

## Disaster of Caste: A Review

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### Abstract

In Indian caste context, it requires to seek the effects of the Varna system in the society. Synthesizing the identity, this paper will built and tested a theoretical model thinking the Dalit identity crisis emerged an account of the hierarchical system and discrimination. My most important contribution is to define the inequality and the struggle of Dalit. For this reason, the Dalit identity crisis deliberately takes birth and they protest through the literary productions or movements. Therefore, the Dalit autobiographies are portraying the picture of Dalit, who is exploiting and dominating by the other. However, this paper deals with the debate of Dalit literature and autobiographies. This paper seeks to these major points: (i) Meaning of 'Dalit' and who are Dalits, (ii) Critical debate and Dalit autobiographies (iii) Representation of Dalits pain and exploitation, and (iv) Caste discrimination and their effects. For the discrimination I mentioned three main points to describe in the detail: (i) Varna System, (ii) Social Consciousness, and (iii) Power Politics. It needs to study to know the Hindu society has divided by the Hindus for their own purposes. After the colonial period, the Indian people are continually exploited and dominated. Thus, the struggle for revolution and equality is necessitating in today's life.

**Key Words:** Varna system; Dalit identity; Critical debate; Dalit autobiography; revolution; demand of equality.

**Introduction:** The 'Dalit' word associates with the Indian context. In Maharashtra, Karnataka, Uttar Pradesh, Madhya Pradesh, Bihar, Gujarat etc. Every state of India we find Dalits, who have been suffering for inequality and exploiting for their economic weaknesses. They are excluded and segregated by the society. Most of the Dalits abandoned the villages, they did not have abode also abused by the others. Actually, caste is harmful to the society and for equality. Caste has an effect on the people who are poor, or untouchables. They harassed and have been bitter experiences to wound the pride (pique). Castism is reliant on classicism; it requisite to rescind caste for to rescue to go to the help for the lower caste. It has resided in politics and social-cultural way. Sadangi (2008) intends about that in fact most Christians, Muslims, Buddhists, and Sikhs were Dalit and Backward caste people who turned to these religions to escape the tyranny of the caste system. True nationalism is not separating India along false divisions in society, but instead, it should be uniting and integrating the peoples of India. True nationalism must see the larger Dalit-Bahujan population delivered from caste oppression and discrimination (Sadangi 193). This study, then explores the present condition is a little bit good, but because of the politics or other reasons, they are going to exploit more. The existence of caste discrimination has changed under the manner, but still alive in the different structure. The principal function to grant rights and reservation for the cognitive operation of preparing something better and for satisfying the economic gaps. Merely an account of their unawareness of rights the distance of equality is moving far out. This paper has intent to woven around the issues of Dalit, Dalit autobiographies and discrimination in India.

### Who is 'Dalit'?:

Sir Monier Williams has given meaning to 'Dalit' in the dictionary is: 'burst, split, scattered, dispersed, broken, torn, destroyed and crushed'. The word 'Dalit' etymologically (true sense) is a Sanskrit word, which means crushed, ground. It has come to know 'Untouchables', the

panthers have included Tribes, Muslims, Women and all those ill-treated minorities which have been subjected to exploitation in one way or the other, upper class people within the scope of this world (Devi 63; Singh, Rai, and Yadav 46). In addition, Rajkumar defines the meaning of Dalit: 'Dalits' are those communities which have for many centuries occupied a deeply ambiguous place within Indian society' (Rajkumar 5). This study advances our understanding of the Dalit identity in India. The symbolically Dalit word produced the construction of marginality, oppressive and lowest class. The construction of Dalit has a symbolic import and it represented the reality through autobiographies, which gives real and truth experiences with the social-political ideas. Dalit literature is a kind of protest and a reaction against the caste system as easily as call to the Brahminical way of life. The Dalit consciousness pioneered in the 13th century by Chokhamela. Ambedkar first used the word 'Dalit' in reference to his own earlier term scheduled caste. Gangadhar Pantawane interprets the word 'Dalit' in its sociological dimensions, states that —to me, Dalit is not a caste. He is a man exploited by the social and economic traditions of the country. He does not believe in God, Rebirth, soul, Holy books, teaching separation, fate and heaven because they have made him a slave. He does believe in humanism' (Ipsita 63). And in the realm of Dalit literature, it is nothing but an about-turn over this hierarchical system and it gives shape through narrative discourse by the writer/autobiographer. This paper is highly focuses on the Dalit writing, debate, critical view and their present condition in post- colonial India.

### **The Critical View of 'Dalit' and 'Autobiography':**

The autobiographies are written by dalits: Saharankumar Limbale (Akkarmashi), Daya Pawar (Balut), Baby Kamble (Amche Jivan), Laxman Mane (Upara), Laxman Gaykwad (Uchlya), Shantabai Kambale (Majhya Jivanachi Chitrakatha), Pra. E. Sonkambale (Athwaniche Pakshi) etc. These autobiographies build an important role in strengthening the Dalit movement. Most popular Marathi storytellers, creator 'Dalit' word stems from the movement revolutionary word (Walmiki n.p.). It will be the author's purpose is to prove by the evidence of facts that marginalized space as well as what are/were the reasons of silence. They negotiated for equality with own experiences. The Dalit writings issues are poverty, lowest position, caste discrimination and demands of equality. This paper is bringing together contributions to acquaint cultural history of identity and move forward with the discussion on Dalit - critics. The critical study of —Dalit Sahitya Ke Purohitl written by Omprakash Walmiki. He criticizes that the Hindi critics are berating on the word 'Dalit' and 'auto-biography'. 'Why does the white-collar class of Dalits feel shame? In fact, in the terms of culture, highly exaggerate people who are part of the system, they ought to be ashamed of it... some people think these autobiographies are not real. Across the seven seas in a strange country, the life they have never seen, they seem truer to their autobiographies. But the world never shown outside the boundaries of the village. What shall we call this oversight' (Dalits Seem to be Intense Movement, the Dalit Literature is Born, Asmitadrsh writer – reader Conference Solapur, 1983). Some debates about the nature of 'writing the autobiography' and 'reading the autobiography'. Literary scholar and intellectual's debate need to understand while reading Dalit literature. S. Limbale (Dalit Literature and Aesthetics p. 105) defines - Nirmal Kumar Phadukule and Narhar Karundkar hold that 'A Savarna can also create Dalit literature'. For this, it is not necessary that the writer should have been born as untouchables because the basis for Dalit literature does not lie in one's birth in a particular caste. It is in social consciousnesses'. So, Dalit literature is for Dalit but no necessary for Dalit's writing (Prasad and Gaijan 84). It derives through the reality. They reaffirmed the Dalit pain in the literary writing phase. His quotation is meant to demonstrate, the basis for the aesthetics of Dalit literary production is referred bewail, torture, exploitation and marginal position of a person/group of people. The great controversy between Dalit writing by Dalit and Dalit writing by upper class writers. In the context of Indian

writing, this aims to illuminate the Dalit literature and the debate to clarify the authority of writing on the Dalit. In terms of autobiography, Daya Pawar says, —Marathi reader to see at the present time is not the same process. Process due cultural differences reader to see different-different changes. It's time to Dalit autobiographies; which has been discussed. But the core point of these autobiographies is the social idea, it is always ignored. Only individual and personal experience - is discussed around the same pointl (Walmiki n.p.). The aim of the writing autobiography is not only present the own experiences but also gives social awareness of the social-cultural politics and their pain. His remark draws attention to open the door for reader how he/she can read and understand the aim and purpose of writing. The idea of Dalit coherently has to be fit into the Dalit issues. Whoever can write and present the Dalit's pain and suffer in the literature, there is no objection of authority but the objection of representation.

### 'Caste' Discrimination in India:

Sadangi (2008: 192) argues, \_caste ideology also places a low value on women. This prejudice and worldwide has resulted in the female feticide in tens of millions causing an alarming decline in the female population in many states of India. Unless addressed immediately, Indian society is hurtling towards a major social disaster and increased abuse of women' (Sadangi 192). In the Manusmriti already discussed the rights, occupation, and duties. The same is of course, it proved that the lower position of women as two reasons as a Dalit and as a women. The systematic investigation has considered not only discrimination is in caste but also stay alive in the field of gender. \_Caste discrimination in India has also been raised as an issue of serious concern by a number of other treated bodies and special procedures. One's caste can be determinative of one's occupation is also referred to as discrimination on the basis of —work and descentl' (Human Rights Watch 22-24). The caste discrimination is a national and a global struggle for the human rights of the Dalit and other oppressed sections of our society. The movement seeks to build both a national and global union against the caste system and the ensuing inhuman oppression and discrimination. It is not limited to India alone. It is rampant in South Asia and extends of whatever the people of the sub- continent live. It is present among Indians living in the United Kingdom, USA, Canada and other places. The right wing *Hindutwa* movement has now spread across the world with offices in all of the major Western nations including North America, the Caribbean, the UK, and the nations of the European Union. These organizations in the West have financed the violent, caste-based, right wing Hindu fundamentalist groups in India (Sadangi 189-91).

There are three main reasons responsible to discriminate the caste:

- (i) Varna System
- (ii) Social Consciousness
- (iii) Power Politics

For the medieval period, the Hindus have continued *Varana* system. The Hindu society has divided into four groups based on their occupations: (a) *Brahmins* (b) *Kshatriyas* (c) *Vaishyas* and (d) *Shudras*. This form of hierarchy builds the wall between the groups and the problem arises. 'The four-fold order of Varnas was central to the social discourse of the Brahmanical tradition' (Rajkumar 5). For Dalit difficult to leap above the other two Varna systems for starting out the equal place. As a consequence, the Dalit identity crisis deliberately takes birth and they protest through the literary productions or movements. The justice party or political parties are struggling for right, justice, and equality. The policy of exploitation is continuing after the end of colonialism also but the centre has changed. India is not free from exploitation by other or by own people. The Brahmnical lamentable way abet to the discrimination hierarchy, inequality and politics. With deep, concern the existence in various parts of the social consciousness. The question of Dalit identity arises because of the exclusion. This system is like a man who unable to walk well because of the 'caste' injury. The exploitation, struggle, identity crisis, and ideology

give birth to the politics. It can survive within the religion, caste, and in hierarchy system. These three points are interrelated and produced the discrimination with the inequality to arise the unequal position of man and woman. The Dalits becomes a victim of discrimination. The class/caste discrimination has made a purpose of benefits, merits, it has generally depicts in everyday forms. The caste discrimination is determined someone's birth.

### **Struggle for Revolution and Equality:**

According to one conservative estimate there are over 50, 000 major atrocities committed against Dalit every year. Caste discrimination should be a legitimate item on the UN agenda and on the agenda of global human rights collaboration and organizations. Without the active collaboration and support of all global entities that believe in the intrinsic dignity of all humans, caste discrimination will not end (Sadangi 191). The Dalit activists, writers, leaders and intellectuals fighting against the Hinduism. They express the revolutionary notions through their acts. The identification reveals two kinds of relations with the people and things:

- (i) one is a relation of similarity and
- (ii) the other is a relation of difference (Joe 108).

Question on identity produced for account of negotiation and marginality. The similarity and difference are building the wall between the groups 'I' and 'you' and 'we' and 'other'. Everyone is struggling for identity and the discrimination take place to divide the society. The question turns out here, who can be dalit? 'Dalit' means that who is economically weak, going to exploit, marginal, suffered, inferior and who cannot afford the basic needs (food, shelter, and clothing). The untouchable man or woman, Muslims or workers who are going to exploit and who come in to lower class they come into dalit category. Dalit literature is constructing a greater historical picture of the society with the perspective of subaltern man and woman and the most powerless people who live under the dominant society.

### **Conclusion:**

Deeply rooted in society, discrimination is a major contribution to the literature. Hindi is forced to continue to ignore the critics (Walmiki n.p.). In further illustrating his argument – White collar Dalits reader is restless by their past. They started feeling ashamed of themselves. Only garbage comes out from the garbage heap? Thus, they moved the question. The fact that it is not only the past. Even today, a large community of Dalits living life in the same way (Walmiki n.p.). The Dalits abjure this kind of Brahmnical attitude. It needs to ablutions and think again about the equality and humanity. Dalit protest is for abnegation the belief. They need to bestir themselves and start to change the world. They are now reaping the rewards of all their protest. The reappraisal of the Dalits defense needs for rights. They decided to bide for right time, but it will never; you have to fight against our rights with unity. Prompt a-rethinking of their equal rights.

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