

## DEATH OF LITERATURE

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### ABSTRACT

Now making of university syllabus in India are guided by political, caste and religious considerations. Literary and academic beauty and relevance are become secondary to them. Great and classical writers have been replaced by caste and political commentators. The main goal of academic institutions is less of imparting knowledge but more of appeasing political and caste ideologies. Translations are also harming the cause of education.

### KEYWORDS

- 1-Dalit- Scheduled Caste groups enjoying caste reservation and caste financial assistance.
- 2-Other Backward Caste- Group of castes recognized as Backward Caste and given so amny benefits on the basis of caste.
- 3-Left- Communist ideology which supports caste-ism and oppose prominent writers branding them elitists.
- 4- Lohiaite-Thinkers who support a kind of caste and Islamic writers in the name of secularism and social justice.

### INTRODUCTION

This is become a country wide tendency and fashion that teachers and researchers, especially Dalits, Other Backward Castes and left oriented, from the Department of English and Hindi at the major universities of the country are drifting away from literacy giants like William Shakespeare, Milton, Charles Dickens, Aristotle, Kalidas, Bhart Muni, Ved Vyas etc., to the writers and poets who suits their caste and political ideology. They are schooled in such type of secularism and socialism that they now almost abhor even the writers and poets who do not suit their subaltern society and ideology. So much so, such writers are even critical and hateful of the glories of the past.

Satyam, shivam, sundaram---these are fabrications used to divide and exploit ordinary people. In fact, the aesthetic concept of 'satyam, shivam, sundaram' is the selfish mechanism of upper caste Hindu society.

(Towards as Aesthetic of Dalit Literature: History, Controversies and Considerations, Sharankumar Limbale's, (Trans. , From the Marathi by Alok Mukherjee), Orient BlackSwan, New Delhi, p- 21)

Universities are not a public place. Universities are places of learning and they are cut off from the rest of the society. Universities are not parliaments and political assemblies. Modern students should be a gatherer and analyst of knowledge and he should be disinterested in the society. He should only pursue jnana. He is a seeker of pure knowledge while modern students have so many other goals to chase including self-aggrandizement. Geoffery Chaucer is a very apt example of someone who was deeply caught up in his social world and proved the hollowness of these ideals of literature and knowledge. He created ageless characters of the Oxford clerk, at times as a shy bride but more often as a stern and lean ascetic, always thinking about some intricate argument and sometimes lecturing like the friar of Lent. The scholar's beauty is an indifference that must put him as a removal with the society. His criticality is also liable to make him some

kind of a secular His very scholarship is also likely to make him some kind of a secular preacher, ever ready with a knowledge of aggressive delicacies.

The modern student to the university, a place of knowledge but guided by social calls. This is the reality of today. Now university cannot be maintained as an institution rescued and fostered from contemporary social and political world. Now due to reservation, number of Dalit students and teachers have increased manifold. Now due to presence of such elements caste, Dalits etc., are become part of literature. Dalit literature has successfully ditched likes of Shakespeare and Dickens for their 'own stories.' In fact there are so many scholars are best known scholars on English literature are Indians.

New language, new experiences, new sources of poetic inspiration, new entrants into a field previously dominated by high castes—these are all non-controversial accomplishments of Dalit Sahitya. There is, however, much controversy. Critics have asked: Can there be Dalit Literature, or can there be literature, regardless of subject? Can only Dalit write Dalit literature. Can educated ex-Untouchables whose life style is now somewhat middle class be considered dalit?

(Dalit Literature, Mulk Raj Anand, Eleanor Zelliot (ed), Gyan Publishing House, New Delhi-110 002, p-18.)

With them caste ideologues like Ambedkar, Periyar, Jyotiba Phule etc., have entered the syllabi. But now it has become a fashion to show interest in Dalit writers and literature although it has no poetic beauty.

- Such literature has hardly any poetic beauty or literary characteristics.
- This new literature has blames and abuses for others.
- The main characters are wrongly shown as victims of the oppression by some other groups.
- Writers of this new literature advocate freebies to their favourite groups without any merit.
- This new literature put one Indian against another Indian.
- It almost hates our literary and cultural heritage and excellence.
- They react very aggressively to criticism.
- They want monopoly in every sphere of life by their own caste-men.
- No Aesthetic beauty.
- Negative and adultery.
- No pleasure and no Rasa Rehasya.
- It is racial and communal in nature.
- It is very aggressive in tone.

### **Empty Advice**

This country which demands  
a pot of blood

for a swallow of water-  
 How can I call it mine  
 though it give the world  
 the (empty) advice of peace.

(Pralhad Chendwankar-1, (Trans. By Jayashree Godgale-Turner), Dalit Literature, Mulk Raj Anand, Eleanor Zelliot (ed), Gyan Publishing House, New Delhi-110 002, p-37.)

Another factor which is killing literature is translation. Now large number of such poets and writers are become part of English literature who have never studied English or have hated English. Similarly African literature, Black literature, etc., have also found space in English literature although they lack literary characteristics. Actually they are more caste and colour activists than literary figures. Their writings are the views about the status of their caste and race but it cannot be called literature. Even some of them feel that US President Barak Obama is a 'US Dalit.' How immature and radical their views are. Translations are mostly miles away from the real text and the ideas of the translators change the original spirit of the text or the true spirit is lost.

In Russia famous Hindu classic the 'Shrimad Bhagwad Gita' was translated in Russian language. But the translator failed to understand the true message of the 'Gita' and wrongly translated a book advocating violence and a law suit was filed in the court of Tomsk city. As a result of this faulty interpretation this greatest classic was banned in Russia for some time.

(From Google)

Similarly the famous book 'Gitanjali' by Ravindranath Tagore was translated by an Iranian translator into Persian. He found in the book as a book on sexual love. But a Chinese translator Feng Tang crossed all the limits and he found the book as a pornographic book.

(From Google)

If one has served in a university in India for a period of time after independence, one's primary seen is likely to be a affirmation that it is simply not viable to talk about universities as institutions that are unique and secluded since, with a fixed democratization, the university, in its culture and everyday life, is run by a series of activities where the scholar is guided by political and social mood and knowledge has become secondary.

Now there is a new pattern emerging in the university system. Now a fixed agenda is followed in order to prepare the student to fit in the world of trade and commerce and make him job worthy. At the top is the teaching staff who are political appointees and accordingly they develop the syllabus in a particular sense or peddling a particular ideology.

So called pluralist universities like Visva-Bharti University, Jawahar Lal University, University of Delhi, Hyderabad Central University etc., enacted a certain kind of politics in their syllabus. It is very necessary that in such a disturbed political atmosphere, we take a non-idealist view of the university. Banaras Hindu University and Maharaja Sayajirao University Baroda who have a much admired history and have been produced large number of the finest students of our nation but both these university rejected the so called modern-liberal left based space.

From the 1980s onward, there has been a constant struggle between left and right wing intellectuals to seize the space in the universities. This conflict has upset to accommodate the idea of free thinking. Left, right, Lohiaite, Ambedkerites, Islamist, secular etc. ideas competing with each other and disturbing free thinking, nationalism and pluralism. Mahatma Gandhi, Jawahar Lal Nehru, Dr. S. Radhakrishnan were much greater writers than these Dalit writers but they are hardly in any university syllabus.

There is an interesting comparison to be made between dalit literature's endeavour to construct a Dalit-centric identity and history, and Aime Cesaire's concept of 'Negritude.' Like Cesaire, Dalits have preferred an identity-based approach to politics, to Marxism's class based approach. At the same time, Fanon's theorizing about racial identity development can be used profitably to examine the contemporary Dalit writers' location on the continuum of identity development (Fanon 1979).

(Towards an Aesthetic of Dalit Literature: History, Controversies and Considerations, Sharankumar Limbale's, (Trans. From the Marathi by Alok Mukherjee), Orient BlackSwan, New Delhi, p-15. )

For decades left and Islamists ideologues have monopoly over this space and no one was there to challenge them. There was no argumentative rational dialogue. But now right wing and Ambedkerites have opened a new window that is in conflict with left and Islamists. Now idea of free speech is a victim. Earlier they were simply cocoon type in a sheltered and protected world where deliberations were one sided. But with the help of vast social media mass movements are overturning populists' democracies. Populist movement must be met head on. No quantity of shouting in our classrooms and seminar halls can save the universities; especially the scaffoldings of the post independence universities are not idealistic at all in the old liberal and scholastic sense.

During the last decade, premier universities like University of Delhi, Jawahar Lal Nehru University, Hyderabad Central University, IIMs, IITs have witnessed incursion by corporate with more zealous leftists and Ambedkerites. These ideological intrusions have, on the one hand lowered the standard and on the other hand halted the academic progress. The shift has been shrewdly bureaucratic – from manipulating regulations, charters and statutes to controlling and managing the decision making bodies in order to manipulate academic and political alteration. The administration has become more centralized and influential and acts according to the orders of political masters. "Arjun Dangle, the Marathi dalit writer, editor and activist, says, 'Dalit literature is marked by revolt and negativism, .... "'

(Towards an Aesthetic of Dalit Literature: History, Controversies and Considerations, Sharankumar Limbale's, (Trans. From the Marathi by Alok Mukherjee), Orient BlackSwan, New Delhi, p-1. )

So now politics of bullying within the university always influences the catchment areas and communities. They influence employees, hotel accommodations, cultural events, lectures, even meals and cafes and canteens etc., etc... These are the important organs of affective control that the left wing and Ambedkerites have been using most cleverly because they see the university as the most effective space to control and influence the society.

The ruthless cadres of the left wing and Ambedkerites have been able to control. University of Delhi, Jawahar Lal Nehru University, Hyderabad Central University, Jadhavpur University, Film and Television Institute on India etc., are few examples of such academic dens. Nationalist and liberals have no voice. Even the greatest men of letters would never find any mention in their list. Their books are sold in lakhs but these new literary Czars are bent upon to wipe out them from syllabuses. Now they are treated as out of date writers by them.

Classics belong to the world and no one has the right to remove them. They are ageless. Ancient India represents thousands of years extraordinary literature, history, culture, science and knowledge. Yet, nation is fast losing this priceless treasure and Dalit and communist scholars are not ready to digest and share these priceless treasures with the modern world. Actually politics should have no place in the field of literature and knowledge.

To the middle-class critic, these experiences appear unprecedented. Therefore, experiences delineated in Dalit literature are endlessly discussed; the entirety of the artistic creation is cast aside.

(Towards as Aesthetic of Dalit Literature: History, Controversies and Considerations, Sharankumar Limbale's, (Trans. From the Marathi by Alok Mukherjee), Orient BlackSwan, New Delhi, p-55. )

Some institutes like the Bhandarkar Institute, Sanskrit College Chennai, Deccan College, Bhartiya Vidya Bhawan etc., have been trying to popularize Indian classics but political and social priorities have resisted their work. This is a worrying trend. If this trend continues intelligently debate, sharing of extraordinary knowledge of several millennia will be forgotten.

## CONCLUSIONS

Nation must work together to ensure that this knowledge of ancient India is passed to the coming generations. Nation must work hard to take forward the study of ancient Indian history, mathematics, classics, literature, etc., so that the world read them as it study the Greece, Roman and English classics. Murthy Classical Library of India (MCLI) is doing great work in this field. It is taking the help of best scholar-translators worldwide to edit, translate, and annotate the classical Indian history.

We have achieved a lot being the secularists..When we go for the definition to understand secularism, what we practice in India is very modern with valuable truth, molding the hearts of the people since they are young to love and respect one another with no hatred in the minds. We can't name many countries without any prejudice as every other country in the world has its own merits and demerit. Sadly India has become one of the siblings to promote evil society at all rungs of the ladder..

This rot can be compared with the caustic comments of famous Hollywood actress Lisa Haydon on feminism and feminists:

“I don't like the word 'feminist'. I don't think a woman trying to be men is (sick) feminism. I also don't believe in being outspoken for the sake of it, or just to prove a point. Feminism is just an overused term and people make too much noise about it for no reason. Women have given these bodies to produce children, and the spirit and tenderness to take care of people around us. It's fine to be an outspoken and working woman. I don't want to be a man. One day I look forward to making dinner for my husband and children. I don't want to be a career feminist.”

(Lisa Haydon, The Huffington Post (E-Newspaper), Friday, 16, June 2016.)

Nation needs a total over haul in our education system to protect the classics as well as the new writers. Our educationist elites are confused and biased and do not understand the necessity of balanced and impartial approach in preparing the syllabus to share with our 1.2 Billion people. It will be a very difficult task when to prepare the right syllabus fof empowering the economically marginalized citizens!

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Dr. Yogesh Sharma belongs to Khurja, Distt. Bulandshahr, Utter Pradesh. His education was held at Khurja and higher education, (M.A., M.Phil., Ph.D.) at Institute of Advanced Studies, Meerut University Meerut, U. P., INDIA. His research work *Influence of Bhagwad Gita on Matthew Arnold* is considered as outstanding scholarly work in literary circles. As present he is working as Associated Professor in S.S.N. College, (University of Delhi), Alipur, Delhi-110036. He is also Associate NCC Officer (ANO) in his college.

Dr.Yogesh Sharma has published several articles on a number of authors and subjects. His articles and poems on different topics have found place in a number of newspapers, magazines and journals. He has written many poems (more than 500) and short stories(more than 40) on different aspects of society concerning day to day life of the people. His poems are very sharp but honest satire on society. As a poet he has authored a book VOICES.

Dr.Yogesh Sharma is a teacher, poet, writer, columnist and NCC officer. His poems and articles are widely published in journals, newspapers and anthologies in India and abroad.

He believes in universal brotherhood. He loves humanity, social justice, secularism, women's' empowerment and nature. He believes in realism. His poems are far away from the flight of fantasy and imagination. Sometime he is very bitter and sarcastic but this is to give realism to his writing. He is very close to realism of life, society and world in his poems.