

43



VOL. 6 | ISSUE 5 | SEPTEMBER - OCTOBER 2020

ISSN: 2454-5503

# CHRONICLE OF HUMANITIES AND CULTURAL STUDIES (CHCS)

A BIMONTHLY REFEREED INTERNATIONAL JOURNAL

*Chief Editor :*

**Dr Kalyan Gangarde,**

Director, Centre for Humanities and Cultural Studies, Kalyan (W)

*Executive Editor*

**Dr Grishma Khobragade,**

Asst. Prof., Birla College, Kalyan (W)

*Co- editors*

**Dr. Sadhana Agrawal,**

Asst. Professor, Maharani Laxmibai Govt. College of Excellence, Gwalior (M.P.) India

**Pandurang Barkale,**

Asst. Professor, Dept of English, SNDT Women's University, Churchgate, Mumbai

**Bharat Gugane,**

Asst. Professor, Bhosala Military College, Nashik, Maharashtra

**Dr. Dashrath Kamble,**

Asst. Professor, S.B.College, Shahapur, Dist. Thane, Maharashtra

**Dr. Sachin Bhumbe,**

Asst. Professor, P. N. Doshi College, Ghatkopar, Mumbai

**ATTESTED**

**Assistant Professor**

Department of English  
Shivaji College, Hingoli (M S)

*Mahatma Gandhi Education and Welfare Society's*

**CENTRE FOR HUMANITIES AND CULTURAL STUDIES, KALYAN (W)**

www.mgsociety.in +91 8329000732 Email: chcskalyan@gmail.com



44  
**CONTENTS**

From the Editor's Desk..... | 4

1. १९७० या दशकातील दलित स्वकथनाचे स्वरुप  
प्रा.डॉ.सुरेश व्यंकटराव कदम 5
2. गीताजंली मधील ईश्वरनिष्ठा  
प्रा. डॉ. प्रवीण कारंजकर 12
3. भारतातील स्त्री-पुरुष प्रमाण : एक दृष्टिक्षेप  
प्रा.डॉ.दिगंबर भ. रोडे 16
4. सहजारी जरेदी - विज्ञी संस्थाची आवश्यकता व कार्ये  
प्रा.डॉ. तुळशीराम ग्यानीराम सिराळ 21
5. शोध गौतम बुद्धाच्या वंशावळीचा  
प्रा. संतोष द. कदम, प्रा. डॉ. विलास पाटील 28
6. जातीअंताच्या लढ्यातील स्त्रियांची भूमिका  
प्रा. सुरेश बा. पारवे, प्रा. विलास पाटील 30
7. Museums And The Conservation Of Historical Sources  
Dr. Sutawane Parimal Arvind 33
8. India's Cultural Vision in Upamanyu Chatterjee's  
English, *August: An Indian Story*  
Mr. M. Daraniselman & Prof. M. Amalraj 35
9. Patriarchal Society as Delineated in *Difficult Daughters* by Manju Kapur  
Mrs. R. Vaitheswari & Mrs. Visalachi 39
10. Feminist Existentialism in Githa Hariharan's *Thousand Faces of Night*  
Mrs. E. Padmalakshmi & Prof. M. Amalraj 43
11. Women in Shakespeare's Tragic plays  
Dr. Ramkishan Bhise 51
12. Henrik Ibsen's *A Doll's House*: "The Sacrificial Role of Women"  
Ms. Maya Sitaram Salve 55
13. Dalit Consciousness: A Critical Study of Ravidas's Doha (Poetry)  
Dr. Kishor N. Ingole 62

**ATTESTED**

*M. Basuli*  
Assistant Professor  
Department of English  
Shivaji College, Hingoli (M S)

45  
13.

## DALIT CONSCIOUSNESS: A CRITICAL STUDY OF RAVIDAS'S DOHA (POETRY)



Dr. Kishor N. Ingole

Assistant Professor of English, Shivaji College, Hingoli (MS)

Ravidas was a North Indian mystic poet Sant of the Bhakti movement during the 15<sup>th</sup> to 16<sup>th</sup> century. Venerated as a Guru in the region of Punjab, Uttar Pradesh, Rajasthan and Maharashtra, the devotional songs of Ravidas made a lasting impact upon the Bhakti movement. The most significant saint was Guru Ravidas. He was considered to be one of the greatest Dalit poets ever born in India. He believed that human beings are equal and being one with God is the ultimate aim of every individual. His love and devotion towards the supreme one clearly reflects in his poetry. He was born on February 15, 1398 in the Govardhan village near Kashi son of Chavarvanshant Raghuram and Raghurani. Ravidas devoted himself in the spiritualism at the age of 12 and provided new dimensions to the social life in India.

It is important to study Dalit consciousness in Ravidas's poetry because Dalit Consciousness is essentially a consciousness of revolt, revolution and change. A 'Dalit consciousness' is an often-used term. It is a concept that appears frequently in discussion of Dalit politics and identity. It can be referred to the notion of political *awareness* in the sense of consciousness among Dalit population and other times it can be referred to collective notion of *identity* among diverse Dalit communities. Such as Swami Achhutanand's publication of the news paper *Achut* in the early 20<sup>th</sup> century, Badri Narayan and A.R. Mishra write, 'No event in modern times has played such a significant role in awakening *Dalit consciousness* as the print medium and Swami Achhutanand was its architect in the northern belt of the country.'<sup>1</sup>

But in the recent years Dalit authors and critics in Hindi literary sphere have been attempting to develop a more specific definition of 'Dalit Consciousness', one that is articulated in the expressive and interpretative practices of writing and reading. Many critics refer the representation of Dalit consciousness as *Dalit Chetna*, both to preserve the Hindi terminology and highlight the distinctive nature of the concept. This new concept is a fundamental component of an emerging theory of Dalit aesthetics, or *Saundaryashstra*. Critical commentaries such as Omprakash Valmiki's *Dalit Sahitya ka Saundaryashstra* (Aesthetics of Dalit Literature) includes chapter on the definition and correct understanding of Dalit chetna.

Recently, the first line of Alok Mukherjee's translation of Sharan Kumar Limbale's *Towards an Aesthetic of Dalit Literature* reads, 'By Dalit literature I mean writing about Dalits by Dalit writers with Dalit consciousness (*chetna*)'<sup>2</sup> He goes on to define 'Dalit consciousness as the revolutionary mentality of their slavery. Dalit consciousness is an important seed for Dalit literature; it is separate and distinct from the consciousness of other writers. Dalit literature is demarcated as unique because of this consciousness.'<sup>3</sup>

ATTESTED

*M. B. Bhasale*

Assistant Professor

Department of English  
Shivaji College, Hingoli (MS)



In the medieval period the Bhakti movement (roughly from the 8<sup>th</sup> to the 18<sup>th</sup> century A.D.) which threw up radical thinkers and mystic reformers, was yet another force that challenged the Varna system and stratification of human society on the basis of caste.

Bhakti is a form of worshipping God through devotion and personal communication. All Bhaktas or Devotees are considered equal before God. It originated in the 12<sup>th</sup> century as an antithesis to the Vedantic philosophy propagated by Shankaracharya. According to Vedantic philosophy, the two ways to achieve liberation are *dhyana* and *karma*. The untouchables were denied both due to their social status. Thus, the saints of the Bhakti cult protested against the Brahmins' philosophy and said that for them devotion to God was a means of achieving salvation and began their methods to achieve salvation. Instead of chanting Vedic mantras, they sang songs and danced before their gods and that too in their own language rather than in Sanskrit. The major saints of Bhakti cult were: Ramanujacharya, Madhavacharya, Ramanand, Vallabacharya, Kabir, Tukaram, Meerabai and Chaitanya. Later on, some of the untouchable saints were also attracted to the Bhakti cult. Among them were Ravidas, Chokhamela, Kanada and Nandnara.

But, while many historians and literary critics have seen Bhakti literature as an incipient movement for social protest due to this low-caste base and often bitter descriptions of social oppression, others deny such an interpretation. For instance, while Satish Chandra finds in Bhakti movements a "popular discontent under specific historic circumstances", M.S. Pati sees only religious dimensions in it. Pati in his own way argues that the saint might refer to the absurdities and cruelties of the social system might react against intolerance and injustice, but his concern is not social or moral in the ordinary sense of the term. Everything has to be related to Bhakti.<sup>4</sup>

There are others who foreground the cultural dimensions of this movement, looking nit as a renaissance of medieval India. In his book *Surdas: A Revaluation* (1978), Girija and Mathur criticizes historians and literary critics for discussing only the religious aspect i.e. movement, Historians, commentators and literary critics have often emphasized the religious aspects of this movement more than its deeper cultural character. They have generally confined their interpretation to an analysis of the theories, philosophies and distinctive features of the various cults, their practices, rituals, their reformist and idealistic traits and the message of religious unity and tolerance. Obviously, these commentators have generally felt shy of relating this great upsurge to the social and political conditions of the times. It was actually a people's movement carrying millions with it. For three hundred years it was a force to reckon with, a people's cultural force contrasted with the political might of the feudal dynastic rule.<sup>5</sup>

Of late, the Bhakti movement has been critically examined in terms of its various retributions to Indian caste society. Thus, there are various readings of this movement. Firstly, what emerges from the different studies is the diversity and heterogeneity of the bhakti movement. It spread across several centuries and a vast geographical area; it was also expressed in many languages. Hence, the movement is bound to be different from one her.

Eleanor Zelliot writes in her book *From Untouchable to Dalit* her views on the Bhakti movement:

ATTESTED

VOL. 5, ISSUE 3, SEPT.-OCT. 2020

<http://www.mgsociety.in/>

Assistant Professor  
Department of English  
Shivaji College, Hingoli (M.S.)



The Maharashtra Bhakti movement, like Bhakti movements throughout India, was anti-orthodox, inclusive of both women and Shudras, and based on the experience of God rather than on traditional piety of formal ritual. Its radical stance and its inclusiveness, however, were largely confined to the religious plane, and little action for social equality came from it.<sup>6</sup>

In the times of Ravidas, society was undergoing the some influence of laws made by the upper caste people. Untouchables received the sub-humanitarian treatment at the hands of upper castes. Ravidas also opposed the caste based system based dominated by the Brahminism. He strongly believed that the conservative, traditional awful systems should be removed from the society.

Ravidas strongly opposed the caste system.

jaat-jaat mei jaat hai, Jo kelan mei  
paat. 'Ravidas' na manush jud sake, jou lo jaat  
na jaat. (Ravidas Darshan, Doha, 128)

He said the social structure in India is just like a tree of Banana. As a Banana tree has no stem and it consists only leafs, in the same way in the caste based society there is no end of concerns.

In the next Doha, he says

jaat-paat ke pher manhi, urzi rahiye sabh log.  
Manushata koon khat hai, 'Ravidas' jaat kar  
rog. (Ravidas Darshan, Doha, 121)

Here Guru Ravidas informed people about the social structure and noticed them how people are unhappy over the caste based system. He emphasized to bring people out of the surrounding of casteism. He termed it as the outbreak that has killed human relations in India.

Janma jaat mat puchiye, ka jaat aru paat.  
'Ravidas' poot sabh prabhu ke, kou nahi jaat  
kujat. (Ravidas Darshan, Doha, 120)

Ravidas says...Don't ask about the birth or caste. What's there in caste of generation? We all are children's of the soul God. There is nothing like caste or religion. They all holds the same position, all are unite, equal. No one became upper class by taking birth in that family.

Dr. B. R. Ambedkar strongly opposed the title Harijan for the Untouchables. He argued that if the Untouchables were people of God then all others would be people of monsters. Dr. Ambedkar said that, "Let the slaves about the slavery so that they will revolt against it and will do the struggle for freedom." The same thought was being put by Guru Ravidas. He asked people to fight against the slavery. He said

Paradhinta pa hai, jaan lehu re meet. 'Ravidas'  
daas pradhin sou, kaun kare hai preet. (Ravidas  
Darshan, Doha, 192)

The Doha (poetry) means, my friends, relatives and well wishers, servitude or dependence is just like a sin, a wrongdoing. No one loves or respects the one who is dependent.

Everyone insults him and also avoids him. Hence, change this condition, avoid living dependently and live happily by achieving independence. He asked to fight, struggle to end the slavery.

In the next Doha, he says

Paradhin kaun deen kya, paradhin bedin.

'Ravidas'das pradhin kau, sabahi samze heen.

(Ravidas Darshan, Doha, 193)

Do the slaves have their own identity, belief or religion? The slave has no creed. He has no convenience to behave independently. His work is restricted to follow others orders or directions. Everyone gives worse treatment to such people and being insulted by almost everyone. Guru Ravidas asked, if you wanted to get rid of defeat then praise the freedom values and use your efforts to stay liberal.<sup>7</sup>

Ravidas was the first one after the great Lord Buddha who dared to revolt against the inhuman system of social exploitation and untouchability practiced for ages in India. He was adopted the Bhakti mode of expression of social revolt. The Bhakti was used or reserved for only the upper caste priests whereas the Dalits were not allowed to practice of Bhakti because they were condemned as polluted. So Ravidas has a special importance because he has adopted the Bhakti method for social protest.

Thus, Ravidas did massive work to end superstition, religious rituals, and untouchability in the 14<sup>th</sup> century. He took efforts to establish the ideal society. He was also known as the Guru of humanitarian. It is to be noted that the writings of Ravidas on casteism shows the Dalit consciousness in his era.

### References:

1. Narayan, Badri and Mishra, A.R. *Multiple Marginalities: An Anthology of Identified Dalit Writings*. Delhi: Manhor, 2004, p.17
2. Limbale, Sharankumar. *Towards an Aesthetics of Dalit Literature*. Trans. From the Marathi by Alok Mukherjee, Bombay: Orient Longman, 2004, p.21
3. Ibid., p.22
4. Patil, M.S. *Bhakti in Indian Literature*. Ed. C.D. Narsimhaih & C.N. Srivastav, Mysore: Dhvanyalok, 1989, p.100
5. Nagendra (ed). *Surdasa: A Revaluation*. New Delhi: National Publishing House, 1979, p.264
6. Zelliott, Eleanor. *From Untouchable to Dalit: Essays on the Ambedkar Movement*. New Delhi: Manohar, 2006, p.270
7. Bachire, G. B. *Idelological Resemblance between Guru Ravidas and Dr.Ambedkar*. Ed. Kanade S.S, *Vishwabharti. A Multidisciplinary National Refereed Journal Vol-1*,Omerga: Galaxy Publications, 2010, Pp.218-221

□□□

**ATTESTED**  
*M. Chasali*  
Assistant Professor  
Department of English  
Shivaji College, Hingoli (M S)