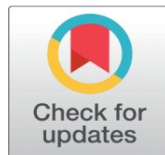
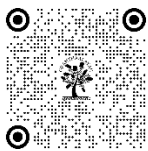


# EXCLUSION AND EXPLOITATION IN SHARANKUMAR LIMBALE'S THE OUTCASTE

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## ABSTRACT

Sharankumar Limbale exposes the exclusions and exploitations of Dalits in his personal narrative, *The Outcaste*. As a Dalit, he witnessed the caste political system, the sufferings, mental agony, social exclusions, sexual exploitation, spiritual atrocities, macro and small level discriminations within the caste based Indian society. He narrates however Mahars are being inhumanly treated by the caste Hindus in his narrative. Dalits are accepting untouchable practices in several places. They are created to easily believe that discrimination is confirmed and conjointly to be obeyed. However, Limbale realizes that education is the drugs for all varieties of social diseases. When obtaining education, he came out of the clutches of that society and vivified the hurdles that he featured in his life as an Outcaste. This paper solely focuses on exclusions and exploitation at each levels of dalits' life.

**Keywords:** Dalit Literature, Subaltern, Untouchable, Outcaste, Exploitation and Exclusion

## 1. INTRODUCTION

Suppressed folks expose their inner struggles through their writings. They select totally different genre to achieve outreach suppressed and laden lots. These writings can bring some changes within the minds laden further suppressed. Usually, non-Dalit writers specific the anguish, sufferings, humiliation, discrimination of dalits and people incidents are detected or viewed however not veteran by them. Dalit intellectual don't seem to be glad with the manner within which dalit life is represented by non-dalit writers. Ella Shohat claims that we must always perpetually question representations. She says, "Each filmic or academic utterance must be analyzed not only in terms of who represents but also in terms of who is being represented for what purpose, at which historical moment, for which location, using which strategies, and in what tone of address". (173). In India, writers like Mulkraj Anand, Premchand and Potheri Kunhumbu have represented the fate and pathetic conditions of dalits in their works. They additionally acclaimed name and fame however it absolutely was not enough to show the truth of dalits' life in India. Writers like Omprakash Valmiki, Laxman Mane, Bama, Narenra Jadhav and

Sharankumar Limbale hail from dalit community have painted the real image of dalits' life.

Among all the notable writers, Sharankumar Limbale may be a pioneer, pens his own life in his novel *The Outcaste*. He is a identified Mahratti author, writes poems, non fictions and self native fiction. He has written more than forty books and a number of other articles. He was a dalit campaigner and a forerunner of dalit literature. His renowned and heartrending self narrative is the solid evidence of memories lingering within the heart of several dalits. The pauperism and sexual exploitation are prevailing within the lives of the underclass folks.

Sharankumar Limbale keenly observes the exclusion even at faculties particularly games within the playground. He writes "The Wani and Bhramin boys Kabbadi. Being marked as Mahars we couldn't join them. So Mallaya..., all from my caste began to play touch -and- go. We played one kind game while the high -cast village boys played another. The two games were played separately like two separate whirlwinds" (2). This social exclusion remains as scar in the hearts of the young Mahar Students. This is one of the indirect ways in which dalits are denied the entry into educational institutions. The high cast students directly and indirectly teach others that they are different and superior. This is the preparatory work for future social order and makes dalits to believe that they are inferior.

Food is that the basic want of the individual. In several cases, Limbale witness the exclusion of in obtaining food. He comes impoverishment stricken lifetime of dalit individuals within the Maharwada, a ghetto for Mahars. He narrates that however hunger chases him throughout his adolescence. Most of the time, he received a stale remark from his own mother Masamai. He records as:

My stomach was like a way to the graveyard that continuously swallows the dead. My mother Masamai used to shout angrily. What is it you have, a stomach or Akkalkot? There seems to be a gizzard in your stomach why don't you go around with a big bowl at your mouth? I always felt half fed. Whatever was given I ate greedily and nothing was given enough. Everyone in my house needed food so how could I alone think of eating till I was full? (3).

The pride and ego can disappear once the abdomen is empty. This can be established within the lives of dalits in Republic of India. Most of them have buried their self respect so as to fill their abdomen a minimum of to survive and lead their life. Although dalits are unwilling to undertake menial works, the condition forces them to try and do such works. The social condition does not allow them to break away the iron fabric woven by the upper cast in the pre and post independence of India. The author vivifies however impoverishment plays a grimy role in one's life. He narrates:

Since then man has been striving to satisfy his stomach. Filling even one stomach proved difficult for him. He began to live with a half -filled one. He survived by swallowing his own saliva. He went for days without eating anything. He stated selling himself for his stomach. A woman becomes a whore and man a thief. The stomach makes you clean shit, it even makes you eat shit (9).

Out of hunger, most of the youngsters stepped into solicitation within the jam-packed places like market, bus terminals, railway stations and traffic junctions. The plight of these kids is intolerable and unaccountable. When attaining some age, they started doing unwanted criminal activities. The unlevelled society is that the root cause for all such activities. The empty abdomen urges them to try to do something to fill their belly others they're going to die out of hunger. Once they indulge these sorts of activities, they're going to be branded as criminals and anti

social parts. Sharankumar Limbale pinpoints such incidents in his narrative. He writes:

Starvation was written in our lot from the movement of our birth. Most of the time, all my sisters went to sleep without eating anything. Nobody woke them up for dinner, because there was nothing to eat...

...They went around begging and eating whatever they could get. Most of what Nagi and Nirmi used to steal from the market were eatable...We knew we shouldn't steal from, but then how could we feed ourselves? ... The poor steals for the sake of hunger. If they had to eat would they steal? Black markers become leaders, whereas those who are driven to steal by hunger are considered criminals (21).

In order to beat need, Limbale's mother started merchandising liquor brought from the contraband market. She faces ton of issues from each police and customers. Once intense liquor, most of the purchasers behave unruly along with his mother and sisters. Limbale painfully narrates that "many a time I saw them holding my mother's hand whereas she served them drinks. i used to be helpless; the terribly nature of this liquor business was such" (29). The economic condition has been associate degree indispensable character within the lives of dalits. Nobody will shake off the economic condition that is sort of a shadow line of dalits. They struggle to maneuver method from such things however they can't. Dr.Ambedkar firmly believes that educations can only the source for the liberation of dalits and suppressed people. Sharankumar Limbale is an archetypal example of Dr.Ambedkar's statement. Though Limbale experienced unbearable poverty and discrimination he had succeeded in his life as a Regional Director of Yashwantrao Chavan Maharashtra Open University and a renowned writer.

Sharankumar Limbale is an Akkarmashi (Half -cast). He is neither upper cast nor dalit. He writes that "my mother is an untouchable, while my father is a high cast from one of the privileged classes of India. Mother lives in a hut, father in a mansion. Father is a landlord; mother, landless...I am condemned, branded illegitimate" (Ack. 1). Hanmanta Limbale was the biological father of Sharankumar Limbale but he did not accept him and his mother because of the social strata. He chases wherever Saharankumar wants to establish Hanmanta Limbale as his father. The writer has a great depression over his birth and raises the following questions:

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

Sharankumar Limbale tries to prove that he was the son of Hanmanta Limbale (Patil) but he cannot withstand in front of the powerful caste system. In fact, Hanumanta accused that Masamai had relationship with Dhondya who was a famous rogue of the British days in order to avert and divert parentage of the writer. The narrator has clearly mentioned that his mother had different companions not for lust and love but to survive. After the first divorce, she never married but had many children. He writes that "Nagi, my sister, was born after me. Then Nirmi, vani,Suni, Pami, Tamma, Indira, Sidramma, so many children! We have born one after another ...We were all of one womb and one blood. We shared a common mother but different father" (38).

All of the youngsters were born out of the connection between Masamai and Kaka. It was the pinnacle of the village, hailed from Lingayat community. These kids

are accepted neither by the Mahar nor by Lingayat. They live as semi- Mahar in Maharwada as a result of Kaka encompasses a Patil mate and youngsters. Sharankumar Limbale is not solely nonstandard by his father's community however additionally mother's community. He was rejected to supply bride from his mother's community

He narrates such situation through Janabai as "we haven't yet lost self respect. Our family is pure blood so we also expect the same of the bride groom. Just anyone won't do for us. What does it matter however good man is?...she had come to know that I was bastard. Janabai's word pierced my heart. I felt I was being flogged in a market" (88). The narrator has questioned the identity and wondered how identity played major in one's life.

The Outcastee is an autobiographical narrative of Sharankumar Limbale that primarily finds the sexual exploitation of dalit girls. Mother of Limbale is a prototypal example of such exploitations. She was forced to urge divorce from her husband and created her as keep of Hanmanta who happened to be a father of Limbale.

The writer describes that "Hanmanta Limable lured Masamai. She was given a rented house ... which she accepted. It was a kind of revenge to live with the same man who had uprooted her from her family. Hanmanta now possessed her like a pet dove. They lived happily. Masamai become pregnant gave birth to a son. Who's the father of this boy? Hanmanta didn't want any of this happen, but who can disown a child? A child is reality" (36).

As an exquisite dalit lady, Sharankumar's mother has been sexually exploited by several first, her husband and Hanmanta Limbale and so Kaka. These three male counter partners gave appreciable youngsters to Masamai. She has been living with these youngsters with none guarantee of support. Patils within the village have dalit ladies as their keep could be a status for them. For dalits, it's a abdomen filling rather lust. Limabale vivifies this type of tradition in each village. He writes as "a Patil, always a big landowner, has a Dalit Woman as his whore. There is at least one such house in every village. Children born in such a whore hove no legal father because there is an unbridgeable gap between such a father and son. The prestige of the father is at stake" (59).

The domination of higher caste is unquestionable and their atrocities square measure varied. Although it's not honourable girls from the poor background produce other alternative however to just accept the provider of the higher forged male. Limabale's mother received two acres of land from Kaka for having six woman kids. His sister is additionally started living with higher forged boy flightless bird when her wedding led to futile. Throughout his autobiographical novel, he exhibits the sexual exploitation of dalit girls.

## 2. CONCLUSION

Sharankumar Limbale is one of the notable dalit writers in India. Through his self narrative, he exhibits dalits' life and their sufferings within the name of caste hierarchy. Dalits are exploited by thus known as dominant higher forged individuals. Dalits were afraid to speak against those individuals, they themselves believe that they were inferior and to adjust the order of these individuals even when Independence. Writers like Limbale and others have created constant awareness among dalits that they need to fight for his or her rights. Education is that the solely supply for liberation from the clutches such social evils. Social justice is to be brought within the lives of dalit individuals. Their life remains underneath

threat. At least, this type of narratives can bring attention from all sections of individuals and there'll be a modification within the caste based Indian society.

### **CONFLICT OF INTERESTS**

None.

### **ACKNOWLEDGMENTS**

None.

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