Chapter II: A Cultural Study of Sharankumar Limbale’s *The Outcaste*
2.1. Introduction:

_Akkarmashi_, a landmark in Marathi _Dalit_ literature, is first written by Sharankumar Limbale in 1984. It is a Marathi version which is translated as _The Outcaste_ in English by Santosh Bhoomkar in 2003. It is first Marathi _Dalit_ autobiography, which is translated into Hindi, Kannada, Panjabi, Tamil, Malyalam, and Gujrathi. _Sharankumar Limbale’s The Outcaste is about an untouchable family in general and community struggles in particular._ [http://shodhganga.inflibnet.ac.in/] However, the principle aim of this chapter is to focus on the cultural study of Sharankumar Limbale’s _The Outcast_ as a _Dalit_ text. It can be interpreted and analyzed under the following points:

- A cultural study of _The Outcast_:
- The life experiences of pain i.e. cultural assertion:
- Self-identity and roots of _Dalit’s_ humiliation and injustice:
- Rejection of traditional Hindu culture and acceptance to buddhist culture:
- Summing up:
2.2. Cultural Study of Sharankumar Limbale’s *The Outcast*:

No one can live without a culture. Every one (every society, every group) and every sub-group has a culture of its own, similar and common in many respects with the proximate people, or the group of which they are a sub-group. That is the social-reality world over. *Dalit* and caste Hindus in this Country are two such groups living in proximate places all over the Country for nearly three millenniums, but still are different, looking diametrically in different directions in many respects, opposed, antagonistic and cannot digest or accept the presence of each other, even though social necessities make the *Dalit* not only necessary but absolutely essential for the caste Hindus survive. Therefore, the culture can be interpreted and analyzed under the following points:

2.2.1. Living and Thinking:

*Dalit* literature is made by *Dalit* experiences. It has developed through the life experiences of *Dalits* in India. It narrates human expressions and *Dalit* experiences. Therefore, *Dalit* literature is a finest example to express *Dalits* life-long experiences. It throws light on *Dalit* culture with the help of own experiences. There is an important place of traditions, folklore, ethics, eticates, believes, living and thinking in *Dalit* literature. The values of the way of life, thinking and *Dalit* culture are reflected through the various organs, which are given below:

2.2.2. House Structure:

*Dalits* were mostly lived in the huts and outside the Village, due to lack of concrete house. Sharankimar’s family had no land or house to live like villagers. They spent most of the time inside the bus stand in Hooner. Regarding to the House, Sharankumar said: ‘to us the bus stand was like home… we lay like discarded bus tickets. We had to get
up in the normally or risk annoying the driver and conductor. Once they actually thrum or sheets and rugs out on the road? [Limbale: 2003: 42] Mostly his childhood passed on the bus stand, which considered as house. Once, his classmates force to him for going his house but he could not dare to go his house. But warmly welcome his classmates on the bus stand.

2.2.3. Food:

Most of the people have two meals daily, one is at morning and second one is at evening. Dalit society have been exceptional to this and seen poverty stricken people as living. Due to such environment, Dalit collects leftover food for eaten. There is a slogan in Marathi language, regarding to the Dalit foods, Magun anayach ani hatavar khayach. It means to beg and eats on the hand. It has a tradition in Dalit society to beg and eat. But don’t make the foods at the home. That’s why; their concentration was at the leftover food.

Sharankumar remembered his school picnic, where he tried to tell about his school picnic and his mother’s attitude, ‘Why didn’t you get at least a small portion of it for me? Leftover food is nectar.’ [Ibid: 3] This attitude was not of Masamai only but entire Dalit society. There was a habit of Dalits society to make tea at the early morning. Sharankumar said, ‘my granny- Chandamai who woke early morning and making black tea using jiggery.’ [Ibid: 16] Sharankumar was ate bhakari soaked in tea at the early morning, when he returns to home during the short interval, he ate roasted dry meat. It was a favorite dish of the narrator and other Dalits in India. Regarding to this Sharankumar said, ‘Chandamai always preserved pieces of meat which she placed on the water through on the roof to dry….It still remember that nauseating smell.’ [Ibid] Being poor, Dalit society hasn’t eaten once in day, therefore, they ate green leafs or bhakari which was made by grain collected from dung paste and drink water.
**A CULTURAL STUDY OF DALIT AUTOBIOGRAPHIES IN INDIA**

*Dalits* are non-vegetarian people. Concerned to meat Sharankumar said, ‘Chandamai would select a few pieces of dry meat, cut them in to smaller pieces with sickle and roast them on a hot pan which melted the fat in the meat, causing it to sizzle. The smell of frying meat spread all over the house. Chandamai used to roast crumbs of stale *bhakri* in the same pan, with a spoon, then taking the pan off the flames add salt and chilli. She would then place the whole hot pan before me.’ [Ibid: 17] Thus, *Dalits* are totally depending on upper caste people. That’s why, they couldn’t against the villagers. They have no work rather than farm. They ate left food and wear the cloths used by upper class society.

### 2.2.4. Occupation:

Occupation has continual physical or mental effort to overcome obstacles and achieve an objective or result. It is the labour, task, or duty that is one’s used to means of livelihood. It is a specific task, duty, function, or assignment often being a part or phase of some larger activity. In relation to *Dalit*, they have done sub-ordinate work in compares to upper caste society. Granny of the narrator Santamai swept the village street, went around begging massaged the bulging stomachs of pregnant woman and also worked as a midwife. Dada Dastgir lit the street lamps, distributed newspaper, went to school carrying tiffin for the students- a drunkard who would lie anywhere. He had drags the animal, skin them and eat their flesh. Sharankumar said, ‘Santamai worked as a midwife as well. Whenever a woman had labour pains, she was sent for. She would come even at one or two o’clack in the night to call her. She would get up ungrudgingly attend to her duty as a midwife sometimes she was busy the whole night. In the morning I felt like an orphan if she wasn’t around.’ [Ibid: 57] Thus, anything does which got two times food was the occupation of *Dalit* society in India.

### 2.2.5. Caste Council- *Jat Panchayat*:
The role of caste council is most important in Dalit society. There is difference in between Village council and caste council. Village council solved the problems of entire village where as caste council solved the problems of only caste people. It works as a similar court system. Jat Panchayat is a team of selected members of a caste who settles the disputes of the people in the caste. It works as people court, and to maintain law and orders into Dalit society.

*The Outcaste* describes about Masamai, Dalit woman, and her family clash. She was married to Ithal Kamble- a farm worker at Hanmanta Limbare and gave birth to two sons named Dharma and Suryakant. Though, Ithal Kamble was work hard in the field and house of landlord, he got seven or eight hundred rupees for yearly. During such atmosphere, Hanmanta Limbare (patil) helped him but while helping Ithal Kamble, the patil’s intention was dire. Therefore, the quarrel of Ithal Kamle’s family goes to caste council for justice. But instead of giving justice, the caste council has forced Masamai to divorce Kamble. Sharankumar said, ‘This separated Masamai from her suckling baby and her four year old son Dharma. Masamai wept when she left her husband’s house, without her two children.’ [Ibid: 36] Masamai was the victim of caste council. Regarding to this, Hari Narke, in the online show on IBN News Chanel, said: ‘**Caste Council has become the center of exploitation.**’ [Narke: IBN News Chanel: 5/7/13] This exploitation can be seen all over in India till today.

### 2.2.6. Gavki: Padewarki:

*Gavki* is a Marathi word which means *Yeskarki*. Long stick is a symbol of *Yeskari*, which makes a sweat song. When it creates sound, it indicates *Yeakar* has comes to home for *Bhakri*. Yeskarki has lots of work in the village such as day and night. However, this stick is known as the stick of *Yeskari*. Regarding to this Dr Gimekar said: ‘**Yeskari is the home of pain of misery.**’ [Gimekar: 2004: 135] Though, *Gavki* or *Yeskarki* ruined the life of *Dalits* in India, but they had feels it is an honour.
The Outcaste described Padewarki as Gavki is an honour given by Patil to Dalits. It was allotted to different people on a contract basis on the occasion of Pola, Hindu festival. It is a Marathi word which means a contract of work and paid grains with return. Those who have accepted Padewarki or contract of works, they got six measures of Jawar, and others received four, and others might be receiving only two measures Jawar. Occasional tips were different matter, if there has no male in the family, the woman from such a family sub-contracted to someone else on a share basis. For a fifty percent anybody was prepared to accept the contract. Padewarki means a Baluta, manual work on yearly contract and get grains with returns. In addition to Padewarki, the contract involved smearing the community hall with dung paste from time to time and lighting the village street lamps every evening. Whenever an animal died in the village, its owner came to the Maharwada to ask the one under contract (Padewarki) to remove the carcass after which three people would accompany the one who had the contract of fetch the dead animal.

Such occasion raised the question in the minds of Sharankumar. For such a work the owner of the dead animal would give eight measures of Jawar. Hindu believes cow as a mother, they have to make a funeral function of their cow. How this is contrast? Whenever cow is alive, they used her and after died they destroyed by the hands of Mahar.

In which month animals well died more, it was enough to appease their hunger. But a month in which no animals died passed with great difficulty, like the intercalary month. At such times an animal was usually poisoned to death. Narrator was so excited whenever he found dead animal. Not only Maharwada but also white vultures were arrived everywhere. Sharankumar said, ‘in school we are played a game in which one of us pretended to be a dead animal and the others about ten or twelve ours played the role of white vultures.’ [Limbale: 2003: 15] Therefore, Dalits were conscious on Padewarki or dead animals.
2.2.7. Custom and Tradition:

Hindu custom and tradition are indispensable part of Dalit society. It was a tradition of Hindu people to throw a coin of rupees on the dead body. Once, therefore, the Sharankumar involved in the funeral ceremony to takes the coins of rupees. At the incident of funeral ceremony, Sharankumar was touched to dead body. This news had spread all over the village. However, his mother couldn’t allow to him enter in the house because to touch the dead body is impure tradition of Hindu society which has followed by Dalits in India.

_The Outcaste_ depicted the tradition of fast. Santamai fasted on Tuesday on the name of Goddess Ambabai and Friday on the name of Goddess Laxmi. On her fast days she ate only once a day. On the other hand, Dada bathed and visited temple of Laginshaa every Thursday because it has its own importance in Muslim religion. Santamai always had a large round Kumkum mark on her forehead. She wore a necklace of shells. A corner in their house was reserved for the Goddess Ambabai. Before the image of Goddess, they put a wicker-basket. Regarding to this Sharankumar said, ‘On a peg in the wall in that corner there always hung a set on where Santamai burned incense. While saying her prayers Santamai prayed with her palms held together and eyes closed. She went out with her basket to collect alms from houses.’ [Ibid: 51] It was a tradition to beg alms and fast on the name of Goddess in Dalit society.

There was a custom in Dalit society to offer a child to God. For child Dalits were made various sacred vows. If a daughter is born after offering a vow to goddess Ambabai that girl is named Ambabai, if it is son who s Ambadas. If they make their vow to goddess Laxmi and daughter is born, she is Laxmi otherwise he is Laxman. They also left their children on the name of Goddess Laxmi as Potraj and as a Wagya and Murli on the name of God Khandoba. For Goddess Yallma a boy is called Jogtya and a girl is called Jogin. Regarding to this Sharankumar said, ‘I have never come across a Potraj among the
Barmin or Waghya among the Lingayat, he high castes. Why are such customs laid down for Mahars only? [Ibid] It is true that if Dalits are followed Dr. Babasaheb Ambedkar, their children become Doctor, Engineer, Professor or Magistrate. Otherwise there is no believed that they will become Potraj, Waghya and Jogtya. Those children left on the name of God or Goddess, they never married. Their prime duty is to serve God and temple. If a girl is dedicated to God, she never married before marrie to God. After this ceremony, she can live with somebody who can love her. Such girl is known as Devdasi which means servant of God. The children born to devdasis are considered impure and are not work in a village but lives on begging. It is another tradition makes religious exploitation of Dalits in India.

Santamai was worked as massage woman in her village and nearby. She massaged the stuffed stomach of pregnant woman with oil. Regarding to this, Sharankumr said: ‘If the baby was not in the right position in the womb, she corrected it. She slid her hand inside, held of the baby and pulled it out. They wouldn’t let me watch because I was a boy.’ [Ibid: 57] Following delivery, it was Hindu custom to give some grain and a little money for bangles and blouse piece. This work is as similar to Doctor and Nurse done by Santamai.

Once, Sharankumar studying at tenth standard, he went to home town and walked with pride. There was a tradition in his village to drink a tea with separate cup for Dalits on Shivram’s tea shop. During that time he got maturity and realized self-esteem. He thinks that Shivram’s tea shop is an insult of whole Maharwada. Therefore, Sharankumar and his friend Harya decides to oppose this cruel Hindu tradition and make complains against Shivram to the polish station. As a result of this, Shivrm has destroyed the cups which have used by Dalits.

2.2.8. Rituals and Festival:
*Dalit* society doesn’t think what is good or wrong, due to lack of education. Most of *Dalits’* worship Hindu God and temples, believing on old traditions imposed on them by Hindu culture. Therefore, number of God and Goddess has been emerged in *Dalit* society. God Mahadev was greatest among Indian God. There was a festival in the month of Shravan. Number of devotional singers would gather for this festival. Nearby all villages have come to worship God Mahadev. On such occasion *Dalits* bath and took make up.

Another festival in *The Outcaste* was the festival of Vitthoba. The pilgrims were comes from different villages. There was also other Goddess such as Ambabi, Laxmi worshiped by *Dalits*. Regarding to this, Rajnish Oasho said: ‘There are many criminals in India, among them Manu, designer of Manusmriti, is a greatest and become the cursed for country. He has affected millions of people in India who lives like animal.’ [Khobragade: 2004: 26] He, further, writes about the *Manusmriti* and said:

India has cursed of *Manusmriti* and tortured to us till today. Five thousand years has gone but still Manu control to us. He has divided Hindu society into four class and fourth class edified as slave.’ [Ibid: 124]

It point outs that *Manusmriti* as a devil spread darkness in the lives of *Dalit* in India. He has made a system of God and Goddess which is known as Brahmin system, who have made the policy for *Dalits* to live under the impression of Manu. There was no equal God to *Brahmin* and *Dalit* in India.

*Dalit* has its own God and Goddess such as *Khandoba, Masoba, Laxmi and Mariaai*. Sharankumar said, ‘Every year our village suffered from an epidemic of cholera. We called it *Mariai’s* wind, believing it to be the curse of the goddess. Stricken people died very quickly. Something had to done. A male buffalo was sacrificed to appease *Mariaai* at which time *Potraj* danced in front of the goddess. In the evening decorated palanquin was carried in the name of *Mariaai*. We performed the rituals of transferring the curse to
A CULTURAL STUDY OF DALIT AUTOBIOGRAPHIES IN INDIA

the neighboring village.’ [Limbale: 2003: 46] Instead of Doctor, Dalits have done ritual ceremony for cholera. They believe that it is divine blessing; therefore, they have done ritual ceremony. Thus, it all happened due to lack of education.

2.2.9. Addiction:

*Dalits* are not non-vegetarian but drinks liquor too. Being work hard at day-night, they have needed to use wine for ignored the body pain. Such mood addicted to use wine daily. However, *Dalits* produce liquor at home. Regarding to this, Sharankumar said, ‘four or five other families besides ours were also in the liquor business in our locality, like Damuanna, Manakunna, Kamalakka. [Ibid: 28] He further writes, ‘Our house was always crammed with customers. Sometimes they continued drinking late into the night and we went to sleep while they were still there. Sometimes there was a quarrel…They continued to sit unmoved and shameless, talking no notice of her scolding.’ [Ibid: 29] It shows that such environment has become the reason of their weakness and demolition.

2.2.10. Superstition:

Superstition plays a vital role in *Dalit* society. Darkness means Superstation. It aroused from the notion of belief. But belief is born out from pure love of heart or trust. Superstition is aroused through the notion of ignorance, ingenuous, evil attitude, selfish and revenge attitude. Due to superstition, *Dalit* has destroyed his own life, and believes on God and Goddess.

Chandamai was absolutely superstitious. Once, Masamai was newborn, Chandamai said: ‘a ghost could follow our footsteps. She took many precautions because Masamai had had a child recently. The baby’s head was not yet tonsured and Satwai is considered inauspicious.’ [Ibid: 19] Without spit outside the door he could not entering the house, nor could he enter the house without washing feet and mouth. Chandamai was forced him
to gargle with the Cow’s urine and convince to him for drink urine. She said that drink Cow’s urine, you will not be sick. Before going to sleep she praise to Goddess Ambabai and Laxmi. On the other hand, his grandfather Dada Dastgir praises Muslim Gods Haidri Khwala, Bandenawal, Hajimling Maullah and so on.

*Dalit* believes on back magic too. One day, someone would throw stones at the Maharwada. Santamai used to abuse them because there was believe that ‘such abuse afflicts the one who performs black magic.’ [Ibid: 48] But no one can found who has thrown stones on Maharwada. Regarding to the Superstition *Dalit* philosopher B. Pawar, in Daily Samrat, Newspaper, said:

> Superstitious person has to sing a hymn by believes on natural change, environment influence and natural calamity. It is a known as Superstition. [Kamble: 2005: 1]

Thus, all these factors are responsible to make the culture of *Dalit* society.

### 2.3. The Life Experiences Of Pain i.e. Cultural Assertion:

A life is not mine but it is a slavery imposed upon me. This negative attitude is the central idea of Sharankumar Limbale’s autobiography *The Outcaste*. Regarding with the purpose of writing *The Outcaste*, in an interview with Siva Nagaiah Bolleddu, a Scholar in English at Acharya Nagarjuna University, Guntur; A.P., Sharankumar said:

> The span of my autobiography is my childhood, I want write about my pain and pangs. I want write about the suffering of my community. So I cannot give importance to my personal life. I am writing for social cause. My autobiography is a statement of my war against injustice.

[http://www.the-criterion.com]

The narrator’s self reflects his life in particular and the life of the community in general. A *Dalit* has no personal life of his own but is dissolved in the engulfing whirlpool of his
community. However, The Outcaste is an account of Sharankumar Limbale life-time suffering.

2.3.1. Akkarmashi: Half-Caste:

Sharankumar Limbale said in an Acknowledgement of The Outcaste, ‘My history is my mother’s life; at the most my grandmother’s. My ancestry doesn’t go back any further. My mother is an untouchable, while my father is a high caste from one of the privileged classes of India. Mother lives in a hut, father lives in a mansion, Father is a land lord; mother, landless. I am an Akkarmashi (half-caste). I am condemned, branded illegitimate.’ [Limbale: 2003: IX] As a result, Sharankumar lived as an untouchable life. Masamai was Dalit woman who married to Ithal Kamble (farm worker at Hanmanta Limbale) and gave birth to two sons named Dharma and Suryakant. Sharankumar narrates: ‘Ithal Kamble toiled on the farm by Hanmanta Limbale, a Patil, who helped him during hard times. But while helping Ithal Kamble, the Patil’s intention was quite different.’ [Ibid: 35] The landlord had an evil sight on Kamble’s wife and he was such a magician that he got her separated from her husband and subsequently made her his concubine. Sharankumar was a product of illegal relationship of Hanmanta and Masamai. This relation is known as an Akkarmashi, which means, Prof. Rajpankhe M. S., ‘half-caste’. [Rajpankhe: 2007: 136] it is an abuse or curse, which of being fatherless followed Sharankumar all throughout his life.

2.3.2. Concept of Akkarmashi Culture:

Akkarmashi means one who is an outcaste or illegitimate and is used only as an abuse. Whenever the boy is born with the parents of different castes or religion, he is Akkarmashi. If a person born with different casts he is known as Akkarmashi. Regarding to the meaning of Akkarmashi, Saptarshi Mandal wrote in his research paper, Dalit Life Narratives as Ethnographies of Justice:
A CULTURAL STUDY OF DALIT AUTOBIOGRAPHIES IN INDIA

Akkarmashi which roughly translated means outcaste, and signifies ostracism. The word also denotes exclusion, for an outcaste is essentially excluded from the community and the associated resources, rights and privileges.

Sharankumar was identified as illegitimate by his community, because he was born of a sexual relationship outside marriage, between an upper caste man and a Dalit woman. The usage of the word illegitimate is not specific to the circumstances of Sharankumar’s birth alone, but also encapsulates a significant facet of the Dalit’s situation of marginality. Therefore, the question raised such who is Sharankumar? Mahar, Lingayat or Muslim. What kind of this culture is? Is it Akkarmashi or Dalit? The answer of this question is it is not Akkarmashi or Dalit? But this is a hybrid culture.

2.3.3. Hunger: Basic Need:

The undefeatable challenge faced by Sharankumar, as child, is hunger. He describes discriminatory incidents in his public school. At school days, Sharankumar and others were getting leftover food from the higher caste children. They also were not allowed to draw water from public wells lest they ‘pollute’ the well, but instead had to wait for higher-caste children or teachers to draw the water for them and pour it into their hands or cups, so that the higher-caste people would not have to touch and be defiled by the Mahar children. Sharankumar has dwelt on this basic need of man over and again all throughout the life, philosophizing on the evident need of food: ‘He went for days without eating anything. He started selling himself for his stomach. A woman becomes a whore and a man a thief. The stomach makes you clean shit; it even makes you eat shit.’ [Limbale: 2003: 8] The narrator is supplied many incidents of hunger which were projected before a class of readers who are blissfully unaware of such undercurrents.
Sharankumar described the school picnic, where all children and the teachers were made circle under Banyan tree and enjoyed picnic party. There was a variety of fried and tasty food taken by children from high caste, whereas we had just pieces of dry *bhakris* and chutney which were hardly enough to satisfy the cave of hunger. Regarding to this he said, ‘My stomach was like a way to the graveyard that continuously swallows the dead.’ [Ibid: 2] He remembered his mother’s speech, she, Masamai, always used to shout angrily and said, ‘what is it you have a stomach or *Akkalkot?’ [Ibid: 3] Whatever was given by Sharankumar and his friend ate greedily and nothing was ever enough.

After picnic party everyone chatting with each other and Sharankumar sat like owls watching them. At last his school-mate has given the leftovers. It was also finished by *Dalit* boys. Regarding to this, a *Dalit* poem entitled *Mother, Aai* in Marathi, connects with many child raised questions with self-respect and pride amidst hunger and self-denial:

> I have seen you turning back the tide of tears trying to ignore your stomach’s growl
> Suffering parched throat and lips
> Building a dam on a lake…

> I have seen you sitting in front of the stove burning your very bones to make coarse bread and a little something to feed everybody, but half-feed yourself so there’d be a bit in the morning…

> I have seen you washing clothes and cleaning pots in different households rejecting the scraps of food offered with pride…

[http://roundtableindia.co.in/]

Such narratives resonate with the pain and dilemmas of many households condemned to live routinely with hunger, where parents are compelled to take children out of school into work. Even more harrowing for them is to send a child into debt bondage. Hunger in the household often makes children themselves take painfully adult decisions about their lives.
2.3.4. Episode of Stomach:

Sharankumar raised a question regarding the hunger of Indian Dalits, why has given stomachs by god to us? Because of that everyone eat and drink at such wedding ceremony in the village. Entire Maharwada was so much eating and drinks at the wedding function. He was in thinking that people were in confusion that why has given stomachs by god to us? For the answer of this question, man goes towards God and asked, ‘Oh god, why you have given one stomach? I want to eat so much so please give me blessings of two stomachs. Therefore, God said, ‘Oh man, go away, first of all you have filled the one stomach and comes to back. I will give you second stomachs.’ [Limbale: 2003: 8] Everyone goes to fill his first stomachs, but no one can fill his stomachs. So ever, it is said that for the filling of stomachs men becomes thieves and women become whor. It all happened due to the hungry stomachs. However, Sharankumar realized that God had made a mistake to given a stomachs to Dalits.

2.3.5. Experience of Dung Paste:

Sharankumar describes an incident of Dung paste, which plays vital role in the life of Sharankumar. Once, he had gone to collect dung paste with his granny Santamai. He follows her like a police dog, and his granny walks like ghost riding, she carried a sack on her back to put the dung paste. With broken chappals, she dragged her feet as she walked. Getting lumps of dung, they were greed like eating feast. During the harvest season dung has twice used for Dalit society. First is to make round cakes of dung i.e. Gavrya and second is to getting grains from which she has make bhakari. Regarding to this Sharankumar said, ‘Santamai picked up such lumps of dung and on the way of home washed the dung in the river water, collecting only the clean grains. She then dried them in the sun. As they dried they shrunk… [Ibid: 10] Hence, the narrator and other Dalit society were used to eats them and to feed to their stomachs.
2.3.6. Portrayal of Market-Bazar:

Sharankumar described an incident of market day, which was a festival for Dalit society. On the occasion of market there was a rush of people, snacks and animals. It was daily routine of Sharankumar took ten paisa and goes to market. Once, he took ten paisa and visited market where he saw snacks in whole day but couldn’t bring anything. At the end of market, he has brought a pedha (sweets) and ate like shabri (a character of Ramayana) and remaining piece of sweet has taken for his mother who has just delivered a baby. It shows the state of poverty and starvation. Dalit got a little to eat but most of times they have to slipped with hungry stomachs. However, Santamai went to beg and comes with dried bhakari taken into her pouch of sari. They were eats different pieces of bhakari, leftover cuury given by the villagers. Being hungry Sharankumar ate like a glutton. Therefore, we can say that leftover food has become nectar for the Dalit society.

Vani, Nagi, and Nirmi were used to run around everywhere in the Bazar. Due to hunger and starvation they went around begging and eating whatever they could get. Regarding to this Sharankumar said, ‘My eldest sister Nagi was a born thief.’ [Ibid: 20] At midday, a fruit seller beats Vani with shoes in the market, because she has stolen a banana. She, therefore, wriggled and cried on the street of market. Everyone enjoed but no one can save Vani from the fruit seller. It had seen by the narrator with rainy eyes like leaking roof.

At the early morning, after eating leftover food, Santamai started her job of sweeping the market ground. Sharankumar followed her carrying bags. There was no salary of village council. She, therefore, swept entire market and begs market instead of money. The fruit seller would give them onion, challis rotten bananas, vegetables, guavas and such. No one gave easily; therefore, she has gone twice at one seller. Giving full of bag Sharankumar went home emptied them and returned to Bazar. At the time of closing, clothe seller wants labour for carrying cloth bundle. Sharankumar wonders around the
bus stand in searching job of carrying bundles. But it was not like by Dada who annoyed to him by seen as porter.

2.3.7. Poverty: Social Issue:

There are many incident of poverty which completes the autobiography The Outcaste. Regarding to the poverty, Sharankumar narrates that he himself had to steal food to fill his stomach. He had to beg whenever necessary, and his grandmother had to tell lies for food. The poverty even makes them to eat what animals eat when there is no way to have food. Sharnkumar’s sister Vani had to eat banana peels to satisfy her hunger. Therefore, ‘one can state that Dalits in India often have to eat second-hand food. They have to wear second-hand clothes and foot-wear.’ [www.the-criterion.com] Due to starvation and poverty, The Dalits have to often eat discarded and stale food at Market.

Sharankumar records how his sister and he had to eat discarded peels of bananas: ‘By evening the market dispersed. Vani had collected banana skins which people had discarded after eating the fruit. She sat by the street and ate the skins. I hit Vani. I snatched the skins and threw them away to stop her from eating them. Suddenly, though, I changed my mind. I collected the banana skins and wiped them with my shirt as they were soiled. Then I went to the river, sat in a corner and started eating them. When I saw our teacher approaching, I threw away the skins. It was as if I was throwing away my stomach with hunger in it.’ [Limbale: 2003: 22] He writes that sometimes they have to tell lies and some other times they have to steal eatables. He does not mind stealing eatables when it becomes a need. Moreover, it reveals that poverty makes the poor to steal eatables. It makes them to beg. At the same time it makes them to tell lies. Thus, Dalits are to be considered ‘poverty-stricken people’ [www.the-criterion.com]. The system of their society has indeed imposed poverty on them. They have been thrown away to periphery which has almost been completely neglected.
2.3.8. Portrayal of Khatik- Beef Seller:

Dalit waits Wednesday, market day, like festival because it brought snacks, sweets and meat. At the morning of Wednesday, Sharankumar and Santamai ate leftover foods and waiting to Beef seller who arrived at the afternoon. The entire Maharwada crowded around him. Sharankumar said, ‘If the meat was fresh Santamai purchased a kilo or more, if stale, then just half a kilo.’ [Limbale: 2003: 23] He gave a company to his mother for meat. Masamai was always quarreled with butcher for a nice piece of the thigh. She asks about oily pieces and snake-bone for Sharankumar. He further said that, ‘Masamai walked back home, the plate of beef covered with her sari. I tiptoed a way when the butcher gave me a few pieces of discarded meat. On one such day, when a kite attacked me and scratched my hands with its talons, Masamai thumped my back and called me abuses.’ [Ibid: 24] Such environment taught him a lot.

2.3.9. Depiction of Love:

It was the time of youth, if pressed the chick might have yielded milk and if squeezed other chick it might have blood. But during such time narrator have some bad habits includes smoking and fascinated towards girl. It was a Maharwada of hundred and fifty-five huts. There were ten to fifteen boys and seven to eight girls were studying at one class. But Sharankumar was crazy about a girl named Shewanta. She has a brother and sisters among them Sada was always her waist. Her mother did whatever odd jobs she could find and father went out to dig. Such surroundings she grew. She never smiled wholeheartedly. She never oiled her hair but still she looks like attractive. Sharankumar narrates, ‘whenever Shevanta stayed indoors for too long I would whistle, or sing. She knew the signals and would come out. She deliberately brought out some vessels, pretending to wash them.’ [Ibid: 26] It means she too attracted towards Sharankumar. The language of love understood both of them and sinks in the play of love.
Once, Sharankumar was waiting for Shevanta at the river. She has arrived but he could’t express his feelings on her. Only silence was among them. Both of them were far away from each other and smiled to each other from a distance. Though they were far away from each other but they feel very close. During such romantic atmosphere, Sharankumar throws the water on Shevanta like hurling flowers. He had a great desire to lift her and carry her into the sunlight. He wants to play with her freely. But Shevanta was sacred, she said: ‘Pleas, Sharan, don’t splash me If I get drenched I have no clothes to change into.’ [Ibid: 27] Being heard this statement Sharankumar become emotional. As a result of this, it was spread all over the village like a patch of rash on leper’s skin. But they could not get married due to his Akkrmashi caste. Both of them were Mahar caste but Sharankumar was not Mahar or Lingayat, he was an Akkamashi.

2.3.10. Depiction of Liquor:

To produce liquor was major occupation of Sharankumar’s family. There are four to five other families in Maharwada like Damunna, Manakunna and Kamalakka who were to produce liquor and sell. Sharankumar said, ‘the first round of the liquor was always the strongest.’ [Ibid: 28] Due to liquor, there was filthy smell spread all around the house. He has seen the quarrel of customer as well as their horrific behaviour with Masamai. Whenever Sharankumar having his meal, customer omitting beside him. Still they have finished their food.

There was a regular fear of the police, so they buried the liquor under the rubbish in pots and vessels and kept watch as if they were protecting a harvest. They took the liquor from outside as required. It was terrific atmosphere where they sell liquor. But whenever police took raid, people ran all around in village. Due to such trouble they suffered financially but in many other ways also. Sometimes narrator has also gone to bring the stuff from Chungi. On such trip, the retailer has given him a drink as a sample. Testing the samples made him tipsy and on the way back he stumbled frequently.
Once he even fell off. It was difficult ride on cycle as he was almost drunk. However, when he returned home his mother abused him, ‘you can drink as much as you like when you come back home. If you were to die on the way.’ [Ibid: 31] The same indent happened with Nirmi, narrator’s younger sister, when she and Kamalakka went to Chungi to get the stuff. Still evening come but they were not come to home that’s why Masamai was worried about her. Finally, Sharankumar and his mother went towards them, ‘on such way they have seen both lay with the full tube of liquor under their heads. Kamaakka’s sari was all disheveled. Nirmi’s eyes were so heavy, she couldn’t even open them.’ [Ibid] When Masamai seen all this she was crying. She said sadly, ‘I should not have taken the risk of sending my child with this Kamali.’ [Ibid] Thus, it is Marathi saying that liquor means the source of quarrel. This is a life experience faced by Sharankumar during his childhood.

2.3.11. Portrayal of Village Politics:

Politics is an addiction which has not left any area to affection such as rural or urban. Sharankumar’s village is not exception of this view. It was a peaceful atmosphere, when Bashakaka was Sarpanch- Head of village. Santamai work as a village sweeper and Dada used to light the street lamps at the evening. Due to a Muslim, Bashakaka was failure in next election and Ram has become next head of the village. Being as a Sarpanch, Ram has make changes in Gram-Panchayat. He has removed Dada from his work and appointed his own people. Instead of Santamai, Mallu’s Sona swept the street, market and her elder son Sheshu who had to light the lamps. But Sheshu could not work long due to his death. Therefore, Sona became mad. After lost village work, Dada started working as porter at the bus stand. Whenever Dada got drunk he became uncontrollable, people would beat him. Dada has threw away coins and tore up currency. He has abused Ram Sarpanch in rhyme, ‘Jummako chodu teri Amma ko.’ [Ibid: 32] It means to fuck your
mother on Friday. He hasn’t quarrel with only villagers but also with Santamai. It all happened due to the politics which has ruined Ram’s house as well as Santmai.

2.3.12. Practice of Exploitation:

Sharankumar writes, ‘To be born beautiful among Dalits is a curse.’ [Ibid: 37] This rule was not exceptional for narrator’s granny, Chandamai and his mother Masamai. Both of them were exploited by village Patil. As Masamai was beautiful, she was attracted by Hanmanth. She was made separate from her husband and suffered a lot in her post-widowed life. Though Hanmanth enjoyed the splendor of Masamai, and comes to know that she was Dalit he tried to avoid her. He also commented that the new born child was looked after by Bhondya, the potter. Regarding to this, it is said that, ‘the upper caste men in every village had made whores of the wives of Dalit form labourers and Masamai was one among them.’ [http://shodhganga.inflibnet.ac.in/] As a result of illigal relation, Masamai gave birth few children include, Sharan Kumar, Nagi, Nirmi, Vani, Suni, Pami, Tamma, Indira and Sidramma.

However, Sharankumar narrates, ‘we were all of one womb and blood. We shared a common mother but different fathers…I was born from her affair with Hanmantha Patil. Masamai had Nagubai, Nirmala, Vanmala, Sunanda, Pramila, Shrikant, Indira and Sidram from Kaka, whose name was Yeshwantrao Sidramappa Patil, the head of the village named Hanoor.’ [Limbale: 2003: 38] It shows that how Dalit women were destroyed and the innocent Dalit women were exploited. Regarding to the women exploitation, G. N. Devy wrote in his Introduction of The Outcaste,

Every time the dominant classes 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. What of the exploited woman in India? 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 life. My experiences are my words. What will remain there if you take experience away from a life? A living corpse… [Devy: 2006: XXIX]

This narration holds the agony of Sharankumar’s life. However, his words are his experiences and these experiences can develop his autobiography.

2.3.13. Episode of Shobhi:

Sharankumar portrays the incident of Untouchability. One day the narrator and his friend Parshya were busy to pluck the fruits of a toddy palm. At that time, Shobhi— an upper class girl who arrived carrying a vessel of water on her head. Dalit boys were ignored to her. Therefore, she becomes angry on them and said: ‘Mahars was become bold these days. They how dare to walk straight up to you. Can’t you see I am carrying drinking water? Your touch will make it impure.’ [Limbale: 2003: 70] Due to this insult, Sharankumar remembered her humiliation treatment at school and became in angry mood he decided to take revenge of it. That afternoon, they caught to Shobhi and said: ‘So you call us Mahar; don’t you? Your water gets impure if we touch it, if that’s so then why doesn’t this river turn impure? If a human being becomes impure by our mere touch then why didn’t your color change to green or yellow, as it happens when someone is sick or poisoned? Why didn’t the food in your bundle rot? If you consider us Mahars then answer my questions or we want let you go.’ [Ibid: 71] In this way they take their revenge and create awareness among Dalit society. It is the symbol of revolution and it got only because of education.

2.3.14. Episode of Kaka:
Kaka alis Yeshwant Sidram who lives at Hoonar. He was a father of Nagubai, Nirmala, Vanmala, Sunanada, Pramila, Shrikant, Indira and Sidram. Masamai always told him that Kaka has a mansion, where his wife, son and parents were lived. By heard this Sharankumar was puzzled and thought, why then did he keep visiting our house? I always thought that Kaka and my mother were husband and wife. The whole thing baffled me. Kaka always sneaked into our house. Whenever he visited us he sat with us, spoke and laughed with us. He behaved like the man of our house. To us Kaka was like a father.’ [Ibid: 46]

2.4.15. Portrayal of Festival:

Sharankumar recounts the festival of God Mahadeva, which was took place in the month of Shravan. Number of devotional singers were comes from different villages for this festival. During such festival, Sharankumar was to find out his father’s face, but every time he was failure to recognized his father. Once, due to Kaka he had seen his father. Kaka was the Patil of Hanoor and Hanmanta was the Patil of Baslegaon. At such time, Kaka brought Hanmanta along to the Masamai’s house. Now, she kept by kaka as whore. That’s why Hanmanta don’t go to her home. It was the first time to recognise his father by Sharankumar. In half sleeping he has thought that, ‘I got my father. Tomorrow I will tell to my friends and teacher who is my father. ...no, one would humiliate me, now that he had come.’ [Ibid: 61] Suddenly the quarrel took place between Masamai and Kaka. As a small boy Sharankumar did not understand what happened but comes to know the reason of quarrel he states, ‘It took quite sometime for me to know why my mother was so angry…’ [Ibid] It was unbearable for him to know the reason of quarrel.

2.4.16. Portrayal of Temple Of Vithoba:

Sharankumar narrates an incident of humiliation which was took place in the temple of Vithoba, Hooner. There was believes to read a holy scriptures in the temple of Vithoba.
Once, Sharankumar and Parshya entered the temple and prostrated directly before the God and immediately come out. It was seen by parshya’s father who didn’t like their rebellious behavior and beats to Parshya very badly. His father said Parshya, ‘I want to live in this village. Why do you boys behave like this? The village will humiliate me some day because of your behavior. No one has ever slandered me for anything. I will break your leg if you behave like this again.’ [Ibid: 62] Villagers believe that entering a temple is crime and it was done by them. It makes God impure. There is an unreadable law towards Dalits: ‘The untouchables must not enter a temple.’ [Ibid] Regarding to this, Sharankumar said: How discriminate between man and man? Who makes one rich and others poor? One is high caste and other is untouchable? What kind of God is this that makes human beings hates each other? If we are all supposed to be the children of God, then why are we considered untouchables? We don’t approve of this God nor this religion or country. Hence, Sharankumar refused Hindu culture, caste and religion.

2.4.17. Episode of Machindranna:

Sharankumar keeps in mind Machindranna as cruel man, who spoke severely. One day he demands to fetch the bidi to the narrator. He refused to fetch bidi, Machindranna became angry on him and said, ‘you son of bitch.’ [Ibid] You go to Baslegaon, there is your father. It makes awareness about the relationship of his father. Therefore, few questions rose in the minds of the narrator: If I go to Baslegaon would my father allow me into his house? Would the mother there give me food? My father lives in mansion and mother in a hut and I am on the street. Where I will die? Whenever dada, was angry on Sharankumar, he became wild and said, ‘you are a Muslim. You are not my father, so don’t you dare hit me.’ [Ibid: 63] He abuses to Kaka and said, ‘Patil you are in no way concerned with me. You can’t touch me. [Ibid] On such occasions, he wants to go his father’s land Baslegaon.
Annoyedly Sharankumar thought as regards Baslegaon: What kind of people was Baslegaon? What sort of people were they? What were my brothers there live? What was my home there like? Should I go there in search of my roots? How many days would it take? Would my father recognized to me? With these questions the narrator was curious about his Father’s land. Many times Sharankumar wants to go his Father’s land but because of fear he comes back. He lives like Karna, in village he is Akkarmashi and at the home he is fatherless boy. Therefore, he looks at his mother with wild and anger. He asked his mother with annoyed, ‘why didn’t my mother abort mewhen I was a foetus? Why did she not strangle me as soon as I was born? We may be children born out of caste but does that mean we must be humiliated? What exactly is our fault? Why should a child suffer for the sin of its parents?’ [Ibid: 64] He, further, said: ‘Masamai and Santamai are not only examples. They sold themselves to be loved and cared for by someone. They hadn’t sold their bodies to appease their lust. Nor we exist just for the sake of that hunger? Beyond hunger lies a vast life. There is life beyond bread. And yet I had no experience of life beyond this ghetto.’ [Ibid] It shows us that they are the victims of social system.

However, it is true that villagers have provided bread to Dalits but in exchange of it they used to Dalit women. This reality couldn’t denied by the history. Regarding to this Sharankumar said, ‘I can’t to think of Masamai and caught between bread and lust.’ [Ibid: 64] Seeta, a character from Ramayana, was freed by Lord Hanumana but what about mother and my sisters? Who will free to them? It was awful situation makes the narrator to bold and mature. Thus, all these life-ling experiences made cultural assertion.

2.4. Self-Identity and Roots of Dalit’s Humiliation and Injustice:

Caste discrimination makes a complex stratification of the society. This division of society was based on the family lineage and the occupation. The highest class being the
A CULTURAL STUDY OF DALIT AUTOBIOGRAPHIES IN INDIA

Brahman followed by warrior class called as Ksetriya and then came the Vaishayas and later was Shudras. The fifth which was not even considered to be added in the class system was Dalits, which were often referred to them was polluting to the orthodox Hindus. The cruelty reached its height when the Dalits were imposed with the humiliating circumstances as murder, assault, rape, and many more such allegations. Influenced by Shahu, Phule and Ambedkar, Dalit writers have emphasizing on their existing issues. However, autobiography has become an important genre to convey the bitter experience of Dalits humiliation and injustice in India. Sharankumar Limbale’s autobiography The Outcaste portray the most humiliated events and insults Sharankumar and his family members underwent in different places like Akkalkot, Hanoor, Chungi, Chapalgaon, Sholapur, Ahmedpur, Barshi and Bhimnagar in Latur.

2.4.1. Question for Contemporary Culture:

The Outcaste is the story of injustice and exploitation of narrator and his community. It asked the question to contemporary culture. It is the chorus as we are victims of social system. On the one hand, the narrator put finger on the rotten social system and on other he points towards the change of this system. However, a patient has tells his pain and pangs, whereas the autobiography has raised a cultural questions like patient. It exposes bitter reality and war against injustice. The intensity of narration that raises the ultimate question in social ethics, namely on what at all is morality?

The autobiography concludes with these questions: Why has this complex of moral establishment been created at all? Who created morality and immorality? Why? If my birth and life are being branded as immoral, what morality do I follow? The narrator knows that there are no answers to these questions. Therefore, autobiography The Outcaste is an intense narrative, pointing to the futility of these questions and the agony and frustration in searching for their answers. Who am I? The question of identification like Negro raised by narrator in the autobiography The Outcaste. Who is am I? Caste or
Out caste? Who am I? Through the chain of these questions this autobiography has completed.

2.4.2. Episode of School Picnic:

Sharankumar remembered his school picnic; it was a harsh experience to him. Because the narrator and his Dalit friends were busy to play a game touch and go, whereas upper class boys were played with teacher. The Dalit children play and eat separately, embarrassed in front of their upper-caste classmates by their stale dry rotis, chutney and dried fish. They can smell the delicacies from the other group: fried paranthas, delicious laddoos, fresh spiced vegetables, gujiyas and so much else. When they have eaten, the teacher asks the Dalit boys to collect the leftovers, which they attack as soon as their classmates have walked ahead. When Sharankumar returns home he is rebuked sourly by his mother for not bringing some of the leftovers for the rest of the family to taste.

2.4.3. Experience at Primary School:

Next day, when the narrator goes to school the teacher has been given task to write an essay on the school picnic. Everyone was in notebook and thought about yesterday’s picnic. At the same time, teacher noticed to the narrator and annoyedly shouted on him and said, ‘you son of bitch, come on, start writing! You like eating an ox, don’t you?’ [Ibid: 4] The narrator was in confused to write an essay because he doesn’t know how and what to write. Slowly, he has remembered the picnic and the hands of high caste girls and boys offering them their leftover food, the withered tree in whose shad they sat, the bundle of leftovers, the question of his mother and the question of teacher. How should he start writing the essay? It shows the teacher also gives the humiliated treatment to Dalit students in school. Not only teacher but also upper caste students were given humiliated treatment to Dalit students. Sharankumar said, ‘one day, when I reached school, Ismaillya, Maulas son was teasing Umbarya calling him ‘a base born’. I reached
their he said, ‘here’s another born who swallowed our ox.’ [Ibid: 16] This incident was
could not forget by the narrator for a long time. Thus, he was victimized by non-Dalit
teachers and harassed by his schoolmates. In fact, in Indian schools it has been a tradition
for non-Dalit teachers and students to harass and insult the Dalit students, and subject
them to the works, which are supposed to be done by peons.

2.4.4. Experience at Shivappa Teli’s Mansion:

Sharankumar gives one more incident of humiliation; it was given by Mahadya- a servant
of Shivappa Teli. In the month of Shravan school would be moved to Shivappa Teli’s
mansion. Sharankumar was sitting with other boys in mansion, but when Mahadya
noticed to the narrator. He running up and snatched his school bags and slapped him. It
was unbearable for the narrator. He doesn’t control his feelings and came out the school.
He has given another incident of humiliation in the school. It was first time the narrator
goes to school and sat in the school. That’s why, he don’t know how to gives the
permission of teacher and leave the class for urine. In the confusion of that he doesn’t
control and doing the urine on the floor of class. Due to those classmates were makes
noise in the class. Therefore, teacher drove him out of class. Once again he came out the
class with shame and fear. It was daily incident to him that the boys from upper caste
treated him like animal and he was he was bear the society. He said, ‘During the short
interval the other boys threw stones at me and teased me calling aloud ‘Mahar’! [Ibid: 6]
Really it was daily routine to bear the upper caste boys and society.

2.4.5. Episode of Wedding:

Sharankumar described an incident of wedding, where he faced horrendous experience.
Wedding is a festival for Dalit society. Because it was given five days feast for them.
Especially, Dalit women and boys were treated inferiorly by upper caste but they felt it
was an honor to eat and feast at the wedding of Patil or landlord. He narrates the
experience of wedding ceremony at Hanoor. One day there was a wedding and only the order of his mother he goes to wedding. He describes the nature and attitude of upper caste people towards Dalits in wedding ceremony. He said, ‘Before beginning to eat they uttered the names of Gods like Pundlik and Vithal and also the names of saints like Dyanadev and Tularam. We greedily heard the sounds of mashed food being shared. Has everyone had enough? asked some older men. Don’t hesitate, eat slowly, have as much you like, they shouted. Men rushed between the raw, serving dinners who were busy eating.’ [Ibid: 7] This picture has been seen by the narrator and his friends from long ago. ‘There were shouts of kheer! and Chapati! Ghee! Curry!’ [Ibid: 7] This sound was make greediness in the minds of narrator. Therefore, he has concentrate on wedding feast.

At the end of day, the invitation has come to Maharwada for feast. Sharankumar goes to with his granny Santamai and sister Nagi to eats. Masamai doesn’t attend this kind of ceremony. It means she was alone in the house. Therefore, the narrator wants get more and more Kheer and Chapati, though his stomach was full. Giving full of Kheer’s plate the narrator walks towards his home. It was seen by Girmallya- wedding servant. He snatched his plate of Kheer and throws on the ground and slapped to him. He, further, said, ‘Son of bitch… If you didn’t want it why the hell did you take it? Don’t me see you more than once at any feast after this. The scum!’ [Ibid: 9] Hence, the narrator comes to home with empty hand. In addition to this, The Outcaste also presents that Dalits are treated very badly and subjected to humiliation if ever they make attempts to reject humiliation and maltreatment inflicted upon them. They are most of the time addressed in an arrogant and disrespectful manner. They are made to adopt inauspicious names. One can find inauspicious names for Dalits in The Outcaste. In itself such names of Dalits are like Kacharuajja, which means dust grandfather, are there.

2.4.6. Episode of Barber:
Now, Sharankumar goes to school daily. There he was reads and heard the teacher. That’s why he understood the importance of cleanness. He comes to school up date and fresh like upper class students. He becomes conscious about his living style in Maharwada. On day he goes to school and saw the barber at the corner of village. He attracted towards him and decides to haircut like other boys in his school. Therefore, he visits to barber. The barber first looked at him and then to his head and said, ‘Don’t stand here. I am not going to shave your head.’ [Ibid: 22] There was another customer of different village who has given sympathy towards the narrator but barber doesn’t it. Being wild, a barber said, ‘He is a Mahar, let him go.’ [Ibid] It shows that not only upper caste but also Balutedar has given injustice treatment to Dalits in India. A barber who is used to shave the Buffaloes but refuse to shave of human beings on the name of Dalit or Mahar. Who is the responsible of this treatment? Why these people are refused us? These questions are raised before little Sharankumar as well as Modern India today.

2.4.7. Experience at High School, Chungi:

Sharankumar’s village school was only at seventh class. After getting primary education the narrator admitted high school at neighboring village Chungi. There he wants to fill up the admission form with the signature of parents and village head (Sarpanch). Till today Sharankumar puts his own thumbs impression in place of parent’s signature but the signature of village head was always a problem of the narrator. At the secondary school record, the narrator doesn’t want to write the name- Masamai Hanmanta Limbale- as a guardian in the official record. Because Masamai had left by Hanmanta from last ten years. Now, she has kept by another Patil as a whore. He understood very well that woman is not a puppet in the hands of Patil or destiny. Regarding to this he said, ‘What sort of life had she been living, mortgaging herself to one owner to another and being used as a commodity? Her lot has been nothing but the tyranny of sex.’ [Ibid: 59] Therefore, the narrator doesn’t want to write the name of Limbale as guardian.
On the contrary, village chief signed everyone’s form except Sharankumar. He doesn’t approve the name Masamai Hanumanta Limbale. He was in confusion that who is the father of Sharankumar. Bhosle sir tried to convince to the village chief and recommended to sign on his form. Therefore, he proposed his granny’s name Santamai Balshankar; once again village chief refused this name because he knows that Santamai was living with a Muslim man Muhmad. He was totally confused to approve the name of Sharankumar. He said to Bhosale sir, how to identify Sharankumar by his caste, religion or father? He has neither father’s name nor any caste or religion. Finally, because of Bhosale sir (Guruji) Sharankumar got his father’s name. However, village chief signed on his admission form. It was unbearable for the narrator. Being annoyed he said, ‘Has anyone seen who sowed his seed? Has anyone seen the intercourse of his parents that resulted in his birth?’ [Ibid: 61] At the age of ten or twelve he suffered a lot and faced the experience of humiliation.

2.4.8. Episode of Admission:

Once, Sharankumar goes to submitting his application form where his class teacher asked the questions: ‘Do you have no father? He replied, ‘No! He is dead. Teacher asked once Do you have no mother? He replied, No! She is too dead.’ [Ibid: 62] This interaction was heard by his village mates those who are know that what is truth. It was create a dead silent like the calm after a big storm. Being conscious he asked the number of question to his mother, ‘Who is my father? What is his name? Where he did live? Why didn’t he come to our home? What is relationship with kaka? What is a relation between you and kaka? Who is a father of Nagi and Nirmi? What is my relation with Nagi and Nirmi? And so on.’ [Ibid: 63] Instead of answering me, Masamai was silent like kunti- a character from Mahabharta and he feels himself as a Karna- a character from Mahabharta. She says that she is a Patil’s whore. At such time he was so happy because he got the answer of his question but doesn’t know what the meaning of the word whore is or what the history behind whore is.
2.4.9. Episode of Cobbler at Bus Stand:

Sharankumar completed his primary education at Chungi and Chapalgaon. When he was studied at Chapalgaon, Santamai-grandmother comes to his boarding always. One day she come with a pair of old chappal-shoos, which was forgotten by someone at the temple. It was broken at the front side because of that she has gone to cobbler who was at Bus stand and repaired old Chapales. When she asked to repair this chapel, the cobbler has refused to it. Because of he recognized to Santamai as Mahar. This incident was also unbearable for the narrator but he couldn’t take the action.

Chapalgaon was very close to his motherland-Hanoor. However, during the holidays, they go to their home and observed the people from upper class as well as Dalit society, their behaviour with each other. Being educated and consciousness they were hates to the idea of untouchability. Regarding to this Santamai said, ‘Life is not the same. We suffered more injustice in our days.’ [Ibid: 78] She, further, narrates: ‘Whenever an animal in the village died, the villagers grew annoyed. They considered the Maharwada has responsible for it. They tied to us a pole and beat us like animal. They accused us not of having poisoned the animal. Our women and children cried and shirked. All the men in the Maharwada were very badly beaten. The village then ostracized the Maharwada for few days. We wouldn’t get any work on the farms. We were denied any provision at the shops though we had money and were ready to pay. We had reached a dead end. Such humiliation was agonizing.’ [Ibid] However, she tells her stories of such humiliation which was faced by them. She said the days of humiliation and injustice were gone in the past. Everything has changed today. It was the stories of injustice told by Santamai like Rashtramata Jijabai had told the stories of velour to young Shivaji. The narrator thought that her tears were like an epic and her agony contained the potential spark of a great war.

2.4.10. Self Identity:
Sharankumar portrays the incident of humiliation and injustice. Now, he has passed Matriculation exam and got second class in the class. Therefore, he has understood everything which ever happened in his society. So ever he decides to study at the Solapur. The narrator gives the incident of Dyanand College, Solapur; at the time of admission. He said there was a clerk named Limbale who entered his name to the register as Sharankumar Hanmanta Limbale and start to enquire about his caste and religion. When the narrator said he is Hindu Mahar, the clerk said in surprisingly, ‘How is it possible? Is there Nimbale among the Mahar as well?’ [Ibid: 82] Sharankumar said yes and goes away immediately. Whenever he insulted as Hindu Mahar, the narrator thought about his caste and religion. The blood runs away in his body was not of Mahar but of Lingayat man. Due to this, he was not Hindu-Mahar, but a Lingayat. Therefore, he said this agony is not mined but also my community too.

While studying at Solapur Sharankumar became strong by mentally. There he was growing amidst a conflagration. The roots of Dalit movement were settling more firmly. Because of that he was understood the new meaning of Self Identity, Humiliation and Injustice. There he was awakening under a new consciousness which was becoming more pervasive day by day. During these circumstances the narrator meets his past love (Shevanta) occasionally. She gave him an inspiration to struggle against patriarchal society. In this way, the narrator grown up likes Karna and makes self identity in his mind.

2.4.11. Issue of Narrator’s Marriage:

Sharankumar remembered his life at the Hostel, where he was more or less like camp. Everyone was lived at the hostel, majority they were Dalit. Being influenced by Dr. Babasaheb Ambedkar, he has started to speak Jay Bhim instead of Namaskar. It was first revolt of the narrator to get through education. It was the time find out bridegroom for
Nirmi, because she has now come of age to marry. On the other hand, the narrator yet not married. This biggest problem is raised before Santamai. Masamai always saw Nirmi and Vani to his customers and to request them for finding bridegrooms. Some of spoke nonsense and passed humiliating remarks as they were drunk. It was seen by the narrator himself. At such occasion, he remembered the Marryappa who said once under the influence of liquor that he will give his daughter to him. One day Marryappa Kamble comes to Solapur and demands money to the narrator. At that time he gives him hundred rupees and sends him to Barshi. Once again he visits to the hostel of Sharankumar, but the narrator avoided him because he has no money to spend on him. Third time Marryappa turned up again. This time he doesn’t want money, but come with a proposal of marriage for Sharankumar. Thus, the narrator accepted his proposal and gets married with a girl named Kusum.

2.4.12. Treatment of Mother-in-laws:

*The Outcaste* describes that he had to suffer not only at the hands of caste-Hindus. One can say here that he is a greater victim than the greatest victims in the casteist society. *Dalits* and non-*Dalits* have equally subjected him to extreme humiliation and suffering. Sharankumar narrates one such story in which his mother-in-laws insult him. She said to the narrator, ‘There is no discipline in your house…. We want send our daughter until you are independen?’ [Ibid: 100] Thus, Masamai suggest to the narrator and said, ‘Don’t treat her like wife. Let her rot.’ [Ibid] She further suggest, ‘Now that you are married, sleep with her at least once and prove that you are a man.’ [Ibid] whenever, he goes to Barshi for meets to his wife, he makes quarrel with his mother-in-laws and Kusum his wife became tense. She said, ‘You are rotten people. We have purified you. You were lying on the garbage. They drove me out of the house.’ [Ibid] It makes anger towards his mother-in-laws. One day Maryappa Kamble said, ‘My son is the president of the *Dalit* Panthers. He is highly respected by his followers. You say that you are a relative of that Muslim. You are the cause of humiliation for us among our own caste. We have told
everyone that you are of pure blood. You must have some self-respect; otherwise don’t enter our house.’ I felt insulted.’ [Ibid: 101] It shows that Sharankumar humiliated through relatives as well as caste Hindu society.

2.4.13. Experience at Ahmedpur:

It was the time of renaming of Marathwada University Aurangabad; Sharankumar got a job as a telephone operator at Ahmedpur. Entire Marathwada region was involved in the movement of renaming of Marathwada University. ‘Dalit localities were set on fire even during daytime and there were a series of murders. They threatened to seal off the whole Marathwada region. There were long marches everywhere in the state of Maharashtra. Every day the newspapers were full of news bout fires and arrests as the agitation in Marathwada spread to other parts of states.’ [Ibid: 103] All round there was fear and nervousness. Due to this environment, a movement aroused in the blood of Sharankumar likes a foetus.

2.4.14. Untouchability at Latur:

Being educated Dalits highly cannot able to detach themselves from the influence of the upbringing of the caste system. Most of the time injustice, ill-treatment and atrocities are perpetrated against the so-called untouchables in the rural areas. Even metropolitan cities like Mumbai, Delhi, Chennai, are no exception to the untouchability. Whenever a Dalit happens to come to such a city and has to rent a room for staying, he is asked his caste by the non-Dalit house owners. If he tells his caste, which is untouchable, he will not be given a room on hire. In such circumstances the Dalit has to wander here and there in search of a rented room. If he does not get it, he has to go to the Dalits locality in the city, rent a room and stay there. Or else, he has to live in an unclean locality. At times, they have to tell lies and hide their castes.
This irritating story of a Dalit is narrated in *The Outcaste*, ‘However, I went to Latur. I faced the problem of finding a house in a new town and my caste followed me like an enemy. Latur was such a big place with huge buildings, houses and bungalows, but I was turned away wherever I went. They said frankly, ‘We don’t want to rent out our house to Muslims and Mahars.’ Should I put this town to the torch? Such a big town—but I could not get a single room. Every town and person was caste conscious. This castism has dehumanized everyone.’ [Ibid: 106] The above quote points out that there is always an impossibility of the termination of castism and untouchability. Here, it could be remarked that caste system is such a destructive phenomenon for Dalits that it has enabled people of certain castes to be parasites and have privileges, and made people of other castes suffering masses and victims. Therefore, *The Outcaste* points out that since the caste system in which Dalits live is unequal, discriminatory, undemocratic and indifferent to the Dalits, they cannot get justice though they try their best to get it. Taking into consideration the nature, characteristic features and role of the caste system, the non-Dalits, especially caste Hindu men hardly hesitate to harass, exploit and victimize the Dalits. Thus, injustice and humiliation was faced by the narrator is not today’s phenomenon but it has a long history. The roots of injustice and humiliation went deep in to history, for many thousands of years. Therefore, the narrator said his agony is like Lord Buddha’s experience. But why doesn’t aroused Lord Buddha in me?

2.5. Rejection to traditional Hindu culture and acceptance to Buddhist culture:

In nineteenth century, Mahatma Phule opened the doors of education for untouchables and marginalized section of the society in India. Being influenced of Mahatma Phule, Dalits were reconstructing the history of Dalit. They have started using the long denied weapon, the Pen, to break the citadel of racing class that had misrepresented their history and culture. They have to reject the traditional Hindu religion i.e. God, Temple and accept the way of equality which was seen by the supremo of Dalit Dr Babasaheb
A CULTURAL STUDY OF DALIT AUTOBIOGRAPHIES IN INDIA

Ambedkar in the form of Buddhism. The same view can be seen in Limbale’s autobiography *The Outcaste*.

2.5.1. Rejection of Wedding Ceremony:

Sharankumar describe a wedding ceremony where he suffered through humiliation. Once, giving full of *Kheer*’s plate the narrator walks towards his home. It was seen by Girmallya- wedding servant. He snatched his plate of *Kheer* and throws on the ground and slapped to him. He, further, said, ‘Son of bitch… If you didn’t want it why the hell did you take it? Don’t me see you more than once at any feast after this. The scum!’ [Ibid: 9] Hence, the narrator comes to home with empty hand. Once, when Santamai and his sister returned home, he asked for *Kheer* they had sneaked. Masamai said, ‘take your plate and go.’ [Ibid] But he refused as he felt awkward about going to the village just to eat. He feels ashamed by seeing the classmates.

2.5.2. Rejection of Separate Cup of Tea:

When Sharankumar getting primary education at Chapalgaon, it gives him pride as blessing. Sharankumar and Parshya come to home at the weekend where they have seen Untouchabiltty. Therefore, they hate old Hindu tradition and customs like one can drink cup of tea in the hotel and others can outside the hotel. Everywhere, they were condemned as *Dalit* or Untouchables. That’s why they have no affection towards their village. Getting education the narrator realized that self-esteem is an unusual strength. They were going thought that the separate cup-bashi for *Dalits* is an insult of an entire Maharwada. There was only one old man named Rambaap who drink cup of tea at Shivram’s hotel. Therefore, the narrator has deicide to convince him for denies this old tradition but he doesn’t agree with him and said, ‘We are low castes. What you have seen is a long tradition that has come down to us from our for-fathers. What can we do about
it? How can we go against the village customs?’ [Ibid: 73] Finally, the narrator decides to reject all this. Therefore, he said ‘how long can we mutely suffer all this? How many times are we going to be born and live thus against our wish? Sometime we ought to reject all this.’ [Ibid: 74] However, they decided to make a complaint against Shivram’s hotel.

One day, Sharankumar and Parshya were going to Shivram’s hotel and take the order of cup of tea. Faimya - a servant in Shivram’s hotel- poured water for them on a height, avoiding contact to them. Parshya took the money where as Faimya provide them a cup of tea without touch. Instantly, Parshya took the cup of tea and run away from the hotel and stopped at the police station. He said, ‘May I come in sir? Sharankumar was stood behind him, trembling. The constable looked at us, amassed. Perhaps he did not understood what we had said because he shouted at us, what the hell do you want sons of bitches.’ [Ibid: 77] Both of them entered to police station and narrated what happened in the Shivram’s hotel. He doesn’t want get complaint against Shivram, but he has going to tortured us and said, ‘I will put you both in prison.’ [Ibid] So ever, they were sacred; their mouth become dry and think like that if we are feared to constable but not failure.

Therefore, the narrator said we are going to write a letter to Chief Minister and Prime Minister of India, if you are arrest to us instead of Shivram. Immediately, constable calls to Shivram. He comes with anger and started to abuses us. He said to police constable an entire Maharwada has used to drink a cup of tea at my hotel. They have no complaint. But if you feels it was an insult of your community, you comes to home I will served to you in my plate. Finally, Shivram has surrender to police and us. From this incident they are walked with pride in village. It was not digested by upper caste person who hates our behaviour and confidence However, Sharankumar points out that as he got mature, he began to go against the societal norms and practices which were totally illogical and anti-human.
2.5.3. Rejection of Temple:

Although the *Dalits* are not allowed to enter temples, his friend and he himself entered the temple in his village when they were young boys. The *Dalits* have not been considered to be addressed with respect, according to the system. But Sharankumar began to respect those *Dalits* who were really respected. He remembers, ‘I stopped saying *namaskar* and started saying *Jai Bhim* instead. I substituted Babasaheb for Ambedkar since it sounded less formal and more respectful.’ [86] He became critical of the system and convention. He disowned his father’s caste and wanted to get married according to the Buddhist rituals. In addition to these anti-system deeds of him, there are other innovative and radical acts such as inter-caste marriages. In his autobiography by asking a number of questions regarding irrational and inhuman beliefs and practices he has attacked the system itself and its followers.

2.7. Summing Up:

To sum up, *Akkarmashi: The Outcaste* described the pain and travesty of the cultural turmoil that opened up Marathi literature to *Dalit* writing. It is world-wide *Dalit* autobiography, which is written by Sharankumar Limbale. It narrates the story of a child born to *Dalit* (Mahar) mother, who was raped by the upper caste man. She had to carry her rape and deliver a baby, named as Sharankumar. As a result of this rape, Sharankumar neither belongs to Mahar community nor Marata caste, he is *Akkarmashi*. Due to his factured identity, the narrator suffered his entire life was the fact that he had no identity, no home or place of belonging. He could not get certain papers signed for school because he could not properly identify his caste by his mother or father, and they would not accept his grandmother as his guardian because she lived with a Muslim. When it came time for marriage, he could not even get married to an outcaste girl because his blood was not pure; he was not wanted anywhere. The clouds of doubt and identity hung over this poor outcaste boy his entire life. However, in several acts of
incredible strength and bravery, he did not allow these socially constructed walls to stop him from getting an education and eventually publishing his story. He came to realize the depth of division caused by the conflict between Hindus and Muslims and chose a separate path for him in what he considered to be the warm embrace of Buddhism.

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A CULTURAL STUDY OF DALIT AUTOBIOGRAPHIES IN INDIA

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