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**AN OVERVIEW OF ISSUES IN DALIT WOMEN'S
WRITINGS**

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An Overview of Issues in Dalit Women's Writings

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Abstract – The women dalits with Indian hats always live in peace. They kept silent about their rights, their rights, their rights and their barbarism against them. They have no knowledge of their own body, their own benefits, and their own life. The cross-border articulation of brutality, treatment and abuse against them is manifested in types of envy, hunger, disease, physical and mental torment, aggression; ignorance, disorders, unemployment, work and barbaric therapy. The global forces of feudalism, caste and people in human society have their lives only for a fall. The fundamental part of the mind lives in the most troublesome conditions. In this age and era of innovation and post-innovation, it still turned into a phase of malice.

Keywords – Women, Dalits, Writing

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INTRODUCTION

The composition is not just the composition, but the demonstration, and in man's relentless struggle against evil, the composition must receive consciousness as a weapon. It is important that you understand this. (Sartre 233) Writing is the inventive culmination of various external financial elements in which mental chaos reigns. Write the correct progressive so that it sounds as good as traditional. This makes it a progressive composition. We also met nonconformist journalists in our country. Master Vivekananda, Gandhi, Tilak, and the progressive Ambedkar are among them. In this review the case, some writers of the bottom of the region to evoke his dying feathers as striking weapons used to house a nut culture of India. The Dalit letter faces a memorable passageway to the animation of a great mass of people who have been suffocated in India. It is the voice of freedom for them and of contradiction, discussion and fun. Its guiding soul, its morals and its meaning are valued in humanism and it has explicit, scientific and philosophical climaxes that it recognizes in the writings of the ruling class in most acts of the time. In fact, one would lose the soul and the message of this writing if one does not realize that it has its own character, a personality that becomes the world of congruence between the conscience of every essayist. Inventive and competent in the Dalit group. Women have been enslaved for quite some time and there have been various attempts to address these obfuscation and rape issues that have been a protracted part since ancient times. When we think of women's liberation in India, religion and rank come from the degree of science. The different of women in different relationships is cared for, but the station team

in India has the feeling of behavior, which women need differently, usually able to be able to do so. The voices of the Dalits were so heard that the voice of suffering did not have a chance to set the standard of development for women activists. The woman dalit has lived all situations in which lived a spiritual, spiritual, conservative and extremist separation.

OBJECTIVES OF THE STUDY:

The continuous test is true to discover the basics and to catch the voice of the baby. How and to what extent does Dalit women's rights differ from those affected by the norms of feminism ? It is also expected to see that the current model of Dalits compositions in group 3 women transmits abstraction and in an impartial way to reevaluate when this work is riddled with generalizations. As this type of study seems to be its A rare and neglected area, the current research with the title - of Subaltern Articulation Subject to Dalit Woman- Writing, in particular, investigate and clarify this question of MS character of Dalits, die Ergehrasdernisse and they die in battle, they die they had. Current research suggests, the voice of too humble to listen and to hear how this Dalit women have better written and have become a gender are not werdeniert eden. There is a question about the importance of the commitment of the literature dalit and of literature to change the Indian-English, to the end and to the Cape.

ORIGIN OF DALIT LITERATURE

"Dalit" from the Sanskrit root dal - and close, chop, chop, feel into pieces. The word Dalit means

"disputed" or "broken" and was used to refer to the untouchables in the Hindu Dharma Varnashrama. The statements with the expression of the humanistic and salvific value of Dr. on BR Ambedkar moved. Today he took an expansive attitude that all those who are at the foot of the station, one is his dalits. The remembered constitutional calendar status included ranks like Dalit. Dalits are generally accepted to have been tested since they were last tested. There are several examples and views of barbarism against Dalits. When the issue of the rights of Dalits is in polite society, generally it perceived as something that is, and today the situation is quite administrative. A sensitive look at the treatment of Dalits - even today - only shows that the "look" at Dalits is an unflappable mindset. A look that shows that, despite the agency, you are still useless. Laws such items, reserves, protection and collection of records of the people were - not - the notes and papers that were found - are for couples dalit reliable, at the end there are up everything in order. good way of life. Segregation. Only the victims know the inner truth. In each of these realities, all with a view to the fact that she is not an easy task is, from nowhere to know to grow, wings, without and when she feels real bone for herself, is one of those who one is. Nothing.. Dalits became the writing of writing and shedding of evidence. Dalits should not enter the realm of writing. Their reality was established that they had a voice in their structure. You don't have to listen to school or read anything for yourself. The Dalit Bref has been around long enough. His Dalit of the Abstract and Social Articulative Refusals denies the dominant notion of the field considered artistic creation. The rise of Dalits as a classification and political character corresponds to the rise of Dalit writing.

The development of the classification framework: the caste can be characterized as an inbred collection in its own right, having a proper name, a usual average conservation condition, a generally pessimistic basic culture. The word "standing" comes from the Portuguese word "caste". The word caste means race or race. In any case, this word "caste" derives from the Latin "castus", which means "pure". The Portuguese were the European political country, the country colonized by India. From the Indian point of view, they followed the isolated Hindu society in some others and orders. They call the word "caste" to include these social divisions. The idea of untouchability: caste is the social social idea of Indian culture. The box frame is a rigorous doctrine in light of the idea of impeccability and contamination. The term position comes from the Portuguese on the Indian-speaking people to whom "Jati" belongs. The word standing belongs to consternation, as it also means Varna and Jati. Brahmin, Kshatriya, Vaishya and Shudra are not positions, the probes are Varna. There are four Varnas and about 4000 Jati. The term station means jati yesterday.

Varna literally shaded correct. Chaturvarna treats four degrees. These four degrees include Brahmins, Kshatriya, Vaishya, and Shudra. Each of the four

elements is organized in a phased query. This is a fort, at the highest point is this Hockers.

The Brahmins who moderate the ceremonies and defend the sacred messages, the Vedas, the Smriti and the Puranas. From the last point of this rough texture of the dispute, the perspectives of Kshatriyas as rulers and fighters are in second place. The kshatriyas include brahmins and political ceremonies, those of the yagna custom of herds and creative talents. The Vaishyas formed the third degree from the point of this force structure. You are a breeder and a trader. Brahmins and Kshatriyas wares regardless of the struggle for power from the dependent Vaisya gods. The Shudras were considered the last class in the other wreck of this ship. The Shudras were the workers and leaders of small missions. It was not the practice of Shudra, upanayana, the function of the sacred thread that was to be acquired. Brahmins, Kshatriya and have vaishyas Got upanayana One leased line and three Varna dying "Dwijya war" situation Once or twice a hat Worden has experienced. This "dwija", which was made individual according to measure, became for them that they would be born later. The righteousness of this development led it to those who have heard the Vedas. Without the option of this custom belonging, the Shudra was once taken from the womb of a woman. Mukherjee composes:

The Aryans included important alliances with indigenous encounters, and the sympathizers or loss of them formed in a common plane as part of Varna. The Shudra class is largely indebted to its imperfect origin, the assemblies heard and listened to. (Mukherjee 24)

The structure of Chaturvarna is given as a principle and as the four Varnas in the following orders. To be fair, the image of Chaturvarna does not clarify untouchability and names its stations as inviolable. Puja Mondal explains in his article "Louis Dumont: biography and contribution to world sociology" that Louis Dumont explores the station's philosophy in Indology and the perception of the solidarity of Indian progress. It characterizes the belief system and perception: "It also has a certain range of thoughts and properties." For them, Indian development is a special philosophy; its segments offer a double resistance to that of the West: today against quality itself, globally against control, the future system against the instincts of improvement of the philosophy of philosophy. The opposite is between the standards of virtue and contamination. In addition to philosophy and design, the chain of command plays a role in Dumont's study of permanent structure. Order is a resistance between the clean and the impure and that of those responsible. The importance string also contains the relation "include" and "package". As part of the office, the rule of virtue became corrupt. In this context, important rights existed, as Dumont addressed the hierarchy investigation in India. (Mondal) Shudras was prevented from obtaining essential rights. Submission to which it is exposed the Shudra dies there was only physical oppression, but also psychological

oppression, worrying when it is subjected nonetheless. In Liberation of Premchand, you can see very well that the Shudra have come to realize that they are untouchable, served by the upper class. They did not receive his spirit of submission and were intellectually bound by the personal and barbaric laws that were under conscience. The problem with the Indian rating is that while people living in India are aware of the lack of distance, they do not understand how deep it is in Hindu society. You need to see how stressful and painful it is. The untouchable rights The cities of all their humiliations and persecutions of each task of society, but they are considered part of society. It is important that the city is your home, which is not affected.

Dr. BR Ambedkar suggests that two strategies are used to change this: a holistic representation or an accompanying view of the se. Therefore, life stories and tools are provided to understand the depth of this divide that Dalits have experienced since memorable times.

Meaning of Dalit: "Dalit" comes from the Sanskrit root dal - and is clamped, crushed, into pieces. The word Dalit means "disputed" or "broken" and was used to refer to the untouchables in the Hindu Dharma Varnashrama. Those responsible were represented by the political, humanistic and salvific figure of the interests of Dr. BR Ambedkar. Today he has taken a more expansive stance than any abused person in the neighborhood needs, a Dalit is his. Rights concerning those responsible for the Indian constitutional calendar such as Dalit. The word Dalit is interpreted as "consequences" and has been used to refer to the untouchables in the Hindu Dharma varnashrama. Today has an expansive position where anyone who has been mistreated by their condition, is one dalit. The term is not used to refer to any particular heading. According to Raosaheb Kasbe, the term Dalit refers to one of those segments of the public who are abused for various reasons. It gives one that the term has a general meaning. The term is not limited to room and may not be used as a substitute for the term standing. The positional structure, which is a normal feature of Indian culture, is a multi-level structure in which the situation with the individual occurs through their introduction to the world and not through actions. This is the image that is given to the philosophy of widespread caste strengthened and legitimized it was. The term "Dalit" refers to each of the troubled people who die in one place in various social conditions in India. Attitudes towards the Indian constitutional calendar are recognized as Dalits. They were "Resisted Men" and "Protestant Hindus" for Dr. BR Ambedkar and " Harijans " for Gandhi. For the British, the "sacrosanct and discouraged" classes were. It is known as a "contract" in the Indian constitution. " Dalit " is a new term, den die Dalit, forgive yourself for showing how they have abused the most abused and dehumanized segment of Indian culture.

Dalit is not a station. It is an image of progress, it develops. "Dalit" means the masses that are made up of political and diverse relationships, social and social relationships, and social rights. Dalit not is a position to prosper with the recognition, says Arjun Dangle, the loss of contracts, joys, rights and struggles that even the youngest class of society, that good deed of dalits, like niece, thrive feel that They have a sociological perspective and a standard structure of cynicism, despite and neglecting the science that interests the state. There is no definition of the areas of provision, which correspond to the Vedic period. There was only one free class set up as an interest group in Varna. The Hindu religion is divided into four groups: Varna Dharma, Brahman, Kshatriya, Vaishya, and Shudra. This demarcation was more evident at work than at birth. The meaning of the station situation is returned with manus.

Who do Dalits die? All persons abused: all bright people and neo-Buddhist, workers, farmers without money, women and all people who come to strategically be safe or hopeless are dalits, from 1972 Dalitate Panthers Manifesto, the panther Dalitate Manifesto from 1972 in Omvedt 1994. (Bama 13)

Manu composed the manuscripts around 185 BC. C. a. C., known as the time of Pushymitra Sung, who rebelled against the government of Brihdrat or Maurya. Despite the fact that the four leaders of Varna contradicted the rights against the marriage rules and the will to lose them, in various intermediate positions, there were other problems that these problems had. Manu chose Manusmriti to solve the investigation. In her 1916 article, Seasons in India, young Ambedkar North endured the realization that pictures develop beyond the control of women and that this degree is the result of the experience of inbreeding. Dr. BR Ambedkar, in his very biased book Who Were the Shudra ? That is he dedicated to Jotirao Phule, he refuses to die races hypothesis attack and die aria Purusha Sukta hypothesis of divine creation, Deren die from chronic speculation is the place of birth of Shudra and untouchable. Dr. BR Ambedkar "During the Manu conference there is no repression, there is only contamination, in fact, even the Chandala who hates Manu, is only" contaminating one person", says Vibut Bhagwat in Feminism in Indian Marathi writes as a point hot - Women Rights Contemporary How said Dr. BR Ambedkar, she began the struggle of untouchability for power and control under the Brahmans, Buddhists, Brahmins and Kshatriyas of Brahmins La. Dra. BR Ambedkar writes in " the untouchables: Who they were and why they were inviolable It is about the struggle for the incomparability between Buddhism and Brahmanism, for the historical context of the highly detailed hat of India, and for the students who study the history of India so slowly. "Indians" (Ambedkar 379)

They ate hamburgers and captured merchant peasants and dairy cattle on penance without pay, as well as having a privilege over the abundance of

peasants and merchants. This is the reason for that the middlemen and farmers largely Brahmins and Kshatriyas it were. Brahmins eat hamburgers and abandon cows. They began testing oxen from afar, leading them to eat meat and hunt for cows at the end of the day to win a philosophical battle against the Buddhists. The Buddhists speak out against the Yagna penance and try. The Buddhist proclamation had great challenges for farmers and real estate agents. Dr. BR Ambedkar writes in "Hindu and Heard the Leadership Conscience":

To claim devotion to sharing and mentoring, the Brahmins abandoned the herds of creatures and reached out to the Buddhists, limiting the slaughter of cows and the consumption of textiles, inside and out., Outside. (Ambedkar 95)

Then, heard in the 4th century AD, the Gupta Lords forbid the slaughter of cows. According to Dr. However, BR Ambedkar Assen continues to promote certain areas of the company. These oxen belonged to the four structures of Varna. They were from the installed cities of Savarnas, that is, as part of the installed Varna. By ignoring the cattle's laws against the killing of unharmed cows, they ate the correct dead cows. Eating dead cows or raising the dead was his job, belonging to the people of Savarna. Dr. BR Ambedkar These men have destroyed men.

CONCLUSION

The dalits that he composed, the pain, the pain and the suffocation of the untouchable rights that held the personal powers with which he did not stop. The Constitution of the Dalits is like that, the willingness of the Dalits to change. At the moment they do not see themselves as people of the other rank below politics and believe that the truth will be told in the same way. Dalit is filled with shock and puts Dalits on the path of self-realization and justice. Above all, he tried, the awakening of the dalits, the gehörtderweise sleeps in all the letters in the heart. Furthermore, it has given Dalits confidence and pride in their reality. This is the case with the two goals of freedom and good of Dalit culture. This becomes the philosophy of man man society equestrian society general jurisprudence rights. Various rights of interest oriented to the orientation of the manners-centered domain framework. Juliet Michell sees human-centered society as a functional aspect of the social establishment and is guided by the work of philosophy. It is achieved through an interaction through which subjectivity is socially constructed. Gender-related subjectivity can be seen philosophically as the emotional view of masculinity and direct femininity was guaranteed.

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