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ABSTRACT

The well-known short story writers Woman Hoval and Nadine Gordimer represent their writing of Caste - Race based society in India and Africa. It needs to apply the cultural theoretical framework to know the marginal identity of Dalit and ‘coloured’ people. This paper is more concern with three major points are - (i) marginal and cultural identity of ‘Dalit’ and ‘Coloured’, (ii) the struggle and discrimination of third world countries, and (iii) the dominancy and weak constitutional law of marginal people. These points need to understand as produces in historical and institutional sites within discursive formations by enunciatively strategies. Culture come to be a terrain of marginalize struggle became heavily politicized. In the short story of Hoval the protagonist Bayaji struggle to build the storeyed house yet no charge against the upper-class man Patil for the burning Bayaji’s house where as Gordimer’s story Baby dies because of Paul. Despite the identities, it has similar experiences of being marginalized, so there is an urgent need to bring social revolution for equal rights. Therefore, everyone should educate about the social consciousness against the conventional rules in the society. To sum up with whatever is the evil of distinction was existing, it same still exists in twenty-first century also. The marginal are much better than the past, there is no doubt, but still they are “depress” and “abuse” by other. This due to the existence of cultural politics, which is alive issue in the present world also. The weak Indian constitutional and African apartheid laws fail to give equal rights to them.

KEYWORDS: Caste; race; marginality; culture; identity; politics.
INTRODUCTION

The identity of an individual is the shape of his or her self-perception of the world surrounding him or her, basis of the religion, race, caste, class, economy-social status, cultural and certain belief system. It proceeds to examine the problematizing the question’s context of Indian and South African in ‘Dalit’ and ‘coloured’ identity. The Indian society is Caste-basis and African is Race-basis, so people are suffering for castism and racism. It is bringing together contributions to acquaint cultural history of identity, which decides the groups of categories in to particular communities. Joe writes (2007), “The identification reveals two kinds of relations with people and things: one is a relation of similarity and the other is a relation of difference.” In addition, the question on identity produces for the account of marginality and low status. The ‘identity’ has been always problematic and ‘individuality’ always debatable; it specifies that the self-realization. It creates the categories of the people in the hierarchy system distinguishes the discrimination when some group of people dominates to other groups. This caste and race study is a medium to overcome problems of the marginal people. It also contributes to the dominant society on dalit and ‘coloured.’

Therefore, Dalit literature is for Dalit but Dalit literature no necessary for Dalit will write, as an upper class man can write on dalit. Meanwhile, the basis for the aesthetics of literature is referred pain, and torture; it derives through the reality. The nexus of literature and birth has been seduced by the few critics. ‘The word ‘Dalit’ etymologically (true sense) is a Sanskrit word, which means crushed or ground’ (Ipsita, 2003). The structure of caste is a symbol, which transforms into reality and in the end, it remains only pain of untouchables. Dalit literature is protest, a reaction against the caste system and the Brahmnical way of life. The word ‘Dalit’ was first used by Ambedkar in preference to his own earlier term scheduled caste. As like, as the ‘coloured’ cultural identity is too similar to determine the ‘coloured’ identity dealt with the figure of powerless, periphery, margin and subaltern. The identity question set out to determine the views of Hall and Gay in the context of identity write:

Above all, and directly contrary to the form in which they are constantly invoked, identities are constructed through, not outside difference. This entails the radically disturbing recognition that it is only through the relation to the Other, the relation to what it is not, to precisely what it lacks, to what has been called its constitutive outside that the ‘positive’ meaning of any term - and thus its ‘identity’ - can be constructed (Hall & Gay, 1996).

Waman Hoval and Nadine Gordimer are successful to bring an issue of marginality, exploitation, suffer, and politics of apartheid and Indian constitutional law. They compose in a descriptive style of cultural marginality of dalit and ‘coloured’. In the same format, the race and Varna discriminate into four groups: white, black, coloured and Indian – Brahmins, Kshatriyas, Vaishyas, and Shudras.

NEGOTIATION OF CULTURAL IDENTITY

The Marathi Dalit writer Waman Govind Hoval (b-1938) “The Storeyed House” (Translated by M.D. Hatkanagalekar) in the collection of Modern Marathi Dalit short stories Poisoned Bread by Arjun Dangle. The present story, “The Storeyed House” represents the position of the modern
Marathi Dalit in rural villages. The story starts with the life of the protagonist coolie man Bayaji who is working hard but get less salary. The mainly focuses on the life of the protagonist Bayaji who is a Mahar (untouchable) by caste. He crossed sixty, he has eight children in all, six sons and two daughters, and daughters has been married. The coolie, untouchable and Mahar has a symbolic relation to the cultural identity of Dalit. Besides the lower division constructs by mythically. This description held the meaning of marginality, disability and the weak economic status of the simplest type.

The short story is entitled “Country Lovers” by Nadine Gordimer. Gordimer (1923-2014) is a South African writer, her works led to apartheid political issues of the racial discrimination. Her writing highly deals to the suffocation of black and ‘coloured’ people. This story woven around of South African servant girl Thebedi and a local white farm boy Paulus, who is white skinned, 15 years old adult. In the start of short story the farm children together when they are diminished, but once the white kids go off to school, they soon do not play together any more, even on the holidays. But black Thebedi and white Paulus are friends, they are growing up in the apartheid act was in the practice. Thebedi is farm children, and when he has even met one who, at a wedding he has attend with his parents on a nearby farm, has let him do with her in a locked storeroom. In the college life, they are lover but end of this Paulus left her. Afterwards that, she gets married with Njabulo, who works on farm. Two months later on her marriage to Njabulo, she gave birth to a ‘coloured’ daughter of Paulus.

Yet the age of sixty, Bayaji works hard yet exploit by upper class people. He could not manage better life for his kin and even basic three needs also. He only wishes to accommodate the good house for her family as a shelter. It can be a kind of wish is an indicative of the hegemony of upper caste. Similarly, Gordimer also focuses on the symbol of ‘house.’ The Njabulo’s house an old was thick walled, and dark against the heat.

Thebedi appeared, coming slowly from the hut Njabulo had built in white man’s style, with a tin chimney, and a proper window with glass panes set in a straight as walls made of unfired bricks would allow (Gordimer, 1980).

The desire is not merely to build a respectable house, but also of imitating to white is clearly indicative of to become a white. The characters of Njabulo and Bayaji are represented the discursive marginal identity. It is not individual identity, but a simply represents the cultural status with collectivity in their groups.

In the past thirty-five years dockyard and has drawn back from service two months before. Not that Bayaji has held the high position. He has simply made an extension for two years. During that period, he has become a supervisor. Otherwise, his whole life has been spent lifting heavy loads. Bayaji collects funds amount only two and a half thousand rupees in the whole life. He wishes to build a storeyed house out his earning but Patil and upper class people do not allow building the house. When he decides to complete his wish, Kondiba Patil to bear, others murmurs that the how untouchables for getting the position in the society. When Kondiba Patil listen this news, he says to Bayaji, “You may go in for a storeyed house only if you don’t wish to stay in this village. I hope you know what I mean” (Dangle, 1992). This form of dominant discourse represents the some kind of sense of dominancy of upper class people. The
notion of narrator’s word ‘Storeyed’ means Bayaji has to build to shelter for a home that he could not feed them until the close, but another side of the panorama is a demand for equality, respect and try to create same status like them. It is countering the dominant political ideology. There is only one storeyed house in the village and that belongs to Kondiba that is why Patil refuses to build the storeyed house. Out of fear Bayaji has to abandon plans for the storeyed house, three-portioned house is held up. Here, the author has an aim to define the how Dalit dominates by the upper class.

Narrator Kondiba Patil, Bhujaba, and Vithoba Gayakute they feel uneasy for the build this house. In the house warming ceremony, a rough woolen carpet for Patil and it does not use for others. Thus, it demonstrates that the low class people have to give respect for upper class people and Bayaji follow this traditional dominancy. Bayaji’s new house suddenly caught fire from all sides. Bayaji enters in the house and crying, “My house, my storeyed house! It is on fire. My enemy has taken revenge on me” (Dangle, 1992). The emotional component of his hopes has been cut down to ashes. Bayaji’s death is the consequence of an accident, a chronicle of politics as a result lower class person dies. At the close of the story all six sons start to the build a new storeyed house, father’s soul cannot remain in peace unless they do this. The new storeyed house can be a purpose of constructing estimation for the new creation of the new world and demands for rights.

Gordimer has able to define the death of Thebedi’s baby. ‘Thebedi did not ask him in. The child had not been well; it had diarrhoea’ (Gordimer, 1980). Paulus suggests to her that the child is hand to somebody, but she does not. One day in Thebedi’s house Paulus enters to visit and after he leaves home and the baby dies. Afterwards, thus, reporting Paulus charge against murder and the police carry the child.

The judge told the accused there was strong suspicion against him but not enough proof that he had committed the crime. The Court could not accept the girl’s evidence because it was clear she had committed perjury either at this trial or at the preparatory examination. There was the suggestion in the mind of the Court that she might be an accomplice in the crime; but, again, insufficient proof (Gordimer, 1980).

The characters of Bayaji and Baby are died in both stories, which portrait the politics of upper class people; yet there are no charge against Patil (landlord) and Paulus (white) for their criminal acts. The effect of this on the marginal people, who become victims of this politics and finally, the discrimination is continuing with this kind of shameful activity.

**MARGINAL CULTURAL IDENTITY**

Culture came to be a terrain of struggle for marginalize groups and as such, became heavily politicized. In short, the prevalent culture is the product of successful politics. This paper explored the questions of why the marginal people cannot speak as well as explaining cultural identity voice constructed in the decenter form. Cultural identity is concerned with the structure of marginality, social, political, class, caste and race. In the context of voice of the voiceless, and speak of the unspoken. In working through the problems of subaltern deploying the cultural framework in a complex context. ‘Cultural identity repeatedly found expressions in the shaping
or reshaping of myth’ (Erich, 2011). Because mythical story, spiritual texts produce division within the society in caste. We can identify the ways in which cultural differences are construct around the ideas they can be articulated with the oppositions, like superior/inferior, upper class/lower class, and black/white so on. The identity is shaped by his or her self-perception of the world surrounding on the religion, race, class, economic status of family, culture and beliefs.

Gilroy quoted in 1994 -

However, they seem to invoke an origin in a historical past with which they continue to correspond. Actually, identities are about questions of using the resources of history, language and culture in the process of becoming rather than being: not ‘who we are’ or ‘where we came from’ so, much as what we might become, how we have been represented and how that bears on how we might represent ourselves. Identities are therefore constituted within, not outside representation. They relate to the invention of tradition as much as to tradition itself, which they oblige us to read not as an endless reiteration but as ‘the changing same’ (Hall & Gay, 1996).

The book, Questions of Identity (1996) edited a book by Stuart Hall, and Paul Du Gay. In this Gilroy agrees that precisely because identities are constructed within not outside discourse, we need to understand them as produces in specific historical and institutional sites within specific discursive formations and practices by specific enunciatively strategies. Moreover, they emerge within the play of specific modalities of power and thus are more the product of the marking of difference and exclusion, than they are the sign of an identical, naturally-constitutes unity - an ‘identity’ in it is traditional meaning that is, an all-inclusive sameness, seamless, and without internal differentiation.

There was no disgrace in that; among her people it is customary for a young man to make sure, before marriage, that the chosen girl is not barren, and Njabulo had made love to her then. But the infant was very light and did not quickly grow darker as most African babies do. Already at birth, there was on its head a quantity of straight, fine floss, like that which carries the seeds of certain weeds in the veld. The unfocused eyes it opened were gray flecked with yellow. Njabulo was the matt, opaque coffee-grounds colour that has always been called black (Gordimer, 1980).

Njabulo is applauds for not rejecting his wife and a baby. It has clear that the cultural identity and belief system of particular communities, which belongs from the ‘coloured’ groups.

CONCLUSION

It comes to conclude that is the evil of race or caste distinction. Cultural identity has ‘depressed’ castes and the politics always exists. It clears the entire Indian invisible connection between dalit and ‘coloured’. Both the ends of the stories have emotional effects on the reader's mind for both have a doubtful tragic end with the climax of burned house and the death of Baby. In contrast, the judge said that she might be an accomplice in the crime. There was no charge on the upper class people as well as white Paulus. It is a very comprehensive idea of control power politics. The big adversity that the similar issues are always in the form of exploitation, dominancy, and weak constitutional law so, it is necessary to rethink of equal rights. The social consciousness against the conventional rules. The suppression and humiliation endures by the ‘coloured’ and
Dalits. The great strategy of the superior people to the brutality, injustice, and dehumanization. They need to demand complete revolution.

**BIBLIOGRAPHY**


