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AMBEDKARISM AND DALIT POETRY: WITH REFERENCE TO TELUGU DALIT POETRY
PART 2

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ABSTRACT

This paper deals with Dalit literature, language, aesthetics, views on Dalit writings, and literature by the mainstream literary society. Dalit writers' perspectives and roles in awakening their society through writings and discussions on Dalit literature are founded on a political movement based on equality, fraternity, and solidarity. Moreover, it talks about the different kinds of social perspectives and how they are transformed into a language. Furthermore, it discusses how this literature is only intended for social activism; thus, it does not follow classical language rules and regulations; additionally, it does not fit into the classical literary framework.

Keywords: Telugu Dalit Poetry, Ambedkarism, Mainstream, Equality, Politics

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Introduction

In view of the fact that Gods in India played a vital role in go forward accommodating on people regarding their welcoming the caste system, the assault on gods has to turn out to be added frequently in dalit literature. Where there is God to attain some people uphill and the others lesser, in which the name of God there would be complete sharpness and opposition, their God grab to be a killer:

When God has become a symbol
For some caste or religion
There would be no better murderer than God
one day I cursed that -----/he just laughed
Mercilessly¹

This is applicative to each and every god of Hindu mythology. According to Periyar, "Rama and Sita are despicable characters, not worthy of the imitation of admiration even by the lowest of fourth-rate humans." He considers Ravana, an authentic hero. Like Phule and Periyar, Ambedkar tells us that the admiration of the

¹ Kopra: 'No better murderer than God', Padunekkina Pata (Sharp song) (Dalitasana, Vijayawada, 1996) (p 169)

apocryphal gods of Hindu accepting is 'injurious and ignominious' to the abode of the lower caste people. Satish Chander has declared 'the secrets of the four bodies of God' as 'obscene images'. He states that 'Hindu slokas' complete like 'scoldings'. The aforementioned poet goes on cogent that the 'Manu dharmas complete like the kamasutras of Vatsayana' Madduri Nagesh Babu have as well represented the Hindu 'slokas and saints' in an abrogating way, advertence their backbreaking nature:

There'd be tigers with stripes like white

Markings on the body of Vasishta, wouldn't they!

There'd be roars of lions like the chants of Veda, wouldn't they!

Like the hurrahs of the Hindu devotees at the most exciting stage

There'd be hyenas that lie in ambush

Wouldn't they!²

Appropriately the angelic symbols of Hinduism are represented, as the symbols of animality and bestiality.

Dalit poets feel it all-important to do abroad with the caste ridden Hindu social order. The Shastras or Vedas which advise the adoration or caste is not efficacious. Appropriately Ambedkar asked us "to destroy the belief in the sanctity of the Shastras", and to achieve every man and woman chargeless from the chains of the Shastras. Inspirations from Ambedkar's teaching, Sharan Kumar Limbale a Marathi Dalit poet declares so boldly.

I'll uproot the scriptures like railway tracks.

Burns like a city bus your lawless laws.³

The adventurous heroes aloft whom Hinduism has bestowed asceticism and divinity acquire in fact fought for power. Their wars and the accepting about them acquire been all-powerful as Holy Scriptures. Phule centered his essay on the ten incarnations of the God Vishnu, apery these as the afterward stages of Aryan advance on the acreage of Shudra kings.

So Dalit poets accede the so alleged Hindu Gods as warlords, culprits and as the symbols of Brahminism. According to their point of actualization Rama who ashamed Sita and Shurpanaka is not a goddess. Rama who killed Shambhuka is a murderer. The one who burnt down Khandava – vana would never be a hero. All Hindu Gods are the leaders of the afflictive castes. In actualization of all this Madduri Nagesh Babu declared the accustomed allegory 'Gajendra Moksham' as Gajendra Narakam assuming affinity amid the Vishnu and crocodile. And the elephant exclaims.

Oh ...God

Are you in the form of crocodile...!

How can there be the Moksha to me

Now all is violence! All is torture

All is Bloodshed.⁴

The Catechism of dalit movement is, to a greater intensity, the Catechism of dalit identity. To Dalits apperception of their own identity serves as an assurance of self – respect. Because, "in specific contexts, 'identity can become a brand of people constant in such a typical affiliation breadth the affiliation defines an abode appearance people's agency of accepting aural the structured motilities of contemporary life. That would be an identity Dalits should maintain an alternative historical perspective. They acquire to seek for their ancestors in the chasms of history. Toni Morrison's ascertainment is anniversary acquainted here:

When you kill the ancestor you kill yourself. I want to point out the danger, to show that nice things don't always happen to the totally self-reliant if there is no conscious historical connection (p 24)

² Madduri Nagesh Babu: 'What's your caste' : What's your caste (Sreeja publications, Narasaraopeta,1998)P.127, tr. G. Lakshmi Narasaiah. (P 28-29).

³ G. Lakshmi Narasaiah. The Essence of Dalit poetry; A socio- Philosophic Study of Telugu Dalit poetry, Dalit Sana Publications, Hyderabad (1999) (P 29).

⁴ Ibid .P.30

Here the poet as an authentic Ambedkarist is apathy all Hindu heroes and Gods and alleviative Ekalavya (a dalit) as the complete hero at the aforementioned time. Tryambak animation as well treats Ekalavya in the aforementioned festoon.

Oh Ekalavya
 You ideal disciple
 Give me
 The finger you cut off
 That will be my fulcrum.⁵

Daya Pawar in one poem denounces 'the thirty-three crores of Gods/dancing arrogantly in the back alley'. The aforementioned poet is awarded accountability with Valmiki for praising Rama and Ramarajya.

O! Valmiki
 Should you sing the praises of Ramarajya
 Because you're the great poet of poets?
 One Shambuk of your own blood
 Caught fire, rose in anger
 Oh great poet,
 Singing the praises of Ramarajya,
 Even there the icy cliff of inhumanity towered up
 Oh great poet,
 How then should we call you a great poet?
 Had you written just one single verse
 Exposing this injustice, this outrage-
 Then would your name have been carved on our hearts?

By presenting these attitudes, these poets are aggravating to charge fewer people from the abysmal constant religious prejudices or angelic notions abast castes. Actuality they are aggravating to abort the divinity abast castes and Shastras.

Writers who acquire internationalized the Hindu caste structure impossible to accept heroes, themes, and thoughts acquired from the Philosophies of Phule and Ambedkar. They cannot authentic such a life form. Even the Marxist writers acquire adopted heroes who board to the Hindu poetical ethics and consciousness. As Baburao bagul accurately feels "the hero modeled on the basis of the Phule –Ambedkar principles, as a matter of fact, rejects them, and spontaneously accepts democratic socialism". Accepting bitterly adjoin to inequality, he obviously fights concepts such as all-powerful personalities, incarnations or super human beings, which arise from a social arrangement based on inequality.

Recent Dalit literature mainly posits poetry and absorbs amiable attention to social activism and draws attention to broader theoretical shifts in Indian literary theories. The discipline of language and culture is entering a new phase and it is debating particularly how this new literature can be seen a theoretical and methodological practice.

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⁵ Ibid.P.32

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