

The Proceedings of International Conference

on

Mainstreaming the Marginalized: Perspectives in Humanities, Commerce and Science

On

28th Jauary, 2017

Jointly Organized by

Loknete Gopinathji Munde Arts, Commerce and Science College
Mandangad, Dist. Ratnagiri- 415 203.(M.S.)

And

M.G.E.W Society's
Centre For Humanities & Cultural Studies
Kalyan (W), Dist. Thane - 421 301.(M.S.)

Mainstreaming the Marginalized:

Perspectives in Humanities, Commerce and Science

Book – 1
(English)

Editors

Dr. Kalyan Gangarde
Dr. Shamrao Waghmare



NEWMAN
PUBLICATION
www.newmanpublication.com

ISBN: 978-93-83871-32-2

Mainstreaming the Marginalized: Perspectives in Humanities, Commerce and Science
Book- I (English)

Edited by Dr. Kalyan Gangarde & Dr. Shamrao Waghmare

First Published: January 2017

© Centre for Humanities & Cultural Studies, Kalyan

All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means without written permission of the copyright owner.

Printed & Published by Dr Kalyan Gangarde for New Man Publication,
A/108, Brahma Apts, Nr. Dattadham, Parbhani- 431401.

Mob. + 91 9730721393, +91 9420079975

Email: nmpublication@gmail.com

www.newmanpublication.com

Typesetting and Cover Designing: Prof. Mohan Patil & Seema Zade

Disclaimer: Articles in this book do not reflect the views or policies of the Editors or the Publisher. Respective authors are responsible for the originality of their views / opinions expressed in their articles / papers- Editors

CONTENTS

1. Voices of the Marginalized in the Plays of Girish Karnad
/ Dr R. T. Bedre | 11
2. Cultural Estrangement and Reality in Literature
/ Dr. Bhagyashree S. Gawate | 16
3. *The Colour Consciousness In Die Nigger Die!* / Desai M. S. | 21
4. Girish Karnad's Plays: Performance and Critical Perspectives
/ Dr. S.A.R.Abidi & Kempanna Rachappa Donawad | 27
5. Resisting Marginalization: Caste Reality and Social Policy in the
Indian Society. A Cosmopolitan Perspective
/ Dr.Grishma Khobragade | 33
6. Dalit Literature: Voices from the Margin
/ Dr. Madhav Hande | 40
7. Militancy and its Impact on *Purdah* System in Kashmir
/ Harpreet Kour | 43
8. Folk tales, Stories and Fables of Tibet: Recreating Past and
Ancient Culture / Dr.Subhra Rajput | 49
9. Comparative Literature, Translation and its Relevance in
Contemporary Age: A Study. / Pranami Bania | 54
10. Problems of Effective Oral Presentation for Bangladeshi
Learners / S. M. Wahiduzzaman | 58
11. Mainstreaming The Marginalised: Perspectives In Humanities,
Commerce And Science / Ms. Suma Priyadarshini.B.K. | 64
12. Process of Colonization and European Education Policy In
Ngugi's *Weep Not, Child* / Dr. Shamrao J. Waghmare | 67
- ✓ 13. The Reflection of Ambedkarite Movement in Aravind
Malagatti's *Government Brahmana* / Dr. Arun Jadhav | 71 ✓
14. Insightful Vision as a Mode of Self-realization in the Life and
Works of APJ Abdul Kalam / Dr. Shweta Sood | 75
15. Glimpses of Globalization in Amit Chaudhari's "A Strange and
Sublime Address" / Archana P. Pandit | 82
16. Issues of Gender Equality in Franz Kafka's *Metamorphosis* /
Mr.Rameshwar S. Solanke | 89
17. Minority Discourse through the Fiction of Rohinton Mistry
/ Mr.R.S.Gore & Dr.V.D. Satpute | 93

The Reflection of Ambedkarite Movement in Aravind Malagatti's Government Brahmana

Dr. Arun Murlidhar Jadhav,

Associate Professor, Y. C. College, Islampur,

Dist.: Sangli Pin: 415409.

Cell: 9421225287.

Introduction:

The Ambedkarite movement is a broader social programme of Liberty, Equality and Fraternity. It has been developed to assert the process of democratization against the oppressive and exploitative structure of Brahmanism and Capitalism against the oppressed community especially the Dalits or untouchables who have been exploited economically, socially and politically for centuries by Hindu Society. Before the emergence of the Ambedkarite movement, Dalits dared not to tell their humiliation and exploitation in public, but Dr. Ambedkar's revolutionary ideas increased the confidence and self esteem among the Dalits and made them courageous to rebel against exploitative structure of the Hindu community. Hence, Dr. Ambedkar's ideology is at the roots of Dalit movement and its main objective is to create society free from suffering, injustice and inequality. It is in the works of Dalit literature, especially in Dalit autobiographies, we get the voice of this movement. The Ambedkarite movement provided a platform for Dalit writers to expose and explain the contemporary social conditions of untouchables in India. As a result, the several writers came forward to present their suffering in various forms like poetry, short stories, novels, life-sketches, dramas, autobiographies, memoirs etc., but the most prominent and significant discourse of their resistance is autobiography.

Dalit Autobiography:

Autobiography is generally regarded as the story of writer's life. It represents more about private, social, public, political and moral life of a writer. However, Dalit autobiography is confined to the authors' private or social life or hardships faced by them. It is the reflection of sufferings and wounded psyche of the whole Dalit community. Dalit writers give more importance to the community rather than individual emotions. They interpret repulsive experiences of exclusion of an individual and their community. For instance, Daya Pawar's *Baluta* (1978), Baby Kamble's *Prisons we Broke* (2008), Aravind Malagatti's

Government Brahmana, (2007), Sharankumar Limbale's *The Outcaste* (2003), Urmila Pawar's *The Weave of My Life* (2008) are some of the best examples of Dalit autobiographies which spit fire against existing Hindu norms. The main purpose of these autobiographies is to reflect the anguish of the whole community and quest for self identity and to bring about an attitudinal change among the non Dalits. They are socio-historical narratives which fabricate awareness in the minds of readers about the existence of untouchables and their struggle against hunger, poverty, deprivation, oppression, humiliation, discrimination and caste violence prevalent in contemporary Hindu society. In one of his interviews, Malagatti himself confessed: "Autobiography of a dalit is not an individuals 'private' life story. It reflects the collective experience of the whole community. That becomes the history of the downtrodden". In fact, much of contemporary Dalit literature is autobiographical, even as they reflect the various aspects of Ambedkarite movement in different context. Under the impact of Ambedkarite ideology, not only Dalit autobiographies but also the different Dalit Organizations are protesting against the caste system, injustice and disparity which are prevalent in Hindu society. The present paper aims to discuss Aravind Malagatti's *Government Brahmana* in the light of Ambedkarite Movement

Aravind Malagatti's Ambedkarite ideology:

The main object of Ambedkarite ideology is to focus the fundamental human values like liberty, justice and equality and to raise a voice of protest against the unjust social order. We know that a human being is not born as a Dalit, or untouchable; it is the system that degrades them. Aravind Malagatti is a well-known Indian Dalit writer writing in Kannada. He has founded a number of Dalit organizations and has played an active role in the Dalit movement. His both creative and critical works explore humiliation, discrimination, and exclusion of Dalits from social, religious and economic activities. His *Government Brahmana* (1994), the first Dalit autobiography in Kannada, represents the plight and agony of the community through a series of episodes from the author's childhood and youth in a caste society. The autobiography illustrates the normative cruelty practiced by caste Hindu society on Dalits. It shows not only the physical and psychological indignities of Dalits but also the cheap condition of the Dalit women who are exploited to fulfill the lustful desires of the upper caste people. As the text *Government Brahmana* appears to be anticipated by Ambedkar's own autobiographical sketches in its structure and purpose, it is regarded as one of the landmarks of the Ambedkarite Movement.

Ambedkarite ideology in *Government Brahmana*:

Malagatti's *Government Brahmana* provides an interesting insight into an oppressed psyche. It is divided 22 chapters with two broad categories: firmly entrenched consciousness of the Dalit in the social set-up through his personal experience and the consciousness of a non-Dalit. While depicting the firmly entrenched consciousness of the Dalit, Malagatti narrates the real life incidents in his own inimitable style. He gives a complete study of "Maali community" in Karnataka. The isolation, suppression and alienation that an individual faces in Maali community are recorded in minute details. The insult and injury faced by Dalits is portrayed within the reality of the situation. The details in the novel are completely trustworthy since the writer himself is a witness to the problems. Malagatti does not only lament but raises a voice against the unjust treatment shown towards Dalits. He makes a non-Dalit think about the condition of Dalit people. For example in some of the chapters viz. "coins on the corpse and wedding feast" "cotton stolen and laddu eaten" "my colony and my study" and "so I became an expert barber" reflect the stark rural poverty and the feeling of want and deprivation in the tender hearts of children who live in the rural pockets of India where the living standards are often awful and painful. These incidents could happen anywhere, anytime to anybody who lives in the social quagmire of caste-ridden contemporary India. The chapter "My father's job and the August Fifteen" is a reflection of the symbolic paradox of freedom which sent diverse signals nation. "Okuli- an Eastman color film" takes a well deserved dig at the superstitions prevalent in rural India which result in many social perversities in to garb of tradition and custom. In short, *Government Brahmana* explores experiences of Dalits who are forced to face atrocities, humiliation, discrimination, and exclusion from social, religious and economic activities. He also explores the cheap condition of the Dalit women and also shows how they are forced to perform the sanctioned role and are exploited to fulfill the lustful desires of the upper caste people (Naik: 281).

Conclusion:

In fact, *Government Brahmana* is not an autobiography of one individual alone, though it is in that format. It is a vivid depiction of all the unfortunate oppressed people who are at the receiving end of a raw deal meted out to them by powerful people. The real life incidents are narrated in his own inimitable style. These incidents could happen anywhere, anytime to anybody in the caste-ridden society of contemporary India. The Ambedkarite movement raises voice against the exploitative structure of the Hindu community. The main objective

of *Government Brahamana* is to make the people aware of the fact and to raise a voice against the unjust treatment shown towards Dalits. So it is regarded as the representation of Ambedkarite movement,

References:

1. Narayankar, Tejaswini P. (2014). "Dalit Autobiography: An Evolution of Individual Self". In *Research Front* Vol. 2, Issue 2, Apr - Jun. 2014:1-6. Available at: www.researchfront.in
2. Nath, Amar Prasad and Gaijan, M. B. Ed. (2007). *Dalit Literature: A Critical Exploration*. Sarup and Sons, New Delhi. 2007. p.193.
3. Naik, Ahmad. (2015). "Contradicting Monologue: Dalit Autobiographies As A Counter Discourse Showkat". Published in *Research Journal of English Language and Literature (RJELAL)* <http://www.rjelal.com> Vol.3.3.2015 (July- Sep).Online. 278-282
4. Malagatti, Aravind. *Government Brahmaana*. Trans. Dharani Devi Malagatti, Jane Vucinich and N. Subramanya. Chennai: Orient Longman. Pvt. Ltd. 2007.
5. https://en.wikipedia.org/wiki/Aravind_Malagatti

