

## **Voicing the Agony through Pen**

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### **Abstract**

*This world is beautiful & open to all of us until and unless we find ourselves entangled in the harsh fencing of discrimination. Here, in this research paper, the literary ink is testimony of what the dalit writers have gone through and picked literature to voice it out. How humans are deprived of basic human rights. What changes the Constitution has made in the lives of dalits and how much literature has absorbed the essence of the Constitution through the pen of writers in their novels, poetry etc. The lights are on old customs, blind practices, varnas, political transformation, and autobiographies.*

**Keywords: Voicing, Agony, Pen, Dalit Literature**

### **Introduction**

Literature has always been a medium of conveying thoughts, grievance or ideas .literature is consist more of emotions rather words. When it comes to reflect society literature proves itself the unparalleled mirror. Literature is the record through which one can reach to the blood streaming veins of time, person and situation and as PB Shelley said "Our sweetest songs are those that tell of saddest thoughts" literature is full of experiences and observations of writers. Bad experiences bring deeper thoughts and eventually better literature that work for the betterment of suppressed. Edward Bourdet said "when a man can observe himself suffering and is able, later, to describe what he has gone through, it means he was born for literature" these lines imply very closely to our Dalit writers in India there were so much man-made sufferings being practiced as Sati, Child marriage, No compatibility marriage etc. Imagine a very young girl of 12 years old is married to a man aged 65 later on the man died and now she has to be sati setting herself on fire .where people are gathered to appreciate the sacrifice. The marriage happened on ground of wealth only. Who is responsible here that little girl, society, wealth or custom? As in the case of Dalit women. They were raped everyday, everywhere just because they belonged to some distinguished caste .even today the data said 10 rapes of Dalit women and girls were reported every day in India, on average. An example from Indian English literature Untouchables of mulk Raj Ananda, Sohini, a young girl was raped and abused by pandit kalinath just because he provided him water to quench his brother's thirst. Bakha, her brother was forced to work as manual scavenger even after being

intelligent. No outcast can touch water wells even if they die of thirst. Ambedkar Saheb himself suffered, when he was 9, he wanted to meet his father at his workplace which was too far and the transport was not so good. No public transport or bull cart were taking them to the destinations just because they belong to an outcast, which was not considered touchable. The sufferings resulted the real change of maa bharati our constitution the most pious book in the political history of India. In Joothanby Om Prakash Valmiki he himself wrote how caste impacted his whole life. How he got separated with his true love due to his belonging to suppressed community. Lot to know. Lets have a glance how gruesome varnas have turned since it was made to today.

Bharat was divided in four varnas-

*Brahmins,*

*Kshatriya,*

*Vaishya,*

*Shudra*

It is further divided in more than 6000 castes. The cast system is against equality dignity and self respect of human being. Our Indian English literature is screaming of its change even in today's open air. We need to pay heed on it for making our nation and literature yearning free. When we are born, we have no idea what will be given to us in terms of skin colour, family, parents, or location. Since the day of our birth, all of these have been linked to our existence. We have not earned any of that. We don't possess it by our work, knowledge, conduct, intellect, effort, or use of our abilities; therefore, we are not entitled to any consideration or contempt based on these things that society and nature have bestowed upon us. We shouldn't attach our arrogance or inferiority complex on them. Due of these, neither our human rights are increased nor do they remain only on our throne as a result of them. This shouldn't be the subject of our exaltation or mockery. Nonetheless, these factors have devastating social, psychological, and economic repercussions, and they continue to pose challenges to the development of a free and democratic society. Two classes—the deprived and the accumulated—have developed as a result of these factors, and there is a significant economic and social gap between them. Which also has significant psychological effects. It's important to remember that this discriminatory practise has gravely violated the human rights of those who are less fortunate. These underprivileged individuals who have spent a considerable amount of time mired in an inhumane cycle of exploitation from conception to death include members of our Dalit society as well. Because to this caste prejudice, the sawarna were the resource owners while the scheduled castes were reduced to slave labour.

Education, industrialization, the social reform movement, and the Dalit awakening inspired them to fight for their identity and prepared the groundwork for the Dalit consciousness movement. Dalits were already enraged due to repression. This Dalit discourse gave rise to Dalit literature, and Dalit Jagran had laid a firm foundation for it. It is now a thriving and significant branch of the Dalit movement. Such literature first appeared in South Indian languages, then made an impressive appearance in Marathi literature, and finally made a

strong impression on Hindi literature.

In order to advance and grow its resources, the first (powerful) class has used, abused, and exploited the second class to the fullest extent feasible while failing to distribute a fair portion of those riches to the working class. This ongoing process has widened a significant economic and social gap that must now be closed.

## **Dalit Autobiographies**

Dalit literature is a branch of the Dalit struggle and is derived from Dalit discourse. It is more than just literature; it serves as a crucial tool for debate, reflection, conflict, and the creation of a democratic, equal society.

The memoirs in Dalit literature have helped the general public achieve self-realization. The masses have been exposed to the ills of the downtrodden society by reading these autobiographies. This has increased the commitment to reform this harsh system as well as fostered a climate of sympathy in every class.

Mohandas Naimishrai's 'Apne Apne pinjre'

Omprakash Valmiki's 'Joothan'

Surajpal Chauhan 'Tiraskrit'

Tulsi Ram's 'Murdahiya'

Kaushalya Baisantri's 'Dohra Abhishap'

These autobiographies serve as a record of the suffering experienced by Dalits and their fight to meet their most basic necessities, a life that is rife with grave human rights abuses.

Some important Dalit novels:

'Chappar' – Jayprakash Kardam

'Muktiparv' – Mohandas Naimishrai

'Narvanar' – Sharankumar Limbale

'Mitti ki sugandh' -Prem Kapadia

'Kala Pahad' – Bhagwan Das Morwal Some important story collections:

'Voices' – Mohandas Naimishrai

'Salaam' – Omprakash Valmiki

'Hari kab ayega' -Surajpal Chauhan

## **Dalit Poems and Poetry Collections**

Dalit poetry collections have been effective at drawing attention to societal anomalies. These poems have given the Dalit movement its full voice and laid the foundation for resolving these anomalies. They also give voice to the struggle.

These poems support human rights in a number of ways, both overt and covert. The Dalit movement's motto is derived from these poems. This was adopted as the Dalit movement's catchphrase. This is the Dalit movement's sombre tone.

Some important poetry collections:

'Sadiyo ka santap' - Om Prakash Valmiki

'Bas bahut ho chuka' - Om Prakash Valmiki

‘Tukde Tukde Dansh’ – Kusum Viyogi

‘Gunga nahi tha mai’- Jayprakash Kardam

‘Kyo vishwas karu’ - Surajpal Chauhan

How Dalit literature has brought to the fore the incidents of human rights violations of Dalit society. This can be easily understood by some examples:

### ***Example-1***

For instance, consider the book "Mitti Ki Saugandh" by Prem Kapadia. In this, the violation of the fundamental rights outlined in Articles 3 and 5 of the Universal Declaration of Human Rights is demonstrated, and an effort is made through literature to bring the atrocities committed against Dalits to the attention of society, the powerful, and the court system. This book makes an effort to shed light on Dalit women's physical and psychological mistreatment. Contrarily, Article 5 of the Universal Declaration of Human Rights specifies that no one shall be subjected to physical torture or cruel, inhuman, or degrading treatment. It also demonstrates the widespread disregard for Article 3 of the Human Rights Convention, which states that everyone has the right to life, liberty, and the pursuit of happiness.

### ***Example-2***

The autobiography written by Dinkar and Omprakash Valmiki about how teachers act in the classroom is the subject of the short story "Ek der Sham Mein" by Ajay Navariya. There are additional reports of the right to education under Article 26 of the Universal Declaration of Human Rights being violated. The Ajay Navariya stories have given the Dalit debate a fresh viewpoint. Their inspiring tales have further boosted Dalit discourse throughout the country.

### ***Example-3***

It is depicted in Om Prakash Valmiki's short story "Pachhis Chowka Dedh Sau" (story) how Dalits are economically exploited by taking advantage of their ignorance and naivety. As a result of charging high interest on modest loans and turning the principal into enormous sums, the narrative illustrates the ongoing exploitation of poor Dalits. This story connects us with numerous ground realities and calls attention to social flaws by raising a voice in this exploitative culture.

## **Conclusion**

Certain rights are bestowed onto a person simply by virtue of his or her birth since, as a person, it is a natural right that no civilized community may withhold. These are referred to as human rights. These freedoms are crucial for a person to continue to be a person and for the development of an equal society.

India's fundamental rights are infused with the spirit of human rights, but their implementation has faced significant obstacles due to the country's traditional social structure. With the exposure of instances of human rights breaches occurring in society, dalit literature has done the role of informing the government, legal system, and society.

There is no denying that Dalit literature serves as an important tool for making our country unbiased democratic society. It is an important part of literature that has been working as social engineering.

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