

**A dissertation on**

Social Dominance and Subaltern Consciousness in *The Gift of a Cow and The Outcaste*

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**PUNJAB**

Submitted by:

Rahul Singh Sundram

Reg. no: 11412891

Supervised by:

Dr. Sanjay Prasad Pandey

Asst. Professor

Dept. of English

## DECLARATION

I hereby declare that the dissertation *entitled Social dominance and Subaltern Consciousness in The Gift of Cow and The Outcaste* submitted for the M.Phil degree is entirely my original work, and all the ideas and references have been duly acknowledged. It does not contain any work for award of any other degree or diploma at any university.

Research Scholar,

Rahul Singh Sundram

## **CERTIFICATE**

This is to certify that Rahul Singh Sundram has completed his M.Phil dissertation entitled “*Social Dominance and Subaltern Consciousness in The Gift of a Cow and The Outcaste*” under my guidance and supervision. To the best of my knowledge, the present work is the result of his original investigation and study. No part of the dissertation has ever been submitted for any other degree or diploma at any university.

This dissertation is fit for the submission and partial fulfillment of the conditions for the award of Master of Philosophy in English.

Date:

Dr. Sanjay Prasad Pandey

Assistant Professor

## **Abstract**

This Dissertation looks at the Social Dominance and oppression which has been continued to be a serious issue of concern in India since the existence of human being. The structure of Indian society, with its hierarchies and power structure, is an ideal place to better comprehend the practice of oppression. Dalits throughout the longest established Indian hierarchy and members of the lower castes and classes have traditionally born the force of oppression generated by the Indian social structure. Dalits are often treated worse than animals. They have to face dishonor and murders of a different kind. The caste system is so much rooted in the Indian Culture that it is effectively difficult to escape from it. The cast follows you anywhere you go, even into the temple, purely because the caste system is static in the minds of the Indian people. On the one side this makes the condition more multifaceted and hard to change, but on the other side it offers hope for better future also.

Dalits are exposed to discrimination and violence all the time. Though the Constitution of our country has abolished untouchability but still it exists even now. None of the religious books teach that there is any caste, religion and color difference which exists, but people are still following the age old man-made conventions. With time Dalits are becoming conscious of their human rights, and they are raising their voices against the injustice and inhumane treatment at the hands of upper caste people. Many Dalit reformers are coming out and protesting against the hegemony of non Dalits. They are making hard work for the liberty of the dominated masses.

This Dalit consciousness has become an important seed for Dalit literature. Dalit literature is playing an important role in changing the ideology of the Dalits and Non-Dalits. There have been abundant writings on the caste system by authors from different castigations in Social sciences in India. Most of the classical approaches looked into the caste system as a categorized social individual that comprises structures like dissection of Labour, untouchability, marriage and that this division is determined by the purity and impurity of categories.

Many authors have attempted to explain the caste system by combining methods from the social sciences, anthropology and using classical texts. Terms like dominance and Subaltern are much importance in describing their relationship between different castes. Some authors tend to adopt different methods by analyzing subaltern literature instead of Brahmanic hegemony. In the recent decades, because of the consciousness raising of caste, writings from the self-confident and social perspective have increased. The Dalit organizations from social perspective are discussed by various Dalit writers.

The aim of this research is to analysis the issues of social dominance in Indian society and its roots. There has been a growing Dalit resistance against ongoing caste discrimination and exclusion in Indian society. For my research, I set out to study the complex and changing dynamics of Dalit identity in Indian society. The caste system in general terms is understood as a hierarchical, ranking system rooted in the Hindu religion. Broadly speaking the caste system has been governed by the concept of purity and pollution; by interpersonal relationships among the individual being verbalized in terms of food and occupation.

The social order is formed and designed in social environments. In spite of the repression experienced by Dalit individual, they do not accept them as an abject individual. The continued social struggle that troubled the Dalit population from the formation of society which continues to filter in day -today scuffles of this population, education, rising mobility and opportunities that might be accessible for other levels within the social hierarchy of contemporary Indian but still inaccessible to this group.

The aim of this dissertation to find out the causes of social dominance and inequality in society. It will also depict a deeper picture of modern social supremacy and loss of identity. Dalit cognizance makes the people aware to fight against the exploitation by upper castes. Dalit people have raised their voice against the caste and injustice done by non Dalits. This research also studies to begin to examine the status, struggle to survive and current dilemma of Dalits. This research also examines the forces that have led to the emergence of their current position and awareness in depth to analyze social persecution

and consequences which are responsible for the identity crisis. The ongoing research will also explore that how and what it's impact upon the individual.

Premchand and Sharankumar Limbale have been writing about the issues of caste, social dominance, women's subjugation and problems faced by lower caste people in India. Dalits people are oppressed by the upper class people and they are constantly fighting for their identity and for their survival in the society. The main question which investigated the present work is why Dalits are excluded from the society? How are they treated by upper class people? Is there any change in their condition now?

The theme of the dissertation is social dominance and the consciousness of Dalits people. Primary attempt has been made to focus on sociological and psychological impacts on the Dalit people in the dominance of upper caste.

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Research Scholar,

Rahul Singh Sundram

11412891

Date:

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## Introduction

The word Dalit was first used in the session of Maharashtra Dalit Literature Society (Maharashtra Dalit Sahitya Sangha) held at Mumbai in 1960. The word Dalit is derived from trodden, shattered, which leads to the meaning of dejected. This word was broadened by Dalit panther, not only for schedule tribe and schedule caste, but also for all those people who were oppressed. The word Dalit is used for those people who are socially and economically low in position. The social system is the formation of the human mind. The social system is the structure of dogma toward a certain group of upper and lower class. India is only a country where Dalits are distressed by the social supremacy. They are the prey of religion and are denied of justice even today.

During the British canon they could not go in the temple. Dalits are at the lowest of the Hindu caste system and despite laws to protect them; they still face extensive discrimination in India. The Dalit origin is not a natural spectacle, it is formed by human beings. God has produced human beings; whatever dissection's human made among them connected to their religion, caste and color is not the actual truth.

The Indian epic, the Mahabharata also gives us the indication of caste system that overcome in ancient India. During epic period society was divided into Brahman, Kshatriya, Vaishya and Sudra. The indication of caste system was totally based on birth, which was different from other thoughts. Caste system during the epic age was mutable and fabricated on the choice but with the passage of time it was centred on the birth. It was categorized system the uppermost class is of Brahmin. The priests were supposed to conduct religious ceremonies and services. Second ranked the warriors and rulers, Rajanya later known as Shatriyas, who were known for physical strength and power; followed by Vaishya's, merchants and farmer class, who focus on the attainment of material wealth; and the fourth rank is of the Shudras, the labourers, farmers and craft worker.

Indian society believes in the concept of 'caste', and this is as old as the history of civilization. The English word caste is derived from the Portuguese word 'casta' which means 'breed, race, strain or a complex of hereditary qualities'; Joe Elder, Director, of the Centre for South Asia writes in "India's Caste System", "'Casta' was initially a Portuguese word, used in places such as Brazil to designate groups with dissimilar magnitudes of 'racial purity'"

The European used caste to represent the different classes into which Hindus are separated, “The British converted the word for ‘caste’ and adapted it into their legal documents, where it continues to be used by the post-independence government of India”. In India castes allocated on the basis of professional the classes and as it got religious confirmation. They became solidified into the existing caste system. The caste system becomes rigid in India; it divides people into superior and inferior groups with different responsibilities, purposes and standards of living.

There is history beneath it, there history of period’s back, which is still creating a division among human beings. In Indian caste difference is still major, which has its basis in the Aryan society of ancient northern India and this caste system become inherited which is still exists. Although Indian people consider them as modern generation of 21st century, but they believe in the caste system, which leads near to brutality, inhuman actions, injustice and abhorrence. India is still under the grip of the caste system. Dalits are facing inhuman behavior. They considered as dominated community.

Dalits are considered to be as mediocre and unworthy of being equal by upper caste people. It has been observed that the caste system has been disappeared from the urban society, but it is a major problem in rural India. The people from upper caste accept that it is their birth right that they can behave Dalits any way they want: they consider it to be their natural right to humiliate, torture, beat, rape or kill any lower caste person in the name of caste. At the same time people of lower caste believe that it’s their fortune. Though officially caste system in India has been abolished over 50 years ago, but still the subjugation overwhelms in rural as well as urban areas.

This ostracized caste has opposed physical segregation and social segregation; they remain illiterate, poor and landless associated to the so-called higher castes. Moreover, Dalit woman is a victim of double subjugation; she faces caste discernment and gender disproportion too. For equality Dalits are struggling from past many times, and their scuffle shows them improvement and hope, but still they are far from social equality

Origin of Dalits class is not a natural spectacle, it is a human product. The age old divisions and resolutions are still used to create a divide. The Dalits are dignified to be outcasts, polluting and impure because of their connotation with tedious jobs. It is believed

that, the job of untouchables is to dig graves, dispose of dead animals, sweep streets, clean sewers and do all kind of work which is considered the lowest of the low. The people from upper caste believe that it is their birth right that they can treat the people of lower castes any way they want; they consider it to be their natural right to humiliate, torture, beat, rape or kill any lower caste person in the name of caste.

At the same time people of lower caste start trusting that it's their fault. Though the formally caste system in India has been abolished over 50 years ago, but still the behavior of non-Dalit did not change in rural as well as urban India. This marginalized caste has challenged physical discrimination and social isolation; they remain uneducated, unfortunate and landless linked to the so-called higher castes. Moreover, Dalit woman is a prey of double subjugation; she faces caste discrimination and gender inequality too.

For equality Dalit are struggling for the past many decades, and their struggle shows them progress and hope, but still they cannot social equality. The heartless behavior and discernment of upper caste people has pressed , this community towards separation both mentally and physically. 'Alienation' is the process whereby people become foreign to the world they are living in. This is a state of mind where a human being feels dejected and isolated from the outer world.

The establishment of the theory of alienation can be drawn back to the philosophy given by J. J. Rousseau, a Swiss philosopher of 18<sup>th</sup> century. His philosophy for every human being is free, good and happy. But they live in a society, which is a human creation, and when human beings give up their privileges and transfer them to others, they become matter of alienation. Dalits are deliberated to be born substandard and the people who do not get equal status.

In rural areas they still have to live in the bounds of villages; their presence is banned from upper caste localities, a physical form of alienation forced on them. After independence, many laws, rules and policies came into being for the upliftment of the Dalits but it was all a vain attempt, as subjugation still exists. When Dalits face inhuman behavior in the society, they sensation separated, isolated and quarantined from the dominating communities who have power in India and it indicates them towards the state of 'alienation'. Living in inhuman conditions, with no equality, having a mental burden of

being disregarded, perpetual suppression by non Dalits, facing societal detestation, getting demoralized, doing tedious jobs, living in the unsympathetic social environment, all these factors make Dalits feel ‘stranger’, ‘other’ and powerless before the world surrounding them.

In 1500 AD the English word ‘conscious’ connected to the Latin word ‘conscious’ which meant “‘knowing with’ or ‘having joint or common knowledge with another’”. Then in the 17<sup>th</sup> century the modern notion of consciousness was given by British philosopher John Locke in his *Essay Concerning Human Understanding* published in 1690. Locke well-defined consciousness as “the perception of what passes in man’s own mind” (138) and he also labelled that mind at birth is like a blank slate but is filled later through practises. Even though his work influenced 18<sup>th</sup> century views regarding consciousness, but many philosophers also mention of consciousness as a state of wakefulness”. According to the Locke’s definition of consciousness, a child is born free with a blank mind, his parents, society and involvements help him to recognize his environments.

Same is the case of a Dalit child; from the very commencement, he understands and perceives the surroundings and that child learns everything from his parents and later on, from society. This is his society and environment, which makes him realize his social identity. This identity is not true, but an imposed identity; still he perceives it, and stick to this perception throughout his life. It becomes a part of Dalit conscious, that they have to live under the dominance of upper caste people and their condition and suffering becomes natural in their life. The irony is that people belonging to upper caste have the same attitude. They believe and uphold the notion that the lower caste people should be treated as untouchables, and are there to be exploited.

Dalits remain silent and mute in the history as well; they never revolt against the existing social structure in which they are treated like slaves, they have been deprived of rights, equality and freedom, they believe in life the way it is interpreted to them, it becomes a part of their perception and thus their fortune, but this suffering and pain also compel them to change the set-up, which leads them towards revolt; a revolt for justice, for equality.

Dalit consciousness can also be called wakefulness, which makes Dalits realize that they have to defend themselves from the exploitation by upper castes; they have to fight

for their equitable rights. With time, some Dalits have come out with demonstrations beside this man formed separation, that a section of society is untouchables. Gradually they become conscious and aware of the fact that this inhuman system imposed on them is not natural, so they are raising their voices against the existing inhuman system and injustice. In 1972, the Dalit youths came forward with Dalit Panther movement and took up the task of bringing all the Dalits together and mobilize them for the struggle for their rights and justice. They follow Ambedkar's ideology and raised their voices against the unjust caste system.

Other than this organization, in 1984 Bahujan Samaj Party was founded by Kanshi Ram, inspired by the thoughts of Dr Ambedkar. This was formed chiefly to represent the Dalits. The party has its main base in Uttar Pradesh. Kanshi Ram and Mayawati, the two pillars of this party travelled many states likes Uttar Pradesh, Rajasthan, Punjab, Maharashtra, Bihar and through their speeches explained the Dalits of those areas about their communal, dogmatic, traditional, and educational rights and they mean through which, they could accomplish their objectives.

Dalit literature is not simply a literary procedure, but it is a practice of social dispute, contention and an expression which defines life and capabilities of a Dalit, it is used as a device to demonstration against the discrimination which Dalit's are facing from the upper caste people for centuries. Dalit literature is marked by rebellion and pessimism, since it is faithfully connected with the hopes of liberty by a group of people who, as outcasts, are wounded of social, economic and cultural discrimination. Raj Kumar, a Dalit writer, in *Dalit Personal Narratives* says“ Dalits have been left without education, for fairly long time in the Indian society. Now, that they are getting educated, some of them have been using writing as a defence for their social allegation” (P5).

Inspired by Dr. Ambedkar, many Dalit writers like Bama Faustina, Urmila Panwar, Chandra Bhan Prasad, Om Prakash Valmiki, P. Sivakami, Baburao Bagul, D. R. Jatava, Sharan Kumar Limbale, Meena Kandasamy took writing as a tool to wage war against discrimination. Dalit literature has been expressed in the regional language of India; there are very few Dalit writers who write in English. Dalit literature not only comprises of Dalit writers, but even Non-Dalit writers like Mulk Raj Anand, Mahaswetha Devi, and Arundhati Roy also contribute to Dalit assertion through their writings. Works of Non-Dalit writers

are merely based on observation and Dalit writers consider them as stereotype and unauthentic, as Shashi Bhushan Upadhyay stated in “Representing the Underdogs: Dalits in the literature of Prem Chand” that Dalit literature “...is not the literature written by anybody on the Dalits, but only by those who are by birth Dalits.

Anyone else, not born as a Dalit, even though writing on the socially subjugated with compassion or empathy, cannot be measured as Dalit writer nor will his/her literature be taken as Dalit literature (1)”. But Non-Dalit writers like Mulk Raj Anand is known for his distress for these worried people and many critics contemplate his novel *Untouchable* (1935) as a proof of it.

In 1997 the autobiography *Joothan of Valmiki* got published in Hindi and it has been translated in English by Arun Mukherjee, Professor of English, York University Toronto, in 2003. It is the only Hindi Dalit autobiography, which has been translated in English so far. Mukherjee says “I wanted to translate it the moment I finished reading it. I desired to share this text with wider circulation in the hope that they too will feel its transformative power” Sharankumar Limbale is among the most prominent Dalit writers in India. His autobiography has been used as a personal description to show his life experiences.

Dalit auto-biographies disclose the everyday discrimination and fight to get equal status in the society and want justice. Sharankumar’s autobiography conveys the discernment from the school to society. He concentrated the personal experience and community feelings which he experienced in the Hindu society. Sharankumar is a rebellious writer who exposes the reality of Hindu society. Through his pen he depicts how non Dalit has dominated the society. His autobiography is like a mirror for Dalits it shows the condition of a suppressed class in Hindu society.

The sufferings of a Dalit become more pathetic in Indian society. Dalit’s women are uneducated, powerless and workers. They have to face caste discernment and masculinity subjugation. They have been suppressed by the upper caste men and by the men of their own community. People of upper castes call these women, worthless and untouchables and at the same time they treat them as their own possession and exploit them sexually and mentally as well. But change in the social milieu compels Dalit women to change the set-up and raise their voice against the double oppression. But unlike Dalit male

writers they are few in number. Most prominent Dalit women writers who have become a part of the Dalit assertion are Bama Faustina, Urmila Panwar, P. Sivakami, and Meena Kandasamy.

The present study *Social Dominance and Subaltern Consciousness in The Gift of a cow and The Out caste* has been planned in chapterisation. In each chapter, a particular issue will be analyzed Chapter 1: This chapter deals with the study of social dominance, issues related to dominance and certain perspectives. On birth basis, society, men, in India, define the caste of a man, woman, or a child. In general context, four kinds of caste have been created, namely Brahamins, kept in top position, Khashtryas at second order, Vaishyas at third rank, and Shudras at the fourth and lowest profile. Among these four castes, Shudras are considered as impure service providers who were made aware of their duties towards high class men. They were only assigned duties and no rights were given to them. Shudras and Vaishyas were compensated no consideration and their improvement was abandoned in day to day life.

Concept of Dalits origin dates back to Vedic ages, especially from The Rig Veda. Hindus have been decided to four sects specifically Brahmans, Khashtaries, Vaihsyas, and Shudras. These sects finally have been established as four different castes in Hinduism. Chandra Bhan Prasad, a Dalit writer, in his book '*Dalit Phobia*' categorizes in various sub castes and their professional.

Dalits are bound to go in Brahamins house, to draw water from distinct dug wells, and to inter-caste marriage. If anybody found violating the restrictions enforced upon, he/she would be punished harshly and would also be exposed to prohibit. Implementation of Lord Macauley's educational system in India (1813) tried and took the initiative of abolishing untouchability. Hegemony of Brahamans and Khattris was also eradicated by Dr. B.R. Ambedkar. He, furthermore, gave civil rights and social freedom to Dalits.

Uneducated Dalits have been in the miserable conditions of their lives since their subjugation by high class castes. It concluded that all the key points of discrimination such as color, belief, status, faith are human created. Brutality is still being used in India in the name of the social order system. Upper caste men deliberately exploit the lower caste men, women, and children for the sake of dominance. Dalit population is still depressed of basic

facilities such as basic education, earning bread and butter, and living independently. In this way, social injustice, isolation, alienation, humiliation, subjugation, oppression etc. is the prominent issues which every Dalit has been facing even in this present era of 21th century. The Solution to this problem concern can only be sought through moral and spiritual education

. Chapter 2, deals with the biography of writers and how they portrayed the condition of Dalits in their writing. They explore how Dalits start articulating after centuries of the quietness and the works of Dalit reformers towards their upliftment. Their writing style expresses the protest against exploitation and injustice. Writers have been expressed the pain, problems and questions of Identity.

In chapter 3, talks about the condition of Dalits in contemporary society and the quest of identity. It looks at the Dalit literature which Dalits choose to revolt against social injustice and reversing the age old ideologies regarding caste system. The condition of Dalit women is also presented and how they are sexually destroyed by the upper caste people. Dalit women are seemed at the lowest of social system.

They are used as a sexual instrument by non Dalits. In this chapter, the protagonist gets conscious of the legitimacy; the lawful individuality of his birth. Whoever is born to an illegitimate or legitimate parent, this has to be confirmed. Really, the protagonist's birth has been treated by the village Sarpanch as an illegitimate and acknowledges him as a descendant of a prostitute. That is why the protagonist actually asks certain questions to himself, though inwardly, but of prime importance to ascertain the reality of his parental genuineness. To whom he was born?

This question remains ambiguous till further development of the novel. Other specific questions are whether his mother was being sexually abused or not? Whether she acted as a prostitute or not? Moreover, she was compelled to live with high caste men in terms of sex or she was bound to sleep with philanderers in pretext to the lending of money. She was sexually abused for money, or greed of sex. All these sorts of questions are cropping up in the mind of the protagonist who continues the search of answers to these queries. Furthermore, it has been replicated, that the high class people, that is, rich and high caste men oppressed protagonist's mother on the grounds of hunger for sex. Out of



this sexual relationship of protagonist's mother with the high caste men, an illegitimate son, namely Sharan Kumar Limbale was born.

Since his birth, he has been treated as an illegitimate son of a prostitute. His mother is treated and recognized as a prostitute who gave herself in sex to non-Dalit. Later, in the development of the novel, the protagonist wants to confirm about his father's affiliations. But none of the people of the village helped him to come up with this petty condition and then, his self remains problematic and apathetic. He faces intensified the crisis of his own identity, that is, to whom parents he was born? Who is his father? All this remains uncertain due to illicit birth given to him by his mother. He is humiliated at school, in the village, and society in general and treated as an outcaste Mahar, or low caste bastard.

This novel reflects the crisis between the high caste born people and low caste born people. But particularly, the protagonist is treated as an outcaste, untouchable, and an illegitimate born. As his father's identity or genuineness remains hidden, he is subjected to hatred, and restricted to limits in the societal framework. In short, image of the protagonist remains broken or fractured one. Sharankumar , the protagonist has a quest for his own identity of legitimacy.

Chapter 4 talks about the social domination and its roots in Indian society. There are some misfortunes which are profound rooted in Indian society such as social order, women oppression and child marriage. These evils become hindrance in the development of a society. The caste system is a phobia in the mind of Dalits in which they lose their social identity. And ends with conclusion.

## Chapter: 1

### Social Dominance: Issue and Perspective

A society is a group of people divided into groups or organisation that has a different function, origin and status. In society, people are live together for common assistances. They be contingent on each other in numerous ways. August Comte, the father of sociology saw society as a social organisation processing a harmony of structure and occupation. The social classification in India is known as the caste system. The social order of an individual is founded on his birth.

The Hindus have faith in the notion of reincarnation and rebirth. In chapter third and verse third of the Bhagavad Gita, Lord Krishna Preaches the idea of Dharma and Karma. Dharma means ‘holy duty’ that belongs to a particular man as a number of a particular Varna. Karma means action that teaches,” you will reincarnate as something would better in the next life”. (Bhargava Gita chap 3, Verse 3). In India, society is divided into four castes such as Brahman, Kshatriya, Vaishya and Sudra. In Rig Veda verses 5-15 describe that all four ranks created from the Purusa. The work of four ranks is related to the parts of Prussia.

“The Brahmana was his mouth,

The Rajanya was made of his two arms;

His thighs became the Vaisya.

From his feet was produced the Sudra.” (Dalits in Modern India Vision and Values (p 57)

The Brahmana has been called the mouth of Purusa and their function is to teach. Rajanya are born from arms and honour as brandish and strong. Vaishya are born from thighs and given them the profession of agriculture and trades. From his feet created Shudra and they are at bottom in rank. The people who are known as Indo –Aryans were to the enormous family of people either as Indo – European or as Indo Germans. They came

to India about 1500 B.C. named as Indo- Aryans. The period when the Aryans settled in India is known as an early Vedic period. They came in conflict with native people called Dravidians mentioned as Das in Rig Veda. Das in the Rig Vedic period signifies the original residents of a country.

According to Racial theory the caste system took birth after the coming of Aryans. In order to continue their distinct survival they used definite word such as colour. Thus, they called them Dasa People. Rig Vedic literature makes the difference between the Aryan and Dasa not on colour bases, but also in languages and sacred practices. In Rig Veda the three castes are revealed, Brahman, Kshatriya and Vaishya. The name of the fourth class, Shudra is stated only one time in Rig Veda. The 12<sup>th</sup> century Dalit saint Kalavve Challenged the upper caste in the following words.

“Those who eat goats, fowl and tiny fish:

Such, they call caste people.

Those who eat the sacred cow

That shower frothing milk for Shiva:

Such, they call out- caste.”(Quest for Dalit Liberation,P1)

Dr. R. K. Lahri wrote an article about caste system in Hinduism and said that in the beginning of Rig Vedas period the word Brahman was used but it did not point to any Varna. The depiction of word Rajana shows that even in the far ahead Vedic period the word Kshatriya was not use. The Word Rajanya was used in situation of a celestial power or the power of governance of the King. Therefore Rajanya was used for Kings or rulers. It was never used for caste. This prove that there was no caste system in the Vedic era.

Pankaj Jain wrote an article entitled the caste system in India which says at the beginning there was only one Varna in the ancient India society. In chapter 18 of the Bhagavad Gita Lord Krishna says that the devotes of the lord are not Sudras. Shudra are they who have no confidence in the Lord which be their Verna. Bhagavada Gita also says, "Of Brahmins, Kshatriyas and Vaishya, as also the Sudras, O Arjuna, and the duties are dispersed according to the abilities born of their

own nature.” The popular Vedic sage Valmiki was a predator and later he came to be known as a Brahman sage on the basis of his philosophical knowledge of the scriptures and his writing of the Ramayana. The Kauravas and Pandavas were the children of Satyawati, a fisher-woman, and Vyasa, a Brahmin. In spite of this diverse inheritance, the Kauravas and Pandavas were known as ksatriyas on the base of their profession.

In the late Vedic times, Chandragupta Maurya, previously from the Muria community, but later become the famous Mauryan emperor of Magadha. Likewise, his successor, King Asoka, was the son of a maidservant. Thus on the basis of above discussion it could be said that there were no inflexible rules for the creation of caste. It shows that Varna system was designed on the basis of mental ability, quality and characters of a man. But later it became the inflexible and Varna of a person was established on the birth. There are several number of examples from ancient India for the change of Varna system.

The Indian epic, the Mahabharata also gives us the glimpse of caste system that prevailed in ancient India. There were four main castes such as Brahman, Kshatriya, Vaishya and Sudra. The idea of caste system was based on birth was different from other thoughts. Caste system during epic was flexible and based on the choice but with the passage time it was based on birth and not on choice. The Mahabharata shows the caste system was not inelastic. The chapter 8<sup>th</sup> of Mahabharata shows the personal choice of occupations.

“Among the Bahlikas one at first becomes a Brahmana and then he becomes a Kshatriya. Indeed, a Vahika would, after that, become a Vaishya, and then a Shudra, and then a barber. Having become a barber, he would then again become a Brahmana. Returning to the status of a Brahmana, he would again become a slave. One person in a family becomes a Brahmana: all the others act as they like.”( . <http://www.bhagavadgita.org/index-english.htmling>)

The above lines were delivered by Karna on the tribe of Shalya and Bahlika. It gives evidences that there was Bahlikas tribe and where caste was a personal choice. Chandar Bhan Prasad, a Dalit writer and journalist, in his book Dalit Phobia describes the origin of Dalit form Rig Veda to 21th century. He says in post Vedic religion there were

two categories of people, Devata and Asura. The Devats followed the Vedic tradition and the Asura with Dasas and Dasyus. These two groups were in a conflict and fought each other. Buddha challenged the Vedic system and provided a system which was rational and peaceful. The non-Vedic people adopted this system and followed Buddhism. After Kalinga war King Ashoka spread Buddhism throughout the country and even Vedic people accepted Buddhism. The whole country came beneath the inspiration of Buddhism. Keshav Meshram a Dalit writer and critic. He challenges God in his poem ‘One day I cursed that.....God ‘in these word:

“Would you wipe the sweat from your bony body?

With your mother’s rag

Would you work’s ragged sari?

Would you work as a pimp?

To keep her in booze?

O’ father, oh god the father

You could never do such things

First you’d need a mother\_

One no one honours,

One who toil in the sirt

One who gives and gives of her love.” (Quest for Dalit Lit.P8)

The in depth Study of Indian ancient history, reveals the social system as the Chaturvarena which mean society is made up of a mutual understanding. Brahmin got the top position and Shudra were placed at the bottom of the social system. They are considered as lowest ranks and impure. After sometime Chaturvarna turned into a state. The state was divided in the same way as Brahmin at the top and Shudra at the lower level. The works given to Shudra was to provide service to other classes. They were at the lowest rank of social system with only duties and no right. They had to give work for producing all essential goods that were beneficial for the survival of man.

Shudra were again disseminated into three classes as manufacturer of eatable things, craftsperson and servants. They had to produce all kinds of food grains, vegetables, milk and meats. Another had to produce all kinds of things, including agriculture tools, house materials, and clothes and war materials. Besides they had to cut hair and afford vehicle amenities. Arjun Dangle, the editor of Poisoned Bread, a collection of Dalit writing writes:

“Dalit Literature is not simply literature, it is associated

With a movement to bring about change

It represents the hopes and ambitious of

A new society and people.” (Dalit Literature: Acritical Exploration, p4)

They considered themselves as inferior and obeyed the rules of Dwijas. But they were the part of Chaturavarna, a social system. In ancient time no ruler gave special attention to shudra . Their development must have never concerned the rulers. People thought that they were the victim of their previous bad actions. King should be concerned with the welfare of their subject, but it was hard to believe that ancient kings were not bothered for the welfare of the lower cast people. It is very strange that many ancient rulers of India belonged to the lower class, but they did not do anything for the welfare of lower castes. Most of the ruler of Magadh Empire were from a lower caste. But they remained silent for the upliftment of lower castes instead of converting into Buddhism.

Darshana Trivedi wrote in his article Literature of their own Dalit Literary described that the root of Dalit traced from the Rig Veda. He wrote that Brahman made the theory of caste system which is established by God not by man. The division of caste is based on birth not on occupation. The social system is rigid and Shudra are considered as outcaste because of downtrodden, polluted, marginal and exploited by upper caste. Marathi dictionary defines the term Dalit as ground and broken. The clearest definition of Dalit in contemporary usage has been given by Ganga Dhar Pantwane, a professor of Marathi language. He says:

“To me, Dalit is not caste, a man exploitation by the social and economic tradition of this country. He does not believe in God rebirth , soul , holy books teaching separatism fate and heaven because they have made him a slave. He does believe in humanism.

Dalit is a symbol of change and revolution.’ (Dalit Literature: Acritical Exploration, p6)

The existence of Shudra in chaturvarna played an important role. The people of upper caste were dependent on them in many ways. For the survival of Chaturvarna no one could change the laws. No member of social system could marry outside his caste. The rules were static in Varna and no one dare to change them. The Caste System of North India a book by Sir Edward Blunt in which he says that caste is a name given to groups of a certain kind in which Hindu society is divided. With the passages of time caste system has grown and took different original and nature.

A child is born in a caste in which his parents belong. To change caste is impossible. A child has to accept his parents’ profession in which social order he is born. There are large number of caste in north India such as the Barhari ( carpenter) , The Sonar (Goldsmith) , The Lohar ( Blacksmith) , The Nai ( Barher) ,The Teli (oil Presser) The Thather ( Coppersmith) . These hill castes do not marry each other. The inter caste marriage among these castes are forbidden. They do not share food among each other. Their relations are forbidden in neighbours.

Chandra Bhan Prasad a Dalit writer gives the description of various sub castes in his book Dalit Phobia are as under:

1. Bestha- A sub caste of Dalits , traditionally fishermen.
2. Bhangi – Low caste status, sub caste Dalits Called sweepers.
3. Chamar – Cobblers.
4. Chandala – Disposes of unclaimed dead bodies.
5. Chura- A synonyms of Dalits in Punjab.
6. Dom - A synonyms of Dalits in West Bengal.

7. Ezhava - A sub- caste of Dalits: a major community in Kerala traditionally framer.
8. Jatav – A Dalit sub caste.
9. Kami – Black smith.
10. Kumbara - Potters.
11. Mahar - A sub caste Dalits in Maharashtra.
12. Mala – A sub caste in Andhra Pradesh.
13. Namasudra – A warrior sub caste in Kerala.
14. Nekara – A sub caste of Dalits – weavers.
15. Pallars – A Dalits community in Tamil Nadu.
16. Pulaya – Agricultural labours in Kerala. ( Dalit Phobia, P 225-235)

Dalit does not mean low caste. Dalit does is not the name of any religion. Dalit are the some polluted people with detachment of culture and tradition. A Dalit cannot go in the home of Brahmin but he must also not draw water from the same well, should not eat from same pot or place. He must not allow glance at or allow his shadow to fall on Brahmin. All their acts will pollute the pure- Brahmin. India is a country with a lot of tradition, culture and beauty has an unwanted ugly and inhuman structure called caste system. One cannot but feel ashamed of this caste system in India. Despite the fact that untouchability is practice throughout the India.

“The church bell

Everyone entered in

The ajan heard form mosque

Everyone entered in

The bell of Temple rang

Some entered in

And some stood out.”( <http://www.generallyaboutbooks.com/>)



In other words non Dalits cannot survive without the help of Dalits. In Hindu religion, a pregnant woman is considered impure. In north India child birth is conducted by Dalits women. At that time they can enter the house of non- Dalits to do this function. Dalits as workers would work in the field, harvest grains and give to non-Dalit. But after that those grains and vegetables cannot be touched by Dalit because they will become polluted. Non- Dalit buy meats from Dalit shops because non Dalit do not do the occupation of cattle rearing. Many myths are associated in the description as a Shudra. In spite of this difference they are both belong to same category.

In some part of a country Dalit follow Hindu rituals, customs and way of worship. It is clear that Dalit are subjugated and forced to live in a vernal caste. With the passage of time these people raised voice against the authority of Rig Veda and the Bhagwat Gita. They have rejected the philosophy of all sacred books of Hindu. They assumed that those who wrote these divine books made their own customary and rules.

Arjun Dangle gives harrowing picture of their wretchedness in a poem entitled Chhavni Hilti Ha (The Cantonment Has Begun to Shake)

“We fought with crows,  
Never even giving them the snot from noses.  
As we dragged out the upper Lane’s dead cattle,  
Skinned it neatly  
And shared the meat among ourselves,  
They used to love us then,  
We warred with jackals – dogs- vulture- kites  
Because we ate their share.”(Quest for Dalit Liberation, p7)

The British came to India in the form of a trade but became the ruler in the next one and half century. The longest war between Dalit and non-Dalit came to an end with the advent of British. The British government did not believe in caste system and helped the Dalit to attain modern education system. The British ruled in India for more than hundred years and carried modifications in teaching, community, commercial and administrative condition. The act to 1813 made a remarkable change in the history of modern education system. It became mandatory that company would spend at least one lakh for the advancement of education in India. Lord Thomas Macaulay believed that education should be centred on western science and instead of Hindu and Muslim tradition.( Dalit Phobia p37)

The syllabus should be on western science based not on Vedic and Indo – Aryan system. He has faith in republic and equal opportunity. He sought to abolish the Hindu and Muslim system of teaching. He was the first British to criticise the Hindu religion vernal system and the hegemony of Brahmins. He also spoke in the favour of the Shudras and other untouchable. In ancient time Dalits could not enter the field of education. Most of education institutions were located in temples and Masques. The struggle of Macaulay at least gave justice to Dalits. This was the foundation stone in the history of Dalits.

The schools were opened with the order of Macaulay. The regional languages were accepted as a moderate of instruction. The Dalit's children were not permitted in the schools. The education departments issued the direct notification that no admission should be reject on the basis of race, caste, colour and religion. But the non-Dalits boycotted the schools and result was to open the separate schools for Dalits. The company soon realised that Dalits were a social minority in India.

At that time Dr. Ambedkar appeared as a leader and also a voice of defeated class. He joined the freedom struggle of India. He had presented the written documents at the front of committee and any represented government should take care of their interests. Chokhamela a Mahar poet and wrote in Abbanga 76(write in the praises of God).

“O God, my caste is low, how can I serve you

Everyone tells me to go away, how can I see you

When I touch anyone, they take offence

Chokhemela wants you mercy.”(Emancipation of Dalits freedom and struggle,p43)

This is the first time in the history of India that Dalit raised their voice for justice. Ambedkar represented Dalit at the Round Table Conference and demanded representation for the community in provincial and centre legislatures. British agreed with the demand of Ambedkar and gave the separate electorate for Dalit. This is the first time that non Dalit accepted the confession of wrong doing.

Thus Ambedkar won the battle against the hegemony of Brahmin. Dr. Ambedkar’s thought and philosophy of life brought and revolutionary change in the life of Dalit society. He gave those important political rights and social liberty to Dalit. But till today number of lower castes face the caste discrimination and subjugation. Outcasts are very poorly remunerated for their labour and thus enforced to live a hassled life. They live poor life, clothes are unclean, and houses are dirty and unhealthy. Illiteracy therefore becomes a major hindrance in their interconnection with literature. A majority of Dalits are uneducated and they could not define a new India.

The Hindu caste would be compelled to change their inhuman attitude to the untouchable. On 29<sup>th</sup> of August, 1947, Dr Ambedkar was chosen as the chairman of the drafting committee of the constitution. Since 26 January India 1950, Dalits have risen to high public offices in the country. KR Narayanan became President of India. GMC Balayogi became speaker of the Lok Sabha. Babu Jagjivan Ram appointed the Deputy Prime Minister of India. Some of the Dalit have risen to the status of judges in the Supreme Court.

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. . In India society is divided into four castes such as Brahman (priest and teacher) Kshatriya (the warrior and the King) Vaishya (the merchants and peasants) and Sudra (labourers and peasants).

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 Dalit 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 Dalit are landless and effort to empower their living standard is being made.

“The gaping wounds on the body will not vanish,

The marketplace of bones is flourishing,

My mind is turning into blood- bathed doves”. (Quest for Dalit Liberation, p24)

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 themselves related

to their religion, caste and colour is not the actual truth but man-made knowledge. There is history underneath it, there history of century 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 behaviour, injustice and hatred.

India is still under the clutches of the caste system; Dalits are facing inhuman behaviour, 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 are 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.

For such menial work they never got appreciation and these kind of job is not considered as respectable services in Indian society. In rural areas they still have to live on the outskirts of villages. Their presence is banned from upper caste localities. They are

deprived of human rights. After independence, many laws, rules and policies came into being for the empowerment of the Dalits .

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I' am sea; I soar 'I surge

I move out to build your tombs

The winds, storms, sky, earth.

Now all are mine.

In every inch of the rising struggle

I stand erect.”

(Encyclopaedia of Dalits in Indai: Literature; P50)

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. For such menial work they never got appreciation and this kind of job is not considered as respectable services in Indian society. In rural areas they still have to live on the outskirts of villages. Their presence is banned from upper caste localities. They are deprived of human rights. Since 1947, many laws, instructions and strategies came into being for the enablement of the Dalit. The isolation of a community give rise to by the behaviour of other people of different communities. Living a life full of compromise leads Dalit people to alienation. Dalit's are living a humiliated life, full of pain and these bitter experiences is making them isolated and alienated from oneself and from society as well. Consciousness means knowing oneself or awareness about surrounding.

When a child is born, his caste is decided by his fate. A child born in Dalit family is considered as marginalized like the member of his family. A child learns many things from his parents and society. A child loses his identity when he faces society because he does not get equal status in society. A child does not get equal status with the children 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 literatures make them aware and inspire them to value their identity as a human being beyond caste and creed. Dalit consciousness awakes them to fight for their right 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 development because they were not interconnection with literature. India is known for its multi culture and secular religion. People are enlightened with development of new technology. But the caste system became a robust shackle of society. Dalit, who are known as the untouchable, face violence in society. Caste decides a status of person with his birth. Dalit contemplates outsider in a society and face mistreatment. In modern India education cannot change the mind set of people regarding Dalits.

Every day Dalits face dishonour, rapes, violation, and murders. If a Dalits raise their voice they are murdered and their women are raped. If it talk about the condition of Dalits in 21th century there is no change can be seen from 20th century. Like the ancient time still they are not allow to use the same well , visit in temples and drink a tea from same cup in a tea stalls. Dalits's children are allowed to sit in the classrooms.

Dalits have not their own land and they still live in an extreme poverty. The society consider them that they are born only for menial works such as cleaning streets, removing dead animals and working in the fields of non-Dalit . The Dalit community is deeply a

wounded community that has no social status and that has no social status. The people of other community do not like touch them and look at them with eyes of suspension. They face the life of humiliation, oppression and subjugation. In the eyes of other Dalit is condemned an agent of pollution.

The difference is only that they draw water from separate well and cremate their dead in a separate space. But the word other separates them from society. This other also portrays that they are exclude from society. They play an important place role in our society. If they do not clean latrines, skin dead animals and the corpses, the whole society will become polluted.

In society the upper caste compel them to do the odd jobs. In sample words the upper caste need of Dalits for the survival of social system. The people of upper caste think that they are inauspicious for us. They can survive on minor occupations. The Hindu religion considers their presence and speaking are polluted. They do not do to conversation and take a seat with them. Dalits are guilty of this tag from birth. They use shroud to keep their body from other people. This is not a pain of one day but suffering from thousands of years. Even they face injustice in jobs and court. They are not allowed to get an honourable job.

Dalit people have raised their voice against the social order and inequality. Dalit cognizance is an important seed for Dalit literature. Literature makes them conscious and stimulates them to value their identity as a human being beyond caste and creed. Dalit consciousness awakes them to fight for their right because they were exploited by upper castes. In the recent time Dalit situation becomes an important aspect of a literature. The condition of their subjugation in society became as a part of Dalit literature. In recently a few Dalit writers have published their pain and anguish. Dalit is a protest literature against all forms of manipulation constructed on class, race, social order or profession.



## Chapter 2.

### Making of the Novelists.

Premchande was born on 31 July 1880 in Lamahi, a hamlet near Varanasi. His descendants were land lord of their time. His grandfather Gur Sahai Rai was a Patwari (village accountant). His father Ajaib Rai was a post office clerk. His mother Anandi Devi was from the neighbouring town Karauni. Premchand was the fourth child of parents. His parents named him Dhanpat Rai. He had chosen Nawab Rai, the first pen name. Premchand began his education at the age of seven years. He learnt Urdu and Persian from a maulavi in madarsa. His mother died at the age of eight and was brought up by his grandmother. When his father was posted at Gorakhpur, he remarried.

Premchand could not receive little affection from his step- mother. The step- mother later became the theme in his works. After his mother's death, Premchand sought solace in fiction and become a fascination writer. For the time being he stayed as a book seller that helped him to read many books. He studied English at a missionary school and read numerous works. He composed his first literary work at Gorakhpur which was never published. It was a story of unmarried man, who is in love with a Dalit woman. The character was based on Premchand's relative, who always admonished him not to read fiction and the farce was possibly written as a vengeance for him. (Mention the name of unpublished farce)

His father was posted to Jamniya in the mid-1890 and Premchand enrolled at the Queen's college at Banaras for further studies. He was married at the age of 15, when he was in 9<sup>th</sup> standard. The girl was from a rich family and was aged than Premchand. She was not good looking, but quarrelsome. Premchand's father died in 1897 after a long illness. He could not get good marks but passed the exam matric examination. But, only those students can get the fee concession who pass with first division and they can take admission at the Queen's college. Premchand then took admission at the Central Hindu College, but he was weak in mathematics. For this reason he had obsolete his studies. Premchand then obtained an assignment to coach an advocate's son in Banaras at monthly salary of five rupees. He used to send 60 percent of his salary to his wife. Premchand read

a lot during these days. He met the headmaster of missionary school at Chunar , who gave him job of a teacher at monthly salary of 18 rupees. He also worked as a tutor to students and used to charge monthly honorarium of five rupees. Premchand also worked as an assistant teacher at the Government District School, Bacharach.

Three months later, he was transferred to the District School in Pratapgarh. Dhanpat Rai first wrote under the pseudonym “Nawab Rai”. His first novel was *Asrar e Ma’abid* (Devas than Rahasya in Hindi (The Mystery of God’s Abode) which explores corruption among the temple priests and their sensual manipulation of meagre women. The book was printed in a series in the Benares-based Urdu weekly *Awaz-e-khalk* on 8 October 1903.

While staying in Kanpur Prem Chand published several articles and stories in a magazine ‘Zamana’. Premchand visited his village Lamahi during summer vacation, but did not stay there as he was not happy with the quarrelsome trouble between his Wife and Step-mother. Premchande mostly kept scolding his wife and she attempted to commit suicide by hanging herself. She went to her father’s house and Premchande didn’t bring her back to home.

In 1906, Premchand married a widow, namely Shivarani Devi, a landlord’s daughter from Fatehpur, Uttar Pradesh. In 1905 he was inspired by the nationalist activism and published an article on Indian National Congress leader Krishna Gokhale in *Zamana* magazine. Premchand’s first published story was *Duniya Ka Sabse Anmol Ratan* (The most Precious Jewel in the World) which published in 1907. The story about the most valuable Jewel was the last drop of blood essential for achieving independence. Many of Premchand,s early short stories have patriotic overtones influenced by the Indian independence movement. Premchand’s second novel *Hamkhurma-o-Hamsavab* (Prema in Hindi) published in 1907 and was kept under the name Babu Nawab Rai Banarsi. It discovers the problems of widow remarriage in the modern traditionalists’ society. The protagonist Amirt Rai overcomes social opposition to marry the young widow Poorna giving up his rich and beautiful fiancé Prema.

According to Prakash Chandra Gupta “while containing seeds of his future greatness in many ways, the novel still youthful and lacks the discipline which full maturity brings.

In 1907, another of Premchand's novels, *Kishna* was published by the Medical Hall Press of Benares. This work satirise women's fondness for jewellery is now lost. Literary critic Nobat Rai criticised the work in *Zamana* acknowledging it as a mockery of women's conditions. In August 1907, Premchand's story *Roothi Rani* was published in a serial form in *Zamana* and titled *Soz-e-Watan*. The congregation, which was far along forbidden, contained four stories which sought to inspire the Indian in their struggle for political freedom.

In 1907 Premchand was transferred to Mahoba and later posted to Hamirpur as the sub- deputy inspector of Schools. While writing *Soz-e-Watan*, he was noticed by British Government officials; they declared it as seditious work and finally censored it. The British accumulator of the Hamirpur District well-ordered a raid on Premchand's house where about five hundred photocopies of *Soz-e-Watan* were destroyed. Afterward, Dhanpat Rai had to alteration his penname from "Nawab Rai to Premchand."

In 1914, Premchand started writing in Hindi and he had a status as a fiction writer in Urdu as well. His first story *Saut* in Hindi was printed in the periodical *Saraswati* in December 1915. His collection of short story *Sapta-Saroj* was issued in June 1917. In August 1916, he was appointed as an assistant master's post at the Normal High School, in Gorakhpur. Premchand was passionate reader of masterpieces in other languages and translated several of these works in Hindi. The novel *Seva Sadan* was issued in Hindi in 1919. The novel was initially written in Urdu under the title *Bazaar-e-Husan*, but was published in Hindi by a Calcutta based publisher. The Urdu Publisher of Lahore published the novel later in 1924, paying Premchand Rs 250. The novel imitates the description of an unfortunate housewife, who first becomes a whore and then manages an orphanage for the young daughter of the courtesans. This novel makes Premchand gain wider recognition worldwide.

In 1919, Premchand got a B.A. degree from Allahabad. In 1921 he had been appointed to Deputy Inspectors of Schools. On 8 February, 1921, he joined a conference in Gorakhpur, where Mahatma Gandhi asked people to quit from government job as part of the non-cooperation programme. Premchand, while physically sick and with two kids and a pregnant wife to sustain them but he fatalistic from his government job. Premchand left Gorakhpur for Benares on 18 March, 1921 and focused on his writing profession. The next year he issued *Rangabhumi*, which has a sightless beggar called Surdas as its catastrophic hero. In 1928, Premchand's novel *Gaban* (Embezzlement) based on the middle class greedy people was issued. In March 1930, Premchand issued a fictional – political weekly magazine titled *Hans*, which aimed at inspiring the Indians to mobilise against the British rule.

In 1931, Premchand went to Kanpur as a teacher in the Marwari College, but had to consent because of misunderstanding with the college management. He returned to Benares and became the editor of the *Maryada* magazine. In 1932, he published another novel '*Karmabhumi*'. He briefly served as the headmaster of *Kashi Vidyapeeth* a native school. After the School's end, he became the copyreader of the *Madhuri* magazine.

Premchand arrived in Mumbai on 31 May 1934 to attempt his fortune in the Hindi Film Industry. He had a script writing job for the making Ajanta Cinetone with the annual salary of 8000. He wrote the script for the film *Mazdoor* (The Labourer), which has been directed by Mohan Bhawnani; it depicts the pathetic condition of the proletariat. Premchand did a cameo as the leader of labourers in this film. The film was released in Lahore and Delhi but was banned again after it inspired the mill workers to start a protest against the possessors. The film encouraged the workers and made press in Benares to clue protest. Premchand's *Saraswati* Press was under a heavy debt of 4000 and he was forced to stop the book of *Jagaran*. He finally left Mumbai on 4 April 1935.

After leaving Mumbai, Premchand got settled down in Allahabad, with his sons Sripat Rai and Amrit Rai were studying there. However, owing to his financial disaster and ill-health, he had given *Hans* to the Indian Literary Council and move to Benares.

Premchand was elected as the first President of the Progressive Writers Association in Lucknow. He died on 8 October 1936 after several days of illness. *Godaan* (The Gift Of a Cow, 1936) is last complete work accepted as his best novel and considered as one of the finest Hindi novel. The protagonist, Hori, a deprived peasant, dreadfully desires for a cow, a symbol of wealth and respect in rural India.

According to Schulz “ Godan is a well – structured and well – balanced novel which amply fulfils the literary requirements postulated by the western literary standards.”(The Maker of Indian Literature Premchand, P17)

The other contemporary prominent authors such as Rabindranath Tagore, Premchand was not appreciated much outside India. Siegfried Schulz believes that the reason for this was absence of good translations of his works. Like Tagore and Iqbal, Premchand never went to in a foreign country, but his works are renowned in foreign literary figures. In 1936, Premchand also published *Kafan* ‘Shroud’ in which a poor man collects money for the funeral rites of his dead wife, but spends it on drink and gambling.

Premchand wrote novels, short stories, essays and children’s fictions. When his first work published he got the highest award of his time. He is at present one of the noticeable writers of India. His prominent novels are *Godan*, *Nirmala*, and *Ghaban*. His works are translated in many languages. His works are being taught in academics in most of the India Universities where Hindi and Urdu are taught. He wrote on social issues and put the elements of evoking the feelings of social consciences and responsibility. He made a realistic picture of life and the various problems faced by common men. He gave the main focus on rural India and exploitation by the hands of land lords and loan sharks. Premchand brought realism in Hindi literature and which was revolutionary change in literature at that time.

Before Premchand, the literature was full of fantastical and imagination. He was a social reformer and visionary who used to write about social evils that existed in Indian society. His stories are setup in a rural India which is full of human emotion. Aside from a novelist and author, Prem Chand was also a social reformer. The remarkable characteristic of his writing was the reality that he depicted as exploitation of poor people.

He gave the message on social evils like dowry, poverty, communalism and corruption. He was the first writer of twenty century to reflect reality in the literature.

SharankumarLimbale is among the most renowned Dalit writers in India. He was born on 01 June 1956. Most of his writings are in Marathi and translated into English and other languages. Limbale got his BA degree in English in 1978, MA in Marathi in 1990 and PhD degree in Marathi in 1996 from Shivaji University. He is a good literary career as well as a he occupied so many positions in YCM Open University and now he is the Regional Director of the Regional centre in Pune of Y C M Open University, Nashik. He is an illustrious writer and his writings mostly rest on the Dalit struggle and identity. He wrote forty books so far and his main interest in poetry, novel, counting his life history, *The Outcaste* (2004). His autobiography is written in Marathi language and translated into Hindi, Tamil, Kannada, Punjabi, Malayalam languages. Anyhow, it caught the attention of the world especially of the translated one into English by Santhosh Bhoomkar.

He got many awards and won the wider acclaim from the public for his literary talents. He is also known for his work *Towards an Aesthetics of Dalit Studies* (2004) which is an inspiration for book on Dalit criticism after Arjun Dangle's *Poisoned Bread*. He is a member of many academic and cultural organisations. Many scholars did and many are engaged in active research on his writings. His interviews are found in well-known publications and literary journals.

The aim of Dalit Literature is to protest against the established system which is based on injustice and to expose the evil and hypocrisy of the higher castes. There is an urgent need to create a separate aesthetics for Dalit literature, an aesthetics based on the real experiences of life. (*The Aesthetics of Dalit Literature*)

Dalit Literature is a new literary canon with full of exploitation on the basis of caste, colour and occupation. It is widely different from the main stream of literature. It rejects the basic philosophy and mythology of Hindus. Dalit writers use very simple language to express their sorrow and subjugation in a realistic manners. Dalit Literature is not based

on imagination or romance but it depicts the unhappiness and exploitation of Dalit community.

His autobiography reflects the oppressed condition of a Mahar community. The main theme of Limbale writing is to portray the pathetic and unenviable life of a poor community. He raised some question and to by answers by those who consider themselves as civilised. How is a person instinctive with his caste? How does he converted as an untouchable as soon as he is born? They become untouchable in this condition because they do the menial work. They beg, skinned the dead animals and eat them in order to appease their hunger

Being marked as Mahar we couldn't join them. So, Mallya, Umbrya, Parshya, all from my caste, began to play touch-and-go. We played one kind of game while the high caste village boys played another. The two games were playes separately, like two separate whirlwinds ( The Outcaste , p.2)

His autobiography has been used as a personal narrative to show his life experiences. Dalit auto-biographies reveal the everyday discrimination and fight to get equal status in the society but justice is deemed every day. Sharankumar's autobiography tells the discrimination from the school to society. He focused the personal experience and community feelings which he experienced in the Hindu society. Sharankumar is rebellious writer who exposes the reality of Hindu society. Through his pen he depicts that how non Dalit are dominate the society. His autobiography is like a mirror for Dalits it shows the condition of a suppressed class in Hindu society.

The important issue is that he discussed frankly he is a victim of rape. This shows that today women are not safe in Hindu society. In his book he talks how Mahar women are sexually exploited by the upper caste in Maharashtra. It became a custom in Maharashtra. A Dalit girl was given to Patel to appease his sexual hunger. The same incident happened with the mother of Sharankumar. His mother is a Dalit and his father

belonged to high caste. His mother had been suffering from extreme poverty which compelled her to surrender her body to Patel.

Why did my mother say yes to the rape which brought me into the world? Why did she put up with the fruit of this illegitimate intercourse for nine months and nine days and allow me to grow in the foetus? Why did she allow this bitter embryo to grow? How many eyes must have humiliated her because they considered her a whore? Did anyone distribute sweets to celebrate my birth? Did anyone admire me affectionately? Did anyone celebrate my naming ceremony? Which family would claim me as its descendent? Whose son am I, really? – (Sharankumar Limbale ( The Outcaste, p.37)

Women are seemed at the lowest of social system. They are used as a sexual instrument by non Dalits. His mother was compelled to give birth to an illegitimate child. A child who had no choice but to search for identity throughout the life. Sharankumar gave a complete picture of women subjugation in his auto-biography. The Outcaste mainly deals with the question of identity of a young man who lost in the predicament of his caste. These incidents show the pathetic condition of subjugated community. They live the life of humiliation and alienation because of social injustice.

His writing is full of pain and pangs. In his childhood he suffered from emotional feeling. A pain which inspired him to give a narrative form to his emotional pain. He writes not only for his own suffering but along with his community. He does not give importance to his personal life but for the upliftment of his community. A community that struggle for equal status in the social system. He writes for the cause of social problems not for own profit. His writing describes that he did hardship in his life and live in all diverse condition. With the publication of his autobiography he became star. He got publicity and became spoke a person for exclamation and problems. He became an icon for the fourth coming generation to write for social justice. The history of Dalit community is an ugly face of social system.

Sharankumar gave an attempt to describe the hidden past of Dalit community. With the publication of his autobiography many Dalits criticised him. They want to live under slavery and subjugation instead of justice. Even he mentioned that his history is a history of his mother and grandmother. His work reflect darken side of his community. Many



Dalits did not favour his autobiography because he defines the secreted reality of his community. But he enlightened his community which is under the subjugation. Non – Dalit accepted his book as a master piece of literature and tool for progressive movement.

But a man is recognised in this world by his religion, caste or his father. I had neither a father's name, nor any religion, caste. I had not inherited identity at all. (The Outcaste, p.59)

In the rural India the condition of Dalits are still worse. There is no sign of change in their living standard. They are treated by non Dalits as animals because their illiteracy is a big gap in their development. He says that still Dalits are facing the discrimination in every field. His creative interest rest on the Dalit struggle and identity. They write their experiences of life so that they will live after a death. Some of them write for fame and popularity. But the autobiographies written by Dalit are different from non Dalit. They wrote at the early stage of their life and did not write for popularity. The incidents written by them directly touch one's heart. Their autobiographies depict the past and that has affected the history of a community. These autobiographies not only discuss the caste system but also depict poverty and hardship of a community. In the preface to the first print of Akkarmashi, Limbale wrote:

Every time the dominant class attack and exploit the weak; they violate their women. The sexual exploits of the men among the wicked exploiters draw legitimacy from their authority, wealth, society, culture and religion... She has to carry the rape in her womb. That rape has to be borne, fed and reared. And this rape acquires and lives a life. My autobiography holds in it the agony of such a life. My experiences are my words. What will remain there if you take experience away from a life? She is a living corpse.( the outcaste xxiv)

Sharankumar Limbale 's Akkarmashi depicts the condition of young man, who born in a Mahar community. The outcaste is a complete realistic description of his life. The

theme of his book is both self and community portrayal in fact. A man who born with high caste father and low caste mother has no caste at all. Dalit community is a curse in a society and born as illegitimate in a Dalit is double curse. Dalit is consider as an out caste and to born as half caste in an outcaste is very pathetic for human being. Limbale shows to a reader a life and a community which is struggling with the contemporary society and culture.

Akkarmashi is a mouthpiece of the community; it depicts the harness and humiliation of Dalit. He is born as an illegitimate, as Mahar and educated Dalit who want to get rid of social system. But he has to compel not to step out from the caste system established by the Hindus. His autobiography is a weapon of war against injustice. The tag of fatherless followed him throughout the life. It became a heinous obstruction for his career to seek admission in a school and college. Even he could not marry with his own choice because he belongs to outcaste. The question of self-identity strikes in his mind throughout his life. He does belong neither upper caste nor low caste.

The autobiography became eye witness for subjugation of subaltern community. Dalit writer are writing about suffering. They want humanity and they believe on it. They are also human being like non Dalit. Their blood and the blood of non- Dalit is same. But the difference is only that they do the menial job of street cleaning and skinned the dead animal etc. The caste system is like a bullet which wound them. Their rebellion mood became important tone of expression. The Literary meaning of Akkarmashi is bastard, a child born out of illicit sexual relationship. His father does not accept him as a legal son and do not share his property.

“Santamai massaged the bulging stomach of the pregnant women with oil. If a baby was not in the right position in the womb, she corrected it she slid her hand inside, held the head of the baby and pulled it out. They wouldn,t let me watch because I was a boy. After the delivery, they gave santamai some grain and a little money for bangles and a blouse piece according to custom” (The Outcaste,P57)

The fatherless Sharankumar Limbale wondered to find a man who is his biological father. Sharankumar wrote with this attention to prove that his mother was innocence and victim of Patel lust. He also wrote to portray the condition of Dalit women. His writing will bring empowerment among Dalit and give equal status to Dalit women. The Dalit women are not only victims of upper caste male lust but the male of their own caste take part in their destruction. Women blamed for their husbands careless, drunkenness and lack of affection are the causes of their degradation.

Limbale has mentioned a character of Dhanavva, who became a victim of her father lust and became pregnant. Dhanavva's father made her pregnant. He was a rascal. Devki is another woman and she finds herself pregnant. After gave birth to her a child and she buried the baby under garbage. This issue has been discussed by research and scholars. Dalit women are still at the bottom of social system. They are left untouchable in a social system and the condition women are still worse.

### Chapter: 3

#### **Shackles of Tradition and Quest for Identity in *The Gift of a Cow* and *The Outcaste*.**

The illegitimacy is the punishment for the miscegenation between a member of a high caste and that of a low caste. The children born with high caste and low caste people are considered as untouchable. The notion of legitimacy is based on the rules of endogamy and exogamy. In society high caste men can sexually exploit the lower caste women and they gratify their sexual need. The mother and child are detested and illegitimacy is forced on child. In sociology, identity is a person's formation and appearance of their originality or group relationships (such as national identity and cultural identity).

Identity may be defined as the distinctive characteristic belonging to any given individual, or shared by all members of a specific social group. The term derived from the Latin which mean the same. Theorist Erik Erikson invented the term identity crisis and believed that it was one of the most important conflicts people face today. According to interpretation of Erikson, an identity crisis is a time of exhaustive analysis and investigation of different ways of considering at oneself. Erikson's curiosity in identity began in infantile. The post-colonial age characterized by novelists was primarily a search for identity along different scopes of socio-political and economic direction of India.

The novels of Mulkraj Anand explored the thick crowded structure of Indian life and structured his fiction with absolute authority. The identity plays energetic role in the novel of Anand. His novels like *The Untouchables* and *The Coolie* discover the concealed proportions of human psyche with socio-economic and cultural dimensions.

“I wonder what he did. Father of fathers,

I could kill that man. I could kill that man.”

(*The Untouchables* 01)

The novel highlights the multiple and fractured identity of a protagonist and his quest for creating a new and better status in a society. Sharan's mother Masamai before marries with Ithal Kamble and have two children. He works on the farm on a yearly contract basis on the farm of Limbale. Hanmanta Limbale helps Ithal Kamble in his hard times but

keeping ill intention in his mind .On the pretext of immorality and the pressure of rich landlord the caste council forced Masamai to divorce Kamble. The divorce of Masamai seems to be an exile of Sita by lord Rama. Hanmanta Limbale then makes a sexual relation with Masamai. Masamai gives birth to a son. Hanmanta disclaims the child and mother. Sharan says

“After my birth the mansions of the Patil community must have become tense. My first breath must have threatened the morality of the world. With my first cry at birth, milk must have splashed from the breast of every Kunti.” (The Outcaste 36)

Generally the people of the house become happy when there is a birth of a son, but the birth of a child to a woman who has been discarded by her man considered as a sin and the infant and the mother both are branded as illegitimate. There is no distribution of sweets at the birth of a child but a shame on a family. The newly born child faces a inequitable attitude from the families and community . The child can not find out his identity. The stigma of being an illegitimate worries the heart of Sharan and he raises some basic questions to himself:

Why did my mother say yes to the rape which brought me into the world?  
Why did she put up with the fruit of this illegitimate intercourse for nine months and nine days and allow me to grow in the foetus? Why did she allow this bitter embryo to grow? How many eyes must have humiliated her because they considered her as a whore? Did anyone admire me affectionately? Did anyone celebrate my naming ceremony? Which family would claim me as its descendant? Whose son am I, really?<sup>3</sup> ( Outcaste 37)

The quest for identity of Sharan becomes more complicated when he finds fractured identities before him leaving him completely clueless. He is in a dilemma and is uncertain to choose one identity for himself.

Indian epic the Mahabharata has a great impact on the Indian society. This is popular epic and it is known as the mirror of a society . This epic shows the mind set of Indian as it is composed in 400 B.C. After reading this epic one can understand trauma and humiliation of the illegitimate children had to face in the society. These changes are reflected in the narration of the Mahabharata. Karna is constantly stigmatized for being a ‘*Sutputra*’, i.e. son

of a charioteer. Karna's birth is mythicized, obviously to hide the sexual transgression of Kunti. But there is a muttering in the epic that always backdrops Karna. He is made conscious that he caught floating in the river.

Thus he seems to be unsure of his identity. It is possibly due to this dilemma we find the traces of ambiguity in him. In some condition he seems to be very virtuous. He also appeals Krishna not to disclose the clandestine of his birth to Yudhishtira, as Yudhishtira will then give away the kingdom to Karna and Karna under the responsibility of Duryodhana will hand over the empire to Duryodhana.

He known himself with the fabulous Karna the son of Kunti. He felt a kinship with him. He always ask his mother for his father. But he did not get answer.

I used to ask my mother about my father. What was his name? Where did he live? What did he do? Why didn't he come to me? What was my relationship with kaka? What was the relationship between kaka and my mother? Who was Nagi and Nirmi's father? What was my relationship with Nagi and Nirmi? And so on. Instead of answering me, my mother clammed up like Kunthi. At such moments I felt a kinship with Karna. I felt we were brothers. Many times I felt I was Karna myself because like him, I too was drifting with the flow of the river. My mother asked me to tell my teacher that she was the Patil's whore... I didn't know the meaning of the word 'whore', I thought it meant 'father'. But what a venomous word it is. It implies an impure, foul (The Outcaste, p60)

Limbale is treated as 'Akkarmashi' which literally means 'bastard', a child born out of illegal sexual connection. His father and the society refused him the status of a son and rightful share in property. Orphaned Sharan Kumar Limbale wandered from place to place in the search of identity. He was ill treated and tooted out from every places because he was fatherless child. This life story is an explanation of his birth from unlawful connotation between his abandoned mother and Limbale. Sharan did not blame on particular person. But his prime concern is aimed to prove his mother's innocence and to narrate the story of his successful struggle against unjust society.

His mother was disastrous but an unfortunate victim of the caste system. He wrote this autobiography as an exit to his suppressed feelings make him isolate in a society. No doubt that one's caste remains destruction of a larger caste group into many sub-caste groups creating in the process a hierarchic stratification of people. Caste is lived social practice in India more than a set mode of social group. In society, a child is known by the name of his father but not by his mother. Limbale expresses his view on the attitude of the so called upper castes:

“Being marked as Mahar we couldn't join them. So, Mallya, Umbrya, Parshya, all from my caste, began to play touch-and-go. We played one kind of game while the high caste village boys played another. The two games were played separately, like two separate whirlwinds” ( The Outcast p.2)

With the intervention of Bhosale, the headmaster of the school, he gets his biological father's name added to his name in the school record. Hanmanta Limbale, Patil of Basalegaon is recorded as his father but he hesitates to accept him as his son. He faces a problem of his identity when he applies for freeship and wants to have a signature of Sarpanch on freeship application form. The Sarpanch refuses to sign the form of Sharan on the pretext of not knowing the real husband of Masamai. He disproves the name 'Masamai Hanmant Limbale'. Bhosale guruji proposes that his granny's name, 'Santamai Rama Balshankar,' but Sarpanch refuses on account of his grandmother living with a Muslim, Mahmood. The Sarpanch finds it intricate to identify him. Sharan at very young age raises a philosophical question and wants to be recognized as a human being. He remarks, “But I too was a human being. What else did I have except a human body?” (The Outcaste 59)

He says:

God discriminates between man and man. He makes one man rich and the other poor. One is highcaste, the other untouchable. What kind of God is this that makes human beings hate each other? We are all supposed to be the children of God, then why are we considered untouchable? We don't approve of this God, nor this religion, nor this country because they ostracize us. (The Outcast, P 62)

Sunil Ram wrote an article about The Outcaste in which he represents the struggle of the Sharankumar to get his identity. He is the fatherless child. To get his identity he has to face so many problems. He is conflicted to whom he select one identity for himself. The caste system has ruined the life of Sharan Kumar. It is impossible to him to find out the real identity of his father. God discriminates between man and man. He makes one man rich and other poor. One high caste and other untouchable. But this is the wrong notion to those who believe on the creation of a society by God. It is seen in his words:

“But a man is recognised in this world by his religion, caste or his father. I had neither a father’s name, nor any religion, caste. I had not inherited identity at all.” (The Outcaste, P.59)

Our society is amenable for the formation of caste system. He took birth in a low caste so that he has to face many problems to get the equal position in a society. He faced the poverty and sometime lived without food. He slept in a busstand with his grandfather. In simple words he did struggle to find a unique place in a society. He is therefore marginalized throughout his life. It depicts his struggle against poverty, deprivation, discernment and caste viciousness. Poverty was closely connected with Sharan Kumar childhood days. He says:

I regard the immorality of my father and mother as a metaphor for rape. My father had privileges by virtue of his birth granted to him by the caste system. His relationship with my mother was rejected by society, whereas my mother is untouchable and poor. Had she been born into the high caste or were she rich, would she have submitted to his annexation of her? It is through medium the Dalit movement and Dalit literature that I understood that my mother was not an prostitute but the prey of a social system. I grow impatient whenever I read about a rape in the newspaper. A violation anywhere in the country, I feel, is a violation of my mother. (The Outcaste, P 9)

He gets intimated with Dalit Panther Movement which preaches the unity of all the Dalits. Sharan finds his umbilical cord associated with Ambedkarite Movement which talks about the freedom of the Dalits. But he feels isolation from the people take part in the movement. His low and impure blood keeps him away from the people in the movement



who he feels as pure Mahars. His caste follows him even after his transfer to Latur. He doesn't get a house on rent due to his low caste.

He says, " I used clean clothes, bathed every day and washed myself clean with soap, and brushed my teeth with toothpaste. There was nothing unclean about me. Then in what sense was I untouchable? A high caste who is dirty was still considered touchable!" (The Outcaste P107)

Sukhadeo Thorat, an proficient Dalit Scholar and Human Rights Innovative, gives the serious interpretation that, The Hindu community, mostly its foremost supports, the caste system and untouchability, presents an exceptional situation. As a system of social, economic and religious governance, it is founded not on the principle of the liberty (or freedom), equality and fraternity, the values which formed the basis of universal human rights, but on the principle of inequality in every sphere of life.

Akkalkot is a small village where Masamai is kept in a borrowed house. Living in Akkalkot, Masamai vanished her accessory with Maharwada and lived in grave conditions. Masamai neither went to Maharwada nor Patil's village. Hanumantha Limbale, fascinated Masamai but never proposed to join her in his family and but always retained her in Akkalkot just as she was an divorced. Hanumantha Limbale wanted her body for sexual pleasure and he has nothing with her caste. She has given a rented house at Akkalkot where she lived. It was a kind of revenge to live willingly with the same man who had displaced her from her family. She has controlled as a pet dove.

"Injustice to us assuming a new meaning. We were awakened under a new consciousness which was becoming more pervasive day by day." ( The Outcast, P 83)

In Hanoor, Limbale went under caste discrimination. The untouchable children were not allowed to sit in class but they sat in a door. Limbale says that during the school time they boys threw stones at him and called Mahar. One day Limbale went to the Barber shop to cut his hair but he refused to cut his hair because he belonged to an outcaste. In this viewpoint Limbale asked a question, how could a hairdresser used to shave buffaloes in the village but did not to shave my head.

Education played vital role in making protagonist aware about Dalit Consciousness. He feels that umbilical cord associated with Ambedkarite Movement which speaks about the liberation of the Dalits. The Hindu religious system is at the root of the exploitation of his mother. Hindu Caste system grants permission to the high caste men to sexually exploit the women of low caste and brand the children born out of their relations as illegitimate without any disgrace on the exploiters. He came in a relation Dalit Panther Movement which expounds the union of all the Dalits.

Sharan finds his:

“Even an animal is full of affection . The mother cow shows her affection to her calf even if it is only stuffed and lifeless. Seeing the effigy the mother moos, licks her calf, and her milkoozes. Man then puts the effigy away and milks the cow. Man is but an effigy.” (The Outcaste P,110)

But still he feels alienation from the people participating in the movement. His low and impure blood keeps him away from the people in the movement who he feels as pure Mahars. His caste follows him even after his transfer to Latur. He doesn't get a house on rent due to his low caste. Though earlier Sharan used to rever God Shiva now he doesn't think that the people who rever icons and commit threads are His people. Dr Babasaheb Ambedkar asks his admirers to give up the religion which distinguishes between man and man. As Sharan gets associated with Dalit movement he gets aware about the discriminatory treatment of Hindu religion and he decides to give up religion, god and everything which banish human beings .

The novel Gift of a cow has been set in Oudh in a small hamlet adjoining to Lucknow. The novel Gift has no many realistic characters, but the story rotates about Hori's family. They lived in a small hamlet of Belari. The novel represents the economic and social hinderence in Indian progress.

Premchand is the most prominent Hindi novelist, and Godaan is Premchand's renowned novel . The economic and social struggle in a north village are deeply depicted the condition of the pre-independence of a countryside. That was the era of poverty , ignorance and exploitation of the illiterate peasants at the hands of rich landlords. But the situation has not changed as greatly as it had been expected and the subaltern condition

can not change completely life and survival of Hori's family and self respect. Hori does everything to achieve his life to buy a cow . According to Hindu's mythology of that time , he has a conviction that making the gift of a cow to a Brahman before he dies will help him attain redemption. An engaging introduction to India before Independence, *Godaan* is at once village ethnography , moving human document and perceptive of colonial history.

Premchand 's *Godaan* as one of the first Hindi novels to be translated in English and published in the west. Premchand is generally considered the greatest Hindi writer and *Godaan* , Published in 1936 as his best known work.

When Hori says, "God has made them Masters and we are their Slaves. This line can hardly demonstrate the indication of the subaltern subjugation and manipulation. Subaltern have detached and crushed by the brutal economic and political repression. On one hand there are the people like Hori who works in field to produce a meal for their family and on other hand there are people who live a prosperous and luxury life. *Godaan* imitates the socio- culture condition of rural India.

Data Din represents the Brahmin caste and belong to non Dalit. He oppressed the lower caste villager by his power of religious authorizations. Hori, and Bhola belonged to subordinate segment of the society. Premchand portrays the representative picture of the lower caste people subjugated by landlord. The peasants could not give the debts on time and it gets increased with dual down payment. The author gave an endeavour to end the feudal system which occurred in India. The foremost problems in the village that every farmer was sinking in debt. Premchand efforts to evacuate the money offering system from society. This novel also exposes a political system of village. He juxtaposed the village life from city life.

Hori's is the representative categorisation in his work. It is aboriginal to the Indian soil. Hori is not simply an individual; he is the illustrative of a class, whose qualities and flaws he shares. For him spirits and nature are the only real things. Realism is the support of his life. He does not believe in Gobar's cognitive, which may all be very sound, but cannot be put into preparation, because Hori's descendants did not act that way. Gobar says that God has made every one of us the same. He believes that all those who are born poor

would not have earned good by their actions in their previous life while those who were born rich.

The Past is Hori's only disagreement; it is his only sheet-anchor. He believes in things, he acts, he acts accurately in the same way as his ancestor and does so because they were also subjugated so. He does not have the lot of money, not even a rupee, to offer at the altar of the idol at the annual "Katha" and feels regretful, not because he is unfortunate but because he could not offer anything in katha, his mite at the altar of God, whom he truly fears.

The main character Hori is willing to tolerate any poverty or suffer or any justice to maintain standing of his caste. He says the village council is the speech of God, whatsoever they think must be recognized happily. Hori gives away his food, his own oxen and finally his house so that he can continue to preserve his stand-up in the village. His son ultimately leaves him unable to tolerate the humiliation of his low caste status and his father incapacity to stand up for himself. Hori's wife also protests but Hori disregards her advices. To him there is no life outside the caste. There are some royal's people who enforced to follow the prearranged paths. Hori knows living outside the caste means no more loans, no community help, no mirage celebration and no cremation rites. Hori's son Gobar, who left the village and the caste is the only issue in *The Gift of Cow* to achieve victory.

The caste system shows so powerful that only an individual who makes a complete break from the system cannot get genuine independence. The strength of the caste system is its self-enforcing nature. An average Indian peasants cannot rebel against the upper caste because the system reaches down and rebellion would cut off all social support.

Hori could not rebel at all. Even though he has spent his life trying to maintain his dignity and social standing he dies without any conflict anyone. Gobar was the foremost bond between the two worlds. He went to the city and learned about the city life. He came back to the village and raised his voice against landlords. He also made the villagers conscious about the political system.

Hori is shown as a typical poor peasant who is the victim of circumstance and possess all the deficiencies of common man but despite all this, he stands by his goodness, responsibilities and verdict when time needs. Gobar gets exposure in the city Lucknow and

learns to be practical and wordly. Premchand has drawn a realistic picture of poor peasants exploited by the village Zamindar and the materialistic moneylenders. The Zamindars composed the revenue and forced fine. Rai Saheb fined Hori for the death of the cow though he did not kill it. The peasants all unable to pay the debts in time it gets increased with the time.

Gobar would grow as a socialist leader and would organise people for a struggle against moneylenders and the system which grinds down the peasant into a paste. Gobar becomes a part of the system which victimises the peasants and against Gobar was to nurture his voice. Instead, he now hates the village and prefers to be a poor obedient labourer in the town where, in the first example, he slices out a place for himself. He earns some money and lends it to other at excessive rate which if the moneylender charged from Hori, nervous Gobar. Hori's is the most realistic mouthpiece in Premchand's works. He accepted by hard circumstances to vend away his daughter, Rupa to an old widower. His house is already pledged Data Din demands his money back, while Hori has nothing. His land which is more than peasant's life is in danger of being taken away. Although Gobar says there is no thing basically wrong so long as the money taken from the son-in-law is returned, Hori feels regretful and this events hurries his end.

The Outcaste is a mirror of the suppression of Dalit women. Sharan says that Mahar women were sexually exploited by the non Dalits. It is a social practice in north- India that Dalit girls were kept by the upper caste land lord to satisfy their lust. The autobiography of Limbale portrays the two main characters in it are Shantamai and the grandmother of the narrator. His mother is untouchable and his father is a high caste from one of privileged class of India. Limable attitude toward women is a noticeable thing. In his work there are so many women characters such as widows, childless women and deserted women. He presents his own mother who has been cheated again and again in much relationship. Dalits women of Indian society had to bear the brunt of this cultural interface. It has been their fate as a Dalit to bear threats of rape and violence from the hands of upper caste.

As Limbale was an unaccepted off-spring of the Patil, Hanmantha, he was not treated as a true Mahar. Whenever Limbale wanted to sit in the community hall meant for Dalits, he was driven away stating that it was not his father's community hall. Limbale writes "I did not go to the community hall for a few days. Had I gone, someone might have

smacked or abused me. I am an alien. In the Maharwada I felt humiliated as I was considered a bastard; they called me Akkarmashi. Yet in the village I was considered Mahar teased as the offspring of one.”(TheOutcaste62)

Limbale portrays his grandmother in a realistic way. Shantami is normal Dalit woman. Limbale articulates she gathers dung for making cakes of dung to sell them. Due to her hard work and constant starvation her skin has dried up. She herself eats bhakaris made out of the jowar grains washed out of the dung of animals and give Sharan bhakaris out of the flour composed as contributions. The Dalit women are only the preys of non-Dalit and they misused the Dalit women. Dhanava a women of Limbale’s village became a victim of the lust of their own father and gave birth to a child. Devki is another woman in novel; she worked on Girmally’s farm. Her occupation is to help in the abortion unwanted children.

She became pregnant. She gave birth to child and after that the baby was buried under garbage. The Dalits women are at the bottom of social hierarchy and their condition are very pathetic. They live in the four walls of house and they are only child bearing machine. Dalits women are treated as commodities in the hand of upper class people.

India is still under the clutches of caste system. Dalits are facing inhuman behaviour and they considered as subjugated community. The caste in Hindu society used to exploit the Dalits by making them do most menial job the whole day just for piece of bread. The Dalit are treated as marginalized. Dalit’s children were discriminated at the School. The children from high caste sat in the class but the children from cobbler had to sit at the entrance of door. In the village wedding Dalits were allowed to sit for dinner in a separate place and water did not give to them.

Hindus see the cow as their mother. A human mother is cremated but when a cow dies then they want Mahar to bury it. In society everyone is be contingent on each other. India is only a country where Dalit are hurt by social supremacy. He always remember what his grandmother Santamai told him:

Whenever an animal in the village died, the villagers grew annoyed. They considered the Maharwada responsible for it. They tied us to a pole and beat us like animals. They accused of having poisoned the animal. Our women and children cried and shrieked. All the men in the Maharwada were very badly beaten. The village then ostracized the Maharwada for a few days. We would not get any work on the farms. We were decided any provision at the shops though we had the money and were ready to pay. We had reached a dead end. Such humiliation was agonizing. (The Outcaste, P78)

Dalits were discriminated in the schools as well as at the public places. Limbale is more conscious of caste as he goes on pursuing higher studies. His studies changed his thinking and get aware of caste discrimination that his people had and started hating the idea of untouchability. Dalits were getting education and become aware of their rights. A generation of militant youths generated by the movements also threatened the Hindu and the thought of untouchables living contented lives with jobs made available to them, irritated them. Dalits refused to do the lowly jobs that they once did for Hindus. (The Outcaste, P103)

Limbale writes Castes made us bitter. There was a small tea shop in our village owned by Mangs, where a separate cup and saucer were kept for the Mahars and Mangs. Water is under the switch of the non-Dalit. The village wells are made and constructed by Dalits, they are not allowed to fetch water from the wells. In a society, non Dalits could not allow the Dalits to fetch water from the same wells. Dr. Ambedkar struggled and allowed the Dalits to fetch water from wells. He describes his feeling with suffering of caste system. In his autobiography there are many events which show his an outcaste. Impure blood and hunger makes him worse than animals. He fought a war against the caste system and equal status in a society. His autobiography makes us clear that he was influenced by Ambedkar and only education can bring awareness among Dalits.

The novel of Premchand shows the position of women in a family and society is attracted the attention and the central theme of a novel. Miss Malati , an England returned doctor and a social reformer. She is enthusiastic and demands equality with man in regard to votes and equal status in society. She comes in contact with Professor Mehta, who maybe said to the mouthpiece of Premchand and to prompt the author's interpretations. She loves

with him and finally forgets all about her standards. Women like Dhaniya and Jhunia were exploited by male dominated society. They did not get even freedom of speech. They are brutally subjugated in the society. Premchand is considered as modern writer of India. Where love and inter caste marriage would thrive. The inter caste marriage of Gobar and Jhunia , Mehta and Miss Malathi have serious thought provoking discussion on the issue of love and sympathy . They present the voice of modern India and mutually decide to live as friends serving society in their respective society.

Gobar raised his eyebrows. Whose saying we should lose integrity? No one's suggesting that we swindle money from Brahmans. All I'm saying is we won't pay all that interest. The banks charge twelve annas interest. You will be letting him have one rupee interest. How much more does he want to rob us? (The Gift of a Cow, P271)

Gobar went to city and learned about the city life. He come back to village and enlightened the villagers. He also made the villagers conscious about corruption and caste system. Hori shares the vices of lower people. He fights his wife when he feels like it. But he is faithful to her. Hira is the real cause of all Hori's difficulties. When, he comes back, a day before Hori's demise, there is unconditionally no change in Hori's love for Hira. Hori does not see him as a distress. Prechand depicts the suffering of the peasants that was a common in those days. In the last days he lost his confidence in the presence of God, for to trust in God also suggests the confidence in His Kindness.



## Chapter 4

### Society and Social Dominance: It's Roots

The concept of dominance has been, and remains, a very significant one that has been misunderstood and distorted. Social Dominance is not a myth. Dominance is a characteristic of highly social creatures, such as people, in which persons of the same species contend extremely with one another for food, companions, place, or any other resource, as well as money. In highly social classes, individuals group, social contacts with their family members, sexual spouses, friends and opponents, and co-workers and participants come under social dominance.

Social Dominance Theory is first framed by psychology Professors Jim Sidanius and Felicia Pratto. Social dominance theory is based on the account where societies produce surplus and sustain the form of group based dominance, in which one social group has more power than another. In society men are more authoritative than women and adults more potent than children. Although the theory has based on discrimination, inequality and psychology, which makes phobia in the mind of subjugated people. Social dominance theory argues that intergroup subjugation, discernment, and prejudice are the means by which human societies establish themselves as a group-based pyramids, in which members of dominant groups threatened to share everything in life.

Social dominance theory was established in an endeavour to apprehend how group-based social hierarchy is shaped and preserved. Social dominance theory assumes that it must understand the practises producing and upholding prejudice and discernment at multiple levels of analysis, including cultural dogmas and policies, organised practices, relations of individuals to others inside and outside their groups. Social dominance theory is more general than theories that focus only on capitalism, domains, sex, group interest, social identity, or individual differences. Social dominance theory is determined as it is because attempts to assimilate perceptions from a number of earlier outlooks.

The word "Caste" has its origins from the Spanish word 'Casta' which means race, breed or a complex of genetic talents.' The Portuguese applied this word to the classes of people in India, known by the term of 'Jati.' The English word 'Caste' is a modification of the original term 'Casta.'Caste started as natural division of professional classes and finally

upon receiving the religious consent became tough into the existing social order. The social group system arises into existence when it becomes a vital part of religious doctrine which divides the people into superior and inferior groups with different functions and standards of living. Primarily Hindu Society is divided into four Varna and many castes and sub-castes and thus totally stands not only segmented but disjointed strongly based on the idea of high and low, superior and inferior.

The various restrictions were put on Shudras and Ati-Shudras in the matters of habitation, matrimonial, serving etc. A person born in a caste and struggle throughout life for his identity. Dr.B.R. Ambedkar, the writer of Indian Constitution had confirmed that however he was born in Hindu society, he will not die as Hindu. He altered his religion from Hindu to Buddhism at the far end of his life but the point persevered that though he changed his religion, he could not change his caste which sustained a 'Mahar' only. The Shudras had to stick to only the boring jobs prescribed for them and they cannot even think of changing the same even though they might have interest and preference for other occupation.

In such constrained social order, the question of likes and dislikes for occupation does not stand up at all. The Shudras had to forcibly engage themselves in their inherited menial occupations only. It was also true for other caste Hindus excluding the Brahmins. Dalits are the people who are economically, socially, politically subjugated from existence of human being, unable to live in the social order of human beings, they are living outside the village dependent on lower level of occupation, and lived as untouchable. This manipulation is due to the perception followed by age old caste hierarchical tradition in the Hindu society.

This order has been the cause for oppression of Dalits in each and every sphere of society since centuries. It has exposed them to a life of poverty and humiliation. Dalit movement is a fight that tries to counter attack the socio – political domination of the upper castes. It is a movement of the common people that needs for justice through the speeches, literary works, dramas and songs. So it can be called as a movement which has been led by Dalits to pursue equality with all other castes of the Hindu society. The main objective of the Dalit Movement was to create a society in India based on social equality.

According to the Caste System is a clever plan invented by the upper caste in order to stand themselves on the highest rank of social order. 'Caste' is a Brahmin child of Indo-Aryan culture supported in the land of the Ganges and thence transferred to other parts of India, profession only and thus there was total nonappearance of upward social mobility in such a social construction. (The Dalit Movement in India, P46)

However, caste discrimination continues to be a social evil experienced every day in numerous hidden forms, and in intermittent public acts of murder, rape, and torching. Poor people identified as Dalit are regularly refused housing in communities dominated by the upper castes, even in urban collections where such distinctions are rigid to classify. However, it may also be stated that most Dalit leaders are right when they blame the 'Brahmanical' order of society for the grievous discrimination practiced against them for though the people who actually perpetrate violence against.

The Dalit should accept the exploitation done against them as the result of their own actions of past birth. They should consider that they dedicated some bad deeds due to which they are facing such kind of domination. Even if they are subjugated in this birth, they should not complain, which will provide them a good life in the next birth after re-birth. That is with the desire to get contentment in the next birth, they should cry. Because it is supposed that, God will help them to come out of distress, and that the Brahmins being Gods are the only solution for their distress. (Dalit Phobia)

The basic reasons for this infected status of the Dalit is caste system leading to untouchability, control of resources and monopoly of knowledge. Not only are Dalit very poor, rather half of the Dalit Population are living below the poverty line as equated to less than one-third of the rest of the population. Today, they are almost totally reliant upon the dominant castes for their livings as agricultural or urban labour. The Dalits were believed to be impure and therefore must not touch anybody belonging to one of the four main castes.

If they do, or even if their shadow falls on an upper caste member, the person is thought to have been polluted and must do a series of cleansing rites in order to free their body of this pollution. If Dalit become literate, they can move beyond unskilled labour, earn more money, and so gain greater respect. The other is making life-style changes

which get rid of those practices thought especially low or polluting and substituting those of the higher castes .

"It's so clear that you have to cherish everyone. I think that's what I get from these older black women that every soul is to be cherished, that every flower is to bloom." Alice Walker

Sex is a biological term, whereas Gender is a psychological and cultural term. After centuries, the dilemma of women is not likely to change. Violence against women is moderately a result of gender dealings that accepts men to be more superior to women. Given the secondary status of women, much of gender violence is measured normal and enjoys social authorization. Expositions of violence include corporeal violence, such as, injuries, tried hanging, sexual abuse and rape, mental violence through insults, dishonour, expressive threats, and control over language and activities. These words of violence take place in a man-woman connection within the family, state and society. Regularly, domestic violence towards women and girls, due to various causes remain unseen.

After so many years, female anguish came to be seem in the form of discrimination, suppression, operation, poverty and violent behaviour. In Indian society, woman lives in a fatal position and privileged place. The Vedas overestimated women as the mother, the designer, one who gives life and adored her as a 'Devi' or Divinity. But their adoration was moderately fabulous for at the same time. In India women found herself fully suppressed and subjugated in a patriarchal society. Male violence against women are universal miracle. Terror of violence is an essential factor in the lives of most women.

"A woman knows very well that, though a wit sends her his poems, praises her judgment, solicits her criticism, and drinks her tea, this by no means signifies that he respects her opinions, admires her understanding, or will refuse, though the rapier is denied him, to run through the body with his pen." Virginia Woolf, Orlando P, 29)

Fear of violence is the origin of the lack of impact in every domain of life. There are various forms of misconduct against women. Occasionally it is even earlier birth, sometimes in the maturity and other phases of life. In the Indian society, the situation of women is permanently apparent to the man. This observation has given birth to numerous duties and practices. Violence is touching women both inside and outside of their home has been a critical issue in the modern Indian society

Today, in every corner of the globe, some women are deprived of basic social rights, crushed, raped, and assassinated by men. It is difficult that seem to be extremely patriarchal—male-dominated, male-centred are the ones in which women’s lives are the toughest. These tough conditions soften include crimes performed against women by men, including violence and rape. Patriarchal forms of harassment apparent themselves in diverse ways. The utmost hazardous types of harassment are dowry and domestic violence. This could be revealed to be especially true when a change in the matrimonial position of these women occurs. In addition to investigating the role of patriarchy in the creation and action of the subjugation of women and also discourse the investigation of the role of growing westernized.

“My own sex, I hope, will excuse me, if I treat them like rational creatures, instead of flattering their *fascinating* graces, and viewing them as if they were in a state of perpetual childhood, unable to stand alone Mary Wollstonecraft.”(A Vindication of the Rights of Woman, P 61)

Patriarchy seems in family, work, law, individual identity, and religion; in fact, there is not a single area that can escape the effects of patriarchy. Patriarchy must be documented as one of the fundamental origins of violence against women in India. Demonstrate that India is a society governed by a system where males hold the supremacy contain, the inadequate gender ratio, the statement that most women are not adequate to be employed, and the belief that from birth until death a woman’s role is to assist men. It is documented that patriarchy and power of women by men have significant roles to play in the violence executed against women.

The patriarchal ideal is that a woman’s duty is to assist her father, brothers, and spouse for the entirety of her life; it is a sentiment lived out in many societies where women are exposed to spousal abuse daily. Violence distresses the lives of millions of women in world-wide, in altogether socio-economic and educational classes. It cuts across cultural and religious obstructions, blocking the right of women to participate fully in society. Violence against women takes a disgusting variety of forms, from domestic abuse and to child marriage. In India women create nearly fifty percent of our population. Women are

denied human rights from the framework to the vital. Sexual abuse and flesh trade are painful evils, which intimidate the presence of women as independent units. Dowry is the greatest crime against women. Huge dowries are still demanded even when the girl can increase the man's income. In such an environment, a woman enjoys no rights because she is low in status.

“Women have served all these centuries as looking glasses possessing the magic and delicious power of reflecting the figure of man at twice its natural size.” Virginia Woolf, *A Room of One's Own*, P51)

In some countries, weddings are headed by the payment of an agreed-upon dowry by the spouse's family. Disappointment to pay the payment could indicate violence. In India, a normal of five women in a day is burned in dowry-related disputes and many more cases are never reported. Early marriage, especially without the approval of the girl, is another form of human rights violation. Early marriage followed by multiple gestations can disturb the health of women. In all customs and principles through the globe, women have always been measured inferior and incompetent of any serious thought or action. Gender inequality also involves the patriarchal division of women into 'good' and 'bad' women for instance prostitutes.

Therefore women have been oppressed through policing, pressure and raids, to be rescued, reformed and rehabilitated by the good society that would like to order and control their lives including lifestyles. A woman is also affected by the family pattern itself for the sake of reproduction and accumulation of wealth. Marriage is seen as the vigorous link between relationship and background. As the only socially authorized sexual bond, the family arranges it strictly by the rules of caste and community. Consequently, early marriage, arranged and forced marriage are generally adept, and thus of social position, family supremacy and control over women.

“It is time to effect a revolution in female manners - time to restore to them their lost dignity - and make them, as a part of the human species, labour by reforming themselves to reform the world. It is time to separate unchangeable morals from local manners.” Mary Wollstonecraft (*A Vindication of the Rights of Woman*, P 28)

The Hindu Marriage Act, which recommends the age of marriage for a girl as 18 but it does not say that the marriage of a girl below 18 is either voidable. A woman has no factual right to choose her companion. All verdict of her body must be taken by the male members of her family. Physical, sexual and psychological violence occurring in the family, including beating, sexual abuse of female children in the household, dowry related violence, married rape, female genital damage and other traditional practices harmful to women and violence related to manipulation. Physical sexual and mental violence occurring within community, containing sexual abuse, sexual provocation and pressure at work, in educational institutions and elsewhere, trading in women and forced to prostitution.

Article 14 and 16 (A) of the Constitution propose to remove social and economic inequality to make equal opportunities accessible. In reality the right to social and economic justice predicted in the Preamble and extended in the Fundamental Rights and Directive Principles of the state policy. The laws in some cases held that the social justice enables the courts to uphold legislations to remove economic inequalities and provide a decent normal of living to the working people and to protect the comforts of the weaker sections of the society. Now the women in India enjoy a distinctive position of equality with the men as per constitutional and authorized capability. But the women have come extensive way to attain the present places. First, gender inequality in India can be drawn back to the historic days of Mahabharata when Draupadi was put on the dice by her husband as a product. After independence of India, the constitution makers and the national leaders documented the equal social position of women with men.

The Hindu Marriage Act, 1955 has determined the age for marriage, provided for stability and supervision of the mother and acceptable the termination of marriage under precise conditions. The concept of empowerment flows from the power. It is bestowing where it does not exist or exist incompetently. Empowerment of women would mean preparing women to be economically independent, self-confident, have positive approval to permit them to face any difficult situation and they should be able to contribute in progress activities.

“You are alarmingly close that sinful state to which the ignorant are prone.....that is killing a creature who has not committed any offence... o hero , my prayer is that when armed with the bow , you are engaged in waging war against the rakshasas , who have this fores of their home , you may never allow yourself to saly indiscriminately those who are not to blame . but Rama in reply make it clear that his killing of rakshaas including the rakshasa queen tataka , is out of a vow made to the brahmans of the Dandakaranya forest and thus as part of protection caste hierarchy.”( Quest for Dalit Liberation, p 266)

Female infanticide is the most shameful social evil dominant in India. The girl child is measured to be a problem in the family and henceforth people get sex discriminatory abortions done. There are thousands of cases listed in India about female infanticide. Infanticide means to kill the child deliberately. Though female infanticide is not permitted in India, but still in many rural parts of the country it is practiced. This social evil is the most horrible one. Mothers are forced by the family to terminate their girl child. It is the cruellest crime. Moreover the child is murdered in the womb or is killed after the birth by giving her fatal matter or burying her alive.

The child marriage is the marriage of a person aged before majority. Child marriage disturbs both sexes, girls are disproportionately affected as they are the majority of the victims. Child marriage and child betrothal are oftentimes practices that are related to customary and religious beliefs, along with a lot of relevant economic reflections. In many communities, a young girl brings in a lot of dowry, it doesn't matter that these girls may be too her age. The significant emphasis on the fact that young to marry, it doesn't matter that the man she is married off is easily double to her age. Evidence shows that early marriage makes girls more weak violence, misuse and exploitation. For both girls and boys, marriage has a strong physical, intellectual, psychological and emotional impact, cutting off educational prospects and chances of personal growth. As child marriage violates the rights of boys and girls and undermines efforts to achieve possible development.

Child marriage in India is not a new spectacle. The practice as it prevails now, though, continues to boom in economically disadvantaged communities, particularly



those that are coloured by routine and cultural practices .Child marriage in India continues to prosper by and large in the rural areas more than elsewhere in the country. The factors that encourage its survival are usually a combination of poverty, the lack of education. Rural communities live in a state of poverty. At the onset, they do not indulge in family planning for there is a perception that more children are more hands to work Consequently, these families see no economic benefits coming from educating their girls. Wherever poverty is severe, a young girl is often seen and regarded as an economic problem and her marriage to a much older - sometimes even elderly - man is believed to profit the child and her family financially. These evils are still prevalent in in Indian society.

## Conclusion

This discourse has traced the history of social dominance with the existence of human being. With the progress of society, people began to live in a group for social needs and support. A man is a social animal and he cannot live in isolation. In a society different works have been assigned to different people for the smooth functioning of a society. With the passage of time society has been divided into four groups and different name are given to those groups. The lowest group of a society is known as shudra ( Dalit).

According to Rig Vedic and epic period caste system is formed by God. But it is hard to believe that God has created the caste system. It is authentic that God has given birth to a human being and whatever the interpretation about the caste system has given is unreliable. Caste refers to some group of people who do menial works which are not considered as superior in society. In simple words caste has not any particular shape, but it is a myth and people still believe in the myth of caste system. Dalit does not denote to low cost or any religion, but a group of subjugated community.

The Hindus believe in the idea of reincarnation and rebirth which depend on the good deed of an individual. But this is unreasonable assumption and it is hard to believe in the mythological hypothesis of Hindu's scriptures. All the sacred books of Hindu are written by upper caste people (Brahman) and they have presented the society in their own way. Brahman is considered themselves as the messenger of God and they used the Sanskrit language which considers as the language of God and Goddess. They have created the bogus notion that they are born from the mouth of Brahma and share are from fat. It unauthentic and incredible to say about the originate of the caste system from the parts of Brahma. Brahman made this postulation that they are superior and sure are inferior, furthermore, it became the origin of social dominance.

The ancient history of India predicts that no ruler gave special attention to a lower class and their welfare did not bother any ruler. Most of the Magadh Emperors were from lower caste, but they did pay any concentration for the upliftment of lower castes. History witnesses the domination of upper class over lower class in a society which makes suppression of lower class. But the British Government did not believe in caste and brought changes in education, social and economic condition. They have provided the educational opportunities to Dalits and also fought a confrontation for justice in the favor of Dalits.

It is very pathetic to assume that a Dalit cannot enter the house of a Brahman and draw water from the same well; moreover, it is the humiliation of a democratic country which has a discarded repulsive structure called the caste system. But the fact is that non Dalits cannot survive without the help of Dalits. Dalits work as a labor in the fields of non Dalits, produce, grains and vegetables on which non Dalits are depending. 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. India is known for its multi culture and secular religion.

People have changed their way of life with the expansion of new technology. But the caste system became a strong bone of society. Dalits, who is known as the untouchable, face violence in society. Dalits considers outsider in a society and face exploitation. In modern India education cannot change the mindset of people regarding Dalits. Every day Dalits face dishonor, rapes, violation, and murders. If a Dalits raises their voice they are murdered and their women are raped.

The society considers them that they are born only for tedious works such as cleaning streets, removing dead animals and working in the fields of the upper caste. The Dalits community is deeply an offended community that has no social position. The people of other community do not like to touch them and look at them with eyes of suspension. They face the life of disgrace, domination and suppression. For centuries they were realization harsher behavior from upper caste, they were deprived of education, even their entry in temples was forbidden and considered to be as polluting one. The society measured 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.

The philosophy of Dr, B. R. Abedkar was a ray of hope in the life of Dalits. He made a revolutionary change which enlightens them and aware about their rights. He gave political privileges and social emancipation to Dalits. They cooperate a significant place role in our society. If they do not clean latrines, skin dead animals and the carcasses, the social life of upper crust will become contaminated. In society the upper caste compels them to do the unusual jobs. In uncomplicated words the upper caste needs of Dalits for the endurance of social system. Dalits, people have raised their voice against the castes and prejudice. Dalits perception is an important seed for Dalit literature. Dalit literature makes

them attentive and inspires them to worth their identity as an individual beyond social order and dogma. Dalit consciousness awakes them to struggle for their rights because they were oppressed by upper castes.

Munshi Premchand has raised the voice of an oppressed community and gave it writing from. He was a social reformer and creative thinker. He used to write about social tribulations that existed in the social order. His stories are setup in a rural India which is full human emotion. Beside from a novelist and author, Premchand was also a social reformer. The noteworthy attribute of his writing was the authenticity through he depicted the exploitation of poor people. He gave the message on social evils like dowry, scarcity, communalism and bribery. He was the first novelist of twenty century to bring veracity in the literature. He started to write about social issues and evoking the feelings of social consciences and liability. He prepared a pragmatic depiction of life and the various inconveniences faced by common men. He gave the foremost focus on pastoral India and mistreatment by the hands of landlords and loan sharks.

Sharankumar Limbale is an eminent contemporary Dalit writer. His famous autobiography is the Outcaste and which are translated approximately in all Indian languages. It reflects the demoralized stipulation of a Mahar community. The core theme of Limbale writing is to expose the wretched and undesirable life of a poor community. They become untouchable in this condition because they perform the menial work. They supplicate, skinned the dead animals and eat them in order to conciliate their starvation. He persistent the personal experience and community feelings which he veteran in the Hindu society.

Sharankumar is treasonable writer who exposes the veracity of Hindu society. Through his pen he depicts that how non Dalit are subjugated Dalits. He talks how Mahar women are sexually oppressed by the upper caste in Maharashtra. It became a convention in Maharashtra that a Dalit girl was given to Patel to conciliate his sexual appetite. The equivalent confrontation happened to the mother of Sharankumar. This demonstrated that women are insecure in an India. Dalits women are at the lowest of a social hierarchy and they are used only for sexual gratification.

Dalits women are seemed at the lowest of social system. They are used as a sexual gadget by non Dalits. Dalit women are constrained to give birth to illegitimate children and who will throughout the life search for identity. He writes not only for his personal torment, but along with his community. He does not give magnitude to his personal life ,but for the elevation of his community. A community that fight for equivalent position in the social system. He writes for the intention of social cause not for personal advantage. His inscription depicts that he made great effort in his life and survive in any circumstances. Sharankumar gave an attempt to describe the concealed past of Dalit community. With the publication of his autobiography many Dalits are criticizing him. Many Dalits have moved out against him because he describes the concealed reality of his community. But his liberal community which is under the suppression.

The upper caste people appreciate his book as a momentous piece of literature and contrivances for progressive of society. In the countryside India the situation of Dalits are worse. There is no indication of the change in their livelihood pattern. They are treated by non Dalits as an animal because their backwardness is a gap in their progress the outcaste is a complete realistic description of his life. The argument of his book is both self and community narrative in aspect. The intrigue of the book depicts the self-identity. A man who born with high caste father and low caste mother has no background at all. Dalit community is a pestilence in a society and born as illegitimate in a Dalit is a curse.

He gets furtive with Dalit Panther Movement which preaches the union of all the Dalits. Sharan finds his umbilical cord associated with Ambedkarite movement which speaks about the liberation of the Dalits. But still he feels alienation from the people participating in the movement. His low and contaminated blood keeps him away from the people in the movement who he feels as pure Mahars. His caste follows him even after he got a some status in society .He doesn't get a house on rent due to his low caste. Though earlier Sharan used to revere God shiva now he doesn't think that the people who revere icons and consecrate threads are his people. The Hindu social order is a rigid pillars in which caste system and untouchability depict a unique system. In which there is quality of social , economic and religious but society is divided on the basis horrific way.

Dalits are an important political and social force in India. . On 29<sup>th</sup> of august 1947 as one the great triumphs that Dr Ambedkar was appointed as chairman of the drafting

committee of the constitution. Since 26 January 1950 when India got republic and many Dalits have ascended to high offices in the India. KR Narayanan became President of India. GMC Balayogi became speaker of the Lok Sabha. Babu Jagjivan Ram became the Deputy Prime Minister of India. Some of Dalits have risen to the status of judges in the Supreme Court.

The Dalits should accept the ill-treatment done against them as the result of their own actions of past birth. They should contemplate that they committed some bad deeds due to which they are facing such kind of persecution. Even if they are demoralized in their birth, they should not dissent, which will afford them a good life in the next birth after re-birth. That is with the aspiration to get pleasure in the next birth, they should cry. In rural areas they still have to live on the restrictions of villages; their presence is excluded from upper caste localities, a physical form of separation enforced on them. After independence many laws, rules and policies came into being for the upliftment of the Dalits but it was all a vain attempt, as subjugation still exists. When Dalits face inhuman behaviour in the society they are living in, they feel estranged, detached and isolated from the dominating communities who have majority in India and it leads them towards the state of 'alienation'. Living in inhuman conditions, with no equality, having a mental burden of being marginalized

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