

The episodes depicted in *The Frolic Play of the Lord* can offer refreshing readings into human psyche and its complex interiors. *The Frolic Play of the Lord* is bound to move and affect the readers to a better understanding of their own spiritual self in contrast to their worldly existence. The lived experiences of Virasaivism, though regional, seem to have accomplished a status of universal appeal in this work fully qualified to be termed as an excellent contribution to Oriental literature. Dr. Basavaraj Naikar's is a daring attempt at retrieving an invaluable Kannada classic in English. His prudence, erudition and his distinguished background have enabled him to delve deep into the subject and the result being the recreation of a seamless work of literary art that blends the real and the surreal magnificently.

Jaydeep Sarangi: **Writing as Resistance: Literature of Emancipation**, GNOSIS (an imprint of Authorspress), New Delhi, 2011, Pp. 209+xiv = 224 pp., ISBN 978-93-81030-20-2 (hard cover)

Book Review: **Anuradha Sharma**, Navjivan Arts and Commerce College, Zalod Road, Dahod, Gujarat.

Dalit discourse has stirred the hearts of tradition and suppression. Dalit poetics has started uttering the pain under skin. Writers like Daxa Damodara, Dinu Bhadresariya, Harish Manalam, ND Rajkumar, Sharankumar Limbale, Narayan Surve, Namdeo, Dhasal, Daya Pawar, Joseph Macqwan and Arun Kamble have contributed significantly to the tradition that breaks the old idiom of colonization in the country. For a healthy society every element of the society needs to be recognized and respected. Education and law has provided breath to the voices which remained unheard for the centuries. Every individual has freedom to express and to be heard in every corner. Fifteen scholarly articles besides three memorable interviews from various parts of India make it a good reference book. The anthology is a commendable effort to bring the voices of dalit discourse to forefront. Such books provide a chance to main stream to read and feel the writings from every corner of India. Contributions explore the challenges and social constraints in the lives of dalits. Some chapters focus on hurt of dalit women and discuss their position in context to current cultural attitude. M. B. Gaijan's paper opens with contrasting teachings of *The Laws of Manu* stating that society followed anti feminist laws of Manu. The article shows its concern about small number of dalit women writers in Gujarati namely Chandraben Shrimali, Daxadamodara and Priyanka Kalpit. In another paper Debasree Basu searches for Dalit female consciousness through the idiom of Meera whose songs are a kind of critique of patriarchal violence and domination. The religious clash inter castes and intra-castes and feeling of unsafety among downtrodden is the nucleus of some essays. The article by T Gangadharan discusses above mentioned issues. The Parayars and The Pallars and their conflicts are discussed in the novel Vanmam. Another article by Premila Bhaskar also focuses on the same issue of the *suppressed of the oppressed*. (52) Dalit writers also depict their concern for nature which is being destroyed on the name of progress and

sophistication. In another paper by M.B. Gaijan the indigenous people of Labrador and non-Aryan indigenous people of Gujarat become the subject of study. They both are denied *the benefits of the nation's advancement in every field*. (43) In dalit writings their love for nature is deep rooted and their eco-concerns are well depicted. They even hunt out of necessity to exist not for fun as civilized society does. Some papers talk of Mulk Raj Anand's views of dalit and their life by keeping forefront his novel Untouchable. Interviews unearth the experiences of dalit writers and their dreams and aspirations. It is evident that future of dalit literature is very bright and this is sharp edged weapon to deconstruct and rebuild the social reality. The pages unfold that dalit literature is adding a new page in the history of Indian literature and world literature also. Caste system in India is deeply ingrained in social thinking. This is so rigid a custom that changing caste is almost impossible. This rigidity has made it an ordained system by relating it to religion and old classics. The inter caste and intra caste conflicts seem to be perpetual though the writers project an urge to come out of this tension.

The editor, Dr.JaydeepSarangee asserts in his preface to this anthology that *dalit writing is a body of their truthfulness to life*. (VIII). Two interviews of Bengali dalit writers by Dr Sarangi add a rare dimension to the book. It is satisfactory to see that many writers are following Mahatma Phule and Ambedkar. The present volume is a welcome contribution to reference works to dalit writings. The strength of the book is that it traces the development of dalit writings in various pockets and different languages of the country. It provides an overall view of dalit discourse in Tamil where dalit discourse is in its infancy. The literature which editor calls the literature of emancipation has provided a hope to break the archetypal idiom of social colonization. A remarkable shift in some of the dalit works is noteworthy. A journey, from portrayal of hatred and injustice and revenge to longing for human dignity and social solidarity, is evident. The book practically does not provide with any solution to the sufferers but it says to make education a tool to fight against socio-religio-psychological corruption which is in the form of deep rooted fear in dalits. Theoretically the contributions try to explain the experiences of dalit writers as a part of the society that ignores their existence. Contributors offer different aspects of dalit life. The anthology presents an ikebana of themes voicing different dalit concerns. The title of the anthology is apt as it maps out their resistance for emancipation from various shackles. A single book is not able to provide everything. Dalit discourse has immense possibilities to be explored. There is also a need to dedalitization of social psyche for healthy growth. A collaborative effort is needed with equal opportunities to every individual.

