

Towards Aesthetics of Dalit Literature and Its Foundation and Characteristics

Dr. Rudra Bahadur Charmakar¹

Abstract

The article explores the aesthetics of Dalit literature and its foundation and characteristics connecting with socio-political significance, emphasizing its role in the Dalit movement and its potentiality for social transformation. Through qualitative methods and an exploratory-analytical approach, the study draws on interviews with writers on Dalit issues and politicians to examine the themes, motifs, and challenges of Dalit literature; and, its connection to broader Dalit struggles. The analysis explores the unique aesthetics of Dalit literature, characterized by its realistic depiction of Dalit experiences, its revolutionary spirit, and its commitment to challenging caste-based discrimination and oppression. The scholars and interviewees highlight that Dalit literature not only reflects the pain, suffering, and resilience of Dalits but also envisions a future free from casteism, serving as both a mirror and a roadmap for social change. Moreover, the study underscores the interdependence of Dalit literature and the Dalit movement, positioning literature as a cultural and political tool to raise awareness, mobilize action, and advocate for rights, equality, and justice. By merging artistic expression with ideological clarity, Dalit literature critiques the caste system while offering a vision for an equitable, caste-free society.

Keywords: Dalit Aesthetics, Dalit Literature, Characteristics, Dalit Movement, Literary Resistance, Equality, and Social Transformation

Introduction

The article explores the aesthetics of Dalit literature, examining its foundational principles, defining characteristics, and its potential as a transformative literary force. At its core, Dalit literature addresses caste-based oppression, envisions solutions, and charts pathways toward social progress. In this context, K. Satyanarayana and Susie Tharu, in *The Exercise of Freedom: An Introduction to Dalit Writing*, assert that Dalit literature is a distinct literary entity. They trace its origins to the first Dalit Literary Conference held in 1958 AD in India, which not only discussed the essence of Dalit literature but also formally recognized works by Dalits and non-Dalits about Dalits as integral to the tradition, emphasizing their cultural significance (12). The conference solidified its identity, leading to its growth as a

1. Assistant Professor of English, Patan Multiple Campus, TU, Patandhoka, Lalitpur
Email: rudranepali@gmail.com

powerful literary movement across the Indian sub-continent. A landmark moment in this evolution was the publication of Baburao Bagul's short story collection, *When I Concealed My Caste* (1963), hailed as "the epic of Dalits." Satyanarayana and Tharu highlight its transformative impact, stating, "These stories empowered Dalits to confront their painful realities, inspired creative expression, and advanced Dalit literary thought through innovative forms and themes" (12-13). This work marked a turning point, accelerating the recognition and growth of Dalit literature in Indian sub-continent.

Unlike general literature, which often prioritizes entertainment, Dalit literature serves a specific purpose—to challenge caste-based oppression and advocate for social justice. Arjun Dangle describes it as "characterized by revolt and negativism," reflecting the struggles of a community historically marginalized as untouchables (vii). Brueck defines it as "writing resistance" (6), while Guru emphasizes its unique use of language, stating it is "not merely a linguistic expression but a comprehensive articulation of lived experiences" (100). But Ambedkar encapsulates Dalithood as a condition of exploitation and marginalization under Brahminical ideology (qtd. in Guru 100-101). These themes are shaped by the socio-economic, cultural, and political realities of Dalit life. Thus, Dalit literature addresses caste discrimination, untouchability, exclusion, and social boycott, aiming to awaken society and protest systemic injustices.

In Indian Dalit movements, literature has played a pivotal role in advancing their goals. Satyanarayana and Tharu note that the rise of autonomous Dalit movements in South India during the 1970s propelled Dalit literature into prominence, making it a Pan-Indian phenomenon by the 1990s (14). It critically engages with ideological legacies, including Marxism and the Dravidian movements, while amplifying the voices of the marginalized. Over time, Dalit writings have evolved, reflecting changing social, political, and cultural contexts. Nepali Dalit literature, while deeply connected to its Indian counterpart, addresses Nepal's unique socio-political landscape. It echoes themes of resistance and social justice but is shaped by Nepal's distinct caste hierarchy and nationalist influences. Drawing inspiration from the broader South Asian Dalit literary tradition, it asserts its individuality by focusing on the specific struggles and aspirations of Nepali Dalits.

In this context, the paper explores the aesthetics of Dalit literature, focusing on its foundation and characteristics within the Nepali context. Building on the foundational traits of Indian Dalit literature, the study examines how Nepali Dalit literature has evolved, adapted, and carved out its unique identity while maintaining connections to the broader Dalit literary tradition in South Asia.

Statement of Problems and Research Questions

Dalit literature, as a distinct literary practice, has emerged as a powerful medium for expressing the struggles, aspirations, and resistance of Dalit communities against caste-

based oppression, social exclusion, and systemic marginalization. While Indian Dalit literature has been extensively studied and recognized for its aesthetic and ideological dimensions, Nepali Dalit literature remains underexplored, particularly in terms of its aesthetic principles, thematic concerns, and its relationship with the broader Dalit literary movement in South Asia. Despite sharing similar socio-cultural and historical contexts of caste discrimination and untouchability, Nepali Dalit literature has not received the same level of critical attention or scholarly analysis. This raises important questions about its unique aesthetic characteristics, and, its role in the Nepali Dalit movement. Therefore, the research article seeks the answers—What are the defining aesthetic principles and thematic concerns of Nepali Dalit literature? Why is it important to study the aesthetics of Nepali Dalit literature in the context of Nepal’s socio-political and cultural history?

Methodology

The researcher adopts a qualitative research methodology, utilizing an explorative and analytical approach in this study. Primary data is collected through open-ended questionnaires administered to writers on Dalit literature in Nepal who have been actively advocating for the rights and equality of the Dalit community and Dalit politicians. Similarly, secondary data is gathered from library resources and online platforms to supplement the primary findings. The study employs the theoretical framework of Dalit aesthetics, drawing on the works of prominent Indian writer and scholar Sharankumar Limbale. Dalit aesthetics, as a theoretical lens, explores the concept of Dalit literature, its defining characteristics, and its features in relation to Indian Dalit literature. The written and recorded interviews are analyzed through the perspectives of Dalit aesthetics and Dalit consciousness, providing deeper insights into the themes, narratives, and ideological underpinnings of Nepali Dalit literature.

Literature Review

The history of Nepali Dalit literature traces back to the 1986 BS with the publication of the short story “*Eutā Garib Sārki Chhori*” in *Gorakhā Sansār* magazine. This was followed by Laxmi Prasad Devkota’s works, such as “*Damāi Dāi*” (2010 BS), “*Ek Sundari Chyāminiprati*” (2013 BS), and “*Sārki*” (2015 BS). The writing gained momentum during the Panchāyat era and flourished post-1990 democracy restoration. Baraly and Adhikari’s *Nepali Dalit Sāhityalekhanko Itihās* provides a comprehensive history of Dalit writings spanning seven decades. The text analyzes that Dalit literature, basically, raises the Dalit’s issues and problems in literary forefront. It has some specific characteristics and features.

Ghanashyam Shah (2001) highlights how Dalit identity has been central to Indian Dalit literature over the past four decades, raising community consciousness and asserting identity through stories and self-narratives (237-238). Anita’s study on Dalit aesthetics

emphasizes its role in narrating first-hand experiences of oppression and protesting upper-caste domination (211). Moreover, Alok Mukherjee argues that Dalit literature rejects traditional aesthetics, focusing on authentic Dalit experiences (10). The literature embeds Dalit consciousness that fosters revolutionary mentality and resistance. Similarly, Anju Bala's "Giving Voice to Voiceless: A Study of Dalit Literature" highlights Dalit literature as a product of consciousness and a voice for marginalized communities. Bala asserts, "Dalit literature rejects the age-old Indian traditions rooted in caste, class, and religious beliefs" (40). Unlike mainstream literature, which often fails to represent Dalits and the poor, Dalit literature serves as their authentic mouthpiece, embodying distinct aesthetics and characteristics.

In context of Nepal, Bhola Nath Ojha's study identifies Dalit consciousness in literature addressing oppression, labor exploitation, caste discrimination, and aspirations for equality and liberation. He defines Dalit literature as the artistic expression of Dalit experiences and resistance against caste hierarchies (258). While Ninu Chapagain further explores Dalit literature's aesthetic and thematic dimensions, linking it to Marxism and social movements. He argues that Dalit literature must be studied from a Dalit perspective, as it critiques caste divisions and advocates for human liberation (82). However, Chapagain's work lacks a clear concept of framework for Dalit aesthetics and studies.

While Indian Dalit literature has been extensively analyzed for its aesthetics, themes, and literary features, Nepali Dalit literature remains underexplored. There is a significant gap in understanding its unique aesthetic dimensions, narrative styles, and cultural significance within Nepal's socio-political context. This study aims to address this gap by exploring the aesthetic characteristics of Dalit literature, its foundation, and analyzing its reflection of Nepal's socio-cultural realities. By doing so, it attempts to contribute to the broader discourse on Dalit literature and highlight its unique voice in the literary landscape.

Analysis: Aesthetics of Dalit Literature, Its Foundation and Characteristics

Dalit literature fosters anti-caste ideology, challenging casteism, the Varna system, and all forms of discrimination rooted in caste, occupation, and culture. As Mukherjee observes, "Dalit literature has carved out its own traditions, drawing inspiration from anti-caste and anti-untouchability thinkers such as Buddha, Kabir, Phule, and Ambedkar, who serve as its guiding figures..." (10). Similarly, Limbale asserts, "Dalit literature represents the literary movement of the Dalit community" (97). It is an integral part of the broader Dalit movements in Nepal. However, Yashwant Manohar offers a different perspective, stating, "The purpose of Dalit literature lies in advancing democratic socialism and aligning literary objectives with this vision" (39). For Manohar, Dalit literature is a tool for the establishment of democratic socialism. Echoing Limbale's views, the renowned writer C. B. Bharti emphasizes, "The goal of Dalit literature is to resist oppressive systems built

on injustice and to unveil the hypocrisy and exploitation perpetuated by the upper castes. There is a pressing need to develop a distinct aesthetic for Dalit literature, one rooted in the lived realities of its people” (qtd. in Nagar 129). Thus, Dalit literature is not only a literary canon but also a movement with a mission, characterized by its unique aesthetic and ideological foundations.

While the established aesthetic of Dalit literature are well-documented, further dimensions of its aesthetics have been explored, discussed, and identified through interviews with the writers on Dalit literature and Dalit politicians. In this context, renowned writer Sharad Poudel asserts, “Dalit literature is the literature of the oppressed and the working class...its aesthetics reflect optimism toward life, a commitment to scientific and dialectical materialism, a grounding in social humanism, a struggle against feudalistic capitalism, and an emotional connection to patriotic nationalism” (“Interview,” Oct. 5, 2024). Similarly, writer Prakash Tiwari observes, “The lives of Dalits, their pain and suffering, socio-political status, culture, beliefs, doubts, lifestyle, exploitation, oppression, and their resistance against these injustices, along with their artistic representation in literature, form the essence of Dalit literature’s aesthetics” (“Interview,” Mar. 7, 2024). Echoing this perspective, writer Ratna BK emphasizes that Dalit aesthetics are closely linked to “labor, work, and their efforts...the pursuit of liberation, the struggle against Dalit identity, and a subjective reflection on their labor constitute the core of its aesthetics” (“Interview,” Mar. 9, 2024). Moreover, Poet Hari Sharan Pariyar further elaborates, stating that the aesthetics encompass “labor consciousness, a materialist perspective, aspirations for liberation, Dalit heroism, and the fight for class and caste liberation” (“Interview,” Sept. 15, 2023). Ultimately, the aesthetics of Dalit literature are defined by its resistance to the caste system, its condemnation of discrimination, its spirit of revolt and protest, and its unwavering advocacy for rights and equality.

Popular Politician Padmalal Bishwakarma observes, “The assertion that ‘We are all equal, and none is inferior or superior in society...we must fight for rights and equality...we must raise awareness about these issues through literature’ encapsulates the aesthetic characteristics of Dalit literature and literary works” (“Interview,” Nov. 18, 2023). Literature that awakens people to their rights and equality is central to the aesthetics of Dalit literature. Writer and politician Ranendra Baraly emphasizes that the aesthetics of Dalit literature are rooted in the historical realities of suppression, discrimination, exploitation, exclusion, inequality, injustice, bias, dishonor, and the marginalization faced by Dalits for centuries, as well as the disregard for their skills and contributions to social development. The analysis and portrayal of Dalit issues and their solutions within a global context—supported by examples, incidents, evidence, world history, social movements, and the goals and necessities of Dalit movements—also form part of Dalit aesthetics. Furthermore, the reflection of reality, the identification of societal needs, and the articulation of actions to address these needs for the betterment of humanity, society, and the nation through

literary works are integral to the aesthetics of Dalit literature (“Interview,” Nov. 3, 2024). In essence, the aesthetics of Dalit literature are deeply connected to themes such as the caste system, discrimination, oppression, exploitation, liberation, consciousness, and movements for rights, equality, justice, and the social dignity of Dalits.

Foundation of Dalit Literature

The foundation of Dalit literature and its aesthetics is deeply intertwined with the Dalit social movements of Nepal. Dalit literature is an inseparable part of these movements, providing ideological guidance, raising awareness among stakeholders, and holding them accountable to the mission of social transformation. While Dalit movements aim to challenge and transform caste-based hierarchies and cultural norms, Dalit literature works as a tool for the liberation of Dalits, articulating their struggles and aspirations. In this context, Namdeo Dhasal asserts, “The liberation struggle of the Dalits demands a total revolution. We do not want partial change; we need a complete revolutionary change” (78). This reflects the Dalit community’s demand for radical societal transformation. Sharankumar Limbale emphasizes the personal and collective nature of Dalit literature, stating, “In Dalit literature, writers narrate their own experiences and write about their own society. Whatever is in this literature, it is theirs; they cannot remain neutral. To be neutral can be very damaging to Dalit literature and Dalit movements...” (qtd. in Mukherjee 158). This highlights the inherent commitment of Dalit writers to their cause, as neutrality is seen as detrimental to both the literature and the movements it supports.

Dalit literature develops as resistance of Dalit community. Limbale also analyzes aesthetics as a weapon, arguing that revolutionary literature must harness this tool to strengthen its impact (113). The aesthetic features of Dalit literature, therefore, serve as powerful instruments that not only beautify the literature but also contribute to the broader Dalit social movements. These aesthetic characteristics inspire Dalits to resist casteism, discrimination, and oppression, and to strive for liberation.

In the interview, Sharad Poudel reflects on the influence of Indian Dalit leaders on Nepal’s Dalit liberation movements, noting, “I have found that the Dalit liberation movements in Nepal are influenced by the class ideology and struggles of Indian Dalit leaders. However, a significant portion of the leadership and cadres in these movements are still dominated by Brahminical and self-oriented cultural ideologies, which often overlook Dalit issues. On the other hand, the Ambedkarite ideology of Dalit movements has focused more on reformation rather than complete transformation and liberation of Dalits... I believe Dalit literature and Dalit movements must intervene in the discriminatory social structure and the state” (“Interview,” Oct. 5, 2024). Poudel’s observations raise important questions about the direction and effectiveness of Dalit movements, particularly the reformative nature of Ambedkarite approaches, which some Nepali Dalit leftist writers criticize for failing to achieve comprehensive liberation.

Contrastingly, Padmalal Bishwakarma argues, “The consciousness awakened through education, unity, and struggle for Dalit liberation, as promoted by literature, is the primary contribution of Dalit literature, guided by the Ambedkarite concept of Dalit liberation movements” (“Interview,” Nov. 18, 2023). Similarly, Tiwari remarks, “Writers can sketch a vision of an equitable, exploitation-free society through their literary works, countering the atrocities, discrimination, and oppression faced by Dalits. Dalit literature presents realistic stories and problems of the Dalits...” (“Interview,” Mar. 7, 2024). These perspectives underscore the role of Dalit literature in envisioning and advocating for a just society.

The emphasis on the aesthetics of Dalit literature becomes particularly significant when viewed in the context of Nepal’s People’s Movements. Hari Sharan Pariyar articulates, “Dalit literature is distinct from other forms of literature. Its objectives, myths, images, and themes are unique, making it a form of movement in itself” (“Interview,” Sept. 15, 2023). While Baraly further emphasizes the contribution of Dalit literature, noting, “Numerous writings on Dalit issues, published in papers, magazines, books, and various media forms, have played a crucial role in opposing feudalism, oppression, and discrimination, thereby supporting and strengthening Dalit movements” (“Interview,” Nov. 3, 2024). But Ratna BK succinctly states, “Dalit literature is a part of the social movement...” (“Interview,” Mar. 9, 2024), reinforcing the idea that Dalit literature is not merely a literary endeavor but an integral component of the broader struggle for social justice and equality. Thus, the foundation of Dalit literature and its aesthetics lies in its unwavering commitment to challenging caste-based oppression, advocating for liberation, and supporting Dalit social movements. Through its unique aesthetic features, Dalit literature not only reflects the lived realities of Dalits but also serves as a powerful tool for social transformation, inspiring collective action and fostering a vision of an equitable and just society.

Class Struggle and Caste Struggle in Nepal

In Nepal, class struggle and caste struggle are often mistakenly conflated as the same issue. However, they address distinct dimensions of societal inequality: class struggle is rooted in economic disparities, while caste struggle pertains to socio-cultural hierarchies. In this context, Padmalal Bishwakarma argues, “Class struggle alone cannot resolve the issues of caste and casteism. For the liberation of Dalits, caste struggle must be integrated into class struggle to address problems related to the caste system, caste-based discrimination, and untouchability...” (“Interview,” Nov. 18, 2023). While class liberation and caste liberation often occur simultaneously, the former tends to overshadow the latter, even though they are fundamentally different issues. Bishwakarma further emphasizes, “Dalit liberation movements cannot succeed through the efforts of Dalits alone; they require the support of political parties and proactive non-Dalits” (“Interview,” Nov. 18, 2023). This highlights that casteism is not merely a Dalit issue but a societal problem that hinders national development.

Class struggle and caste struggle, though interconnected, target different aspects of inequality. Class struggle aims for economic equality, while caste struggle focuses on achieving socio-cultural equality for Dalits. Thus, Ranendra Baraly elaborates on this distinction:

Class struggle is linked to economic equality, which is undeniably connected to caste equality as well. Theoretically, class liberation and caste liberation are somewhat intertwined, with class liberation being the primary factor and caste liberation secondary. While class liberation may address caste liberation to some extent, it cannot fully resolve the issues of the caste system and casteism. The ideology of class struggle alone is insufficient to dismantle the complete structure of feudalism. ("Interview," Nov. 3, 2024)

Both Bishwakarma and Baraly agree that class struggle, on its own, cannot fully address the problems faced by Dalits. Instead, a separate and focused caste struggle, operating in tandem with class struggle, is essential to liberate Dalits from the entrenched complexities of the caste system. This dual approach is necessary to achieve both economic and socio-cultural equality, ensuring a more comprehensive and inclusive liberation.

Dalit literature addresses critical issues such as equality, rights, justice, and social dignity, while challenging systemic problems like casteism. In this context, Limbale defines it as "the literature that artistically portrays the sorrows, tribulations, slavery, degradation, ridicule, and poverty endured by Dalits" (30). It is a reflection of the lives and lived experiences of the Dalit community. Sharad Poudel adds, "Dalit literature expresses the pain and suffering faced by Dalit society. However, there is often a lack of artistic presentation and ideological clarity. It should not merely depict the miserable lives of Dalits; rather, it must also propose pathways to eradicate casteism" (trans. "Interview," Oct. 5, 2024). Similarly, BK emphasizes, "Dalit literature is a distinct field. Mainstream literature cannot accurately portray the realities of Dalits..." ("Interview," Mar. 9, 2024). According to Dalit writers, conventional literature often fails to serve as a true mirror of society, as it inadequately reflects the problems, pain, suffering, and issues faced by Dalits. Such works rarely provide solutions or a way forward for Dalit liberation. While they may touch on Dalit issues, they often lack depth and authenticity in their portrayal. As a result, the concerns of Dalits have remained largely unaddressed in literature for decades. It is primarily progressive Dalit writers who effectively highlight and articulate the issues and struggles of the Dalit community, ensuring their voices are heard and their realities are represented.

Dalit Movements and Aesthetics of Dalit Literature

Dalit movement and the aesthetics of Dalit literature are deeply interconnected, as both aim to address the systemic oppression of Dalits and work toward their liberation.

Padmalal Bishwakarma expresses dissatisfaction with the current state of Dalit movements, emphasizing the urgent need for a unified agenda. He argues that Dalit movements must collaborate with like-minded organizations, political parties, civil society, non-Dalit writers, and proactive activists to advocate for rights, equality, dignity, social justice, and proportional representation with compensation in all spheres of the state mechanism. He believes that Dalit leaders must also persuade their respective political parties to support and collaborate with these efforts (“Interview,” Nov. 18, 2023). This highlights the necessity of collective action to dismantle the caste system and achieve Dalit liberation.

Similarly, Aahuti underscores the need for a decisive and transformative Dalit movement. He states, “The movements should target the caste system as a whole, not just economic and political rights. The ultimate goal must be Dalit liberation, achieved through proportional representation of Dalits in political parties, state mechanisms, and agencies. Additionally, the state must implement anti-caste curricula from primary to university levels to dismantle the entire structure of the caste system...” (“Jātko Prashna,” Episode 10, 26:06-27:13, Oct. 4, 2020). Aahuti’s vision aligns with the broader objectives of the Dalit movement, which seeks to address systemic issues such as caste-based discrimination, untouchability, and social exclusion.

In this context, Dalit literature emerges as a powerful tool for the movement. Baraly asserts, “Literature is directly linked to the culture, religion, and traditions of society. If Dalit literature is created by integrating science, culture, religion, and socio-economic transformation, it will be more realistic and impactful. Such literature should aim to awaken Dalits and stakeholders to fight for rights, equality, and social justice, while also targeting systemic, governance, and state-level reforms” (“Interview,” Oct. 3, 2024). Baraly’s perspective underscores the role of Dalit literature in raising awareness, fostering solidarity, and advocating for systemic change. He also emphasizes the importance of including Dalit literature in Nepal’s education system, promoting research, and encouraging publications to amplify its reach and impact.

The development of Dalit literature in Nepal has been gradual but significant. While the trend of writing Dalit literature began in the early twentieth century, it gained momentum during the Panchāyat Era and flourished further after the Restoration Movement of 1990. Both Dalit and non-Dalit writers have contributed to its growth, establishing it as a distinct discipline. However, unlike in India, where Dalit literature is well-established as a separate entity with its own theories and frameworks, Nepali Dalit literature is still in the process of development. Despite this, it has become a vital medium for articulating the struggles, aspirations, and realities of the Dalit community. Dalit movement and the aesthetics of Dalit literature are mutually reinforcing. While the movement seeks to dismantle the caste system and achieve social justice, Dalit literature serves as a cultural and intellectual weapon to challenge caste-based oppression, raise consciousness, and envision a more equitable society. Together, they aim to liberate Dalits from the shackles of

casteism, discrimination, and untouchability, fostering a future rooted in equality, dignity, and justice.

Conclusion

The article examines the aesthetics of Dalit literature, its foundation and characteristics connecting to Dalit consciousness and movements, and drawing on subjective interviews with writers and politicians. Through the analysis of interviews, the aesthetics of Dalit literature emerge as a powerful and distinct feature, characterized by its commitment to social justice, equality, and the liberation of Dalits from caste-based oppression. Unlike mainstream literature, Dalit literature is deeply rooted in the lived experiences of Dalits, portraying their pain, suffering, resilience, and aspirations with authenticity and artistic depth. Like Limbale's perception Dalit literature artistically portrays the sorrows, tribulations, slavery, degradation, ridicule, and poverty endured by Dalits which underscores its unique aesthetic quality, which combines realism with a revolutionary spirit. The literature not only reflects the harsh realities of caste-based discrimination but also envisions a future free from oppression, making it both a mirror and a map for social transformation. One of the key characteristics of Dalit literature is its ability to awaken Dalits and non-Dalits alike.

Dalit literature should be linked to science, culture, religion, and socio-economic transformation to make it more realistic and impactful. It serves as a tool to educate, mobilize, and inspire action against systemic injustices, targeting not only societal norms but also governance and state structures. By advocating for proportional representation, anti-caste curricula, and the inclusion of Dalit voices in education and policy, Dalit literature aligns itself with the broader goals of the Dalit movement. Moreover, the potential of Dalit literature lies in its dual role as a cultural and political weapon. It not only critiques the caste system but also provides a roadmap for liberation, as highlighted by Poudel, who stresses that Dalit literature should not merely depict the misery of Dalits but also propose solutions to eradicate casteism. This transformative potential is further reinforced by the collaborative efforts of Dalit and non-Dalit writers, who together contribute to the growth and development of this literary tradition. While Dalit literature in Nepal is still evolving, its foundation as a distinct discipline is firmly rooted in its commitment to challenging caste-based hierarchies and advocating for social justice.

To conclude, the aesthetics of Dalit literature are defined by its realism, revolutionary spirit, and commitment to social transformation. Its characteristics—such as its focus on lived experiences, its role in raising consciousness, and its alignment with the Dalit movement—make it a vital tool for challenging casteism and advocating for equality, dignity, and justice. As Dalit literature continues to evolve, its potential to inspire and mobilize collective action for the liberation of Dalits remains unparalleled. By integrating Dalit literature into education, promoting research, and encouraging its dissemination, society can move closer to achieving the ultimate goal of a caste-free, equitable world.

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