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**A CRITICAL STUDY OF MUKTA
SALVE'S ESSAY ABOUT THE SORROW
OF DALITS: IN THE CONTEXT OF
INDIAN SUBALTERN STUDIES**

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Abstract: Since early 17th century the word subaltern has been in currency, and it has a long history as French 'subaltern' from Old French, from Late Latin 'subalternus' : Latin alternus, alternate from alter, other; in Indo-European roots. M. Phooley opened the first indigenous school for women in 1848. Up till M. Phooley opened the school, in India there was undeclared ban on the education of women and shudra Brethren. To the question what is education? M. Phooley gives answer in the following way, "A thing which teaches to make a difference between right and wrong and which encourages to fight for truth is called education. As an impact of this phooley's teaching three women writers came on the Indian literary horizon, they were Savitribai Phooley, Tarabaishinde and Mukta Salve.

Keywords: Alternus, Subalternus, Subaltern, Subaltern Studies, Dalit etc.

The very meaning of subaltern is - inferior in rank or status; "a subordinate functionary" In critical theory and post colonialism, subaltern is the social group who are socially, politically, and geographically outside of the hegemonic power structure of the colony and of the colonial homeland. In describing "history told from below", the term subaltern derived from Antonio Gramsci's work

on cultural hegemony, which identified the social groups who are excluded from a society's established structures for political representation that means by which people have a voice in their society.

In the context of the subaltern studies the contribution of this little girl Mukata Salve has special significance in Indian context. She was the student in M. Phooley's school and she learnt for three years in his school. When she wrote an essay on sorrows of Mahar and Mangs, Mukta was only fourteen years old. Her essay was as powerful as it was published in the newspaper Dnyoday of Dr. Fairbanck, who was the editor of this newspaper, dated 15th Feb. 1855.

At the beginning of the essay Mukta criticized about Vedas and the system of Brahmins. And find out that if we don't have right to see religious book then it's clear that we are the people without religion. Those religions which make difference between people, such religions should be rooted out from this earth. So the people should not keep proud about such religions in their heart.

The reliability of anything depends upon its experiment. The existence of anything we can get by its sense of touch or taste. Achieving such experience is the the principle of science about the existence of anything. In this context thoughts of Mukta are important. She says, if water is the gift of nature, its usage is same from poor to rich. If Vedas came from God then its experience should be taken by all human beings. Thus she opens the priest craft because the right of reading the Vedas was not for all. Further she says it's very unjust thing that among four brothers the elder one snatch all rights and other remain like animal, without using their intellect and wisdom. Thus snatching the rights from other of reading the Vedas is very unjust.

The Manusmriti is a discriminative religious scripture, which humiliated lower caste people and women. This religious text gives

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lower place to lower caste people. It imposes ban on economic and social freedom of lower caste people. During the reign of Peshwai there was a climax of torturing and Mukta depicts their grievances in the next part of this essay, while portraying their plight there is no chance of imagination. The characteristics of Mukta's writing are truth, experience and sorrows of their share. She could not stop her tears while writing their sorrows.

In the middle of this essay she praises the equality of British Government against the cruelty of second Bajirao Peshwa. She praises such British government which preaches the principles of peace and mercy. She appeals to the high caste people for bringing up their lower caste countrymen and feel proud about doing this noble work, because to the sorrows of lower caste people know knows bound it's like an ocean of sorrow. You can use a valuable time for the welfare of the society. Some high caste Brahmins are imposing ban on their Brahmin friends those who are working for the welfare of the Dalits, Mukta feels shocking about their action.

In the last para of this essay, Mukta says some of our kind hearted brothers have opened the schools for Mahar and Mang girls and boys, to such schools the British government is also helping. So she appeals to these Mahar and Mang people that it's a great chance for you and take a tonic of education and eradicate all your sorrows and suffering by this tonic named education. Then you will become clever and all your bad things will be eradicated. This new education will help you to become moral and ethical. So your day and night animal like taking attendance will be stopped by the government. Now it's your duty to study hard and learn good things, with the help of this education all your bad imagination will be no more.

This essay of Mukta Salve is an independent thoughtful entity. On the writing of Mukta Salve there was an impact of Mahatma Phooley and his wife Savitri. Phooley's thoughts.

Almost we can say that through this essay M. Phooley talk to us. By this essay we can imagine the gravity of Phuley's teaching that those who have spent less than three years in M. Phooley's school, they would become able to produce such great thoughts like Mukta. What did happen in future life with this girl student, no one knows? A newspaper Dnyodaya gave a prominent place to the Satyashodhak movement of M. Phooley and the publication of Mukta's essay by this newspaper had a great significance in historical and cultural context. Thus her thought being protected through the medium of this essay.

Regarding the values of Mukta's work, this newspaper Dnyodaya should have given the bio-data of Mukta. To this essay there is significance because it's not only present women's sorrows but it gives feeling to the sorrows of entire Dalit communities. It was a work of a rare one of the Satyashodhaka women writers. Mukta has created her separate identity by such writings. After 1960s in Marathi literature the seeds of Dalit Literature, Rural literature, Vidroh literature, etc., we find in Satyashodhak literature. The open letter of Jotiba to Marathi Literary society, it's a memorandum of Satyashodhak literary movement. By this letter M. Phooley guided for the literary values. Mahatma Phooley was a visionary reformer. He knew today's literary work would become the resource for future writing. So the question about present social system, their sorrows, their grief should be written down. From this role model of Mahatma Phooley the future Satyashodhak movement expanded and the writings of Mukta came under this banner for the future direction.

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