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## Need of Dissemination of Dalit Pain in English

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### **Abstract:**

The notorious caste system persists in India, despite Constitutional Laws and Policies against caste discrimination, even aftermath of the contribution of great social reformers like Dr. B.R. Ambedkar and Jyothiba Pule and others who fought tooth and nail against the caste system, oppression and untouchability through their movement and writings. Any literature is the study of mankind exploring the human psyche, nature, belief, conditions and so on and so forth, which means Literature is not only for one society, but also for all the societies in the world. Dalit Literature is also an integral part of it because Dalits are part of society and their pain is universal with their own cultural habits. Such a kind of universal pain should be reached to the whole world. It is not possible if we write Dalit predicament in regional languages, India is a multilingual country. Today, we experience that books, wisdom, words, and the talent of articulation of Dalits written in regional languages have become untouchable. Writing of Dalit is considered to be untouchable by Hindu higher social strata. Till now all their experiences without being highlighted were silenced often with social and religious sanction and they were dubbed as non-literary and unfit for reading.

Therefore, it needs a common language. English language is lingua franca. If Dalit writers write about the predicament and psyche of Dalits in English language, the pain will reach to whole world. In such a case, a few scholars think, translation of literature from regional languages to English is better. But it has its own problems. The emotion and the pain expressed by the writer in regional language will be carried out and out by the translator because it is difficult to translate some words related to culture into English. Translator fails to set up equivalences between a source text (regional language) and a target language (English).

This research paper titled “Need of Dissemination of Dalit Pain in English” delves deep into the meaning of Dalit and the perception of Indian society and the perception of Dalit writers, problems of translation of regional Dalit literature into English and promotes Dalit writers to write in English which aim to promote Dalit oppressed psyche to whole the world.

**Keywords: Untouchability, Dalit, Harijans, Varna Vyavastha.**

Dalit means ‘broken, ground-down, downtrodden or oppressed’. The word ‘Dalit’ originated from the Sanskrit word dal. People hailing from depressed and suppressed classes and Harijans have adopted the term ‘Dalit’ for themselves. It refers to the lower castes born in the families with stigma of untouchability performing menial and extreme impurity, and pollution connected occupations such as leatherwork, butchering, or removal of rubbish, animal carcasses, and waste. These are treated as impure, gullible, and polluting. As a result, they have no place in the four-fold Hindu *Varna Vyavastha* and they have been excommunicated, isolated, and expelled physically and socially by the offspring of four-fold Hindu Varna System. The word Dalit was first used by Jyothirao Phule in the 19th Century, in the context of the oppression faced by the erstwhile ‘untouchable’ castes of the twice-born Hindus. (Mamta Rajawat, Social Justice and Dalits, p 5)

If we try to explore the roots of untouchability, there are many perceptions with reference to the roots of *Varna Vyavastha* (caste system) and untouchability, but majority of scholars believe that it was traced in the Vedas and Puranas, as Thummapudi Bharathi (2008) mentioned in the *History of Telugu Dalit literature*. Vedas, especially Purushasuktha of Rig Veda, provides the main source for the traditional theory, it is well known, and much criticized and rejected theory. “It appears very unscientific and unnatural to accept Brahma to give birth through mouth, shoulders, thighs and feet.” (Bharathi Thummapudi., 2008:15). The Dalits have been facing several forms of humiliations. As long as the idea of purity and impurity, and *Varna Vyavastha* lasts and lingers in the minds of Hindus in India, the untouchability continues unabated. It is said that all are born equal and every Indian is equal before law, but the social reality is that not all men are born equal. The social anomaly of caste, untouchability, and discrimination lasts to impact the social order. The dichotomy of purity and impurity continues to affect the lives of Dalits and deprive them of their existence. As matter of fact, such kind of impure castes are considered to be the untouchables; harijans, depressed classes, scheduled classes, scheduled castes, and untouchables in the course of

time. Even today, the social evil of caste system in India has been violating Dalits' human right, dehumanized their existence, discriminated them, segregated their location, deprived of their dignity, robbed them of their basic conditions of human existence and trammelled their freedom of progress. In this connection, it is the need of hour to express the pain of Dalit regarding the atrocities and anomalies experienced by them under the umbrella of untouchability. The depressed psyche of the Dalit can be expressed through literature in any form and in any language because literature is a tool in the hands of Dalit creative writers that transforms and changes the social framework.

The pivotal quality of literature is projection of a social situation and the reflection of social consciousness. Problems of caste, class and other pivotal social concerns of the times are replicated in the literatures of various regional languages of India. As far as the social importance problems are concerned, literature plays an important role to highlight and to quest for transformation of the society.

“Literature “reflects” society; it’s supposed converse is that literature influences or “shapes” society . . . literature functions socially to maintain and stabilize, it not to justify and sanctify, the social order, which may be called the “social-control” theory” Literature reflects not only the social reality but also shapes the complex ways in which men and women organize themselves, their interpersonal relationships and their perception of the socio-cultural reality. With the analytic mind of a sociologist, a creative writer provides an exact record of human life society and social system. In the same way, Dalit literature is the projection of social reality and the reflection of social consciousness. With the analytical mind, a Dalit creative writer also, provides an exact record of Dalit human life and social system. Sharan Kumar Limbale, a Dalit Writer and Critic, defines Dalit literature as ‘Writing about Dalits by Dalits with a Dalit consciousness’. (Sharan Kumar Limbale, 19) It was used in the 1930s as a Hindi and Marathi translation of ‘depressed classes’, a term the British used for what are now called the Scheduled Castes. In 1970s the ‘Dalit Panthers exploited politically, economically and in the name of religion. So Dalit is not a caste. It is a symbol of change and revolution. This trend started in 1873 when Jyotirao Phule, a Marathi Dalit (then known as an Untouchable), published his book *Gulamgiri* (Slavery) and dedicated the treatise to the then Negroes in America as a ‘token of admiration for their sublime disinterestedness and self sacrificing devotion in the cause of Negro Slavery. .’ This trend was begun in 1873 when Jyotirao Phule, a Marathi Dalit, published his book *Gulamgiri* (Slavery) and dedicated

it to the then Negroes in America as a 'token of admiration for their sublime disinterestedness and self sacrificing devotion in the cause of Negro Slavery.

Dalit literature written by Dalit writers provides a basis for discussion as they all the time challenge the caste hegemony and quest for dignity and identity in the caste based and biased India and the same has been mirrored by all the Dalit writers. Literature by Dalit writers is a kind weapon to combat against the social anomalies, established norms, tradition and, hypocrisy from the time immemorial. Dalit literature creates awareness and catapults downtrodden Dalits from gullibility and susceptibility.

Dalits writers seem to be a ray of hope in delineating the social reality and creating social awareness among the Dalits through their writings. "The first to set their feet on the land of Dalit experiences where the Dalits themselves. This literature of the Dalits is ultimately related to social reality and is neither imaginary nor entertainment oriented. The creation of Dalit literature is unavoidable and inevitable until the nature of this harsh social reality changes. I do not consider that all Dalit literature is great, nor do I insist that others should do so, but a major responsibility rests with Dalit writers" (Dangle 234).

But Dalit literature is confined to certain regions because much of the Dalit Literature in India is in regional languages. In some states like Maharashtra and Tamilnadu etc., Dalit literature has been proliferating leaps and bounds. In some states, it is on snail's pace. The pivotal aim of Dalit literature is the emancipation of dalits, the resist against caste tradition has a long and notable history. There are significant writers whose writings are noteworthy. They are: Mahasweta Devi, Namdeo Dhasal, Daya Pawar, Arjun Dangle, Sachi Rautray, Rabi Singh, Basudev Sunani, Bama, Abhimani, Poomani, Imayam, Marku, Mangal Rathod, Neerave Patel, Perumal Murugan, Palamalai, Sudhakar, D. Gopi and others. Sharankumar Limbale has stated, "Dalit literature is precisely that literature which artistically portrays the sorrows, tribulations, slavery, degradation, ridicule and poverty endured by Dalits. This literature is but a lofty image of grief." Some critics feel that translation from regional language to English expects to widen the horizons of Indian Dalit Literature and make it spread to the unreachable.

The translation of a text is very difficult by structural, lexical and contextual constraints. Rhythmical, alliterative and onomatopoeic aspects are the obstacles at the lexical level. Cultural nuances of the language constitute the congenital merits of any literary work. They are likely to resist the process of translation and make translation unworthy. Puns,

equivocations and idioms constitute the lexical problems that literary translators encounter. Majority of the lexical problems start from the problems of equivalences. These equivalences are four types: (1) one-to-one equivalence; (2) one-to-many equivalence; (3) many-to-one equivalence; and (4) one-to-none equivalence or null equivalence.

In the process of translating the source text (Dalit literature) into English, the translator needs to digest and comprehend the culture of the Dalit society categorically, and then attempt to provide equivalent meaning in the target language without fading the meaning of the source text. A translator needs to set up equivalences between a source text and a target language during the process of translation. This process is considered to be interpreting the meaning of original text and re-encoding this meaning in the target language. If we look at the terminology from the novel '*Antarani Vasantham*' like beda, dammidde, jamu kunta, gunta, kaliyuga, kamadenuvu etc, it is hard to find words that are equivalent in English. Therefore, it is a Herculean task to translate the Dalit culture-specific terminology which does not have equivalents in English. Due to these difficulties, the translator cannot succeed to keep up the tempo of originality of source text in the process of translation into other English. I feel, therefore, to avoid such ambiguity and socio-cultural gaps in translation of Dalit texts into English, Dalit writers may think in English directly write in English because of the use of regional languages mixed with the words confuse the readers and the village Dalit language will not be accepted by the socially, culturally, economically elevated society. Sometimes, writing in regional languages permits the pain and experience of the marginalized to a limited region and limited people. Writing in English helps Indian Dalit Literature flies high in surging from negligible state to the centre in the present times. English is widely used all over the world with the rapid changes in the area of Information and Communication Technology, English has been used by many people across the world. English as a global language is very advantageous and instrument of exploring and expressing the thoughts and feelings, ideas, and pain to many postcolonial countries all over the world. Writing Dalit literary text directly in English language can play an important role in examining and delineating the humiliations, suppression, and tribulations of Dalit to the nooks and crannies of the world.

Many writers hailing from marginalized community have made their literary attempts to record the Dalit experience in their regional languages beginning from 1970s. Some of the Dalit texts produced in regional language have been translated into English, but the

emergence of English translation of Dalit text in India is over two decades old and it has been striving hard to reach all over the world.

Today, in India and the world English language has increased its scope for realizing the injustice and inequalities persisting in the social system all over the world and for making inroads into the formation of a new casteless and casteless society. In connection with Dalit Literature produced since 1970s in myriad regional languages needs greater impetus and exposure through writing Dalit pain directly in English. I hope that writing directly in English will receive worthy appreciation and spread the horizons of Dalit Literature all over the world.

In fact, Dalit literature in the broader sense has its deeper meaning. It is not confined to a state or country, but to the world. As Sharan Kumar Limbale says,

Harijans and Neo-Buddhists are not the only Dalits, the term describes all the untouchable communities living outside the boundary of the village, as well as Adivasis, land-less farm labourers, workers, the suffering masses and nomadic and criminal tribes. In explaining the word, it will not do to refer only to the untouchable castes. People who are lagging behind economically will also need to be included. (Sharan Kumar Limbale, p-30)

Many of the marginalized sections across the world have a same system of oppression but the labels are varied as per the class and class divide. It is under the pretext of the Caste in India and the under the pretext of Race in the Western World. The predominant source of this marginality is inequality that has led to uncertainty, injustice and exploitation. Marginalized sections are always sidelined and distanced from the power. There are many resemblances between the politics of Caste and Race in Indian Dalits and the American Blacks. Dalits are always on the verge of marginalized 'other' in the Indian society. So when they started to express their pain after the long of silence, we have the literature in global language depicting assertion of human rights, self-pride, revolt against social injustice, chronicles of personal and collective suffering, and hopes and aspirations for a new society devoid of discrimination.

Concepts like 'race' and 'caste' are old from the time immemorial. There are some areas to compare and contrast. Both literatures are marginalized literatures- one emerged out

of the 'literature of Slaves' and the other from the 'literature of untouchables'. Similarity is extended to the Black American Writings have the similarity to Dalit literature for whom the slave hood is not illusion. The liveliness and authenticity of their expressions are captured all across their writings. Shame, anger, sorrow and indomitable hope are the trademarks of this marginalized people and literature created by them. As the world moves toward becoming a global village, some past experiences and lessons learnt become precious and crucial to understand the common sensitivity and sensibilities. Writing the agony of the Dalit in India paves the way to understand the sensitivity and sensibility of Dalit all over the world.

### **Conclusion:**

Any literature is the study of mankind exploring the human psyche, nature, belief, conditions and so on and so forth, which means Literature is not only for one society, but also for all the societies in the world. Dalit Literature is also an integral part of it because Dalits are part of society and their pain is universal with their own cultural habits. Such a kind of universal pain should be reached to the whole world. It is not possible if we write Dalit predicament in regional languages, India is a multilingual country. Today, we experience that books, wisdom, words, and the talent of articulation of Dalits written in regional languages have become untouchable. Writing of Dalit is considered to be untouchable by Hindu higher social strata. Till now all their experiences without being highlighted were silenced often with social and religious sanction and they were dubbed as non-literary and unfit for reading.

Therefore, it needs a common language. English language is lingua franca. If Dalit writers write about the predicament and psyche of Dalits in English language, the pain will reach to whole world. Therefore, it is the need of the hour to disseminate Dalit oppressed psyche in the global language.

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