

Emerging mode in Dalit literature : Autobiography

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The native Americans, native Canadians, Aborigines of Australia, Maoris of Newland, Dalits, Tribals and Adivasis of India the economic conditions of these people very as they are fraught with poverty and unemployment for ex. Native in America have lost 90 million acres of land automatically they were forced to live in reserve land. It is also common examples to Maoris, Dalits and Tribals in India. It is the common knowledge of that sufferings and exploitation is different in different parts of the world. Dalis / Adivasis in India are valuable in the name of the caste people are exploited to do the job of the caste they are born into. The communities face, utter humiliation even in their day to day lives like not to draw water from common well of the village not being able to enter and take Darshan in the temple. Such existing condition of many countries, British rule was successful in implementing their divide and rule policy in India in the name of religion caste and creed.

The true culture and knowledge of these countries lie in the hands of their fourth world. The term fourth world coined by George Manud and M. Posluns in fourth world. An Indian Reality (1974). Term get political significans in Nod Dyek's Indigenous Peoples and nation state fourth world Politics in Canada. Australia and Norway (1992)

Dalit literature in its initial stages was identified as specific protest directed against everyday exploitation that individuals Dalits and Dalit as a community face.

The seed of Dalit literature took growth for Dalit discourse in the last three decades has shown the impost of spread of Dr. Ambedkar's thoughts and Ambedkarite movements among the socially suppressed and these under unprivileged people.

The term Dalit literature Dalit meaning oppressed broken and down trodden came into use officially in the 1958 at the first conference on Dalit literature in Mumbai. The emergence of Dalit Panthers (A political organization formed in 1972 in Maharashtra It is significant movement in the history of Dalit literature which was farthered by various political / literacy movements across India In Indian the untouchable communities that are described by non Dalit writers such as Raja Rao, Arundhati Roy or Rohinton Mistry Girish Karnad etc.

The Autobiographies of Dalit Literature

The Dalit literature is not entertained into main stream of literature. Rather it is disregarded the unheard voices are spoken with publication of translations from modern Marathi literature entitled 'poisoned Bread'.

The genre of autobiography has been radicalized by Dalit writers. Sharankumar Limbale claims "Every autobiography is a representation of a caste group. It gives expression to the groups' language, culture, traditions the injustice status.

A few Dalit autobiographies shall be discussed to showcase the revolutionary change these writers have brought upon Indian society. Now the literature is becoming an integral part of fourth world literature.

The Marathi Dalit discourse began with P.C. Sonlembles's autobiographies writing. Athwaninche Paushi (1979) Later on many autobiographies emerged on Dalit literary scene which prepared the ground for these subaltern literature to flourish.

The second generation of Dalit writers viz. Shankarrao Kharat , Prof. P.E. Sonkamble, Babarao Bagul, Daya Pawar, Sharankumar Limbale, Keshav Meshram, Laxman Mane Kishor Shantabai Kale, Laxman Gaikwad Madav Kondwilkar, Dadasaheb More, Kumud Pavadeard Shantabai Kamble, these writers poured their feelings and outrage against the social inequality and injustice meted out to them in their word.

Sharankumar Limbale's Akkarmashi (or the outcaste) is published in 1987. The book carmakes his fractured identity as he born out of an illegitimate relationship between an upper caste. Lingayat father and a Dalit women. The upper class narrator is haunted by the question who am I? Am I an upper caste or untouchables? Akkarmashi raises many questions regarding the sufferings of Dalit as well as poverty and slavery of their inferior lives.

Baluta is another semi - autobiographical book by prominent Marathi writer and poet Daya Pawar depicted various works of Mahar Caste. He quoted in Baluta, 'there was no time table for Mahar's work. He was ready to do any work for 24 hours, The works , cleaning the latrines, skinning dead animals etc. Actually the Baluta means share in harvest but the people of Mahar community did not get their remuneration properly this book covered feelings of pain anguish, struggle, endurance and protest of the Dalits.

Shankarrao Kharat's Taral Antaral (1981) this literary work also depicts life of Dalit, Mahar caste in Maharashtra. Here the protagonist a small school going boy who calmly records the hardship faced by him. This book paved the way to raise their wrist against racial discrimination and imposed slavery the Dalit children were subjected to.

Dr. Shantabai Kale belongs to the hero generation of autobiographical whose work Kolhatyache Por or a Kolhati's son (1994) (later published as Against all Odds in English). The book records how Kishor the narrator , protagonist is deliberately keep out of the caste system because he is the son of a Kolhati, Lavani or Tamasha dancer of western Maharashtra. He was haunted by the thought of making fractured identity. He narrates how after facing all hardship which have come to his destiny and achieved the medical degree. He also opposed the tradition of making young women of his community a Tamasha dance is and later selling them to upper caste landlords who leave them poor and miserable after satisfying their lust. The influence of this book very subline the most of the Dalit, Kolhati woman have stopped dancing and arranging Tamasha fuds.

The Dadasaheb More's work Gabal published in 1983 gives the tragedy of a boy who belongs to lower caste Pingla Joshi Community The books provides narrators facing odd and sufferings and how he gain success in completing his education. The

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description also existed in the book how the community people toiled hard from dawn to dusk to get daily necessities like Jowar, rice, wheat oil and salt etc.

Omprakash Valmiki is Dalit writer from the northern part of India. Valmiki's autobiography *Joothan* (1997) originally written in Hindi, and later published Dalit's life in English in 2003. The *Joothan* refers to the scraps left on plates that are then given to eat. Valmiki's story is full of terrible grief of Dalit people, During wedding ceremony, churas the community to which the author belongs would wait outside. After the baratis (guest) had eaten, the dirty plates were into the Chuhas basket which they take to save the *Joothan* sticking to them for couple of days. The little sweatmeats and little bit of vegetable from *Joothan* were enough to make them happy.

Conclusion :-

Dalit writers give voices to their aspiration for achieving equality. The writings of Dalit writer also sensitize the non Dalit writers and people who caring social serious problems. The main concern of Dalit is writer's autobiographical writings to start new movements for change in social conditions / Reference of their castes. They wanted classless society based on equality fraternity and liberty.

The thoughts of Dr. Bhimrao Ambedkar influenced Dalit writers. The writings of Dalit writers depicted the problems suffering and exploitation of lower class people by upper class people. Most of the writers representing their respective caste or community with their own experiences. From these writings The Dalit narrative discussed their autobiography as an emergent literary form. It empowered the fourth world writers to display the marginalization of minority in Dalit literature.

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Teaching English in Rural Colleges: Problems & Remedies

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Introduction:

Today the world is becoming global village educational aspects also changed in the time period. Now a day online and off line courses are existed. People who – good at English they reach towards the English speaking courses. They aspire to acquire proficiency and fluency over the language which is a parting gift of the Britishers we teach the rural students are interested are preparing for high class Govt. private like M. P. S. C. / the official living. They try to improve themselves in English because English is very compulsory for such exam. When they introspect themselves for such exams they found that they are not so good in English they land into valley of disappointment and frustration. To overcome such problems they rush to the English teachers. They want to learn exam oriented English for their further progress. But it is not possible to win the language in day. Many educationists/examiner of high level exams quoted that this is the reason why the rural youth is not forward to secure good job. Figure counted students from the rural area catches success towards this direction.

The students admitted in the rural colleges are mostly from the down trodden labour class, farming society etc. they are not so much aware about their educational side which is almost important. They are not sufficient to meet their basic needs also. One cannot expect their attention towards learning seriously.

In such circumstances it is very difficult task to teach English as a language / subject. Most of the students are from Marathi medium. They learned English as a second language. They have not knowledge about the proper construction of single sentences. They are suffering from various such circumstances.

Background:

It is observed that in Marathi medium school taught as subject not as a language. The social environment is also responsible in the learning of any language. The medium of instruction is Marathi. The students from the Marathi medium they are not much aware about communicative competence of language. Second thing we know that the students from the rural places are not facilitated with favorable atmosphere. They don't possess Good books the good libraries. It is also seen that the teacher pay much more

attention to the prose and poetry section of the text book. They are not taught the students the right sets for the communication skill. They are not in a position to invest themselves in the applied techniques for grammar, phonetics etc. The students from rural areas are found poor to learn speak and write in English with full of confidence.

The whole world recognized the importance role and the place of English as knowledge of global as far as communication. English is not our mother tongue but fact is that most of part is occupied by this language in our day to day life and environment. If we consider the students from rural area, they are not sufficient dare to speak write or even read single sentence correctly. Why it is happen, while speaking they try to translate their thoughts into English. Because of such reasons their written and spoken English often contains many errors.

These above said various hurdles are responsible to find solutions on the difficulties of students and prepare themselves for good opportunities of life. The role of English teacher is vital in this regard. There are some techniques / solutions to create a healthy platform for the improvement of the rural students. This paper is sincere attempt to suggest some Remedial solutions techniques to improve the rural students in the English language and subject.

Maximum listening and speaking in English

The rural students use mother tongue daily. If one prepare themselves for speaking and using English on daily basis as for their practical application. These students are invited for the speaking simple and common sentences, This helps to form a habit. It will make them confident to speak read and write in English. They can understand the language easily through such practices. Some quotations from Marathi are taken out and students are advised to construct it in English from their own knowledge and vocabulary this helps to collect verbs and good phrases and idioms, which will polish their language. Secondly the some students are habitual recitation to give them paragraphs for recitation helps to acquire more knowledge about the construction of sentences good words from the English they can easily use it in their own language.

Articles from newspapers, some programmes from English language at National T. V. channels are useful for their proper understanding of language, similarly to improve the pronunciations

Role of communication skill

Communication is become an integral part of students life. In the degree colleges belongs with Art's Commerce and Science stream technical education. It is very important for their future as per jobs, placements are concerned. They must learn this skill very effectively with the help of teacher/atmosphere. Career success is the prime motto for them. If they develop this skill/ability to speak effectively, they can find jobs in privates sectors along with Govt. Jobs. So this paper is an attempt to focus sharply for developing communicative competence in English in rural colleges. Taking in to consideration the back ground of students they are incapable to speak to write or read a single sentence properly or correctly if they can study the basic skills of language they can definitely become proficient.

Many people consider oral communication to be as natural as breathing. The researchers have discovered that effective communication enhances the listener. It is the most significant and social activity. The basic idea behind communication is to share information. In the classroom healthy communication is very necessary for the enrichment of communication. There are some students which are good to answer in English. So students were observing them. They try to speak but they have not sufficient dare to answer it. It is the duty of the teacher to promote them and help them some remedial / material should be provided to the slow learners. Some methods should be adopted for the communication. For example some sketches or posters are displayed in the classroom and the teacher suggests the students to write on it in five or ten lines from their own minds. The results shows us that some pupil good in the writing and they gave the suitable also. Now allow them to read to all the students from this activity they try to communicate their thought about that pictures to the others. Student's minds become innovative and creative to express their opinions about any matter. This is the real communication. It is also observed that you thinking affix oral communication. The students who don't it single sentence because of language problem then other students reading they get the idea/tips to write about given pictures. Such learning practice help