

SOCIAL DOMINANCE AND MARGINALIZIE VOICE IN SHARANKUMAR LIMBALE'S :THE OUTCASTE

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ABSTRACT: *In the year 1958 the term Dalit Literature was first used in the conference of Maharashtra Dalit Literature Society (Maharashtra Dalit Sahitya Sangha) held at Mumbai in 1960. The word Dalit is derived from crushed, destroyed, which leads to the meaning of depressed. This word was expanded by Dalit panther, including not only schedule tribe and schedule caste, but all those people who were oppressed. The word Dalit is used for those people who are socially and economically low in status. In simple words, they are uneducated and backward. Dr B. R. Ambedkar with his philosophy tried to unite the Dalits. Gandhi called them harijan which means the children of God, but in modern time it is used as a negative sense. The social system is the creation of the human mind. The social system is the construction of ideology toward a particular group of upper and lower class. India is only a country where Dalits are wounded by the social dominance. They are the victims of religion and still they cannot get justice. During the British rule they could not go in the temple. Dalits are at the bottom of the Hindu caste system and despite laws to protect them; they still face widespread discrimination in India. Many Dalits are landless and effort to empower their living standard is being made.*

KEYWORDS: Social Dominance, Marginalzie Voic, Sharankumar Limbale, Outcaste

INTRODUCTION

The main questions which I will investigate why Dalit were excluded from the society? How are they treated by upper class people? Is there any change in their condition now? To answer these questions I will analyze the social, economical and psychological condition of Dalits. The Dalit origin is not a natural phenomenon, it is created by human beings. God has just created human beings; whatever division's human made among them related to their religion, caste and color is not the actual truth but man-made knowledge. There is history underneath it, there history of century's back, which is still creating a division among human beings. In Indian society caste difference is still prevalent, which has its origin in the Aryan society of ancient northern India and this caste system become hereditary which still exists. Whether Indian people consider them as modern generation of 21st century, but they still believe in the caste system, a system which leads towards cruelty, inhuman behavior, injustice and hatred. India is still under the clutches of the caste system; Dalits are facing inhuman behavior, they considered as subjugated community. Dalits are considered to be as inferior and undeserving of being equal by upper caste people. It has been pointed out that the caste system has been disappeared from the urban society, and much more prevalent in rural society, but that it not the truth, even in urban society Dalits is getting the same treatment as earlier from upper caste people, hatred for lower caste people still exists. Earlier Dalits were known as untouchables, and even their touch and shadow was considered to be polluting. For centuries they were getting harsher treatment from upper caste, they were denied of education, even they were not allowed to draw water from the wells, and their entry in temples was prohibited and considered to be as polluting one. The society considered them that they were just made for menial jobs like cleaning streets, removing dead animals, cleaning drainages, working in the fields of the upper caste.

This awareness or consciousness makes them aware of the hegemony which is deeply rooted in Indian society. Dalit consciousness makes them realize to fight against the exploitation by upper castes. Dalit people have raised their voice against the castes and injustice. Dalit consciousness is an important seed for Dalit literature. Dalit literature makes them aware and inspires them to value their identity as a human being beyond caste and creed. Dalit consciousness awakes them to fight for their rights because they were exploited by upper castes. They are rejected by the upper class people and even they are not treated properly in schools, college and public place. This injustice was created by Brahmins through their religious sanctions. Their illiteracy became a big cause for undevelopment because they were not interconnection with literature. The literature which is also considered as the voice of Dalits become more prominent. Dalit literature is not merely a literary form, but it is a form of social protest, an assertion and an expression which describes Dalit life and experience, it is used as a tool to protest against the discrimination which Dalit's are facing from the upper caste people for centuries. Inspired by Dr. B. R. Ambedkar many Dalit writers like Chandra Bhan Prasad, Om Prakash Valmiki, P. Sivakami, Baburao Bagul, D. R. Jatava, Sharan Kumar Limbale, Premchand and many others took writing as a tool to wage war against discrimination. There are few Dalit writers who write in English, but Dalit readers are also less. Many Dalit writers have come out with their autobiography as Om Prakash Valmiki's *Jhoothanand* Palanimuthu Sivakami's *The Grip of Change*. These autobiographies are unlike others, and these are full of pain and sufferings because of the caste system.

O. P. Valmiki states *"I suffered a deep mental anguish while writing this book. How terribly painful was this unraveling of me, layer upon layer."*

Sharankumar Lambale gave an attempt to examine the tear shedding experience and culture of a Dalit community. Sharankumar Limbale was born in 1956 in Maharashtra. He is the author of the Marathai language. He has written at least 40 books, but his famous work is his autobiographical novel *The Outcast*. This book is translated into English and other languages. His critical work *'Toward an Aesthetics of Dalit Literature'* "is a most important work of Dalit literature. Limbale is an illustrious writer and his writing mostly rest on the Dalit struggle and identity. He was born of an encounter between his mother and a high caste man who forced her for sexual relation. He described himself in open language of his childhood where he found that his community was grinding with poverty and hunger. He has written all the incidents of discrimination in his school time. He and other Mahar children collected the left food for the children of the upper caste.

The Outcaste is written by SharanKumar Limbal, portrays the anguish and ridiculous experiences of his life as a Dalit. *The Outcaste* captures the impacts of violence and discrimination against Dalits. In this novel the author is haunted by the crisis of identity. Do I belong to upper caste or lower caste? This is an autobiographical novel which shows the dark side of India in which the Dalits are oppressed. He uses the metaphor, idioms and imagery to explore his inner grief and quest for identity. He faced the discrimination at the school when he was a student. The pupils from high caste like Brahmin and Wani sat in class and the Mahar boys sat at the entrance of the door. The school teacher called him the son of a witch. When he joined the school on the first day other boys throw stones at him and called him the child of the Mahar. He says hunger makes a man, thief and a woman becomes a whore. They picked up the lumps of dung and washed the dung in the river water, collected only the clean grains. Then his grandmother dried in the sun and ground into flour. Whenever a calf died in the village

and one had to drag it skin away. The owner of the dead animal gave some grain which helps to appease the hunger.

“I had searched for every bit of leftover food in the house to make up my Tiffin, I felt I had Swallowed the whole land and was chewing stones.” (p. 3)

They gave the poison to kill the animals. The poor creep for the sake of hunger. He depicts his own life from childhood to adult. He was much closer to his grandmother. His grandmother sold wine at home. In Limbale house liquor was sold like tea to them. Sometime customer started flirting with his mother and she scolds them. His grandmother sold wine to earn money so that they could appease their hunger. He lived with his grandfather in a bus stand. After her divorce, she lived in a rented house at Akkalkot. It was a kind of revenge to live openly with the same man who uprooted her from her family. Masamai became pregnant and gave birth to a son. Limbale asked himself, why did my mother say yes, to rape, which brought me into the world? There is a famous saying that the neighbors, s wife is always more beautiful than one’s own. People who have enjoyed high caste in the village and authority, have exploited the Dalits. Patils have made whores in every village. Poor girls of Dalits became the cause of their lust. Even the children born to their husband are considered the children of a Patils.

“God discriminates between man and man. He makes one man rich and another poor. One is high caste, the other untouchable. What kind of God is this that makes human beings hates each other? We are all supposed to be the children of God, then why are we considered untouchable. ?”(62)

When the teacher decided to enter Limbale name in the enroll, register and he said that I did not know the name of my father. Some time his mother quarrel with Kaka, demanding some part of the property for a son. It is because of you I have borne seven children. When he went to boarding school at Chapalgaon, there he met the Dailts boys and he started to learn about Buddhism. He said our caste had been thrust upon us even before we were born. But some day we ought to rebel. How many times are we going to be born and live thus against our wish? Some time we ought to reject all this. Limbale and his friend went to the police station to write a complaint against shivram, who was the owner of a tea stall in the village. He said that our forefather used as the security guard at Patil’s mansion. This history made me restless likes a young Shivaji. At the college level, he became more consciousness toward the injustice against his community. He had friends who were also Dalit and the pain of poverty crushed all of them. All boys in the hostel were Dalits and it was like a zoo . We stopped saying Namaskar and started saying Jai Bhiam. He followed the guidance of B. R. Ambedkar.

“Injustice to us assuming a new meaning. We were awakened under a new consciousness which was becoming more pervasive day by day.” (p 83)

He worked as a telephone operator at Ahmedpur. He took his job because of the poor condition of his family. His mother and grandparents now become old. Dalits got the education and became the aware of their right. A group of militant youth generated to threaten Hindu that they will not do the minor jobs. This change took place in Dalits

community because of Buddhism teaching and philosophy. Now the Dalits become conscious about their rights and position in society.

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