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**Liberation Theology of Dalit Literary Narratives:
A Study of Madduri Nagesh Babu's *Naraloka Prarthana***

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Introduction

The relation between Dalits's life and religion has been very complex and debated very often. It has been reflected in both scholarly writings and literary works. Dalits being the oppressed people of India have adopted different approaches to overcome the suffering and humiliation faced by them in their everyday life. The identification of the Dalits with religion has to be understood in the historical context as it has many meanings and interpretations. On one hand, Dalits are involved with many movements of reformed Hinduism. On the other, Dalits are converted in a large scale into Christianity from colonial times. There are occasions that the Dalits were even converted to Islam as in the case of Nizam state. It is only in the post-independent India, under the leadership of Ambedkar, the indigenous religion Buddhism has become the religion of Dalits, as a protest against Hinduism. Apart from this conversions, Marxism as a theory is critical about the very idea of religion, by considering it as the opium of the masses and the soul of soul less. Ambedkar not only counters Marxism in this regard and favors Buddhism by projecting it as humanistic religion in contrast to other religions like Christianity, Hinduism and so on. Ambedkar follows the American pragmatist, John Dewy, who argues for democratic 'religious' life against the institutionalized dogmatic religion. However, Dalit's life has rooted into diverse religious faiths in contemporary situation.

If we take the state of Andhra Pradesh as an example, from late nineteen eighties, Dalit movement in Andhra came to the forefront as a socio- political movement, especially in the backdrop of Karamchedu and Tsundur massacres. Dalit movement politicizes the social suffering by asserting the identity of Dalits in all

possible ways. The social imagination of the Dalit writers captured the very concerns of Dalits through their literary narratives. They are unanimous in voicing against the caste ridden Hinduism by following Ambedkarism and have posed different positions to (en)counter it.

In response to the rise of militant Hindu nationalism and its attacks on Christians in late nineties, some of the Dalit writers addressed the need and necessity for the identity of the Dalits through their writings. Moreover, most of the Dalits were nurtured in Christianity as result of the colonial rule. The Dalit writers realized that the development of political struggles needs a cultural strength in which Dalits are rooted. There are some writers consciously who worked in this direction by identifying with Christianity. Madduri Nagesh Babu is a forerunner among such writers. Madduri Nagesh Babu is a major Dalit writer hailed from Andhra Pradesh and authored many books. The poems mostly written by him are at the fag end of his life. The same is reflected in his *Naraloka Parthana* (2002) which represents 'Dalit liberation theology'. The concept of 'the Dalit liberation theology' goes in tune with Black and Latin American liberation theologies. His liberation theology is committed for the rights and justice of the Dalits. His liberation theology fitted into contemporary Dalit movement. His Jesus differs from the orthodox Christianity and his Jesus is Dalit who is with Dalits for the protection of rights and dignity of the community. His god is political, assertive and fights for the social justice. My paper explores the strength of Dalit liberation theology and its limitation in relation to Dalit movement.

Dalits, Religion and Ambedkar

In human history religion has multiple functions. Religions evolved through human societies. Religion has been a contentious point on many occasions. In the conflicts between 'tradition and modernity', 'religious and secular', 'irrational and scientific', 'conservative and revolutionary' – religion has occupied a central place in all its discourses. As a result, religion has not only endured from past but also undergone many changes with changing times. There is no doubt that religion carries tradition and culture and offers a specific value system. In simple terms, it regulates

human life. Whenever human beings and their societies are under crisis and facing uncertainty, then the idea of God and religion becomes powerful. Where the power of reason ends, there the faith in God emerges so powerful. Naturally, for the poor and weak people, religion meets as their social imagination as a way out from suffering and everyday oppression. On the other hand, the rich people, whether it is feudal or capitalist class used religion as an instrument to exploit the masses. Invocation of religion helps in maintaining the status quo. It reveals that same religion has different meanings based on the identification of social agency or community.

Dalits in India are poor and exploited by the dominant castes/classes in all possible ways. They are victims of the caste system. Their freedom often got restricted. Their access to resources, knowledge and public space got denied for centuries. They are discriminated, insulted and humiliated in the name of caste. The Hindu social order keeps them forever subordinate to the brahminical forces. The Hindu religion through its philosophy and social practices has been committed to maintain the hierarchical, discriminatory and exploitative and inhuman system. Against this, many struggles took place in different forms in different times. In modern times, Ambedkar emerged as a powerful philosopher and political leader to philosophize the Indian social reality from Dalit perspective and led different struggles to liberate Dalits from the clutches of the caste system. As a pragmatic thinker, for this he has opted many methods for the emancipation of Dalits.

Ambedkar's philosophy is essentially 'ethical' and 'religious'. He worked out social relations and politics from the point of morality. His idea of democracy is based on the principles of equality, liberty and fraternity, which are derived from the Buddhism. His concept of religion is humanistic rather than authoritative and God-centered. His religion is civilized and rational rather than antique and irrational. His religion is democratic rather than discriminatory and he is concerned more about the philosophy of religion rather than mere religion. He has seen the source for politics and law in the religion, which is moral. The pragmatic thinker, John Dewey, and the British intellectual and conservative thinker Edmund Burke influenced him to place religion in

political discourse. Among the historical religions, he considered the indigenous and humanistic religion Buddhism as the ideal for Dalits against the dominant brahminical Hinduism, after weighing down all other options. In this connection he placed Buddhism as a spiritual value which mankind requires rather than materialistic socialism. However, he appreciated the ends of both Marxism and Buddhism are same, only means differs.

Dalit Literature and Religion

Dalit literature came in response to the ongoing insults, humiliations, atrocities, oppression and exploitation taking place in the name caste. In the post- independence era, Dalit writers came out from the newly emerged small Dalit middle class. They have started questioning the oppressive social relations marked by the brahminism and argued in favour of dignity, self respect and social justice. Literature has been used as a weapon to fight against the upper caste hegemony and their dominance. Dalit intellectuals negotiated their philosophical views to the larger society more through the medium of literature than any other form. They are organic intellectuals in strict sense of Gramsci, having the elements of thinking and organizing the community as against the traditional brahminical intellectuals. In this sense Dalit literature has to be seen as the process in creation of counter hegemony against brahminical hegemony.

Culturally, historically and ideologically Dalit literature has significance. Dalit literature enriched with content and description of Dalit struggles for human dignity. There has been constant effort from Dalit writers in translating the condemned life styles and practices of marginalised people into symbols of protest and pride. Dalit writers gave rich meaning to Dalit life that brought respect for them. In the process of writing their own history, they thoroughly interrogated the existing histories of dominant caste/class groups in their literary writings. Dalit writer through his writings interrogates the brahminical past, which has the character of humiliation and atrocious towards Dalits. In addition to this, one may find social imagination of for the emancipation of Dalit community may be seen through their narratives. For Dalit writers the philosophy of Ambedkarism is the inspiring force. Dalit writers are

unanimous in fighting against Hindum, which is responsible for the perpetuation of caste system. In providing the way out of collective suffering or to liberate Dalit masses from caste oppression, there emerge different political positions.

In other words, religion has occupied the central place in the political discourse of the struggles of the Dalits. Dalit writers' identification with religion is complex in understanding as the case with Dalits. In this situation, there are many claims on religion. Dalit's religion and culture are different from hegemonic brahminical Hinduism. Their religion is more naturalistic than super natural, more democratic than authoritarian, more humane than oppressive. To a certain extent, Kancha Ilaiah's '*Why I'm not a Hindu*' may represent this position. The reformed Hinduism is the prominent position offered by Gandhi. He advocates Hinduism of *varnasramadhrama* by reforming it by fighting against the practice of untouchability. As Ambedkar too initially made an attempt to reform the Hinduism and finds this as a wasteful effort. Later he made his mind to convert in to Buddhism, the indigenous religion after a careful evaluation. There is another position that goes against the very idea of religion itself by identifying it as a false consciousness. This is generally identified with the Marxist position. Apart from this, Dalits have also adopted religion like Islam in the Nizam state and into Christianity in the time of British for the sake of human dignity and material benefits.

In the writings of upper caste people Hindu religious world prominently reflects. As the nationalist movement is valorized by the brahminism, so it is the case with Brahmin intellectuals and writers. The project of reforming within Hinduism of Gandhi and outside the Hinduism by Ambedkar testifies different positions in the situation of nationalist movement. In tune with Gandhi, most of the brahminical nationalist intellectuals are worried about the Dalits opting out of Hinduism and especially converting into Christianity. This could be seen in the upper caste writings of telugu in 1920s and 1930s. Unnava Laxminarayana's novel '*Malapalli*', Sripada Subramanya Sastry's stories like '*Sagara sangam*'(1931), Veluri Sivarama Sasrty's story '*Vyatyam*' and with slight difference Karunakumar's '*Polaiah*'(1937). These writings could be

understood in the context of large scale conversions of Dalits into Christianity. These writers not not worried about the weakening of Hinduism and also very much concerned to depict British missionaries in negative light. *Malapalli* makes an attempt to convert Dalits into *Brahmanapalle* (Munipalle). Veluri's *Vytyayam* cries that Dalits not to be prey to corrupt religious priest by converting into Christianity. Sripada declares that, '*Chee kirastanee manchidi kadoch*' (Christianity is not good at all) to mala and madiga couple who intended to convert into Christianity, which does not recognize the caste differences like *mala* and *madiga*. Karuna Kumara's Polaiiah who pretend to be Poulaiah (Christian name) to rescue himself from the anger of *sanatana* Brahmin Venkat Sastry. In this one can see the elevation of untouchable converting into Christianity on different ground. Venkata Sastry thought that there is no problem, 'if this fellow is really a Christian. Since our ruler's religion is same as this fellow. The element of *Vishnu* (God) will definitely lies in the ruler. There will be a god in the king's religion. Moreover, the *Chandalas* (untouchables) are in our religion but not in their religion. But my doubt is whether this fellow is really a Christian or not?'

There are many writings of Dalits in relation to religion, from those who converted into Christianity and other religions in both colonial and post colonial times. With the rise of Dalit movement, contemporary Dalit writings have different political dimension. Dalit writings reflect the assertion of Dalits by resisting the brahminical hegemony and depicting the life and culture of Dalits. The Hinduism rejunavating in the form of Hindu nationalism started targeting Muslims and Christians in a systematic way. The late nineties writings of Dalits reflected this situation by supporting the Christianity in which they find the root in post independent India.

***Dalita Dalanayakudu* – Madduri Nagesh Babu**

Madduri Nagash Babu is one of the major Dalit poets, belonging to Mala community, born to Anasuyamma and Zachraiah from Narasaraopet of coastal Andhra. As a Dalit poet touches many issues of Dalit life and gave novel expression to many themes in Dalit literature. He wrote many poems on atrocities committed against Dalits, caste oppression, institutionalized violence, critique of Cultural practices of caste

Hindu, valorization of democratic life of Dalits and so on. He authored *Velivada* (1995), *Rachabanda* (1996), *Loya* (1997) , *Meerevutlu* (1998) *Nishani* (1995) (with Varadaiah, Teresh Babu and Khaza), *Naraloka Prarthana*, collection of Dalit Christian poetry (Dec.2002), *Godavari* and *Putta*, a long poems published posthumously. He passed away from Dalit literary world on January 10, 2005.

The way he interpreted the Indian social reality from the Dalit perspective, offers many philosophical insights. Ideologically, he is a committed Ambedkarite. He has creatively interpreted the Ambedkarism in changing situation of Telugu society rather than as a dogmatic follower of Ambedkar. On one hand, he is critical about *Brahmanism* and on the other hand, he exposed the contradiction within subaltern groups in relation to Dalits. Nagesh Babu gave political direction to Dalits through his literary narratives.

Women are generally considered as the oppressed as Dalits. On the issue of Dalit women, Nagesh Babu explains that Dalit women are different from other caste women and so their problems.³² He is also critical about patriarchal attitude of Dalit men.³³ In most of upper caste progressive writings, farmer got attention in the time of globalization. While commenting on the fake suicide deaths of farmers, he asks why nobody talks about the everyday victim of farmer, the Dalit coolie.³⁴

³² Nagesh Babu, Madduri. Okeparidhi- Vandal Prameyalu, *Loya*. p.130 *neevuruki/navadaki/chana chana duram vundi talli/inni duralunna desamlo/inni daralunna addupade samajamlo/ nadi odduna kukoni nuvvu/sudugundamlo allade natho/maniddaram okatante yetta kuduruddi*

³³ ---. Maariyaa, *Meerevutlu* p.120 . In this poem he condemns the rape of Mariyamma by a Dalit youth in Kollipara village of Guntur district.

³⁴----- Tirakasu, *Meerevutlu* , on fake suicides. *Ninnedo yennmukani jesi polikekalestunna ee janavanta/neekuvenumukaina pattikulodi savulameeda matladarendukanee/ naakippudu pattisenante- /pattisalla Madhya aagamaipoyina maa aadapillale gneptikostunnaru/purugu mandante- seyyani neraniki dongani jesi/bodrayi daggara kattipadeste/maannasaniki penam tesikotanike andanipandelle agapadathadi*

In *Nishani*, he declares man as central principle to his poetry and inaugurates him as a manifesto of his poetry. Through *Nishani* along with other writers poetically declares war against the critics of Dalit literature and Dalit movement.³⁵ Generally writers from time immemorial romanticize love as if it doesn't have any barriers. In the *Vidi Akasam*, Ambedkarist prema kavittvam, the edited volume exclusively on the issue of love, explores the caste tensions between the upper caste women and Dalit men, Dalit women and upper caste men. It emphasizes that caste matters in love. He wrote a hybrid poem along with a Brahmin writer Ranisivasankara Sarma, in the name of *Ooru-Vaada*. He is instrumental in bringing out the poetry of the upper caste those who are sympathetic to the cause of Dalits, in the name of *Kaasta siggu padadam*. His ultimate aim is to establish casteless and classless society.³⁶

Madduri's another polemical work '*Putta* - the confession of a prodigal son' which was published after his death believed to have been written in 1994. He symbolically identifies Putta, where the snakes live with brahminical Hinduism. In this long poem he narrates the efforts of the snake to trap the Dalit into its fold in various ways by keeping him away from his own culture, life and value system. Ultimately, it makes him weak, alienated, dependent on and subordinate to Hinduism. It keeps Dalits in to a false prestige and creates the situation that he can't call himself as a Dalit and in

³⁵ Varadaiah, Nagesh Babu, Teresh Babu and Khaza. *Nishani Dhikkara Kavitha* a poetic response to those who are critical on Dalit movement and its literature. Nagesh Babu: *Na kallenela meeda natitenera/idoka sasyasyamal desamayindee!nenu ralchina chemata chukkala avirera/ aa akasaniko neelibottuni diddindee.... Gatanni tavvi nee samadi didla keeratanlnla charitrani pudchesi/oka koth patanee/ oka kotha desanne nirmistunnam/ manishi-/ kevalam manishine sidhantanga prakatistunnam/manishine manifestoga avishkaristunnam* . P.15

³⁶ Nagesh Babu. Madduri. *oka rakshasudi prakatana*, Velivada p.59

Nenu desanni pourasatvanni premistunna vadni

Denni oka kularahita vargarahita swargamga chudalani

public consciously keeps away from his collective life and makes himself feel ashamed of his life.

In the *Velivada* , he is critical about the dominant Hinduism and its cultural practices on many occasions.³⁷

By being out even before Vedic period
I have stood outside the arena
I have studied almost the entire game , its inner strategy
Its existence and need
Turned into instrument for centuries in the playground of life.³⁸

He is also critical about the Islamic fundamentalists on the issue of declaring fatwa on Taslima Nasreen.

Though our babies perish due to lack of milk
Our countries suffer from hunger
Let us declare entire capital of country as gift
Before the one who fetched her head
Let us put not only girl, half kingdom
But also our head as flowers
Let us issue a fatwa
Saying learning alphabets by those women is anti-religion.³⁹

In *Meerevutlu*, he is critical about the atrocities taking place in the name of God. In the poem *Devudi pella* on the issue of Mahadevamma: sivaratri jagaramlo/ayyagori vontloki demudenduku durindi/vadu na vontloki jorabadindaka ardhamkani Danni/dasaraki dora naaku kokaraika yenduku pettindo/vadu naguddaludadeesindaka telukoleka poyendanni (Devudipellam, Meerevutlu p.7).

³⁷ *Nadichinanta sepulu panikochina cheppulu/Devalayaloki nattillaloki nochukoka (Charmakarudi dinacharya, Velivada, p.14) Mammulni mee vedala kommalnunchi narikesinappatnuncho/Malamadiga pallelni meeru velivadalni chesinappatnuncho (Velivada p.23*

³⁸ Nagesh Babu, . M. Chedugudu, *Velivada* p.53

³⁹ ----- . Lajja, *Velivada*. P.45

Nagesh Babu is critical about Dalit Brahmins in many poems. Interestingly in the brahminism, he *included the Dalits identifying with the much respected identity as Christians.*

If somebody asks who are you/stress repeatedly you are ‘crisitans’
If you think it’s mean, tell we belong to the sect which pestered your daughter
And raise the flag of fame...
Go to Macharapu hill and Tirupati and get yourselves tonsured
Salute to you but don’t tell you are ‘Dalits’
We lose our face— “A plea to Dalitbrahmins, What’s your caste?”⁴⁰

In the same collection he felt that we have not only the character of love through which Jesus was loved by the neighbours, but it is necessary to be armed.⁴¹ In ‘Loya’, the poems *Krismas* and *Antyakreestu* are interesting in relation to his identification with Christianity. In *Krismas*, he establishes that if Jesus born, he will be born only among poor to liberate human beings from the beastly nature.

Tearing the darkness gathering, Jesus will raise his voice
He is always born in cattle shed
To liberate men pushed to the status of cattle!”...
To prevent the sorrow of thousands of mothers
Mariamma
You have to suffer pains of delivery!⁴²

In *Anthyakreestu*, he is critical about the Christian priest, who raped a minor girl in Mogalturu of West Godavari district :

Though so much atrocities is done before his eyes
The God who hasn’t turned you into ashes
He is the accused one before the girl!
Come babies to whom birth itself is fate

⁴⁰ ----- . Dalitabrahmanulako vinnapam, *Meerevutlu* p.94

⁴¹ *Ika manam yesuprabulla preminchatame kadu/ ee lopayikaree lucipharlani dveshinchalsivndi/ mare mukyamga eppudu samadhanala avadhanalu kadu/oka sayudhanam avasaramga vundi* (sayudhanam, *Meerevutlu* p.79)

⁴² Nagesh Babu, M. Krismas, *Loya* .p.12

Come
Let's crucify this Antyakreestu!⁴³

Though he has written poems in the idiom of Christianity in his earlier writings, *NaralokaPrarthana* has exclusively come with a philosophy of Dalit liberation theology point of view. *Naraloka Prarthana*, a collection of Dalit Christian poetry of Madduri Nagesh Babu has written in the context of ongoing attacks on Christians under the regime of the Hindu nationalists. In the last week of January of 1999, a Christian missionary Dr. Graham Staines along with his two sons was burnt alive. In the early six months of the year 2000 itself, 48 attacks on Christians were recorder at various places. It is reported that in many places in India the churches and Christians were attacked by Hindutva groups in a much organized way.⁴⁴

Dalit Liberation Theology of Nagesh Babu

The liberation theology stresses the interrelatedness of differing structures of oppression and domination. The liberation theology, whether it is Dalit, black, feminist, or Latin American, is characterized by its distinctive viewpoint, but what they all share is a commitment to social justice. To some extent, all liberation theologies are situated in contemporary political struggles and movements. In the 1970s Latin American nations, liberation theology came in response to American imperialism and capitalist system. The poor people organized radical struggles through church. Black theology in the United States arose out of the civil rights and black power movements of the 1950s and 1960s. Important contributors to this literature are James H. Cone, J. Deotis Roberts, and Gayraud S. Wilmore. "In a racist society, God is not color blind," says

⁴³ -----, Anthyakreestu, *Loya*

⁴⁴ Samar Haralankar and Uday Mahurkar. Siluva Meeda Sivalu, *India Today*, 12 January, 1999.

James Cone. Also, if all humans were created in the image of God, it must not only mean that black people are created in God's image, as are whites, but also that "God is black." In a related sense, "blackness" is a category in black theology similar to that of "poverty" in Latin American liberation theology. To be black, or poor, is to be conscious both of one's oppression and of one's authentic humanity. Dalit theology typically includes the additional viewpoint that Jesus himself was Dalit or an outcaste.

Madduri Nagesh Babu seems to be inspired by the liberation theology of Blacks and Latin Americans. He brings the issue of liberation from caste oppression as a focal point in his *Naraloka Prarthana*. In this *kanneti prarthana*, *naraloka prarthana*, *okanoka Dalita kavi rondo rakada*, *kreestunedu lechenu-hallelooya*, *Dalita samsonu svagatham* are written in the line of Christian theology. The concern of orthodox Christianity about *paraloka prarthana* and his concern is more about the Dalits of this world. As Siva Sagar mentions in his foreword, this Dalit poet would not do *paraloka prarthana*. He will do *naraloka prarthana*. That prayer will not be in the language of *peddamanushulu* and likes to establish human kingdom, not the kingdom of god. He is Dalit Christian poet, Dalit Samson and untouchable Alexander.

Nagesh Babu's *Kanneti Prardhana* (Prayer of Tears) is a self-explanatory poem for his potential critics like Hindu rationalists, pseudo Ambedkarists and dogmatic Christian believers and Marxists. He writes:

Let those Hindu rationalists bearing the names of Gods and many Ambedkarists with casteism might criticize the Christian fundamentalism in Dalit poetry and start post-modern struggles respectively. Those who spurn your ten commandments and bother about their Kin in the other world might declare me as the Son of Lucifer.

But my refuge and ultimate healer! I am putting my wound into your hands!?
Lend me your ears for my anguish!

Liberate us from these rulers by sending a Great Moshe. Father, Give throne to us who have been suffering from centuries-old hunger and lack of self-respect. Lead us into casteless land cleaving the red sea of untouchability. Forgive us who are marching ahead with Marxian commandment Instead of listening to

your gospel that rejects the private property. Smoothen our path as you have done in case of Ambedkar. Establish the Kingdom of ours. Amen!

In the poem of *Naraloka Prathana*, Nagesh Babu adds the eleventh command to the existing ten commandments. The eleventh one is ‘to hate his enemy’:

We who have been doing prayers of the divine world have to now write the prayers of hell on language of war. In the land where ‘Love thy neighbor as thyself’ has become penance, let us issue ourselves the eleventh commandment, ‘Hate your enemy like Satan.

He further prays for the *Dalita Rajyam*, “Since the State has been marching on our dreams and beliefs, let our Kingdom come quickly. Annihilate the troops of butchery which fails your will in our real lives.” He is even critical to the Christian priests by saying, “Whether our daily bread is given or not, don’t give food to those fellows who are full of fat and filthy thoughts”. Finally he urges the god to give the knowledge of Ambedkar to liberate us, “Dethrone these evil forces. Show your miracle by giving us speed and power. Amen! Let the liberating thoughts of Ambedkar dawn in all of us. Amen!”

Conclusion

Madduri Nagesh Babu’s identification with religion is as complex as the Dalit life. As a Dalit, he is critical about religion whether it is Hinduism, Islam or Christianity. His concept of religion coincides with the humanistic religion of Ambedkar. Like Ambedkar, he believed that political struggle has to be based on the foundations of cultural traditions of the people. In the post- independent India, large numbers of Dalits have been converted into Christianity in coastal Andhra. Christianity got localized and established a different kind of community life. Most of the Dalits are

forced to live in a confused situation since the Dalits belonging to Christianity have no benefits of reservations. Dalit movement from late eighties gave the strength to the Dalit masses to fight against the caste oppression by resisting the Hindu dominance. Apart from the political struggle, Dalit movement gave new insights in constructing Dalit life from its own cultural life. The systematic attacks on the Christians (Dalits) forced them to protect themselves from the cultural/religious onslaught. At this historical juncture, liberation theology of Nagesh Babu has its importance. This may help in mobilizing the Christians for the larger Dalit movement by addressing the very existential problems. As the religion does not allow the people to question and is the same with Christianity. The liberation theology not only makes the Jesus, the Dalit and also plead/demand him to fight on behalf of them. This is more concerned about this every day world, where the Dalits are sufferers and exploited by the dominant castes/classes. Nagesh Babu's liberation theology is Dalit liberation theology and is definitely different from the Christian theology.

On the other hand, religion, in whatever be the form, has the power to liberate the Dalit masses, is doubtful. There is no doubt that religion is useful as an emancipatory identity, but it is not ultimate solution for the Dalits. Nagesh Babu derived the liberation theology from black and Latin American Christians. They have not only organized and mobilized their community for social justice, but also resisted the orthodox Christianity and Vatican church to certain extent. But in India, there are no significant struggles of such type. Moreover, Nagesh Babu wrote these poems in the times when Dalit movement got weakened. There is a visible gap between Dalit movement and Dalit literature. The strength and weakness of these religious propositions will be proved in the light of radical Dalit movement.

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