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Research Topic: Transformation Of Pain Into Resistance: Dalit Writings In Post Colonial India

Abstract

The modern day critical debate reflects a perceptible clash between the dominant official framework and an alternative approach offered by the subaltern stream of thought. This thesis is centered on the representations of caste in literary texts (Dalit autobiographies), since it plays a significant role in the formation of canon and in the construction of the dominant tradition of India. We observe that some social groups particularly Dalits have not been able to be a part of mainstream even after around six decades of Independence and they remain 'in' and yet 'outside' the concept of Indian nation. No understanding of a literary discourse is possible without unfolding its inbuilt political agenda.

This work has been an attempt to study the pain of Dalits through the autobiographies/writings of Dalit authors. In particular, this research also studies the ways Dalit autobiographies transform an experience of pain into a narrative of resistance. It is the pain which stings one narrative event to the next and it is pain that binds individual Dalits together. Yet the experience of oppression and humiliation do not imprison Dalits in eternal victimhood, but rather than is used by the Dalit community as a tool mobilized against this 'cruel and inhuman social order' which supports caste based discrimination. This research work also explores the areas untouched such as patriarchy, hierarchy and resistance within the Dalit community. This study exposes the reality behind the institutional narrative that caste no longer functions as a significant force in the public sphere of modern India.

This study is also has been an attempt to understand the caste system which plays a significant role in the formation of canon and in the construction of the dominant tradition in India. Because of this caste system Dalits as a marginalized

community have been excluded from participating in mainstream public debate. Even after more than six decades of independence they remain 'in' and yet 'outside' the concept of Indian nation.

In conclusion, the selected twelve Dalit autobiographies from Indian languages i.e. Marathi, Tamil, Kannada and Hindi (published since 1978 to 2012) as the primary source for my research made the discussion of the Dalit experiences more representatives.

Thus this study has explained how the saga of a historical oppression and discrimination has been turns into a form of resistance and different dimensions in the process. This research work also explores the areas untouched such as patriarchy, hierarchy and resistance within the Dalit community. Through this research it has also been tried to expose the reality behind the institutional narrative that caste no longer functions as a significant force in the public sphere of modern India. In other words, that untouchability was abolished by the Constitution of India in 1950, and consequently, there is no longer caste-based discrimination in government jobs, public schools, transportation, etc.