

भारतीय सन्दर्भ में दलित पुरुष पंजाबी आत्मकथाएँ : बलबीर माधोपुरी लोकगीत; स्त्री जीवन का सन्त्रास-स्वप्न और स्वतन्त्रता : डॉ. मेनका श्रीवास्तव	153
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## The Need to Talk Differently: Dalit Women's Poetry

—Dr. Manisha Mathur

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Ambedkar gave the nomenclature 'Dalit' to *sudras* and *atisudras*. The term Dalit means 'broken down' or 'oppressed'. With the constitution of the Dalit Panthers in 1970s however, Dalit voices are no longer broken down or oppressed. Their discourse is now about *Anubhav*, *Aakrosh* and *Adhikaar*. Dalits are an important political and social force in India. Their literary and critical writings constitute a major challenge to and questioning of, the theorizing about Indian politics, society, culture and literature by intellectuals from upper caste. Dalit literature, often called *abrahamani* is purposive, revolutionary, transformational and liberating, asserting the Dalits' selfhood, history and agency. Alok Mukherjee is of the opinion that Dalit writing is marked by a complete dismissal of tradition, aesthetics, language and concerns of upper caste literature and instead has established its own tradition with anti-caste or untouchable thinkers like Buddha, Kabir, Phule and Ambedkar as its signposts. The purpose of Dalit literature is to enable the development of a new consciousness and identity among the Dalits.

The advent of Dalit literature in Marathi shook the mainstream literary tradition to its core through its representation of the lives of the most marginalized communities of the Hindu caste system. Collection of Marathi Dalit poetry and other forms of writing like autobi-

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