



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

Theme of Hypocrisy in Dalit Autobiography

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Abstract

Regarding the deceptive treatment created through the 'Hypocrisy of Caste Hindus' The Dalit writers tried to examine the hypocrisy of the upper caste people in their behavior and conduct with the dalits and revealed by the Dalit writers. The caste Hindus consider themselves supper and upper. But they can't behave accordingly to their social status. It is proved that if there is a beautiful lady or girl from the dalit or nomadic community the upper caste people give up their superiority and they try to coax the mind of such women for sexual purpose. That time they forget their upper caste status for the sexual enjoyment with the Dalit women. They proved that the Caste Hindus exploited and defiled the beauty of the poor dalit girls showing that they are from upper caste community. They always kept the feelings of lust and amorous about these women.

Keywords: *Kaikadis, Mahars, dalits, dakshina, Tamasha, caste, hypocrisy, autobiography* etc.

Introduction:

Autobiography broadly classed as informal and formal autobiography is recognized as a specialized form of literary genre. Informal autobiography includes extremely intimate writings not necessarily for publication such as letters, diaries and journals which reveal the personal life of the author very consciously. Publication of collected letters of some eminent persons such as the volumes of W. S. Louis's correspondence with Horace Walpole, an 18th century man of letters can enlighten the readers about different ways in which a person can reveal himself or herself. Similarly, Leonardo de Vinci's *Notebooks* reveals his teeming and ardent brain. Dorothy Wordsworth's *Journals* bear the proof of her sensitive nature. Memoirs and reminiscences emphasize what is remembered rather than who is remembering. The second category of the autobiography is formal autobiography. It offers a special kind of biographical truth, a life account, reshaped by recollection, with all of recollections conscious and unconscious omissions and distortions. St. Augustine's *Confessions* is a remarkably early instance of this genre.

Hypocrisy in *The Upara- An Outsider*:

In the *Upara an Outsider* The Kaikadis went place to place for their both ends meet. Where the Kaikadis halted and erected their tents there the Caste Hindus, and their young men gathered around the tents of the Kaikadis. The young men visited for no reason under the pretext of asking the price of the ware, the price of the tools made by them. The Caste Hindus young men watched the young ladies of the Kaikadi community. The ladies of this community stealthily take the bath either very morning or late in the evening to avoid evil gaze of the Caste Hindu. But the young men from this society observed these ladies. The mind of the Hindu boys became sensual when they look these poor but beautiful ladies. Though they supposed superior to Kaikadis then why they keep the amorous feelings about these women is the problem. Why these village loafer stares at these women? Why they keep lust in their mind about these women? Why they look clad or half-clad ladies of Kaikadis?

The Hindus wanted to have amorous experiences with these beautiful ladies. They like stealthily to look and see the naked bodies of the young ladies. But when there is a caste problem their respect arises. They don't feel shame on this. They considered they are the superior and they don't like to get marry with the Kaikadi girls or Dalit girls. This is against their Hindu social hierarchy. Only they like to play with the puberty of the Kaikadi girls. Laxman Mane writes:

Mother could hardly get enough water to bathe once a week, but Parumami had enough water to bath every day. She bathed either late in the evening or early in the morning by the side of the road. Whenever she bathed, young men would hang around for no apparent reason.

The Caste Hindus would like to exploit the beauty of these ladies. In the Hindu social hierarchy it is social taboo to get marry with the lower caste girl but why it is not taboo to keep lust and amorous feelings about the ladies of Kaikadis or Dalits. This is mere hypocrisy of the Caste Hindu Society. Mane revealed that the young women were raped by the village headmen and the beauty was exploited by the shylocks is the identity of the Caste Hindus. Not only this occasion but there are thousand examples of the 'Hypocritical behaviour' of the Caste Hindus. These Caste Hindus had ruined many beautiful girls' lives.

A decent, innocent and beautiful woman from the Dalit community is suffered without any reason or without any crime. Being beautiful in the Kaikadi or in the Dalit community is curse. Because the poisonous eyes of the village loafers pounces upon these poor girls and the hypocrite people take advantages of these women. Therefore Caste Hindus are mere hypocritical. The *Upara - An Outsider* proved that Caste Hindus are hypocrite people. The young ladies; who were going through menstruation even forcibly raped by the village headmen and shylocks on the pretext of giving them some works on their farm.

The Caste Hindus invite to the Kaikadis to play the band in their auspicious function like birthday, marriage and death procession also. The Kaikadis used to play band in the Maratha and other rich community's function and different rituals. Kaikadis' band was popular in these functions. Laxman and his Band were popular in the village. They were called for the agreement and they played their Band in the rituals of the Maratha Community. The Maratha or Caste Hindu's function is very important as other communities. But the function is not complete and accomplished without Band playing. The Band playing is considered auspicious on the occasion. The Band players are from dalit community. They are from untouchable groups of society. If they play their 'Band' it is considered holy. And no any function of the Caste Hindu Community is started instead of playing the Band by the Kaikadis. Then Why the Kaikadis are considered polluted and untouchable isn't it the hypocritical? Why Kaikadis touch is considered polluted and unwanted. Kaikadis play the Band and Maratha's program is performed. Inviting and playing a band in their function is compulsory and is a symbol of 'liveliness' and 'holy'. Then why Kaikadis are unholy? Why their playing of Band is holy and Why they are not considered human being? And appropriate treatment is not given? Isn't it the mystery of Hindu Community? Why Kaikadis are beaten in their marriage ceremony functions? Why they are not told to take the feast in the function? Why Kaikadis are told to stay at dunghill and play the Band? Why Kaikadis are humiliated and brutal treatment is offered? It all means the hypocrisy of the Casteist Community.

The Casteist Communities invite the Kaikadi's to play their band in their auspicious function. The playing band in the function is considered good omen at the marriage and many other ceremonies. Playing band is considered sacred in the function. The caste Hindu's young boys and girls dance on their playing tunes. Their children enjoy the band. Somebody sing and dance with the rhythm of the band. But the band players is considered untouchable and it is very mysterious. It is always inhuman. Laxman mane writes:

...But to behold there came a spoilt brat, ordering us to play, leaving us no choice but to oblige him. He danced to our tunes, thrilling his father to no end. But what it did to us was nobody's concern. After playing the drum, for such a long time, I was thirsty. There was a full water tank close by and the little children were playing in it. The women were using it too. I kept asking for water, but no one was in a mood to oblige. Finally, I was fed up. Father too asked water. Someone poured it in the hollow of my hands holding the pot high above my hands. I couldn't drink much this way and my thirst was not quenched. As the water was falling on me, I stepped back and lost my balance. Accidently, my hand fell on the tank. A woman who saw it, began cursing me, 'you there – you carrion! you have polluted our water!' (UAO, 112)

Hypocrisy in Uchalya-The Branded:

The Upper-caste people consider themselves superior to the lower caste and untouchable people. It is right if the upper-caste people behave fully according to their philosophy. But it is found that they don't behave according to their status. If there is something beneficial they break their philosophy. Laxman Gaikwad is from Dalit community. He experienced very ill days since his childhood. When Laxman in his childhood was suffering from skin disease, there was a dire poverty as well as superstition in his family. Due to poverty and ignorance he was not getting proper treatment. His head was covered with bulls all over with pus. It was oozing water out of it. His mother was very much frightened and worrying. Different awkward treatments, was given to Laxman. His mother decided to offer a sacrifice of one lamb from their own stock.

The lamb was being sacrificed to the Goddess. KarimChacha the butcher cut the neck of the lamb before the Goddess. The head and legs of the lamb was offered before the Goddess. The meat was distributed to some families and people. But the Patil of the village was given a great respect. He was considered from upper caste

community. It was considered that he was from high community. He was behaving like that but he was so atrocious and oppressive. He didn't touch and mingle with the lower caste people. At least he didn't drink water in the lower and backward community houses. He didn't eat flour and salt from the Pathrut community. But he was not behaving according to his community status. The village Patil brought the basket for the meat of lamb. His tongue watered to eat the pieces of lamb. He told that he didn't eat the flour and salt of the Pathrut community. Because Pathruts are dalits. So he didn't eat the flour but he ate the meat of lamb sacrificed from the Pathrut community. He demanded more pieces of meat. Laxman Gaikwad felt it is quite misunderstanding. He thought why the Patil didn't eat their flour and salt and he ate only meat from his house. He writes the double think of the Patil. He writes:

The baskets from the people of the village were called for. In the meanwhile, Dada removed the skin and cut the meat into pieces. In our community the village, Patil was held in great respect and he told me to put in it only pieces of meat and nothing else. He told us that they did not eat flour and salt from our Pathrut community. I wondered how the Patil regarded dry flour and salt as taboo, while he could readily receive our wet sticky meat. There was the basket of the village Mang also. (UTB, 85)

The Caste Hindus village Patil can eat meat in the houses of Dalit families. They can touch their baskets with the basket of Mang. There is no problem touching and eating meat in the houses of Dalit. But eating flour and salt from the Pathrut community is a social taboo according to the philosophy of Patil. Therefore Patils are hypocrite. They have taken advantages of the ignorant and poor dalit community. They have taken advantages of the poor dalit community. It is merely pretentious that how Patils eat meat in the houses of Dalit community and don't eat flour and salt. So the Patils are the hypocrite people. Because on the one hand they don't touch to the Dalit men, they don't eat anything in the houses of Dalits and the other hand they can eat only meat in these houses is ridiculous and ludicrous. Laxman Gaikwad has proved through various instances that Caste Hindus are hypocrites. They knew very well about the situation but they pretend that they are unknown about the things that Dalits knew and do. Late Namdeo Dhasal one of the Veteran Dalit Poets, expressed his anger and rath against the Hindu pretentious culture and casteist Hindus. He writes to rebel against it. He says:

I curse you, curse your book
Curse your culture, your hypocrisy
I wasn't going to say this
But now my hands have woken up. (Golpitha, 227, 978)

Hypocrisy in *Akkarmashi-The Outcaste*:

The autobiography *Akkarmashi-The Outcaste* attempted to examine the hypocrisy of age old caste system and caste Hindus and how itself centered followers committed crimes for their comforts and luxuries and victimized the so-called poor untouchables. Limbale in his autobiography has revealed the hypocrisy of the Caste Hindus. How the Dalits are helpless, powerless community. He narrated the hypocrisy of the Hindus in the book. The well is dug and water resource is discovered and it is built by the Dalits. But the Dalits later prohibited to drink the water of the same well though the Dalits worked for the well. After certain pooja and rites for the well is performed then it is strictly put under the vigilant. The Dalits further are mercilessly deprived from the drinking water of the well.

The Caste Hindus are very hypocrite and they exploit the labour of Dalits. The work of the well is done in very cheaply. The labourers are economically exploited. Because the Dalits are forced to work without any argument and complaint. The *Mahars* dug well, discovered water and they are not allowed to touch the well. Dalits were prohibited to touch the well afterwards. Sharan kumar describes:

This is Narayan Patils well. Last year the *Mahars* dug and built it. The spades and shovels of *Mahars* were used to dig the well. The *Mahars* gave their sweat for it. They also used explosive. They, the *Mahars*, are the reason why there is water in the well. But now the same *Mahars* are not allowed to draw water from it, not even drinking water.' (AO, 80)

The Patil like to have sexual enjoyment with these women but don't like to accept its offsprings. The Patils hypocrisy is knew no bound. They reject pretentiously their biological fatherhood of the born child of a dalit woman. On the one hand they knew everything regarding the born child. They understand very well that the born child belongs them but on the other they reject the reality and the poor woman is required to live a sad lot. The Caste Hindu people suppose that the Dalit women are the commodity. Limbale writes:

The Patils in every village have made whores of the wives of Dalit farm labourers. A poor girl on attaining puberty has invariably been a victim of their lust. There is a whole breed born to adulterous Patils. There are Dalit families that survive by pleasing the Patils sexually.’(AO, 38)

Hypocrisy in *The Prisons We Broke*:

The women in *Prisons We Broke*-‘Jin Amuch’ lived the pathetic life, starved poor and led number of problems. Due to poverty the women had to sell their bundle of firewood collected from jungle. They wandered every lane to sell their bundles of firewood. The Mahar women would enter in the Brahmin lane. The Brahmin women would purchase the firewood so cheaply in five paise for two bundles of firewood. The Mahar women had to face lots of difficulties. The women had to carry the bundles to the backyard or the inner courtyard of the house of the Brahmins.’ The Brahmin woman would check up each stick to avoid any strand of long hair of Mahar women with the wooden bundle.

The Brahmin family needed the firewood for their cooking but they unnecessarily show that they are superior and their house will pollute from the thread of hair coming with the Mahar women. But these hypocrite women knew that their food is cooked by the firewood brought by Mahar women. The Brahmin had to touch the firewood and for the first time touched and collected, working hard by the Mahar women. The pretentious Brahmin women admonish in severe words for polluting their houses. The Brahmin women make hear a lot of strong words for the poor Mahar women and humiliate them. Their house will pollute and they have to polish the flour with cow dung and will wash their all clothes. And not only the house of Brahmin is polluted but the Brahims will be polluted.

The hypocrisy of the Brahmins is knew no bound. The Brahmin Community consider that they are born from brain and therefore they are superior. They are on the top than the other communities of Hindus. So they don’t take meal in the houses of other Hindu Caste. According to theirs caste the god, Brahma Deva has begotten them and therefore they have to bother certain taboos. They do not eat in any function of Caste Hindus. But they take *dakshina* in guise of money and costly dry fruits. They don’t take any meal or feast in the functions and programme of Caste Hindus due to the fear of pollution. The Caste Brahmin behave in this way which doesnot have any ground but it is merely pretentious. Actually they are like parasite depending on others. On the other hand The Brahmin does not eat in any house and function of Caste Hindu and on the other they require Dakshina money and dry fruits and lots of grains it is misunderstanding. They require more money, Dakshina and a lot of grain. Mrs. Baby Kamble delineates,

A Brahmin priest would be invited to solemnize the marriage. He would stand at a distance for fear of pollution, but he would never make any compromise on his Dakshina. That he took away without any fear of pollution. Apart from the dakshina money, he was also required to be given about two kilos of channa dal, one-and-a-half kilos of rice, three kilos of wheat and a huge plateful of jaggery. This was called the dry grocery. (JAPB, 89)

Hypocrisy in Against All Odds:

The women of Kolhatis are forced to work in Tamasha. These women and young daughters are mercilessly compelled to go with the selectors. Kolhatis sold their daughters and sisters to a highest bidder on the name of ‘ChiraUtarna’ is stigma on the society. On the other hand the men are so pretentious. These poor women are looted, spoiled their body, mind and everything in guise or giving her protection and everything. But she once become pregnant, she is abandoned. She is forced to live on her own. She begets a baby. Then it starts suffering. The society mutely sees this pathetic position of these Kolhatis women. These women are easily maltreated, molested and made the victim of sexual harassment by the hooligans.

These women are very beautiful to look an MLA named Madhaorao Jagtap from Karmala Dist. Solapur came to compaign. He attracted the small beautiful girl ‘Shanta’ the MLA on the name of political compaign he visited Kondiba’s elder daughter Shanta. He cheated her on the name of ‘Chira Utarna’. Namdeorao Jagtap visited Shanta till she became pregnant. She begot Kishore. When he came to know that Shanta is pregnant he stopped to visit Shanta. Later Jagtap never became ready to accept his further responsibility. Rich men, Jamindars and Landlords kept these women as their mistress. The family members of these women objected their money being spent on these women. The rich men are very hypocrite. They don’t bother any problem of these women they want their lusty, beautiful bodies instead of their any question. But when the lady conceives she is abandoned

or given up. The owner of the lady enjoys her beauty and body but when she begets child he denies to accept her and to the child.

On the one hand Kolhatis prohibited their wives from dancing and singing on the stage. On the other they force their own daughters into juvenile and premarital sex. Questions like, were they insensitive to the sexual exploitation of their daughters. Even a hardcore terrorist with murderous instincts is extremely touchy about daughters' sexuality. The Kolhati men are the slavish followers of that ugly tradition. They don't feel shame initiating their girls in this ugly practice because of ony money.

The Kolhatis are one of the tribes and is backward. They don't have any social respect in the Caste-Hindu society. They suppose themselves upper-caste than Mahars and Mangs. Actually their social status is equal as Mahars or Mangs. The husbands of the Kolhati women blindly engaged in earning money from the money lender or landlord selling their young daughters. They sell the young daughters for money to the old man of sixty five and have lost his all teeth. The old man is like a grandfather to the girl. In this context Sushila rightly says:

Has a woman no right to her own life? Is the only aim of our lives to provide a livelihood for our fathers and brothers? It is a sin to be born a beautiful woman in Kolhati family. (KPAO, 43-44)

Kishore Kale attempts to disclose the devastative nature of hypocrite natured Indian society that doesn't consider Kolhati women dancers as equal human being. In Indian caste system Kolhati women are supposed to dance in Tamasha. They were supposed to please the high caste customers with their lustful desires and in exchange they get abhorrence, insolence and segregation. The uppercaste and Patils community considers that Kolhati women are born for quenching extra sexual desire of theirs.

Conclusion:

Regarding the deceptive treatment created through the 'Hypocrisy of Caste Hindus' The Dalit writers tried to examine the hypocrisy of the upper caste people in their behavior and conduct with the dalits and revealed by the Dalit writers. The caste Hindus consider themselves supper and upper. But they can't behave accordingly to their social status. It is proved that if there is a beautiful lady or girl from the dalit or nomadic community the upper caste people give up their superiority and they try to coax the mind of such women for sexual purpose. That time they forget their upper caste status for the sexual enjoyment with the Dalit women.

They proved that the Caste Hindus exploited and defiled the beauty of the poor dalit girls showing that they are from upper caste community. They always kept the feelings of lust and amorous about these women. They forcefully raped these women and they didn't bother about their caste level. When there is caste problem their respect arose. They didn't feel shame on this dirty act. The caste Hindus looted the beauty of the dalit women and rejected to get marry with these women under the caste superiority. The band was played by the Dalits in the auspicious functions of the Caste Hindus, but dalit band players were beaten and kept hungry in their function. The Caste Hindus supposed eating of non-veg or meat is filthy and dirty but they themselves ate stealthily and unnoticed. They didn't feel bad drinking wine in the houses of Dalits. This chapter also attempted to prove that the Dalits dug the well and they were deprived from drinking water of the well. It proved that the Caste Hindus were pretentious they could required to dig the well by the Mahars of course dalit but they were not allowed to touch the well built by Mahars afterwards. The Caste Hindus can't eat food of Dalit community but they can drink wine and eat meat in the houses of Dalit family. According to them there is no matter and objection if the utensils of Dalits are touched with the utensils of upper castes in the matter of meat taking and cooking in the houses of Dalits and no mind. It is clear to the accord of the dalit writers the Brahmin community is most pretentious community. Because they are afraid of getting polluted in the functions of Dalits but at the same time the Brahmins are not afraid of accepting Dakshina Money. And apart from Dakshina money they require dry fruits and grains in kilos. The Brahmins are not afraid of taking dry fruits and grains from the Dalit houses. All the select five dalit autobiographies protested against the social injustices.

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