

THE COMPARATIVE ANALYSIS THROUGH LITERATURE OF THE ROOT CAUSES OF MARGINALITY FOR IMPLEMENTATION OF SOCIAL EQUILIBRIUM IN GLOBAL SOCIETY

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Abstract

The marginal class Dalit in India are called by different names in the various parts of the world based on their colour, caste, eating-habits and especially their working profiles. The sincere attempt of this paper is to compare the issues of caste, class, community, race and gender in the African, Australian, American and Indian Dalit marginal writings. The concept of Dalit is not centered to a particular ethnic group, class or country now it has its diabolic roots worldwide. This paper explores a comparative analysis of the roots of marginality and its associated challenges not only in India but different parts of the world. I tried to focus on the different strands of marginality. The issue of apartheid in Africa, aboriginal roots in Australia, black and white skin-discrimination in America and untouchability in India, are the different aspects on which the paper centers around. This study is an effort to bring back the dream of social equilibrium in which there is no inequality on the name of caste, community or economy and everybody enjoys the life whatever profession the person adopts. My dream is to have equal rights for all human-beings to whatever castes and creeds they belong. The government of India has implemented reservations to such people but these suppressed, depressed, oppressed and the exploited people require more fringe benefits to get back normalcy in their lives. The socially and economically marginalized classes have a suppressed desire to emerge from that suffocated environment to get justice, equal job opportunities, proper education, economic status, and right to get liberty to participate in the administration and democracy of India at par level of the advanced and educated classes in the contemporary society.

Keywords: Comparative analysis, Inequality and Post-colonialism, Dalits, Untouchability, Aborigines, Apartheid, Identity, Racism.

INTRODUCTION

The inequality is a global phenomena it may be social or economical. This economical gap across the world produces the horrendous ignominy. The India has some classes, communities or groups of people who are economically backward and thus deprived of the basic amenities of the life and are neglected by the upper and lower-middle classes. Such people are socially alienated and are not allowed to mix with others in any social activity. Hence, such people live separately from others. The present work is an effort to highlight and analyze the issues of Dalits or oppressed in India, Apartheid in Africa, Aborigines in Australia, Blacks in America and how these marginalized classes have a suppressed desire to emerge from that suffocated environment to get justice, opportunity in the government job, equality, education, economic status, and right to get liberty under the law to get proportionate participation in the administration and democracy. A conceptual framework of castes or colour of the people of above four countries produces a distinct comparative picture of Dalits in India, Igbo community in Nigeria, aboriginal Noongar people in Australia and the Black-white colour discrimination exists in American society for the centuries.

THE TERM MARGINAL LITERATURE

The term Literature of Marginality is the literature that deals with the marginalized class of the world who are kept devoid of their fundamental rights to participate in the social, religious, cultural, political, educational and economic spheres of their lives and are kept aloof, alienated, or segregated physically from the general public called the advanced, sophisticated or the elite classes of the world. The Literature of marginality expositarily unravels the strands how the marginalized classes live a miserable life and how even the developed and

developing countries are unable to solve the issue of caste and untouchability in the era where every country is claiming to solve the economical, sex and caste-based discriminations and a large amount money is being consumed on these socio-economical backward classes. The reality is different, if somebody peeps into their private lives, one can easily discover that sometimes these people live hand to mouth and sometimes it is very difficult to manage three scores meal for their family and children. The marginal literature, tries to highlight the hardships of the marginalized people so that the marginality may be uprooted from the world by the current governments of the countries.

THE UNTOUCHABLES OR DALITS IN INDIAN CONTEXT AND CHANGE IN THEIR SITUATION

The Untouchables or Dalits are called by different names like Dasa, Dasysa, Raksasa, Asura, Avarna, Nisada, Panchama, Chandala, Harijan, and many more. These marginalized people are called by different names in India i.e. Bhangi or Lal Beghi in Hindi, Mahar in Marathi, Mala in Telugu, Paraiya in Tamil and Pulayan in Malayalam. The Dalits are called by different names in different parts of the country. Besides these names, there are a number of other titles or names which have been given to them at the level of the regional language. For example, 'Dalit', which refers to the hardship of their condition of life. The Britishers called the Dalits 'the Depressed Classes' and 'the Scheduled Castes', in the Scheduled Caste Act of India, 1935. Mahatma Gandhi named them 'Harijans' which means 'children of God'. The 'Dalit' name is a constant reminder of the age-old oppression. The term is an expression of their hope to recover their past self-identity. But the term has also gained a new connotation with a more positive meaning. For example, Maharshi Ved Vyas, who wrote the Mahabharata, which also contains the Bhagwadgita, was the son of a fisherwoman; Valmiki, once a highway robber, who composed the Ramayana, was also from a fisherman's caste; Chandragupta Maurya of the Maurya dynasty originates from Muria, a tribe which used to collect Peacock (Mor) feathers. These examples denote that Prevalence of Dalitism is not only for humiliation but also as a position of dignity, up to the extent of worshipping as 'guru' (preceptor). The situation of Dalits in present time is much better than the 1950s or earlier. Dalits now run administration and are on reputed posts due to reservation system and the efforts are taken by them and the government. At present, His High Excellency President of India Mr. Ramnath Kovind is also belongs to lower caste. In the near future Dalit families will not be socially or economically backward and due to Dalit awareness they are coming forward to participate in the social and democratic system of India.

ABORIGINAL LITERATURE FROM AUSTRALIA

The well known Australian writer, Kim Scott, the descendant of the Wirloimin Noongar people, has his aboriginal roots and he has depicted his painful experiences, in his books. He has won the Commonwealth Writers' Prize and the Pacific for his bestselling book *That Deadman Dance* (2011). He is author of the Miles Franklin Award Winning *Benang* (1999) and *True Country* (1993). *That Deadman Dance* explores the early contact between the Aboriginal Noongar people, European settlers and American whalers. The novel's hero, a young Noongar man, named Bobby Wabalanginy, is forced to take sides: he must choose between the old world and the new, his ancestors and his settler friends. His book also has the same theme in which the central character Billy is a school teacher and belongs to the aboriginal community called Kanarma in Australia. He struggles to search his identity in the oddities of life. Kim Scott's *Benang* subtitle *From the Heart* is a story about Australia's history of white subjugation of indigenous people. It depicts the story of the first white man born.

RACE-DISCRIMINATION IN AMERICAN LITERATURE

The colour and race-discrimination and alienation are two equally forceful elements of Tony Morrison's works. These two elements have been presented as two sides of a single coin and the theme of alienation emerges due to bias done with the blacks by the white community. Blacks are economically backward and their social, political and practical situation also is not good. It is all because of their color is black. Tony Morrison's *Beloved* is a heart rending tale of race discrimination. In this novel, Sethe has to undergo a physical pain that she does not want to repeat with the other blacks. Not even this she wants to kill her child because she has fear if she does not do so her child may be the victim of her master like her. She wants to keep her children safe from her owner. She considers death better than this life of humiliation and disrespect. Sethe speaks out the long rooted brutality of whites over the blacks in the novel.

Sethe is a single mother working at a low-paying job. She suffers a mental breakdown and loses her job, and the community must support her. Her sons leave home, never to be seen again. One of her daughters is in capable of leaving home, and Sethe murders the other one. Sethe's family is certainly dysfunctional, if not...pathological. (Berger p. 411).

Morrison creates the character of Sethe in this light for the mere reason that she is trying to address the race issue present in the United States. By writing the character this way, she is acknowledging the fact that most white Americans believe all black families live similar to the way of Sethe and her family, and are therefore stereotyping.

PREVALENCE OF APARTHEID IN AFRICAN LITERATURE

The term 'Apartheid' was a system of racial segregation enforced through legislation by the National Party governments, who were the ruling party from 1948 to 1994, of South Africa, under which the rights of the majority black inhabitants of South Africa were curtailed and white supremacy and Afrikaner minority rule was maintained.

Chinua Achebe's novel *Things Fall Apart* presents a different idea on race, class and colour. Okonkwo's life in the village is just as a man of exile and when he comes back in the village again he finds the colonial rule and the arrival of the whites in the village. The second missionary to Umuofia is a man of discrimination who thinks about even the things as black and white. *Things Fall Apart* is not only novel that deals with racism, cultural clash and traditional society. Conrad's *Heart of Darkness* also has the same undertones which is overlap between racial consciousness and identity.

CONCLUSION

At the out set, the global scenario has now completely transformed and there are so many developments in the world and there is not much discrimination found in the name of race, caste, religion or colour, atleast in the cities. Besides, the subaltern communities now a days have become much aware and they have rejected the sub-human status imposed on them by the elites or upper class society. Other aspect of segregation emerges through the study that Dalit people are non-vegetarian and therefore, upper-caste people do not entertain them due to fear of loss of their religion, in India. Even sometimes, the disputes arise on the basis of eating habits by Jain religious community in the cosmopolitan city Mumbai, these marginalized people prefer to live their life independently. Second reason of the change occurred is that many Hindus have already started eating non-vegetarian food and many Dalits don't take non-vegetarian diet. One more important thing, reservation system in a country should be based on the economical status of the person and not only to the Dalit and backward category but to the real poor sections of society and should be benefitted accordingly.

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