Chapter III: A Cultural Study of Laxman Mane’s *The Outsider*
3.1. Introduction:

_Upara_ is a world celebrated _Dalit_ autobiography written by Laxman Mane. _Upara_ is a Marathi word which means, ‘Outsider’. [Lal: 2006: 4434] It was first published in Marathi language in 1980 and translated into English by A. K. Kamat entitled as, ‘_Upara: An Outsider_’ in 1997. [Sukla: 2006: 63] Arjun Dangle sees it as a remarkable example of a ‘_Dalit autobiography_’. [Dangle: 1992: 255] However, _Upara_ is considered an outstanding contribution to Marathi literature for its lively depiction of the life of the downtrodden and forceful style, authenticity of experience and its strong plea for social justice. It is a story of his life as a member of the Kaikadi caste. Therefore, the principle aim of this chapter is to focus on the cultural study of Laxman Mane’s _The Outsider_ as a _Dalit_ text. It can be interpreted and analyzed under the following points:

- A cultural study of _The Outsider_:
- The life experiences of pain i.e. cultural assertion:
- Self-identity and roots of _dalit’s_ humiliation and injustice:
- Rejection to traditional hindu culture and acceptance to buddhist culture:
- Summing up:
3.2. Cultural Study of The Outsider:

*The Outsider: Upara* is an autobiographical narrative by Laxman Mane. The narrator has courageously narrated all the sorrows and sufferings of a community that was wandering in the darkness of suppression, exploitation, oppression and marginalization. All incidents from this autobiography have been making a factual picture of Kaikadi community. It has described the culture of Kaikadi community, which has their own rules and norms., Aruna Joshi said,

‘...hailed from the Kaikadi community- an itinerant community of basket weavers. This can be said to be the first piece of conscious literature from a person of a DNT. It traces the life full of strife of the boy who is the first one ever to go to a school in his community, his maturing into a politically aware social worker and his inter-caste marriage that evokes a lot of uproar and agony for both the communities.’ [http://www.oiirj.org/]

3.2.1. Living and Thinking:

*Upara*, literally means An Outsider, is world wide celebrated Dalit autobiography, which exposes the culture of Kaikadi community. The question of identity, and injustice was not of Laxman Mane but community in particular. The people who are living in slums, on pavements, on the outskirts of villages and those who do not have even such places who are suffering in miserable conditions in the vales and valles, hills and rocky planes. They have neither work, nor opportunities, neither facilities nor support, neither shelter nor protection. They do not have even two meals a day! Being educated Laxman realised the reasons of his suffering. However, he turned towards Boudhism and tried his best to light the lamp of life to his people.
3.2.2. House Structure:

Being nomadic tribe, Kaikadi don’t have fix income source and fix place. The basic needs like food, cloth and shelter are dreams for them even after independence. Regarding to this Girish Kausadikar, Dalit Autobiography: Narration ofg Pain, said:

…they have to live on the mercy of landlords and religious authorities.
They earn only by weaving baskets brought of cane. Being unskilled and notorious image no one is interested to employ them for farming.’

[Kausadikar: 2013: 105]

With a very few exceptions, Kaikadi did not cook daily. Their children brought food by begging in the villages. They have to compete with dogs and pigs to pick the food from dung hill. Kaikadis were supposed to live away from village. Their faces were considered as inauspicious. They have no house, no land, no village and no farm but ‘moving from place to another place for generations, loading their hearth and home on the backs of donkeys...’ [Mane: 1997: 15] The corner of temple, village, big tree Mountain and Vallies are the place where they make their huts and lived. Laxman recalls: ‘in Khopoli, our huts erected on a plain by the side of a road... Our hut was in the open. At night, a kerosene lamp without a glass cover was lit...I grew in this hut like a small plant growing on the dunghill.’ [Ibid: 71-72] In such circumstances Laxman Mane have lived and grown up.

3.2.3. Food:

_Upara_ is the pathetic account of poverty which suffered by Laxman Mane and his community. Laxman recalls: His mother and father went in the villages for selling the baskets and other articles. Laxman and his sister starved in the hut as there was nothing to eat. His mother usually received stale food from the villagers which was their routine meal. Laxman wrote: ‘Mother had brought lots of bhakari. Three of these were given by
the village chief’s wife. She had also given the leftovers of the night before. In addition, the women whose baskets mother had mended had given her something or the other which she had packed in the loose end of her sari. ‘Mother had borrowed some buttermilk from somewhere. She had also brought some flat loaves, drum stick curry, sauce, pickle all stale and of course collected as alms. Mother would sell some baskets in the village, mend the old ones and in exchange acquire all this food. We ate all it. This was our everyday meal.’ [Ibid: 3] The above passage illustrates the economic, social and cultural conditions of the Kaikadi’s. They didn’t have proper food, no clothes, and no houses; they often eat stale food which was given to them in exchange of cane baskets. Laxman never received good food like sweets and chapattis. He was always haunted with questions like, why he was not able to take good food like high caste people. Why he was not allowed to attend school like other children? These questions inspired him to take education and to achieve all the amenities like high class people.

3.2.4. Occupation:

To make and sell baskets of cane is the prime occupation of Kaikadi community in Maharashtra. However, they have to travel one place to another in search of cane for a long time.

3.2.5. Caste Council- Jat Panchayat:

*Jat panchayat* plays vital role in Kaikadi community in Maharashtra. There are four types of *Panchayat*: *Jamat Panchayat, Thal Panchayat, Village Panchayat, and Maddhi Panchayat*. *Jat panchayats* are to be solved the problem or quarrels of community people. Laxman narrates his father’s decision of admitting him to school was revolutionary. It was a step towards violation of *Jat Panchayat*. However, his father successfully convenience them and promise them that education will not spoil him. Due to this, Laxman’s presence in the school was matter of hatred and preposterous. Laxman
said, ‘from our Panchayat’s point of view, the very writing of this book is crime and I am aware of the provision of the punishment or such wrong doing. I am prepared to face the consequences.’ [Ibid: 6] If anyone disobeys the judgment of the Panchayat his complete family is excommunicated from the society.

Excommunication meant that nobody would dare to touch him. They are served food and water from a distance; and nobody from the family is neither invited nor permitted to attend marriages. No marital relations would be allowed with such person.

[http://su.digitaluniversity.ac/]

This is an example of social exploitation and the tragedy of Kaikadi Community that they are exploited by their own community and by the Hindu society at large.

Laxman described another incident of his maternal aunt named Paru. She was fond of cleanliness which is treated as an offense. It is assumed that people living on dirt need not to follow cleanliness. It is better not to look beautiful which may an invitation to molestation. The woman in this community is insecure. Due to this, Paru was divorced by her husband as she is found guilty of being raped by somebody. Instead of punishing the culprit, she is convicted for this humiliating act but Jat panchayat. Regarding to this Girish Kausadikar, in his article *Dalit Autobiography: Narration of Pain*, wrote:

The role of Jat Panchayat in most of Dalit narration is negative as well as destructive. Their verdicts are arbitrary and sometimes whimsical and crooked. [Opp. Cite., Kausadiar: 106]

Shivaji Moghe, Online TV Show: 9.30 to 10.30, Z 24 Newschannel, 5/7/2013, remarks that *Jat panchayat is pure devil of inequality*. [Moghe: Z 24, 5/7/2013] It is said that this is not a face of modern Maharashtra. However, a question is raised such as can we change the face of reactionary Maharashtra.

3.2.6. Custom and Tradition:
Every tribe has a distinct dialect, a distinct culture, distinct conventions and distinct traditions. The Kaikadi community has no exceptional for this rule. They have their own rules and norms. They have their own customs and traditions. It was tradition in Kaikadi to inform the village chief of their arrival in the town and provide all the information of their belongings. Regarding to this Laxman recalls: ‘Jaisingea and Father had gone to the village to inform the village chief of our arrival. It was obligatory for the nomadic tribes to inform the village chief on their arrival. Also they had to give him the details of the number of people, donkeys, fowls, dogs and so on.’ [Mane: 1997: 32] Once, Laxman’s family was passed the mountain and settled on plain land. There was a mound of small and big stones. His father went there and sugested to throw five stones at the heap. Being conscious Laxman asked, ‘why throw stones on the heap, father?’ His father laughed and said: ‘Just like that. Everyone throws them and so do we!’ [Ibid: 46] This activity was not imposed on them by anyone but being fear they make an image of god and worshipped as it is. They believe that Lord Khandoba has the owner of this world and for the blessing of him all activities done by them.

3.2.7. Festival and Rituals:

_Upara_ is the full of narration of festivals and rituals. It is an inseparable part of Kaikadi community. Dassera, a festival of Navratri, is one of big celebration for Kaikadi which offered them the connectivity and new vision. Concerned to this Laxman recalls: ‘…the gods were seated at a particular spot and worshipped. All the nine days, father invoked the gods, at night, right in front of their idols. Mother looked after the household by striving to make both ends meet, at times borrowing from others…After Dussera, the families would move out to earn their livelihood and to live.’ [Ibid: 69] He has seen the delivery pain of his mother at Kopoli. He got a baby who was born near to Ocean of Mumbai however he becomes Samindrya. As the child born, the fifth day was to be celebrated in Kaikadi community. Regarding to this his mother said: ‘The goat has a white patch on its tail. For the fifth day celebration of the childbirth, we need an absolutely black goat.’ [Ibid: 74] However, the masculine person of the family went out
of huts and killed the goat on the name of Mother Satwai and worshipped her. They believe that she cares the new child and their family from bad omen.

Kaikadi community has no special god or Goddess. They worshiped all Hindu Gods among them Lord Khandoba is big celebration for them. After Dussera, they assembled at Jejuri and make engagement of their childrens. Marraiges could get fixed and contracts made. Such time the girl’s father has demands. After discussing family matters they have to offerd the vermillion and the flowers to the god and collect few for their home god. Finally, they would make feast with meat and liquor. Once, at Malwadi a Vadar killed the pig for Kaikadi community. It was a tradition to make feast after the festival and recalls past experiences. Regarding to this, Dombari said to the father: ‘Bapu Shardi is died.’ [Ibid: 41] such festival and ritual make their relation tied.

3.2.9. Superstition:

Superstition is the bad evils which imposed on kaikadi community by Hindu culture. Dr. Sahebrab Nigal defines superstition as ‘a believes without sense and impulse.’ [Nigal: 2013: 4] Hindu culture followes the law of British company as makes divide and rule among non-Brahamin in An Outsider. Regarding to this Laxman’s father said: ‘Come, hurry! Otherwise a ‘Mahar’ mauy cross our path.’ [Mane: 1997: 27] It shows that Mahar as Dalit has no identity and value in Indian senerio. It is a bad omen or superstition follwes by Nomadic tribe.

Once, Kaikadi tribe was reached at Palwan where Jausingya and Laxman’s father had gone to inform the village chief of their arrival. Due to long journey everyone was going to sleep. Suddenly, Sami, sister of Narrator, she began to howling therefore everyone woke up. Regarding to this, Laxman narrates: ‘Sami was in the throes of a fit. Her jaws were locked. Her limbs grew stiff. Her eyes showed white and she was writhing. Her face distorted, she was wailing in pain’ [Ibid: 33] Such atmosphere makes terror around the Kaiakdi’s huts. Regarding the pain of Sami, Father possessed by God and began to
uttering terrible cries: ‘Leave me, leave me … hold me…speak! Who are you? Why have you come? Arte you God or ghosts? Speak! [Ibid] Jaisingya was at adjusted dhiti of father and said: ‘Oh my Go! Do not torture the tree! The little girl went to bed after dinner. If she is guiltuy, forgive hert! I beg of you. If she has done something wrong forgive her and protect the child!’ [Ibid] On such conversation father, in the form of God, continued to moan and said: You there! You have shut your eyes to me. You don’t see me…hum…hum…” [Ibid] However, they accept its demand and at night father paid the demand of him. As a result of this, Sami becomes well and oped the eyes. Such number of god and devils came at Hagandari. Laxman was surprised how god has come to Kaikadi’s hut if at village his all wish could be completed. Thus, it shows that how kaikadi becomes superstitious. These all factors are important for making the culture of society.

3.3. The Life Experiences of Pain i.e. Cultural Assertion:

Laxman Mane’s Upara: An Outsider is a landmark in Dalit Literature. It gives a vivid account of the writer’s struggle within the caste structure of the Hindu society. Dr. Ashwin P. Ranjanikar said in his research article entitled, Marginality and Oppression in Dalit Autobiography:

The author had no self-importance to become a writer, nor was he engaged with any literary activity. He writes because he wants to tell the experiences of struggle, oppression, exploitation and agonies to the society. His unending struggle started from his childhood and it reached its peak after his inter-caste marriage.

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However, this autobiography revealed experiences of oppression and marginalization and also his strife for achieving liberty, dignity, pride and status of human being. These life experiences of pain is called as cultural assertion.
3.3.1. Episode of Snake:

The mother was making meal on hearth, beside her Jaysingya and narrator’s father were chatting on the incident of cobra. Once, he was at over the hill and searching fetch cane. There was no sound without his own shoes and the shrill of the night insects and an intermittent note ejected by a night bird. Only silence was there like a man in sunken in death. It was the time of early dawn. He was ready for cutting and hand moved fast with the scythe. Both his hands were got injured in the spiky bushes and were full of cuts. But he had to continue his task till he couldn’t cut down at least a wait of five baskets. Unexpectedly, he has seen a blood on his hand and thought that he has cut down his hand therefore he stopped the cutting and looking towards carefully. It was not his hand but a cobra was cut down by him. Regarding to this narrator said: ‘In an instant, he threw away the cobra’s tail and looked up to see the round-headed cobra in the bushes, its hood spread, moving to and fro. Father stepped back.’ [Ibid: 25] Being frightened he uttered the names of his god such as Kalubai, Yellama, Laman. Finally, he decides to kill him and made a fire and burn to the cobra. Invoking the name of Goddess Kalubai, he comes back to home.

3.3.2. Episode of Dombari:

Once, narrator’s father met an old man wore coat, who was singing a song. He was a Dombari, a tribe, whispering something. When he asked him, he said: ‘You know, Bapu, my daughter Shardi is died!’ [Ibid: 41] He couldn’t say anything more and tried to cry. Further, he said that, ‘Bapu my daughter was slim as a tender pod of beans. One could squeeze out milk from her lips! Did I deserve this in my old age?...Well, I would have earned a lot of money during the festival.’ [Ibid] It means to say that if she was alive he will earn more money in this festival. But destiny could not go together. As the old man narrated the tragedy, narrator’s father was heard to him sadly. Finally, the festival was
dispersed. Both of them decided to go towards his house and lived certain distance and then bid him good bye.

3.3.3. Portrayal of Rambhau:

Once, the parents were went neighboring village to sell their baskets. Only children were at home. It was a time to bear the teasing of nature and destiny. Early morning, the parents were out of house therefore the meal or leftover was not avail in the house. Laxman was tried to keep the stale bhakri in tamarind water. There was nothing to eat at house. Their patience was exhausted and tried to cry. Suddenly, they heard a voice outside. Regarding to this, Laxman narrates: ‘Father was being pushed ahead by a small crowd. Mother was behind him. She had no blouse on. She was wearing father’s shirt. Her sari was torn. Father had only his dhoti on.’ [Ibid: 61] Being seen this picture, children were frightened and start to crying. The crowed goes towards village chief and entire village come together. His mother was falling at the feet of captors and begging to forgive them. But captors were not in the mood of listening, while one of them abused, ‘why the hell did you go in there? You deserves a good kick in your…’ [Ibid] The people spoke whatever came to their mind from theft to mother’s affair with so and so. The entire kaikadi community was begging for mercy but their heart wouldn’t melt. Captors would suggest to the village chief that they have canned leave single cane in the village. However, this thief’s community couldn’t be live in our village. They come at night and take away the canes even from the thorny bushes. Today we have caught this couple red-handed. The son of bitch was escaped but when he saw the sari of his whore’s has snatched away, he comes back. As result of this injustice, a young, fair man named Rambhau has interfere and talking with the side of victims. He said: ‘Anvari, you go. I have set you free. You may go home.’ [Ibid: 63] Entire village had fallen silent. Being angry the village chief told to him, ‘Rambhau, what you done? Do you understand the situation? You are interfering with the government procedure. I will have to lodge a complaint and have you arrested.’ [Ibid] Boiling with rage, he said: In place of Ani, if
your sister was made to stand like this, how would you have taken it? You do have mother and sisters, don’t you? I’ll pay you for your canes. How many of them were brought from Sonvadi? [Ibid] In anger the village chief removed the shoes and threw towards him. As a result, entire Maharwada come beats whoever seen before them. Finally, narrator’s parents and Rambhau were arrested and relieved after for two days.

3.3.4. Portrayal of Konkan:

Konkan, west part of Maharashtra, was a prosperous region. It was not difficult to earn money for tribal family. Dassera was an important festival in the Konkan region, which was suitable for the harvesting of rice. Post Dussera, Kaikadi families left Konkan and went towards the region of Maval for begging. Among them few continues their journey via Pen, Panvel, Khaparda, Khopoli while few come down towards Mahad via Mahabaleswar. Due to the pregnancy of Narrator’s mother, once, the family stays at the road of Kopoli. Everyday they shifted their residence on a dunghill, behind a temple, under a tree and searched the land where harvesting was going on. Regarding to this, narrator said: ‘In the Konkan, we ate rice everyday. Salted fish and Bombay duck was easily available. But soon we were fed up with rice and fish curry.’ [Ibid: 69] The Konkan was an adored place for Laxman because it gave him nearby food in comparison to his native place. During the traveling his school was moving on the donkey’s back.

In the Konkan region, there were countless customers for canes, who paid money in cash. Therefore, father, doing hard work, collects the money and used it for future saving. The family of Appa and Tatya had be an adjunct to narrator’s family. They were Laxman’s uncles. All the family live together with cordially. Everyone work hard, ate healthy and took be concerned of each other lovingly. No one can make a quarrel with each other. Once at night, Laxman was splitting the canes to his mother. Father was narrating the stories of ghost from the Konkan. Regarding to this Appa narrates: ‘you know, Bapu? …I
nearky dead today.’ [Ibid: 70] Everyone from was astonished and asked, what happened? Therefore, Appa began to narrating his story.

Once, three brothers had gone to forest for cutting canes. They helped each other and lift the bundles of the canes onto their heads or shoulders. Then they began to returning speedily. Father and Tatya had gone far ahead whereas Appa remained far behind. There was never sound of any bird or traffic on the road, which appeared to be deserted. Father and Tatya were still out of sight. Surprisingly, Tatya saw a tree lying on the road, right ahead of him. Thinking that a tree might have fallen on the road, he continued to walk. Now the tree was began to approaching him. He has seen it clearly. Therefore, a thought came in to his mind: ‘The tree was far ahead. How is it walking towards me! Or, does it have something to do with ghosts? It was a belief that Konkan has most of ghosts. However, he used to utter the names of Goddess, Kalubai. At the same time, four bicycle riders were came and make noise on the road. As a result of this the python went down the edge of the road and disappeared in the wild bushes. Regarding to this the Konkani people were saying, ‘The Python would have swallowed this bearer of canes in no time. It is his good luck that we arrived here in time.’ [Ibid: 71] It was first time Tatya saw such an enormous snake in his life. He said: ‘the messenger of death arrived but the moment had not come.’ [Ibid] Others heard the entire story and thanked God to save him.

3.3.5. Episode of Joshi:

The family of Laxman was busy to weaving baskets and selling them in the Konkan. Then the family turns towards Khaparda, where large number of nomads comes in Konkan to live. There was a tribal family come in Khaparda for begging, which was settled near to Laxman’s shed. It was a family of Joshi, who has two wives. The quarrel was common in his house. The husband, Joshi, has drunkard entire day and yell and shout through the night. Every night his wives took the baskets and goes to for selling their wares. Being fresh the husband went out for talking future in whole village. It was his
occupation to say the future of villagers. At night, he could sit with narrator’s father, who requests to tell him about his future. Joshi has used to laugh at him and humouredly said: ‘You see dear Bapu! If I could really read the future, would I not know my bitches Pari and Saree cheat on me? Tell me! Why do you weave the baskets? To earn your livelihood, isn’t it? I too have to spin the yarn to eat. The fact is that you have to be able to tell things from the face of a person. Once, you come to know that the client has been taken in; you have to confuse him thoroughly. Are you not weaving layers upon layers to complete a basket? Well! I too proceed the same way… what you have to do is this.’ [Ibid: 80] It was a Jotishi, futurist, who does not deceive anyone but to tell society expected. It was an art to tell the truth of society. He doesn’t believe on his wives, whenever they called him he would say, ‘The whores are calling.’ [Ibid] He was a badly smoker and drunkard.

3.3.6. Episode of Pari:

Once, tribal were stay at Pen. There was a huge banian tree by the side of road under which they were live. Other families also joined them after few days. Due to this, Laxman got many friends for playing. They were maternal relatives, which were become one family. According to his mother, one couple was an uncle and aunt which were known as Swatu and Swadga in Kaikadi language. The name of that uncle was Martimama and aunt was Pari. Pari was more attracted to him than Sami, sister of Laxman, who was so pretty, good looking and fair complexioned. She was daily bath and washes her hair while other Kaikadi woman bath once a week. Whenever she going to bath, young men wandering like insatiate. Regarding to this, being angry narrator’s father said: ‘Paying too little and screwing too much, No?..You fellows really want to buy?..I, too, am not free mind you! Go! Go away..! You hear? [Ibid: 81] Being seen pari’s bathe and crowd of people, Martimama abuses, ‘Come! Let a donkey screw your mother! Are you a Brhmin…or is your body full of shit…? Why do you have to bath every day? [Ibid]
It shows that bath, for poor women, became painful experiences. Everyone teased and humiliated her due to the habit of bath.

Once, Pari was combing her hair, which saw by Martimama from a distance. As saw this picture, he jumps on her and started to beat. Stanching the mirror from her hand, Martimama began to beating her face by mirror. As a result, Pari was crying. She was badly hurt. This kind of quarrel has become routine article for others. Finally, due to narrator’s parent the quarrel was stopped and Pari become silent. Martimama was not allowed to give the permission of bath everyday or comb therefore he said: ‘When we live on the dunghill, we should live like dirt. We must not imitate the people who live in bunglows. We are street dwellers. We are open to the public’s gaze all the while. What if somebody castes an evil eye on you.’ [Ibid: 82] This attitude is really loving and caring about his wife, but it did not mean poor women don’t bath everyday or comb.

Once, Martimama and Pari were decided to return their own village. But the destiny has caught her and broken her chastity. At night, Pari was running with loudly and uproar. Entire Kaikadi tribe woke up and enquired. Pari was unable to speak anything. She had completely covered with blood therefore Kaikadi has used to guess she possessed a ghost. No one can touch her while she used to sleep alone that night. Finally, mother had enquired about what happened with her last night. After along time, Pari stopped roaring and she says, ‘I was sleeping on a gunny-bag. I was fast asleep. And the Devil seized the opportunity…’ and she tried to cry. She further said: ‘I told them that I was having my menses but I was not spared…’ [Ibid] She burst into tears once again. She has told her what happened last night. As a result, mother reported to his husband and Martimama and abused, ‘the whore’s arise invited all this! I knew it all along… This bitch was not going to be faithful to me.’ [Ibid] Being heard the painful narration everyone neglected her even his husband too. Therefore, Martimama left Pari alone and goes far away from her. Regarding to this Laxman said, ‘Parumami traveled with us from place to place for a few months. She behaved like a mad woman. She would not eat. She would break down every
now and then and cry.’ [Ibid] After a long time, her father met at the festival of Kalubai, who said that Pari was met him, but she was mad. She suffered a lot and finally died.

3.3.7. Episode of Pingala:

A man called Pingala Joshi who has living beside the temple. The temple was a small distance from Laxman’s shelter. He uttered a sound like the bird Pingala, not in day but in night. With a lamp in one hand and a small bell in other, he would set out at midnight ringing the bell. The person who first saw him he gives him money and grain. Therefore, he blesses them: ‘May you be prosperous.’ [Ibid: 85] Regarding to this narrator said: These nomads were destined to be on the move all their life. Kaikadi, at least, would spend a few days in a village. But these people were really a peculiar lot. They claimed that they belonged to Nath sect. After sunrise, they would not beg. Even if someone offered them something, they wouldn’t accept it. They never stayed for more than one night at one place.’ [Ibid] The family of Pingala Joshi was a neighborhood of narrator. The Pingala Joshi always called his wife as whore. He has four children.

Once, he has brought a bag full of food. Due to that, he has no work for this day therefore he would go to bring fish, crabs or firewood. He has spent his leisure time to smoking opium. Suddenly, he suffered through a temperature at night. His wife was afraid about it that’s why she visit Laxman’s father and received a holy ash. But it had no effect on Pingala, the temperature could not come down. Entire nomads were worried about it. His wife was brave, who goes to brought herbal plants prescribed by narrator’s father and come back at the darkness. As diesesious Pingala shouted and abuses to her: ‘Bloody whore! You, brozen bitch! I’ll get your mother screwed by a donkey. Sleeping around weren’t you?’ [Ibid: 86] Being abused her, he reject to receive the herbal medicine which was brought by her. He yelled, ‘Let me die if I must! I would rather die. The bitch has blackened my face!’ [Ibid] It was late in the evening, the quarrel took place. The crowd was worried about him. Mother asked about the quarrel, she explained that Joshi
community has a tradition to a woman must return home before sunset. Otherwise she has suspected of misconduct. Finally, she pulled the children and poured water in the hearth and walked out saying, ‘His gun has enough powder to shoot. Let him have another woman. I shall look after these four children as best I can. [Ibid: 87] As a result, the Pingala began to yelling whole night. Therefore, the poor old woman and her children come back to house.

3.3.8. Portrayal of Wedding:

Once, there was a wedding ceremony of Tanaji Patil. Whenever such occasion took place, his mother was work hard at such place. Laxman too help her for cleaning the ground and so on. During that time no fire would be lighted in entire Kaikadi society as to be cooked. The whole concentration was going on the wedding feast and kept an eye on them. The propaganda was spread like air that the guests were started feast. At last seen by the guest were began their feast, they ran away like dog and make line away from the pandol, by the side of dunghill. Regarding to this, Laxman narrates: ‘Whenever a wedding took place in a house where we were employed by its owner, we behaved as if we were the masters of the house. Likewise, whenever the other tribal’s were employed by some other owner, they too would behave similarly.’ [Ibid: 94] It was make noise and sound, which result get abuses by server. Being hungry everyone demands more and more food for eating. It was not enough to them but they were concentrate on the guest get up. After finished the feast Kiakadies were collect the leftover and to give it the sun next day. It was favorite dish for tribal’s children. During the wedding season, no one can cook for several days. In this manner, they were hardly aware as to when the month of Ashadh was over.

3.3.8. Portrayal of Band-Baja:
In the month of March, father has finished his harvest collection and returns towards his native land Nirgudi. Laxman’s school was passed by place to place on donkey. He attended a school nearby month to half, where he has given the exam of first standard and passed. Regarding to this, his father affectionately announced: ‘You hear my children? This cub of mine has passed in his school examination. Yes! Passed is the word! [Ibid: 91] It was time of summer therefore they have no work. They have made a party of Band-baja, which have used for small functions like engagement ceremony, twelfth day ceremony of a new born child, and at the function of girl matured. The party has four men Laxman, Appa, Tatya and his father. After the month of March –April, they were rehearsing the old and new song on Band. Dattu was their leader and guided them to sing a song. During the summer days, the sun was boiling hot. Still the small Laxman and his friends were played a game of Marbles, under a tree of neem, which is known as ‘surpatya’. During that time Laxman was fond of swimming. Without permission he went to swimming for only fun. Laxman was failed seventh standard but being effort he could get admission in eighth class. It was the time of summer vacation therefore he wait only the result. Due to leisure time, he reorganized the band party and sung at various functions. Laxman was to drummed, Tatya worked as a flat drum known as Kalat. It was a time to sing a devotional song mostly. Once, they were sung in Sangvi at wedding ceremony. First time they were worked for long time. Therefore, Laxman become thirsty but no one can give him a glass of water. Finally, he remembers that someone fed poured the water from distance. During that time, he was touch to the water tank therefore women cursed him, ‘You… there! You carrion! You have polluted…our water! What are we going to drink now… yourcorpse?’ [Ibid: 112] As a result of this his father too abused him. During that time, his result of seventh class published in newspaper. He was failed henceforth the chapter of education was closed for him. He could help to his parents in canes, weaving variety of baskets and traveled from one place to other place.

3.3.9. Portrayal of Excommunicate:
Kaikadi community has their own rules, laws, customs and traditions. Their disputes are solved within the community *Panchayat*. If anyone disobeys the judgement of the *Panchayat*, the family is excommunicated from the society. This is an example of social exploitation. Regarding to this, Laxman recalls the month of Falgoon, Kaikadi community comes to Nirgudi in a couple of weeks. The cow dung houses reopened. Everyone has woven the basket and sell it to the village, which have given to him by community chief on the name of *Balut*. There was a person who makes crime become excommunicated. No one can eat with him and didn’t attend his any ceremony. It was completely by caught from community by Panchayat head. Regarding to this, there was a law of Panchayat to that if a woman committed disloyalty; her entire family would be excommunicated. Therefore an excommunicated person has left their house and village too. Other law was that if the Kaikadi woman hadn’t returns home till sunset and her husband was not ready to accept her, she went towards only her parents. Then her father placed her before Panchayat and then accepted what happened. As a result of this woman got four times married.

There was a woman named Gajra, who was excommunicated in Kaikadi community. She becomes the symbol of entertain for villagers and Kaikadi. She has used the talk ambiguously with villagers. Once, a barber named Ithu talks to her, ‘Gajra! Will you make a sparsely woven basket for my rooster?’ [Ibid: 101] She laughed at him and said, ‘I’shall certainly make one for your rooster! But first look into your pocket and see if you have money.’ [Ibid] Because of without money there was no use of his rooster. Once, Laxman was thirsty and drink water from Gajra’s house. It was seen by his mother and abused to him, ‘Son of bitch! You drink water in this filthy house? Have you mortgaged your sense of property or what?’ [Ibid] With burst of anger she gave him a slap and warned him, ‘Never cross the threshold of Gajra’s door! Don’t ever see the face of that big whore!’ [Ibid] Laxman could not understand his mother said. One night, a terrible fight was going outside the Gajra’s house. Kaikadi felt that it was a quarrel of brothers, but it was different matter. Gagra had slept outside with her daughter-in-law. By saw this;
Sadya went to the bed of Gajra’s daughter-in-law. Therefore, her brothers-in-law caught him and tried to beat him. After some time the crowd dispersed but other quarrel of Gajra and her sons took place again. They used to wildly abuses, ‘Even our whole village is not sufficient for you! Are you mother or a butcher?’ [Ibid; 103] As a result of this, Gajra’s house was excommunicated by Panchayat chief.

3.3.10. Episode of Ujjia:
The Kaikadi women were went to sell their ware in market. It was a group of four or five women to sell their ware in market. Pretending to brought, they ask more question to shopkeeper. They don’t obtain anything but only bargaining with him. Sometimes they began to collect certain quantity of grain, while one of them has fugitive with a bags of grain. At the same time, other women had asked the shopkeeper how many measures he had put in the bags. Finally, they don’t buy anything from him and left the shopkeeper. It was not thieves, but a skill which is known as ‘Do Uajj, means to make fool’. It was a skillful way of stealing. If the women were caught, they would be beaten up like dogs on the street. It was so risky work but before hunger they have to be bear anything.

3.2.11. Episode of Chabbu:
Laxman Mane had failed in the seventh class but passed in previous exam therefore he continued his studies. Phaltan was five mails away from his place, Somanthali. It was new experience for him due to novel region but still he everyday went to school. There were number of boys from Nirgudi, who were met at Phaltan. They too behaved well with him. Once, few of them hired a room at Phaltan, which become a shelter for him. Regarding to this, he said: ‘I stayed with them, but I didn’t touch their food. When my food didn’t arrive, I ate whatever they gave me.’ [Ibid: 123] Though he could not touch their food but he was to live with them. Among them there was a Muslim boy named Cchabya, who came with him to Phaltan. Both of them were at the same class but he was much older than him. He had made wine and earns more than two hundred rupees.
On holiday, while the school remained closed, he would fetch a stove, a tin boxes, pipes and thick rice flour. Ammonium sulphate, bark of Hivera (kind of tree), and rotten Jiggery were the main component of liquor. It was his business in school days. Influenced by him, he has taunted girl who led to quarrel among the boys and both of them were beaten. Whenever the bark of Hivera could not get he had went to his village for collecting bark of the tree. Instead of bark of tree he gave four to five rupees for Laxman. As a result of this he had a lot of fin such as betel leaves, cigarettes, restaurants and films. Those days were unforgettable and enjoyable.

One day, Chhabya and Laxman were going to Phaltan on bicycle with the liquor tubes at evening. Due to receiving information, the police have approached them and search the Chhabya. Laxman saw the van and informed him therefore they stopped the bicycle and run away. But the police caught to Chhabya, bicycle and liquor while Laxman was slipped at the field of cane. He was half-dead with the fear of police. He doesn’t know what happened in between Chhabya and the police. But Policemen go away and Chhabya came near the cane field and called out: ‘Hey, you Kaikadi chap! Wear bangels on your hands! [Ibid: 129] As a result of this, Laxman compares his cowardice with Chhabya’s bravery. From this incident he left Chhabya’s company and given thanks to Goddess Kalubai.

3.2.12. Episode of Narayan:

At the class of ninth, Laxman have spent his six months for up-down. The festival Dushera was over and his parents migrated for living. As a result, it become very difficult to him was getting food once in day. He had always money-less fellow. But he could get tobacco while he has ignored his pride. During that time, the temple of Savta Mali was only ray of hope for slipping. Opposite to it there was a restaurant named ‘Santosh Bhavan’ owned by Dada Karne and next to it Ramdas Cycle Mart, which gave him a
mentally support during that time. He was always wandering at this locality. Dada Karne was broad minded man, whose nephew Narayan Bodke was his classmate. Only because of Narayan his uncle allows him to eat in his restaurant. Being understood Laxman was studied on tea and Bhajas- snacks, Dada appreciated him. Therefore, he works like to clean cup-bashya and saucers at the restaurant. Being familiar Narayan, Ramdas and Laxman were studied together. Regarding to this, Laxman said: ‘Narayan was the first godlike man I met. He never ate dinner without me. In the Ramdas family, I ran all sorts of errands. His mother was a kind surplus. Karne and Rasker became my benefactors.’ [Ibid; 131] He means to say that Narayan was a godly figure for him. They had become very thick friend at the tenth class. During tenth class he met a new friend Popat Jagtap, belongs to Mahar, who were become close to each other. Being understood Narayan said: ‘Hey. I don’t think you should work here like this…We’ll get you some other work. As for money, I’ll give you some.’ [Ibid: 132] As a result, they have collected ten rupees and give him as investment of business, which started his small business of Bread and butter. He made two rupees profit daily but sufficient for living as student.

3.2.13. Episode of Sugarcane:

Being started new business of Butter, Laxman sell it to the workers of Sugarcane. It was watching everything by Narayan keenly. There were more than five hundred huts of sugarcane workers those who came to harvest the sugar cane. They were lived in the huts of leafy tops of sugarcane. There were no toilets around there. Whenever he went to sell the butter he had saw the women who come for latrine. Some were seen half-naked women who were busy to bathing. By saw this picture he remembered his mother and sister those who were done at the similar. They were comes by season like Kaikadi therefore he memorized his childhood. Regarding to this, few questions were raised in his mind. Why are certain people poor? Why does God keep them that way? He had never got the answer of theses questions.
3.2.14. Episode of Gambling:

The exam of tenth class had come to close but still Laxman was struggle for food. Once, he saw a notice on the board of Rudrabhat’s shop which expected a boy to sell newspaper. It was golden opportunity to him therefore he joined as salesman. Up to six o’clock in the morning he sold bread and after none o’clock he went to sold the newspaper. One day, the school was over as usual and works at the restaurant of Karne till seven o’clock. He has kept out his school bag and returns to his room. On the way of room, he saw a group of people was busy in playing cards. By seen this, he stopped there and observed it very keenly. Being understood the trick of cards he had joined it and won more money. Being jealousy the owner stopped the game and take new cards for playing. Annoyedly he said, ‘Hey, you! Mother-fucker..!Come!..sister screwer!what happened ?’ [Ibid: 137] The narrator was completely afraid. On such occasion, the owner said to him play where as he don’t want to play again. Therefore, they snatched the money which ever he won and beat up like animals. As a result, he had suffer silently for two days, neither he work nor went school.

3.2.15. Episode of Prostitute:

Once, the family of Laxman was settled before the Shanti Cinema, Phaltan. It was a time of night, Laxman, Kaikadi’s son Ithalya and Datya were left their huts and decided to go into the village by shortcut which led to the bus stand. They were walking in the dark smoking and telling the interesting stories of festival to each other. Abruptly, a middle aged woman approached them and called out: ‘Hey! Big guys!’ [Ibid: 139] They were surprised to hear the voice in darkness. Therefore, they were stopped and whispering about the voice. After few minutes they have understood that it was not mystery but a woman wants to say something. She said: ‘You big kids! Want to have a session with me?’ [Ibid] They don’t know what she means to say therefore they followed her and reached at the hut which has little lamp and ruined blanket. An empty tea pot, a broken
cup and a piece of cloth using for filter were lying in a corner. Being seeing this atmosphere Laxman feels dirty. The woman inquired about money and started to close the door, Laxman sacred: ‘Let her go to hell! There is something fishy going on here, I said myself and began getting up.’ [Ibid: 139-149] As a result, the woman going to started abuses like, ‘Eh! You little nipper, sit down! Have a ‘paan’, smoke a cagitatte. You appear to be in a hurry to go and piss!’ [Ibid] Therefore, Laxman run away from this hut. Lastly, Ithalya come with laughing because he had seen a circus. He doesn’t understand what Ithalya means to say. On discussing fun, they understood she was a prostitute who sells herself on money. It was funny experience for them but it makes social awareness among them.

3.2.16. Episode of Barga:

Barga was landlord of the village. He had first by the tractor and maximum quantity of sugarcane had sent to the factory. There were more than fifty men worked at the house of Barga. One day, an entire village was going to attend the wedding ceremony of Barga. More than hundreds of bullock carts were decorated. The marriage of Barga was like a village festival, because it was the marriage of Barga’s daughter. Regarding to this, the narrator said: ‘The ceremony of dressing the girl with a sari for the first time was celebrated by inviting the whole village for a grand meal. A bangle merchant was instructed to slip glass bangles on the wrists of all the women and girls in the village, irrespective of their castes, creed or religion. The celebration went on for three days from the day of her engagement and the guests were served with tea and meals on all those three days.’ [Ibid: 142] This kind of ceremony was arranged by Barga for the guests. He had invested the money which was sufficient for four poor wedding ceremonies. Entire village was happy therefore hundred and one bullock carts were going to state their journey. At this joyful manner, the wedding party reached to Kamblisara where wedding have been took place.
On the wedding day, the rush was in full of swing. The guests were to come for wedding from about ten villages. The ceremony of honour of guests has stared and someone called out: ‘Hey! Where are the band players?’ [Ibid: 144] Therefore, the band players including Laxman appeared at the wedding pandas. It was the tom of noon, the band players and bridegroom had gone to the Gadangan (feast before God) with their friends. The young boys and girls from both the sides were engaged in fun and play. Bridegroom’s friends had suggested taking a photo of the bride and the groom. As a result, the groom’s brother expresses his idea and said: ‘The groom desires to take his photo with the bride. Let the bride also sit on the swing.’ [Ibid] However, the Barga become silent and said: ‘You see, you are our guest of honour! The wedding ceremony is not yet over.’ [Ibid] Such like interaction among them become the reason of quarrel. Thus, the wedding crowd dispersed and Barga had left out without wedding of his daughter Ratna. The days passed out but Ratna could not maintain her life. She had never seen out of her house again due to shock of her wedding. Once, Laxman’s father said that Ratna become mad and started to scream and shouting whenever she had seen the bride-groom. During that suffering she had died. The whole credit of Ratna’s tragedy goes to the upper caste mentality.

**3.2.17. Portrayal of College Life:**

Doing odd jobs such as selling newspaper, bread-butter and washing dishes in Karnya’s hotel, Laxman has completed the metric. As usually he has failed in Mathematics and English, next six moths he had studied hard and given the exam repute and passed finally on boundary. During that time, Narayan had got the admission in agriculture college, Kolhapur. Due to admitted in eleventh class, Laxman had given respect to his parents. He had improved his language and manners. His father was happy but angry too because he couldn’t marry according to him. He had joined the Kirti College, Kolhapur. Ramdas, Subhash, Nana, Popat and he himself were begun to live together once again. His college life passed joyfully. The college staff was superior. There were hundred and fifty students in each class. The teachers delivered their lecture daily; everyone was prompt in his
work. There were most of girls were pretty but he could not dare to talk to them. The college was belongs to Rayat Education Foundation therefore all teachers and principal too were from rural area. They have talk to students very freely and happily. Due to this atmosphere, he has certain improvement in his life style.

3.2.18. Portrayal of bravery:

The first year of college was unforgettable for the narrator. Once, the lecture of Hindi was going on, unexpectedly a boy like rowdy, long hair and strong, was entered to the class and sat next a girl. Therefore, the atmosphere of classroom was changed. By saw this the teacher left out the class and Principal was comes but still the boy could not left the class. As a result, the college boys attacked him next even the girls too join them. It was first time Laxman was emerged Victorians in fight. If the question rose to measure the bravery has seen by the narrator in fight. The answer of this question was nothing. It was assemblage victory. From this incident Laxman become famous among in College students and in college staff too. The pre-degree year examination was coming to close. The whole six months were studding hard and as a result of this he had passed pre-degree in all subjects first time.

3.2.19. Portrayal of Love:

Around this time, there was a new drama began. One day Laxman and Narayan were busy in cooking; a letter had come for Narayan. It was shock for them while reading this letter. Because it was send by a young girl from Phaltan, who was a daughter of Shinde family. Bothe of them was in confusion therefore they don’t know what to do. It was not easy to give her any suggestion. Once again a letter has come which was written in extremely desperation. But they could not send her reply of these two letters. But soon they received third letter and called to Narayan at Phaltan. As a result, both of them went to Phaltan and meet a girl and discussed on nearby all issues. She has to tell him you are
explaining such wonderful thoughts. Why don’t marry me? Narayan have tried to explain her about love and other but she could not hear anything. Finally, while leaving them she said: If you return alone to Kolhapur, I will kill myself!’ [Ibid: 155] Finally, the Narayan had decided to marry her and went to Kolhapur with the help of friends and married her. It was not a matter of fun but a revolutionary step taken by Narayan.

3.2.20. Portrayal of Caste-Conflict:

During that time, the college has transferred at new place where he has work as caretaker. The class was going on but he could not attend a class. At that time, he knew that he was included in the list of Backward Classes. Therefore, he had started to get the scholarship. On such occasion a letter of his parents was came and invited to him for wedding ceremony of his father’s sisters’ daughter. It was both happy and sadness, because father had to suffer from humiliation on his account and happy because she was finally married. Though his fixed marriage was broken but at the same time the new episode of love has been started. Once, a letter was sent by Brahmin girl through the book. It was read out at the latrine and discussed with Narayan who has tried to explain the reality. Finally, he had asked her about marriage. She has replied that ‘I have not yet thought about marriage. But we will talk about it.’ [Ibid: 161] When she comes to know that Laxman was Belongs to Backward Classes, she said: ‘I had presumed that you might at least be a Maratha… Now that I know your caste, I don’t think I can marry you.’ [Ibid] This is real life understood by the narrator.

3.2.21. Portrayal of Dalit Consciousness:

It was time of social awareness, an issues was spread to entire Kolhapur that Shankaracharya of Jagannathpuri have come to Kolhapur to lay the foundation stone of temple. Dr Kumar Saptarshi had opposed to this man and opened a public debate on this issue. It was read out through the newspaper that Dr. Baba Adhav and Kumar Saptarshi
were openly opposed to the Shankaracharya. He was ready to agree with them and tried to think about the issue of caste and religion. He was known to many people who were sympathetic about the downtrodden included Bapusaheb Patil. He was busy to attend the speeches given by Scholars.

Shankaracharya was a supporter of *Chaturvarna* and caste system. Therefore, he had hate him and tried to started arguing with his friends on this topic. As he was determined to prove him wrong, Laxman began to read more. He had involved in the procession which was arranged in against of Shankaracharya. He ad seen human beings can carried out the Goddess on their Shoulder but unknown towards the man who have sat in the silver palanquin containing human being. As a result, the rain of shows can flying towards Shankaracharya. In this way, Laxman became aware of the social movement. He came in contact with Prof. Mangaokar, Baburao Paritekar and Nansaheb Mane, who were the members of the *Dalit* Youth Association. He became the member of this association but could not live long. Due to internal dispute among *Dalit* themselves he had founded a new association named Dr. Ambedkar School of thoughts. Under its auspices they had started a primary School of children in the settlement of the nomadic tribes but didn’t last for long.

**3.2.22. Portrayal of Inter-caste:**

During that time, Laxman fell in live with Shashi, who was belongs to Marata community. Therefore, it spread in allover the friends. They tried to convening that could not marry her only she belongs to Maratha. Due to that his friends likes Narayan, Ramdas, Maruti, Kalokhe, Bankar and Kumbhar were left the room. Their close friendship has been broken out. But it is the rule of nature where there is end, there is birth. According to this nature law the old friends can far away but new friend can attached him included Matkar. But he was hurt as his friends those who were shared the meal in one plate; they were kept away on the caste issue. Only positive matter of this issue was that at least Narayan was on talking him. Finally, with the help of Prof.
Patangaokar, Prof. Dhoble, Sursh, Bapusaheb and Prof. Deshpande, Laxman had married with Shashi.

3.3.23. Practice of Untouchability:

The Kaikadies were treated as untouchables. Anybody who accidently touched a Kaikadi would bathe again. Women from the villages served them water and food by keeping distance. They were not allowed to attend auspicious ceremonies like marriages, engagements, birthdays, etc. They were denied to sit and speak with the high class people in the villages. Laxman was memorized marriage ceremony along with his friends. He was forced to leave half eaten meal because of his birth in a Kaikadi family. Laxman recalls: ‘The row was full of Maratha children. Then there came a bearer who happened to be from our village and an invitee to the wedding. As he approached me, he opened his eyes wide, bent down and thundered- Son of a Kaikadi low caste! Have you taken leave of your senses? Get up and get out!’ [Ibid] When Laxman’s father came to know that his son had attended a marriage of a high caste friend and polluted the whole ceremony, he beat Laxman very cruelly. Kaikadis believed that they were untouchables and they had no right to participate in the marriages of high class people and eat along with them. This is an example of self-exploitation.

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

Laxman Mane’s *An Outsider* is gives the details of Kaikadies Humiliation and Injustice.

3.4.1. Episode of Wild Tradition:

Kaikadi community have a tradition to inform the village chief of their arrival in the town and provide all the information of their belongings. They were allowed to live out of towns in huts under the trees. They were treated as untouchables. Anybody who
accidentally touched a Kaikadi would bathe again. Women from the villages served them water and food by keeping distance. They were not allowed to attend auspicious ceremonies like marriages, engagements, birthdays, etc. They were denied to sit and speak with the high class people in the villages. Laxman was humiliated when he went to attend marriage ceremony along with his friends. He was forced to leave half eaten meal because of his birth in a Kaikadi family. He recalls: ‘The row was full of Maratha children. Then there came a bearer who happened to be from our village and an invitee to the wedding. As he approached me, he opened his eyes wide, bent down and thundered—Son of a Kaikadi low caste! Have you taken leave of your senses? Get up and get out!’ [Ibid: 2] When Laxman’s father came to know that his son had attended a marriage of a high caste friend and polluted the whole ceremony, he beat Laxman very cruelly. Kaikadi’s believed that they were untouchables and they had no right to participate in the marriages of high class people and eat along with them. This is an example of self-exploitation.

3.4.2. Humiliation at School Days:

Due to efforts of his father Laxman could went to school. His parents dreamt of him becoming a ‘master: teacher’. During school days, the children from high class were going to tease him. Even the teacher too harassed him by no reason. Being a backward caste, he always was tortured by well-off and upper class people. Still, he went to school regularly and be never paid attention towards the teasing and mocking. He was ignorant about book; notebook, pen and pencil, as no one from his family and also from his community had ever attended school. His oppression was same in all the villages. They never tried to speak to him and Laxman also didn’t feel like speaking to them. Regarding to this, he said: ‘I was going to school regularly, when we made a halt in a village, I had to go to school of that village. Now I was used to it. I do not mix with the other students. They too were not prepared to approach me.’ [Ibid: 69]
3.4.3. Portrayal of Dagdu Ramoshi:

Kaikadi community was always a first suspect of any theft and crime that occurred in village, even if they were not involved. They used to be picked up by police for no reason and were subjected to jail for days. As saw the Dagdy Ramoshi who was coming to opposite direction, the Kaikadi community was stopped their journey. Laxman’s father was fall at the feet of Dagdy’s feet and begging the forgiveness. But Dagdy could not ready to understand them. He has refused to oblige repeating that he would be held responsible for any theft that might have occurred in the village. Therefore, he was going to claque the bags and luggage of them. Regarding to this, Dagdy said, ‘I have to search all your bags. What do I know about you? Beggers that you are! Mother- fuckers! Who knows whether you have stolen anything fromsomeone in the village!’ [Ibid: 29] As a result, father gave him a hen and some money as they were blameless but not theft.

3.4.4. Portrayal of Balut:

Once, the narrator was gone with his mother to Sascal for selling wares. Sascal was his village where no other Kaikadi family done this work. It was the tradition among Kaikadi community to sell their wares in a particular village, which was given him in the form of Balut. During harvest days, Kaikadies were gone to the field and gratefully accept whatever the farmer gave. In exchange of this Kaikadies had to work free of charge throughout the year. It includes green chillies, groundnuts, sometimes something to prepare curry with, by way of their rightful due known as Balut. Regarding to this Laxman said: ‘As mother begged the village women to buy her wares, she had to sell them very cheap. She would feel distress. She had to take whatever was given to her. Then she would tie the bhakri and the rest of the things in a bundle.’ As saw this picture the narrator feels awful and thought about her mother’s earning, how she had worked and how she got only leftovers. It was the Indian society. Once, Regarding to this, Laxman memorized: ‘… caught red-handed cutting down the canes, she would be cursed and
abused held by the hair and even mercilessly beatun up by the peasants. Even Father would be beaten up in such a situation. They called themselves lucky if they were allowed to go home after being beaten. For, at times, they were taken to the village chief and then to the police station and then before a magistrate.’ [Ibid: 60-61] It was daily routine to bear the humiliation of villagers and landlord.

3.4.5. Insult at the Wedding Feast:

Once, Laxman had attended the wedding ceremony of Jagtap Family with his friends in Jinti. There he was happy to move freely and play with the other boys; they were his classmates who had behaved with him differently. At the time of feast, because of their force Laxman was standing in the raw of high class people. His friends said to him that no one could recognize therefore he was ready to join them for meal. Their meal was half over, the feast server had seen him to standing in the raw of Maratha children and therefore he became angry and said: ‘Son of a Kaikadi low-caste! Have you taken leave of your senses? Get up and get out!’ [Ibid: 107] Laxman had left his meal and gone away. No one can intervene to them however he was angry about this state of mind. Due to this a question haunted him that return to his home, he would be roasted alive and that thought brought tears to his eyes.

Thus, Laxman narrates, ‘Kaikadis, in a helpless condition, turned towards begging and robbing. They were hungry for food, education, equality, liberty and identity.’ [84] He courageously has narrated all the sorrows and sufferings of a community that was wandering in the darkness of suppression, exploitation, oppression and marginalization.

3.5. Rejection to Traditional Hindu Culture and Acceptance to Buddhist Culture:

The Kaikadi community is a nomadic tribe. The people from these community have been moving from one place to other for generations together, loading their hearth and home
on the backs of donkeys, selling baskets made of cane, doing seasonal jobs like cattle tending and working in farms during harvesting. They have no records of their birth-death. They remember their birth dates as per seasons or important seasons or important incidents. In relation to this, Laxman said his birth date was remembered by his father because he was born on the day when Mahatma Gandhi was died. As a result of his father’s effort, Laxman admitted to school. But he was always teased by his classmates because of his community, clothes and his language. Still, he went to school regularly. Such subjugation can be seen all over India. Therefore, since hundreds of years Kaikadies have been wandering in the darkness of illiteracy. Being educated he has broke out the the tradition of marriage, which is took place at the age of fifteen to seventeen, and married with Shashi as as an intercaste marriage. He was not only attracted towards Buddhism but also ‘converted to Buddhism along with his people from his community.’ [http://en.wikipedia.org/] He has been starteed the work for his communit as a social work till today.

3.6. Summing up:

_Upara_ is world famous _Dalit_ autobiography, which was written by Laxman Mane. The author had no pretensions to become a writer, nor was he engaged with any literary activity. He writes because he wants to tell the experiences of struggle, oppression, exploitation and agonies to the society. Laxman Mane’s unending struggle started from his childhood and it reached its peak after his inter-caste marriage. Laxman Mane through this autobiography revealed experiences of oppression and marginalization and also his strife for achieving liberty, dignity, pride and status of human being. Reviewing _Upara_ by Archana Parashar said,

...this autobiography clearly indicates the writer’s intellectual struggle and the social fervour to bring to forefront the acute suffering of the oppressed classes, their psychic disruptions and their systematic strive to create space
for themselves and their respective cultures and communities. [www.ijhss.com]

There were many celebrities conveyed their response with a deep sense of sympathy. The reviews appeared in all over India including the newspaper *Tarun Bharat* (Belgaon, KN), most of the dailies, weeklies, fortnighties and monthelies in Maharashtra. All India Radio and Television too critically appreciated *Upara: An Outsider*. An editor of Sakal newspaper, S. G. Mungekar wrote regarding to the assembly of people at Satara: ‘I have seen many people felicitated, but today I am seeing for the first time such an enormous crowd gathered to witness the felicitations rendered to a writer. [Mane: 1997: 8]
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