

## Chapter - 2

### ***Bhartipura: Dalit Question in India***

This chapter mainly deals with the Dalits i.e., who are they? How are they represented in this novel? What are the roles assigned to them by society? How poor and low caste women are represented in this novel? Is narrator successful in representing Dalit and Dalit women? This novel mainly contracts with the delicate affair of caste system and untouchability in India during the 1970s. Approximately forty years after Prem Chand's *Godan*, *Bhartipura*, now and then, contrived common mass appeal to and anticipate whether entirely was acceptable about aboriginal notion of the caste structure in established Indian community. The title of this novel *Bhartipura* depends on the antique word for India, *Bharat – pura* signify place. *Bhartipura* is outlined for the potential of the native idol, *Manjunatha*. What is demonstrated proceeding in this imaginary south Indian town, it implies to convey, is representative of the entire acreage. Hinduism's criticisms are in place here, with its idols, illusions, concept of intimate integrity and the stratified classification of community into castes. The writer analyses the strain amid the caste system, with its separation of persons into high and low established on birth, and the balanced aspirations of Indian democracy. He was highly impressed by Mahatma Gandhi whom he looks upon as huge compel in the history of India. Being a Brahmin by caste, he observed outcastes and their predicaments and tried to write it objectively. He wrote this novel while residing with the dramatist Subbanna in Heggodu, a small village in Malenad, position in the elevated lands of Karnataka. Heggodu is a traditionalist tiny hamlet governed by *Havyaka* Brahmins. This society is acknowledged for betting, provoking and Vedic knowledge. Brahmnical doctrine has dealt with various complicated objections in the mode of inter- caste wedding enlivened by Subbanna's

honest – glancing theatre exercises. This novel was written in seventies, a time when all the dominant governmental beliefs were enduring an agonizing stage of self – question. Thus, novel is anticipated to spontaneously bear all the stresses of those unsettled and bitter years of acute displeasure which drive necessarily to the Emergency in 1975.

Teaching of Indian literature along with the Indian literary history and approach, are notably speechless about Dalit literature. In spite of Dalit enlightening and analytical creation create a meaningful analytical interference in the reasoning and writing about Indian literature, history, culture and society. These enlightening creations were greatly determined by Jotirao Phule and Babasaheb Ambedkar- investigated the casteist and the assertive development of Indian existence.

Dalit is not a caste, it is an established identity, which is phenomenon that cannot be opposed. Dalit is not a modern word. Dalit means oppressed, broken and ground which is the second form of grind. Superficially, it was applied in the 1930s as a Hindi and Marathi translation of ‘depressed classes’, a term the British applied for what are now named the scheduled castes. In 1930, there was a newspaper published for the depressed classes in Pune called ‘Dalit Bandhu’ (friends of Dalit). The word was also applied by B R Ambedkar in his Marathi discourses. The ‘Dalit Panthers’ revitalized the concept in their 1973 announcement and framed its referents to incorporate the scheduled tribes, neo-Buddhists, working people, landless and poor peasant women and all those being overburdened politically, economically and in the alias of religion. Thus, the title dalit is an extensive definition, encircling all those contemplated to be either corospondingly arranged or innate associate. The ‘Dalit Panthers’ and the Dalit school of literature embody a modern standard of dignity, soldiery and refined artistry. The Marathi word Dalit like the word black, was elected by the association itself and is applied arrogantly. None of the rampant notions-

untouchable; scheduled castes; depressed classes; Gandhiji's substitute, *Harijan* – had the equal significance. Dalit entails those who have been ramshackled by those above them in the social ranking in a cold blooded and effective approach. “There is in the word itself an inherent denial of pollution, karma, and justified caste hierarchy” (4339) as stated by Sunita Reddy Bharti in her paper *Dalit: A Term Asserting Unit*. The luminous interpretation of Dalit in its latest practice derives from a letter written to Zelliot by Gangadhar Patnawane, a professor of Marathi at Milind college. Now at Marathawada University in Aurangabad, and founder editor of *Asmitarsh* (mirror of identity), the chief organ of Dalit literature. He expresses, “To me, Dalit is not the caste. He is a man exploited by the social and economic traditions of this country. He does not believe in God, rebirth, soul, holy books, teaching separatism, fate and heaven because they have made him a slave” (Bharti 4339). He does postulate in humanism. Dalit is an emblem of mutiny and transformation. According to Nandu Ram, though the term Dalit embodies a wider social division of people, in the most latest years, it has become a widespread anomaly and is extensively applied by all untouchables regardless of conventional and sectarian caste divergence, also enhancing an emblem of their social identity. He states, “But contrary to a heuristic understanding the term Dalit is currently used for and by untouchable castes all over the country. Even social scientists have started referring to the Dalits and untouchables or the scheduled castes interchangeably” (qtd. in Bharti 4339). He proposes social scientists to define the title Dalit that they are implementing in their applications to eliminate vagueness. The famous dalit writer, editor and activist, Arjun Dangle explains, revolt and negativism are the significant source of dalit literature as it is related to the group of people who want to get rid of stigma ‘untouchable’ and get self- respect and social cultural and economic equality in the society. Dalits are represented as subaltern on the basis of

caste – based social, economic and cultural framework of Hindu society not on the basis of colonial framework by Sarankumar Limbale. He analyses the chief characteristics of Dalits in his work *Towards an Aesthetic of Dalit Literature* that is based on their caste in the Hindu Society:

1. He represents villages as the metropolitan areas and dalits have to reside on its brink.
2. Their residences are not only separate from the upper caste Hindu but in fact they are external from the periphery of the village. This concrete and environmental discrimination intensifies other segregations. They do use the clothes, eat the food, do the work and spend the life that upper caste Hindu will not.
3. They incinerate corpse in an isolate or segregate place and draw water from the segregate well.
4. They are the upper caste Hindu's other. This other is a part of Hindu society however they have unique linguistic, religious and ethno cultural group.
5. They employ bottom place in the Hindu stratified establishment due to their deficiency.
6. The inadequate locale of dalits is not only geographical, it is also regulative. They are considered untouchables.
7. The game of craving and disgust works in a specific way. They have to do disgusting and revolting activities like to clean latrines, to discard the corpse and to scrape skin of dead animals in order to maintain the purity and cleanliness of upper caste Hindus. But due to these activities, Dalits who are removing all impurities are considered impure and

untouchables and it is only the society which is in demand of dalits' labour.

8. Historical legends were conjured to label dalits as untouchables and polluted. Even their shadow was to be preventable.
9. Dalit's inferior rank is authorized by divine domination and rooted from birth. It is unchangeable and continual. This distinct civil plight of dalits, fundamental to the recreation of civil life yet hidden in it, is reflected in the dimension of culture.
10. The upper caste Hindu's compulsive absorption with cleanliness and sanitation and the affiliation of want and anathema, be observed in terms of the famous psychological structure of desire and taboo, applied by post-colonial thinker like Homi Bhabha, Robert Young and Fanon. (2-3)

However, this strange situation of dalits, being the fundamental to the breeding of social life yet unseen in it, is depicted in the reign of culture. The history of Marathi literature depicts how the disparity of this inferiority has been reflected in culture to arrange that Dalits will not have expression or, for a long time, appearance. There was no room for Dalits in the contentment of the early Marathi literature, written in the tremendous flood of Brahmanism. They even did not get proper space in the literature what they possess in the real life, outside the village. Literature went a step ahead in order to assign the untouchables to a liminal space than the society. It was made secure that Dalits would not contaminate even through touching the space. They were not satisfied by ignoring the Dalits in the literature but it was also ensured that they would not express themselves in the voice of upper caste. Being deprived from the education, they would not be able to express themselves in Sanskrit that is the final metaphor of Brahmanism. What the upper caste Hindus could not do in actual life, have done in the

literature by depicting Dalits as total silent. Their silence and erasure were not only confirmed to the Marathi literature but also in other Indian literature especially in Sanskrit. However, there were people like Kabir belong to lower caste who wrote in their local or vernacular language but their writings were assigned into the dominant stream of Brahmanical literature, as an antagonistic or as agitator. But in modern period, this literature shifts from deletion to constraint. Incapable to assume the untouchable other out of presence, Brahmanical literature now desired to enclose it inside a conversation pronounced by 'compassion' and 'sympathy'. This fluctuation was the result of a growing social recognition as of a civic circumstance. There are various factors which are responsible for monopoly of enslavement and Brahmanism like installation of English public education, development of proletariats, western imperialism, upsurge of common laborers, arrival of mechanical commercialism and jingoist anti- colonial agitation. Another fact was that Dalits themselves were no great willing to be speechless inhabitants of the liminal space room to which they had been circumscribed for centuries. Phule and Ambedkar recycled the adequate strength of their knowledge to annihilate the proceedings that Brahmanism had worn to preserve the casteist cultural structure. They convoluted substance additionally by declining to naturally grasp the jingoist anti- colonial agitation. They were arranged to engage in calculated discourses with the colonial emperor for acquiring solution for centuries of caste brutality.

Upper caste Hindus could not anticipate Dalits' mechanical agreement in its altercation opposite to British. During the Independence agitation and after bourgeois nationalists along with communists blamed Dalit leader involvement with the colonial dominance. Ambedkar was, directly accused of being a British representative, pro-British and anti- national. His negative views and roles were revealed but beneficial

and decisive roles were neglected. But, in contemporary periods, the pressure is fluctuating to the other utmost. The denial appearances of his role are frequently pursued to be justified as the outcome of the deficiency and frailty of the national agitation, especially of Mahatma Gandhi. The conclusive augmentation of social extremist and Mahatma Gandhi to the root of the 'untouchables' is neglected and every now and then, even declined. A prominent communist leader, S G Sardesai belong to *savarna* Hindu assumes to be express that while the centuries – aged exercise of untouchability generated by the casteism was incorrect, and Dalits were sane to challenge opposite to it, they could not be acknowledged to design their own battle. Sardesai may comprehend where Ambedkar was 'originating from', he does not believe that Ambedkar was proficient of experienced better. Gandhi's thinking was even further questionable. He announced himself to be the authentic representative of the untouchables, declining Ambedkar's right to be the preferred representative. This type of duality in representation of Dalits can be observed in early literature. They are represented in the framework of compassion, pity and sympathy. Even in the writing of prominent writers like Mulk Raj Aanand and Premchand, one can observe how Dalits are represented just as helpless and child-like who are incapable to decide their own decisions. They are not presented what they are but are presented as dependent on others that is why Bakha, the protagonist of *Untouchable*, written by Mulk Raj Aanand acknowledges to Gandhi's non-violence rather than deciding for profound activity. Even a radical critic, Gayatri Spivak whose writings are based on the writings of the Upper caste Bengali writer, Mahasweta Devi rather than using the writings of Dalits or Adivasis themselves in her hypothesizing on subalternity. However, Limbale approves the contemporary liberal non-Dalit writers for opening the gate for Dalit writers to come into sight. This was not the straight highway by which only Dalit literature

contrived its space in the current of Dalit literature but Marathi literature has been benefited as whole through the evolution of Dalit literature. Having enrolled into the current of main Marathi literature, Dalit literature has not assimilated into it, but has alternated it. But their affinity with each other is disagreed one. Dalit literature is a part of main stream literature but apart from it. The Dalit subaltern has now come into view in literature as talking and expressive matter, but this subaltern's expression is not interposition by the main group's style, voice, tradition or language.

The main interest of Dalit literature is how the most excellently to depict the genuine occurrences of Dalits. It is characterized by sweeping of the aesthetics, the heritage, the language and the interest of a Brahmanical literature, transported within it the indication of the caste – positioned cultural and social procedure. The expressive matter of Dalit literature is the former untouchable residing outskirts of the periphery of the village. The genuine occurrences do not only refer to the experience of an individual, but it is apparently inalterable occurrences that are quite different from the other association or society. For instance, the colonized, the indigent, the underprivileged or the ethno- racial opposition/minority can long for the improvement to their situation, not so the untouchable. It is very exclusive and different experience as it emerges from the situation of untouchability. Dalitness is a situation for which it is very difficult to discover a correlation, though there may be convinced analogy. It has described earlier how Dalit subalterns as Other have been composed by the Hindu society. Dalit writers compare the Dalit consciousness with African Americans and Women while Limbale have drawn comparison with that of a slave. Sardesai and other Marxists have discussed for association being created amid class struggle and caste struggle and have been analytical of Dalit leaders for their breakdown and collapse to



do so. Limbale outlines Dalit in the extensive achievable way to involve all the deprived, enslaved and downtrodden of India:

1. The term Dalit is not limited to the *Harijans* and neo- Buddhists.
2. It includes all the untouchable society residing outskirts the periphery of the villages, beside the anguish community, the landless field laborers, the tribal community, gypsy and wandering community and illegitimate ethnic group.
3. It will also include all the community who are hanging behind financially.
4. In brief, it will not do to assign only to the untouchable casts. (Limbale 11)

Why dalits' experiences are described as unique and different because their notion regarding untouchability and pollution are sanctioned by the sacred legend that is difficult to change. All other experiences of occupation, segregation, elimination, deprivation, denial, injustice and maltreatment that feature those of other groups came from this constitutional existence. Their singular and exclusive Dalitness remains even after getting social, political, financial and educational accomplishment. This singularity and uniqueness of the Dalit experience bases in the reality that the centre of Dalit relevance is untouchability, which develops in the designating as the impure, unclean other. Dalit literature has been confronted to depict legitimately because of its unique experience of dalitness. This has created a literature that is at one level imitative. There is dominance of Dalit fictional writings, autobiographies to express small details of routine life in a language that is a vulgar, cheap and unrefined. But these are the experiences not only of individual but of the whole Dalit community. Real facts are not hidden or romanticized in representing Dalit experiences. If this literature

is marked with agreement, association, affection, enthusiasm, sensuality and carnality, this also explores the brutality, inequity, clash, competition, struggle for endurance, intoxication, illiteracy and bewilderment. Their life is filled with routine admonition of their impurity, humiliation and suffering. However, these types of experiences are not used to arouse sympathy, self-pity and compassion for the Dalits unlike the upper caste literature. This experience is dimensional, geographical besides materialistic. Dalit literature is neither a self-centered lurch in self-pity nor an amusement providing literature of excellent emotions and perfect acts out. Dalit are no longer a community beyond history, much less the subalterns of community's history, its deprecated Ravana or defiled degraded Angulimala, Shurpanaka or Eklavya. This literature is written by Dalit writer about dalits with their Dalit consciousness. Thus, main motto of Dalit literature is 1) to unfold its pain and suffering to upper caste Hindus 2) to notify Dalit society of its enslavement and 3) to empower the advancement of a new identity and consciousness amid Dalits. This literature is related to the awareness regarding the Dalits' right and it is not adequate to expect from them beauty and pleasure. Their writing must be analyzed on the basis of sociological ground based on social ethics than on beauty. It may deprive Dalit writer's basic role if it is based on aesthetics only. That is why Dalit authors have appealed for distinct parameter for the authenticity of their literary works. But their demand for a separate aesthetic is rejected by the upper caste critics and demand that their work should also be judged on the bases of eternal value. It must be noted that any aesthetic discussion of Dalit literature must be based on Ambedkar's thought and this literature's literary expense is ingrained in its social expense. The concept regarding *Satyam*, *shivam*, *sundaram* are the myth and falsehood used by upper caste Hindu in order to classify and manipulate the common masses. How it can be true (*satyam*) when it is said that one is innate a *Shudra* as a result of

crime and fault pledged in a former life? Is it true that the Shudra was born from Brahma's feet and the Brahman from Brahma's mouth? Is there any place of truth in the existence of the tribal communities and the Dalit? So, there is no room for *satyam* and it should be replaced as untruth. How it can be holy if Dalit's touch, speech and shadow is treated as degraded? Why there are separate arrangements for Dalits like isolate and segregate riverbanks, residing place and incineration place. There is neither village nor house for the wandering community. Why they have to survive themselves on begging or stealing. People are assumed culprit by birth. How it can be defined as Shiva. Even Shudras were not allowed to buy any property, have power, respect and knowledge. They are abused by being termed Dalit even today. What kind of holiness (Shiva) is in this kind of treatment? How it can be termed as *sundaram* if Dalits have to follow all restrictions like:

- Living outside of the village
- Having ominous and unfortunate name
- Not compiling wealth and possessions
- Having only donkeys or dogs
- Clothing of carcass
- Depriving them from the right of education otherwise they will be aware about their rights and authority
- to live like impure, ignorant, crude and unpromising. (Limbale 20-21)

Arrangement for crucial penalty was contrived for any violation of admonition if they did not spend live silently conferring to instructions:

1. When Shivaji designed demand to the chair of royalty, he was termed a Shudra.
2. Shambuka was assassinated because of doing meditation.

3. Women of Kolhati society adopt dance as profession in nautanki to earn their livelihood for survival but for this they have to make relationship with upper caste Hindu men. Now how they can be wanted to display marital dependability and faithfulness.
4. Eklavya's thumb was cut off because of getting education. (Limbale 21)

After doing observation, one can assume what kind of injustice was done to the lower caste by the upper caste Hindus. So, the notion of aesthetics should be replaced with the one that is cultural, earthly and substantial. *Satyam* should lie in considering human being as human, *shivam* must be freedom of human being and *sundaram* should be benevolence and humanity of human being. It is very important to include freedom, egalitarianism, brotherhood, fairness and lawfulness in the literary world.

However, after getting independence, the essence of nationalism attained courage in the heart of the common mass and in the community. Due to outcome of disintegration or decentralization of power, expansion of awareness and development of knowledge, five years plans and community benevolent design or schemes, a basic and important metamorphosis resulted in the lives or existence of people. due to the development of a constitutional form of administration/ government, common masses started to comprehend the language of privileges and authority. They thought all the predicaments facing by them would be resolved. But with the time, complications escalated. Increasing populace, dishonesty and corruption in public life, starvation, underdevelopment, cutback/unemployment, shared/communal disagreements/strife, continuous/loud noise of Hindutva violence and ever- alarming prospect of food shortage drive to a misfortune acceptance in independence and observed the starting of mass agitations to explore compensation for the assorted oppressions and discrimination. The concept of democracy and education for all empowered its reach

among various sections of community all over the nation, besides Adivasis, criminal tribes, Dalits and nomadic residing in and outskirts of villages. Cultural and social situations could not change even after widely expressing the concept of fair value for all people. Due to the apprehension and recognition of such enlightened worth as equity, freedom, brotherhood and lawfulness, there was radical and progressive metamorphosis in the spirit of individuals, community and nation. But at the same time, the literatures of post-independence course articulated the emotions and feelings of suffering and rebellion that were ignited because of frustration and discontent with biased and discriminatory structure. When it comes to the difference between Dalit literature and Marathi literature, it can be observed easily where ancient and Modern Marathi literature could not go further the binaries of commitment and longing. Actual picture and fight of common masses could not be presented rather than fascinating and sexual attitude of Sanskrit and English Literature was portrayed. Without taking care of literary devices, Dalit writers started to create their own literature. When it compares to the sant literature, then it can be concluded that even sants did not fight against caste bigotry and for the deliverance of untouchables. They assuaged the Shudras and the women with only compassion and pity. They were more concerned about Moksha rather than cultural and social predicaments. The difference between them is not only temporal but it is the outcome of social renaissance that has been happened since the period of the sants. If Dalit writers reject the notion of conventionality that does not mean that they do not have any tradition. It is opined that tradition and culture emerge by the transferring the old and the new, demolishing the periphery of time. That is why they claim the convention of Budha, Kabir, Phule and Ambedkar. When it is compared to the Modern Marathi literature, Dalits have been depicted from the attitude of middle – class, which displays the compassion for Dalits from an enlightened- progressive

stand-point. Due to the limited experience of the lower caste people, how can they represent the real situation of Dalits in their works so they could not present any illustrations of Dalits with self-respect. As the outcome of Second World War like atrocious misfortune of life; degeneration of principles, the beast – like survival of human beings instigated by the machine age; the prominent campaign of the post-independence period and the authority of the concepts of Camus, Freud, Sartre and Kierkegaard, Marathi literature commenced to continue a new aspect. The new writers presented breathtaking characterization of unreal sensuality, passion, desire, sexuality and atrocity. However, the ownership of the immense preacher of Marathi literature acknowledged extensive catastrophe from this new literature but progressive beliefs of Dalit literature were not articulated in this writing. When it is correlated to the rural literature, rural writers believed that the lives and existence of all the downtrodden and enslaved are same if the let aside ‘the stigma of caste system’ or ‘the occurrences of untouchability’. But the experience of thousands of people above thousands of years cannot be underestimated or denied. Dalit literature is unique as it is emerged from the womb of this untouchability. Dalit literature is different from rural literature as the upper caste people were living inside the village whereas the untouchables living outskirts of the village.

Now the question arises, if ancient and modern Marathi literature, sants literature and rural literature could not describe the authentic Dalit experiences then what the Dalit literature is. Dalit literature is absolutely that literature which delicately describes the agony, anguish, hardship, enslavement, subjugation, depravity, degeneration, contempt, caricature, starvation and underdevelopment experienced by Dalits. This literature is but elevated and stately concept of suffering. Understanding the equilibrium of the human beings, this literature is completely drenched with

humanity's hardships and amusements. It considers human beings as principal and absolute and experiences them in the direction of comprehensive innovation and transformation. Dalits have been kept deprived of power, position and possessions for thousands of years. Thousands of generations of Dalit have continued to endure this injustice. They raise this anguish voice through Babasaheb. The anguish and the suffering are the progenitor of Dalit literature. 'Rejection' and 'Revolt' are the two important terms or integral part in Dalit literature which are derived from the centre of Dalits' sufferings. They oppose an inhuman system that was appointed on them. This rejection is designed at the uneven rank which has abused Dalits. Revolt is the stage that pursues anguish and rejection. 'I am human, I must receive all the rights of human being' – such is the awareness that contributes to this revolt. The experience and knowledge pronounced in Dalit literature have not yet been articulated in any other literature. These are the knowledge, experiences and occurrences of particular community. They create an obligation in self-search to attain self-respect; the elimination of convention and a religion that are hostile to such self-respect. They express the pain of human beings who are not treated as human. They demonstrate the respect for the Buddhist value of treating humans as human. And they nurture the feeling of unending gratitude towards Dr Babasaheb Ambedkar and Mahatma Phule. The Dalit consciousness or awareness is the radical attitude associated with struggle in Dalit literature. The main focus is given to humanity and rejection of the notion of caste system. It is distinct and separate from the consciousness of other writers. They make their personal experience as the foundation of their writing. They write out of social responsibility. Their writings express the emotion and commitment of an activist. The view of life conveyed in Dalit literature is different from the world of experience expressed hitherto. A new world, a new society and a new human being have been

revealed in literature, for the first time. The reality of Dalit literature is distinct, and so is the language of reality. Characteristics of the language used by the Dalits in their literature are as follows:

- It is the uncouth- impolite language of Dalits.
- It is spoken language of Dalits.
- This language does not recognize cultivated gestures and grammar.
- Standard language which is used by the upper caste is rejected by the Dalit writers because of its arrogant nature.
- For them, language of Basti seems to be more familiar than the standard language. In fact, standard language does not include all the words of Dalit dialect.
- The ability to voice one's experience in one's mother tongue gives greater sharpness to the expression.
- They use new myths instead of using the existing symbols and metaphors of Hindu sacred literature. (Limbale 33-34)

With the religious adaptation of Babasaheb Ambedkar, the development of Dalit literature commenced. With his passing later the adaptation, breaches emerged amid the Dalit writers. In order to expand the Buddhism, supporters of the Buddhism promoted neo – Buddhist literature instead of Dalit literature. They were excited to develop a Buddhist literature after the huge conversion of Dalits into Buddha. However, they became captivated with a biased and hostile accusation of Dalit literature. Reconstructive and deconstructive arguments and conferences were done by the Dalit writers and critics. Writers from various Dalit castes, sub- castes, tribes and Adivasi associations embellished Dalit literature with authentic formulations. They have to contribute their approval because they desired to develop this new literary



current called Dalit literature. Consequently, their writings are enriched with the emotions of blessing, endorsement, admiration, loyalty, respect, concern, eagerness, adoration, applause and appreciation. In short, the administrative and governmental locations establish the prelude to Dalit literature.

When it is compared to the African-American literature, there are two major differences that can be elaborated. First is, African were transferred from Africa to America and they were made slave by the Americans. So, they don't belong directly to their contemporary land i.e., America but Dalits who belong to India and originated from their land i.e., India are treated as untouchables that is injustice done by the upper caste. Second is, the African- American can reside in the house of their owners. Even they can feed their children but Dalits have to remain in separate locality, are considered others and even their shadows are considered polluted.

Before comparing Dalit literature to Marxism, it is very important to understand the different concepts regarding Marxism. The main foundation of Marxism is 'historical materialism' and 'dialectical progress'. Marx who was originator of the materialism views social situation and cultural conditions can be changed because of the class conflict, structure of production and affinity of productions. Historical materialism is based on the idea that art, culture, religion, ethics and literature are motivated by financial support and forces. Whereas the dialectical progress is based on the principle that no strata of society is develop until its ancient structure is demolished. Marxism is the culture, dogma and theory of oppressed and abused. Marx supported even a brutal class conflict. He recommended the ideology of surplus value and elaborated how force is abused under capitalism. The main aim of Marxism is to invent a community that is classless and bleeding – free. The principal motto of Marxism is to bring complete equality for the oppressed by eliminating cruel bleeding done by the

powerful and honored. Emphasis was given on the labourers' work without paying any attention to the caste system and untouchability by the Marxists of India. That is why they could not get proper support from the Dalit writers. But for Babasaheb, cultural and social agitation plays a great role rather than political movement in order to develop a classless and casteless community. He stated how caste system not only divide labourers but divide their works also. The cultural division between the upper caste worker and lower caste worker should be analyzed in consciousness. He provides a comparative evaluation between the principles of Marx and Buddha. Buddha advocates violence-free society. Marx gives emphasis on using violence and dominance/ dictatorship. However, Buddha also supports use of violence when it has become compulsory to gain justice and equality. So Babasaheb sees *sangha*:

“Was a model of communism without dictatorship...Babasaheb believed that humanism needed not only economic values, but spiritual values as well. Therefore, he challenged Communists to demonstrate whether, while pursuing their goals, they had not destroyed any values. He asked, “How many people did they kill to gain their objective? Did human life have no value?” (Limbale 64)

That is why, he rejects the notion of Marxism because of its deprivation of the humanism and spiritual values. However, Babasaheb's and Marx's opinions should not be analysed only one – dimensional i.e., it should not be concluded that Babasaheb does not talk about class disparity and Marx has not talked about social and cultural differences. Dalits are accountable to social as well as financial differences. So, they will have to fight at both levels. It is necessary for Dalit agitation to include Marxism beside Ambedkarism. Discrimination regarding poverty and untouchability is not situated in past events and experiences or history and religion, but in contemporary

politics. That cannot be stated that only cause of Dalits' poverty is in untouchability. It is forwarded to an end because of the revolution and conversion in social and cultural life accomplished by religious adaptation, rules of government, transformative thoughts and concepts, inter- caste marriages, Dalit movements, new machinery and technology and science. As well as, all - omnipresent corruption, unemployment, populace explosion, rising prices of common items, concentration of political authority/ power and the institutional production area in the hand of few rich person and advancement of dirty slums behind the posh areas of metropolitan cities and abandoned villages, have additional crushed and exploited Dalit life. Dalit poverty and underdevelopment has evolved into a far more complicated anomaly and phenomenon on the explanation of the administration's people benefit schemes, advent of a new Dalit Middle class, stipulation and reservation. So, the cause of Dalit underdevelopment and poverty may be in history and religion but its contemporary predicaments are basically different.

In the novel *Bhartipura*, *Holeyaru* were not allowed to enter into the temple so, Jagannatha who is the representative of those elite class who want equality, fraternity and freedom for all, makes it an aim to improve the condition of the Dalits. He tries to make them literate and even wants to cultivate an awareness regarding their self-pride. He recalls an idea:

“I must take the Holeyaru into the temple. I must change the tradition of centuries with that one step. I must break Manjunatha. I must make these people feel the anguish of becoming responsible for their lives ... how can I make my words make sense to them? How can I make them accept what I'm telling them and make my worked real ... slit the womb of Manjunatha and walk out?”  
(Ananthamurthy 60)

He thinks about the major method of how to establish cordial relationship with the lower caste people. What can be done for them and how their conditions can be improved? For that he selects some boys from the lower caste and starts to talk to them. He encourages them to think about yourself, make your decisions and perform these with full dedication. *Holeyaru* even do not want to come into Jagannatha's house and in this way, protagonist has to communicate in the brink of the front porch. This shows the conditions of dalits that they automatically accept their condition without raising any voice against injustice done by the Brahminism. It is only the possessions, property and wealth that come into the way of between him and *Holeyaru*. Should he distribute it equally among the underprivileged? But after distributing wealth, he might not be able to establish harmonious affinity with the lower caste as every affinity can be maintained only through the prosperity. It would be a businessman, a field worker, a landlord or an ascetic who denounce every worldly pleasure. Let aside the ascetic, every relationship can be maintained through the wealth. He decides to find the other solution of this predicament. He decides to observe very keenly the living style and thinking process of *Holeyaru*. He observes how *Holeyaru* have resilience that helps them to survive in the worse situation that is described here:

“Look at the Sheenappa, for instance. He seemed to be decent and yet he could rob. And even after getting caught, he didn't seem unnerved at all; deep inside, he wasn't flustered. These *Holeyaru* have a way of getting away with anything; they are nocturnal and there're secret pathways known only to them ... Beyond Manjunatha, beyond Bhootaraya, beyond the landlord, the merchant, the ascetic, they have the power to live in a secret inner world that no one else can enter; ... their world has its own shrewd structures to help them to cope with our mores.”

(Ananthamurthy 55)

But then he thinks that if an insider does not involve in a performance that will develop an abrupt and radical change to community, it will not matter whether he is alive or dead (59). Some activists suggest that the only remedy or solution for the untouchability is to build different temples for the upper caste people and the lower caste people when it comes to the question regarding entry of untouchable into the village temple that is the main motto of protagonist Jagannatha. But in this case, lower caste people remain alienated into the society and that remedy does not allow them to submerge their own identity and uniqueness in the society. In this novel, there are the descriptions of two different temple, one is for the upper caste people named *Manjunatha* and other for the lower caste people named *Bhootarya*. A special caste named *Holeyaru* which belong to the lower caste is described and they have their separate *bhoota* named *Kordubbusandhi*. Sripathi Rao who belongs to upper caste and represents all the upper caste community, expresses his views to Jagannath (belongs to Brahmin community and represents all the intellectual and elite being who want to abolish untouchability from the society) regarding worship places of Bhartipura community and also discuss about the Hinduism that is main source of developing untouchability:

“There are different kinds of bhootas, Maharaya, Pinjurli, Jumadhi, Baidhar, Kalkuda, Bobbarya, Jattigay: these are the bhootas of the Shudras. The Holeyaru too have their own bhoota called Kordubbusandhi or some such things. Have you heard about the stories that are sung when a person possessed by a bhootha becomes a medium, speaking on its behalf? There’s ...the lord of all these bhoothas is Bhootaharaya. And the lord of Bhootharya is Manjunatha.”  
(Ananthamurthy 23)

There is a description of different food served in the temple to the Shudras and the Brahmins. How delicious, full of nutrients and various variety of food like rasam, curry, vegetables and a sweet item are served to the Brahmins whereas lentils with rice and curry to be served to the lower caste. Even serving places are different for both the castes. Brahmins are served within lunch inside the temple whereas lower caste people have to eat food in the courtyard of the temple. Sripati Rao discusses to Jagannatha about the working style of temple management:

“The Shudras who had come shopping were hurriedly wending their way towards the temple in time for lunch. Watching them go by, ... these are served in the courtyard of the temple – red unpolished rice and a curry with lentils. The Brahmins have their meal inside – rasam, curry, vegetables, and a sweet, usually some *payasa*. I think some eight to ten tons of rice are delivered to the temple from your house.” (Ananthamurthy 24)

Although the food gathered by the temple management belongs to all villagers but how *Holeyaru*, the people of lower caste even have to face discrimination of getting *prasad*. In the novel, setting of *Holeyaru* suggested that it is in the outside of the village. How a ritual cleansing is done after entering into the settlements of *Holeyaru* by the Protagonist’s father while visiting with the Gandhi ji. It shows the concept of pollution and untouchability emphasized by the Brahmins. There is a description of Gandhiji’s visit in the *Holeyaru*’s community:

“Gandhi had visited, arrangements had been made for his stay there. But Gandhi, on reaching the town, had headed straight to the Holeyaru settlement on the outskirts. And so, even Jagannatha’s father, as an elder of the town, had had to go there to be with him. Later had gone through the *panchagavya*, a ritual

cleansing ... Gandhi was the only person who had visited the town without making a visit to Manjunatha.” (Ananthamurthy 4)

A question arises about adequacy for a Brahmin to worship the *Bhootaarya* who is the God of the lower caste. Nagaraj Jois explains it is only *Bhootharya* who executes all the action in the name of *Manjunatha*, “why am I talking about all that now? Because I want to know that though *Manjunatha* got the crown, it was *Bhootahrya* who was actually worshipped to save your life. What does that mean?” (Ananthamurthy 9). This shows how fear and superstitions regarding religion and God are emphasized by the Brahmins in order to get monetary profits that is why, Jois suggests Jagannatha’s mother to make a pledge regarding offering of a gold crown to Manjunathaswami in order save her son’s life. He explains the relationship between *bhootarya* and *Manjunatha*. He states that the standard and initial inhabitants are those who wear the *dhoti* exact above the knee and slaughter goats and chicken and consume them. Their god is *Bhootharaya*. Our Brahmin preacher established *Manjunatha* higher him and contrived them inferior and submissive to our concern and advantage (9). Even landless labourers cultivate upper caste’s farms and reap their crops for them. He never misses to pay some items like pumpkin, bunches of banana and cucumber in order to justify the legitimacy of Bhootarya, their own God. For the fear of God, how illiterate and low caste people are being exploited by the Brahmins? How do they (Brahmans) lead their life easily without doing any labour in the farms and by getting food prepared in the temple? (5)

Through the concept or belief regarding religion and faith that is based on the *Bhootaraya*, it is described how all these types of notions are imposed on the lower caste in order to justify the authority of *dharma* and how the creativity of these people are controlled by making them indulging in such petty activities. There is a description

about the superstition that is imposed on them. If a lower caste person tries to enter into the temple of *Manjunatha* then he will spit blood and die. He will be drag by the *Bhootaraya* until he ejects blood (30). Through this way, they even don't try to enter into the temple. How priest earns money through the fear of God. Priest instructs people, "All right, put down five rupees, take the *prasada*; you put down ten rupees, take the *prasada*..." (Ananthamurthy 48). This shows how corruption is prevalent and practiced on the name of faith and fear imposed by the Brahmins.

Crude name of *Holeyaru* like Pilla, Kariya and Mada are described in the novel to show that how they have to have disgusting name in order to justify the notion of caste system of Hinduism. They are nameless and faceless. Jagannatha thinks that if persons like Pilla, Kariya and Mada can live with self – pride, can take entry in the temple and reject the notions of untouchability only then the circle of past experiences and events can be change otherwise we all have to be soil i.e., we all have to be dead. He thinks about the plan of making them enter into the temple:

"Pilla, Madha, Kariya, liberating, gaining; together split open this routine town; together shocking these apathetic people as if with a kick in the arse ... who's Mada? Who's Kariya? Who's Pilla? What links can I have with them with my vapid words? Through what kind of action can I forge a connection? ... bringing the words inside me to a boil, it waits to take shape." (Ananthamurthy 27)

Worship method of *Bhootarya* is also described in the novel. It is delineating why only red colour it may red rice offered to God, red clothes wearing by the temple youth, *kumkum* (a sanctified powder which is also red in colour) wearing by the idol of God on his chest and forehead (8). All these red things suggest that for revolution it is necessary to sacrifice life (blood sacrifice). For the agitation it is essential to take



revolutionary steps in order to gain equality, sovereignty and fraternity. At third chapter named 'Margaret', Jagannatha remembers his childhood experience when he was passing through the street then Pilla's father Bharna (*Holeyaru*) left aside abruptly and hid himself behind a tree. After removing his black shirt, he stood in front of him by bowing his head and showed guilty expression that it was his own fault to come across a Brahmin. This incident describes the lack of self-respect and analyzing power of untouchables and how they accept their slavery without any resistance. This event also reflects the notion of pollution and how even their shadow or look are considered unholy or impure by the Brahmins. From the above description, one has known about the outside or physical life of Dalits but now intimate and personal life are delineated through the Shetty's communication to Jagannatha about the reality of Dalits. He tells him that one can feel enthusiastic and revolutionary seeing their outside world but when it comes to the inner world or when you understand their personal lives, one can feel futility of such kind of an action and even become confuse about the upliftment of lower caste. He describes their inner world:

“A father who keeps his daughter, a father-in-law who keeps his daughter-in-law, a son-in-law who sleeps with his mother-in-law, a husband who beats his wife; the vulnerability, the rage, the pettiness, the daily grind of joy and sorrow – when you look at all these, you get the feeling that historical changes are only superficial events ... nothing ever alters profoundly. If our daily pain and pleasure has to remain this way forever, ... what can we hope to achieve?”

(Ananthamurthy 59)

This type of situation arise dilemma and self – doubt about the welfare of Dalits that was his main principles. Jagannatha describes the living style of *holeyaru*, who live like animals and birds and suggests that they should be courageous enough to enter in

the temple (42). Being the landlord of Shudras, by tradition or custom, they lower down their eyes with regards and behave as if not to see him directly. But he is not like them. These are lower caste who behaves so unimportant on before me but when he turn back, they behave like strange masses. To assimilate with them, he will have to act like them like, “to hunt, get drunk on toddy, chew tobacco, and be crafty like them. But there may never be an end to such a change” (Ananthamurthy 47). In this way, life style of Shudras who belong to Bhartipura are described. While discussing to Shastri (the family accountant and overseer) about the Shudras, he asks Shastri to go to the doorsteps of the lower caste. But Shastri describes about the embarrassment felt by them that is why he suggests him to call them. The question is why Shudras should be embarrassed if any upper caste person visits their home. The answer would be their adaptation to the culture that has completely constructed their mind about accepting themselves as inferior, secondary and untouchables (52). For their survival, how lower caste people have to adopt stealing and begging as a profession and they even don't feel embarrassment of doing such illegal acts. They are completely aware about the practicality of the world that it is essential for them to adopt such activities for at least to survive. The protagonist describes their action of stealing and displays their hidden path that leads to them other way that is unknown for mostly:

“He heard a faint football; his hair stood on end. Even in the pitch – darkness, his eyes could make out two figures: one was elderly, the other, younger. They were walking towards him; ... the sight of the older man cutting bunches of banana and areca from his farm and handing them down to the younger one made him feel he had satisfied his innermost need...the younger one had stuffed the bunches of fruit and nut into bags, the two started walking away carrying the

loads on their heads... he did not know there was a secret path leading from his farm to the hill beyond.” (Ananthamurthy 53)

So, through the Sheenappa (*Holeyaru*) and his son Gnagappa, it is described that they have to steal even the edible items like banana and areca nuts etc. After stealing the edible items, he pleads to Jaganatha to let them to go and he will pay for the punishment to the *Bhootharaya*. How poor person’s mind has been constructed in such a manner that they naturally adopt the authority of *Bhootharaya* and find solution of every predicament in the lap of *Bhootharaya*. Through the description of Sheenapp’s family that is described by Shetty to Jagannatha, it is shown that they do not have any morals and principles regarding life. He has three sons and three daughters. He is keeping his married eldest daughter in his house just to have illegitimate relation with her. He wants to sell his daughter, Kaveri, not less than five hundred rupees as a bride – price. Sheenappa’s elder brother has an eye on his daughter-in-law and sent, “her packing home when she didn’t comply” (Ananthamurthy 56). He states these people have no hesitancy and no sense of duty, righteousness and responsibility. He states, “You must get close enough to them to know them. These illiterate sons of widows have no scruples at all, whatsoever. They keep their own daughters, their daughter-in-law. No sense of *dharmic* responsibility that she belongs to another man” (Ananthamurthy 57). Jangannatha writes Margaret (who is his ex- girlfriend) about the *Holeyaru* that they are the people who carried the human waste on their heads and cleaned the city. They can never think about the areca farm of their own to cultivate and women of all caste spend their whole day or whole life in the smoky kitchen. Men of Bhartipura exist amid the women and *Holeyaru*, spending their time on courtyard of their house and assimilating the food they’ve eaten (69, 76). He wants to explain that how *Holeyaru* and the women belong to all caste are sufferers and exploited and men

who belong to upper caste spend their time comfortably and perform their action as exploiter.

As women are also included in the term 'Dalit' so the women either belong to the upper caste or the lower caste have their own suffering and that needs to be evaluated and elaborated. Especially dalit women face exclusion not only in the political arena but in cultural fields also as they are criticized by their male counterparts for having dominance in literary scene. Gopal Guru justifies the question raised by dalit women as why they are not given top position in Dalit literary institutions. He points out three things regarding this type of dissent: first thing is, "It is not only caste and class identity but also one's gender positioning that decides the validity of an event: ... the local resistance within the Dalits is important" (Guru 2549).

In the novel *Bhartipura*, Bhagyamma, her daughter Savitri, Chikki and Nagamani who belong to upper caste and Kaveri and other females who belong to lower caste whose names are not described but their sufferings are described, have the same standard when it comes to the question of decision making. There is a description about the Vishwanath Shastri who tries to tempt and entice a labourer's wife by showing her five rupees note (48). This shows the condition of working women who perform manual and physical work and have to spend time all day publicly without having any type of privacy i.e., they can be observed by anyone comfortably. As they have poor standard so they can be enticed by anyone easily.

There is a ritual described about the entering of women in the temple. Women are not allowed to climb knoll and enter the temple except the women who have reached their menopause. So, women's conditions are same as *Holeyaru*. Jagannatha describes the scene of temple by saying, "Right next to the temple was Bhootharaya's

mound – no woman who had not reached menopause was permitted to climb this little knoll and enter Bhootharaya's temple" (Ananthamurthy 61).

There is description of Nagamani whose sexuality is controlled due to make her busy in household chores and entertain the guests of her father-in-law. As she is not allowed to live with her husband, so she remains busy in doing kitchen works without caring about her own sexual needs. How she is frustrated and disillusioned but Jagannatha only looks her physically, sexually arousal woman without understanding her emotional and mental needs. At the time of serving breakfast to protagonist, she was thinking about losing her life. This shows how women like them have to obey their family members and spend their whole life within the four walls of house without becoming aware about the outside world. How one day, being uprooted (after marriage a woman become completely uprooted) feeling loneliness and frustration, they decide to end their life. There is an irony described about the behavior of Jagannatha who wants to construct awareness into the poor and lower caste people. However, he even could not understand them completely. Then how he can resolve their problems and bring revolution.

Through Bhagyamma, Sripati's wife describes how a woman lost her girlhood charms and amusement by staying in front of smoky kitchen all day and years and years of childbearing and motherhood. Protagonist describes Bhagyamma as a bore and disgusted woman, who can never be seen happy. He states:

“Could she have lost what girlhood joys she might have had in years and years of sitting in front of a smoky wood fire and years and years of childbearing? ... this cold war between them to destroy each other must have been going on in this house for many years now...[and] now our daughter is sitting at home

without a salary. And I have to run the house somehow, haven't I?"  
(Ananthamurthy 20, 65)

He describes the barrenness and infertility that is prevalent between Sripati and Bhagyamma. As both are representing the married couple of Indian nation who have poor socio – economic condition and different opinion regarding life where Sripati adopts the idealistic approach and his wife adopts practical approach as it is necessary for her atleast to run her house and describe the sterility lies in their relationship as husband – wife. It is described, for the sake of livelihood how she has to adopt the profession of entertaining the guests who visit in the temple for *parsad* in spite of her husband's resentment.

After being deceived by Margaret, writer even starts to have doubt on her own mother's character after getting a letter received by an unknown person. He even tries to remember the activity of his mother during the night time at his childhood period. Next comes to Kaveri who works in the house of Jagannatha, he feels attracted towards her. He even observes her lustful actions performed by her in front of him and the others in the field. But he thinks she does not belong to his own caste and class and what is the use to have relation with her except to sleep with her. He describes her desirous actions, "A buxom wench, she had tucked her sari high enough to display her shapely thighs, and tied her hair into a bun and stuck a rose in it. She bent forward provocatively to sweep under the bed ... it was impossible to have anything more than a few moments of sleeping with her" (Ananthamurthy 58). Jagannatha attitude can be observed that a woman who belongs to low caste can never be useful except sleeping with her. How she is described as lusty by her activity doing household chores. But other fact/ side can be described, doing chores, a woman may be absorbed so much in her work that she became unaware about her clothes like top end of her sari may be

dropped and it may be the demand of an action that she has to stuck her sari during sweeping and mopping. It is very important to observe the attitude of the writer what he is observing in a woman i.e., lustful activities or actual trauma through which she is passing. Being activist, he even does not consider a woman as a human being rather than an animal and he could not uplift himself from the question of caste and class. Other fact, can woman like Kaveri not have her own desires that may be of any kind as she is not educated and has poor socio – economic conditions?

Conclusion: There are many writers who write about the suffering of the untouchables. Amongst Indo-English novelists, Mulk Raj Anand is first in rank to create novels depends on the theme of untouchability. In his world-famous novel *Untouchable*, untouchability is described as immoral that can be abolished by adopting Christianity, new technology and science through satire and realism. *Kanthapura* by Raja Rao is also based on untouchability. However, he does not prefer a caste less community but makes an appeal for decent treatment of untouchables through his novel. Shivashankar pillai, who is a Malayalam novelist, also writes about the plight faced by the downtrodden people. He provides a solution of this predicament by disapproving and resisting the bigotry and discrimination and adoption of brutality to get equality and justice. Karanth who is a Kannad writer describes the experiences of deprivation, inferiority and loneliness of the lower caste through his work *Chomanadudi*. He says that untouchability can be removed by giving equal opportunity to every human being. The root cause of this problem is landlessness and poverty. But being completely different from the above-mentioned novels, *Bhartipura* is neither realist nor socio-realist. Jagannatha who is an advocate of the untouchables, is not championing against his own requirement, who is not a real sufferer. He is an ideologue and his achievements remain on the one-dimensional or superficial level. He remains

unsuccessful to accomplish his conceptual reality of abolishing untouchability and the temple-entry. That is why it is described as an ironic novel where the protagonist of the novel does not belong to the community of untouchables. Now the question arises how he experiences the suffering of untouchables and describe their plight in an adequate manner.

This novel is considered as semi-autobiographical novel of U.R. Ananthamurthy. The character Jagannatha somewhere symbolizes the writer. As protagonist could not complete his Ph.D. thesis due to the monotonous and ridiculous routine, so this type of irresponsible nature can be observed when he tries to make untouchables enter into the spectrum of the temple. The writer was greatly influenced by the Gandhi ji. The ideology of Gandhi ji is used that is why it can be described as Gandhian novel. It mainly depicts the conflict between the left – wing liberalism (free economy, modernity) and the strength of tradition (various structure regarding caste system and untouchability) in a small Malenad village of the former Mysore state in the late 1960's.

In his first and world famous novel *Samskara*, he adopts third – person narrative. But in this novel, he influences the opinion and thinking of Jagannatha. His calligraphy of letters to Margaret infrequently in the present infuses the continuity of the narrative. The entire process of the story is narrated in a consecutive time (sequential)/ chronological manner. It goes ahead with the only omission of Margaret's affinity with Jagannatha. The novelist is with the principal characters and acts with them only. The plot of this novel is very understandable. The style of writing is also constantly pragmatic as the novel is itself the depiction of reality. This novel starts with the preface of the central figure of the narrative (Jagannatha) with a beam into his course of education in England, his affinity and bonding with Margaret and



Chandrashekar. He addresses the untouchables and tries his best to uplift their living style. But he could not be successful. Even the clothes given to them by him are used to cover only half – body. They touch the *Saligrama* but they could not be devoid from fear. In the end of the novel, the lingam of the lord *Manjunatha* is evacuated by Ganesha (son of chief priest of temple, Seetaramaiah) on the earlier night. Thus, he could not be able to realize his dreams on the ground of reality. Energetic and vulgar discourses are used by the writer in the particular condition of the novel. Female characters like Kaveri, Nagamani and Margaret are depicted as sexually aroused and attractive women. They are described like the poetry of the poet. There is an element of humour in narrating and describing the contrasting of Jagannatha's attempt of violating the temple by the entry of the lower caste.

## Works Cited

- Ananthamurthy, U.R. *Bharathipura*. Translated by Susheela Punitha, Oxford U P, 2010.
- Bharati, Sunita Reddy. "Dalit: A Term Asserting Unit." *Economic and Political Weekly*, vol. 37, no. 42, Oct. 19, 2002, pp. 4339-4340. 'Dalit': A Term Asserting Unity | Economic and Political Weekly (epw.in).
- Guru, Gopal. "Dalit Women Talk Differently." *Economic and Political Weekly*, vol. 30, no. 41/42, 14-21 Oct. 1995, pp. 2548-2550. [commentary\\_dalit\\_women\\_talk\\_differently.pdf](#) (epw.in).
- Limbale, Sharankumar. *Towards an Aesthetic of Dalit Literature: History, Controversies and Considerations*. Translated by Alok Mukherjee, Orient Blackswan Private Limited, 2004.