval saints became equally important.

Ancient India of Past (Performance of Saints):

During this time in India, the work done by some saints became important. Also the same thoughts were prevalent even before the saints. Brahman is truth. Human creation nullifies "Transformation is just an illusion." Mankind and human life were saved due to the performance of saints. During the literary period of the saints, literature social vision and thoughts of social equality in Dalit society came forward, during that time most of the literature was in Sanskrit language. Brahmins and Kshatriyas were the superior caste to learn the language of the Sanskrit Brahmins. Hindu castes and Dalits had no rights. The Vedas had reached the common mind. Due to this, Dalit literature in India progressed at a very slow pace.

Present social life:-

At present there is a lot of upheaval in the Dalit movement / literature. It can be shocking for India / world. At present caste discrimination, caste discrimination, banning of bread, various deities and many worships are creating social strata / different social segments and the Dalit class / Dalit Literature is being damaged. Hard and poor life and even in this period caste differentiation is being observed in the country to some extent.

Discrimination about Varna caste and Dalit caste should be ended. He seems to have taken up the torch of thought to get rid of this varna system. In addition to this, the former president of Nashik Marathi Sahitya Sammelan, Mr. Shri Uttam Kamble and Justice Dharmadhikari, Gangadhar Pantawane, Ph. Mr. Shinde, Sadanand More, Shripal Sabnis, Laxmikant Deshmukh, Aruna Dhere, Father Francis Dibrito etc. Literary writers in this present time. Phule's Dalit poetry or saints' poetry and Ch. Shahu Maharaj, Sayajirao Gaikwad,

Dr. Babasaheb Ambedkar, Dadasaheb Gaikwad, Shantabai Dani, Baburao Bagul, Vamandada Kardak's Marathi literature and Dalit literature are being enlightened by the above writers and writers in presenting Dalit movement and Dalit Literature in front of society in India.

Dalit movement and future:-

Republican Party of India Dr. Written by Akash Kshirsagar Dr. Babasaheb Ambedkar was influenced by Saint Kabir's thoughts on religion, ethics and equality. Also Babasaheb saw the future of Dalit society because he was loaded with the thoughts of freedom, equality and brotherhood. He had truly diagnosed the suffering of Dalits. Dalit issue is a social issue. As a solution to this, Bhiskrit Hitkarini Sabha, Independent 4 Labor Party, Scheduled Caste Federation etc. were organized to change the political system and for the overall progress of our Dalit society. Dr. Babasaheb Amdekar had established the above organizations for the social, economic and political progress of the Dalit class. Later, Babasaheb founded the Republican Party of India in 1956, but the Dalit class and other backward communities did not seem to have succeeded in the mission and purpose of this party. Many parties seem to have formed various constituent parties within several organizations and the Republican Party. Prakash Ambedkar's Bharatiya Bahujan Federation, Ramdas Athawale's (Athawale group), R.Su. Gavai group, Kawade group, various parties and groups were formed. Babasaheb's goal and purpose was to continue the establishment of Republican Party of India. But Babasaheb's goals and policies were not accepted by Dalit class. As a result, the Dalit movement appears to have stalled in the middle. Dalit Literature and this organization will not be able to stop the social hierarchy in the future or in the future. Also, it is not possible to say whether Dalit literature and social change took place or Dalit class progressed or not.

Conclusion

Hon. Jyotirao Phule, Savitribai Phule, Ch. The basic philosophy of Shahu Maharaj and the entire Ambedkar debate is for all civilizations and societies who want to leave the status quo and go with the new transformative science. It appears so. Any argument or philosophy in it is not for one community but for all. All welfare is gamy. But it is not the ignorance or narrow-mindedness of this psyche in not understanding it, but its position-loving attitude that is effective here.

Secondly Ambedkar does not stand reference to the caste of the person? And one who thinks from a caste point of view is due to the vision made up of social caste, feelings, traditions and customs of that psyche.

Ambedkar Dalit society and Dalit literature have not only rejected Hinduism, culture and scriptures but have rejected all recognition of their hegemony over the Bahujan society. That is why Dalit literature was considered as the literature of a free mind. But in Dalit Literature or with the inspiration of Dalit society, the above writers, writers, poets, Powada, Kawane etc. Dalit literature has inspired the backward and rejected society to live as human beings.

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Interview

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2. Shri. D. L. Karad (Nashik)
3. Shri. Tanaji Jaibhave (Nashik)
4. Comrade- Sunil Malusare (Nashik)
5. Comrade- Raju Desale (Nashik)
6. Prof. Dr. Gangadhar Ahire (Nashikroad)
7. Shri. Manohar Roopwate (Nashikroad)