



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

Exertion For Social Identity In The Translation Of Baburao Bagul's 'Mother'

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ABSTRACT

The Dalit are known as Untouchable. They are the bottom of social pyramids in India. They are denied from the most essential part of human rights and dignity. They are forced to be outside of the village, even not allowed to drink and eat from the same sources. They are socially, politically, and religiously abandoned from the upper-class society. They didn't have the freedom to walk on the path, neither have the right to choose a profession but were bound to follow the same work labeled from birth. The Dalit men suffer this class discrimination as well as Dalit women. These Dalit women have the worst condition in society. They willingly and unwillingly exert and suffer pain in the dominated society. They are a victim of social violence, suffocation, and abolition by the upper class or higher class people. The agony with sexual exploitation, physical abuse, rape, verbal assaults, and sometimes forced to be a prostitute to survive in the community. Sometimes they also encountered male domination in their home. These men showed the masculine power to abandon them mentally, physically, and socially. This ultimately remains in the influence of the eras. This estrangement is propagated by the ingrained patriarchal and Brahminical standards at all levels in the social order. This results in a high level of segregation, inconspicuousness, physical and domestic vehemence. It is experienced every day by the Dalit women. This is subjected to the strong-minded and various social

movements who work especially for women. They try hard to release them from sexual assault, female domination, and caste discrimination.

Keywords: Vehemence, caste discrimination, exertion, estrangement, hegemony, prostitution, survival, and upper-class supremacy.

1. INTRODUCTION:

Baburao Ramji Bagul born in 1930, is a Prominent Marathi figure in Maharashtra, India. He is also a pioneer of modern literature in Marathi and a crucial personality in the Indian short story in the late 20th c. He also practices an essential exodus from the past, with the arrival of Dalit authors. He is well known for his works such as *Jevha Mi Jaat Chorli* (1963), *Maran Swasta Hot Ahe* (1969), *Sahitya Ajache Kranti Vigyan, Sud* (1970), and *Ambedkar*. He makes public the numerous stories in magazines. It receives interest from Marathi readers. His first collection of stories, *Jevha Mi Jat Chorali* (When I had Concealed My Caste) in 1963, fashion an incentive in Marathi literature with its hot-blooded representation of an obscene society. This procures the new impetus to Modern writings. His poem, *Akar* (Shape) in 1967, won immediate fame in literature. He raises the voice for Dalit writing though his many masterpieces become more breathtaking with his second collection of short stories, *Maran Swasta Hot Ahe* (Death is Getting Cheaper). His writing makes voice for generations. He creates a millstone in the Dalit writing in India. This cements his position as an important enlightened voice for many generations. This honors him with the 'Harinarayan Apte Award' by the Government of Maharashtra. He greatly influences by Dr. B.R. Ambedkar and performs an essential role in Dalit Movement. His writing is also a result of the Ambedkarite movement. His fictional work finds the reflection of Karl Marx and Jyotiba Phule. He publishes his tribute to the ideology of Panther known as *Manifesto of Panther* in 1972. This year was a witness to the 'Modern Literary Conference' situated in Mahad. His writing is an inspiration for an everlasting generation of Dalit authors.

2. REVIEW OF LITERATURE:

Author Baburao Bagul Mother contributes an opinion to motherhood and widowhood as accustomed by Dalit women. This lady represents a subordinate caste in the society. Bagul mentions the dual discrimination faced by Dalit women based on gender and caste. This story is a representation of the heart-rending experiences of the Dalit community. This community is thrown out from their right, personhood, dignity, and well-being ness. They are discriminated against with complexity, gender, domesticity, caste, and creed. This story is a full flesh depiction of social isolation and upper-class hegemony. The author, Baburao Bagul gives a realistic presentation of the poor and lower caste community. The Mother is unnamed but she is the center of the story to be more scrutinized for translation. Her son Pandu is a victim of society. He faces physical and social violence as same his mother. She sells her body and earns bread and butter for her child. She is the only breadwinner after the death of her husband. She wants her son to be well educated and to remain happy. But the society won't make this survival peacefully. Pandu facade every day a brutal situation in his life from the day rises till the end. He is little and scares every time for physical assault and verbal abuse. Pandu saw his mother's patriarchal domination when his father was alive. He made his mother agonize for existence. The things turn shoddier when he continuously drinks and starts abusing his mother verbally, physically, and psychologically. He endlessly suspects her loyalty. One day he died due to tuberculosis and abandoned the rest of his family in sorrow. His death makes the family dependent on her. Here the story gripes in the caste and class discrimination. This vehemence doesn't stop but gets more in-depth. She is a mother and ready to do everything for her son. Pandu learns poems in school to understand motherhood. He pays his attention to the 'Vatsalya Sindhu'- a river of motherly love and benediction (Bagul, 2018, p. 209). He imagines his mother as 'Vatsalya Sindhu'. The poem replicates the belief of motherhood, fabricated by society, especially for upper-class womankind. In this, the 'goodness' of a mother dignifies by her knack. She blesses her children with love, sacrifices, and care through domesticity. Pandu endeavors to shape his mother in this ideal picture. He was disturbed much time by some upper caste guys. They gossip about his mother and entertain themselves by making fun of her. They say, "Don't touch Pandu, any of you. My mother says

Pandu's mother sleeps with the mukadam (pimp)" (Bagul, 2018, p.210). This line shows the supremacy of social domination by upper-caste society to the Dalits. They spur the roots of untouchability and impurity very strongly to the society. This makes a business of hegemony by upper-class people. The Dalit abolished education. They didn't allow sitting in the class and remaining to stay outside. Pandu never mixes with these boys and unremittingly stays away from them. Same as Pandu's mother. She is a Dalit woman and tries to be away from them. Society accepts her as a widow but suspects her impurity. The dominant society never cares for her survival but becomes a vulture of her body. She doesn't have any option to feed her family after the sad demise of her husband. She ventures out in the public sphere to earn for Pandu. She never shows her pain and distress to her son. Instead of this, she accepts her living to be a prostitute. This prostitute profession doesn't permit her to perform her duty in the domestic realm. At the same time, she could not nurture her child. Though, she is not a 'bad mother' or a bad woman. This cultural representation of women as mothers and widow is far away from social ideology. This can't measure in any dimensions. She is a mother by all means and knows her duty for her son. This shows an absurdity in the pattern of motherhood.

Further, Bagul throws the light on caste and cultural discrimination persistently. This is known as marginalization and categorization by the upper caste society. This neither gives space to understand the exertion and nor valued the individuals. The upper caste boys tag Pandu's mother as a prostitute. Pandu starts to examine her locus. He catches in the patriarchy and casteist conviction. He can see his mother's sacrifice to postulate a better life for him. She eventually outshines herself for her son. Her mind is imprisoned in a cycle of eternal coercion. This coercion is delivered not only from the community but also by her family members. She quests for her emancipation and skirmishes for her identity. It becomes difficult to obtain as Dalit Woman. She is a widow and being objected to as powerless, incapable, helpless, poor, and sexually available things for upper-class males. She has the charm to satisfy the sexual desire of upper-classmen. She assaults sexually and controls by high status. Therefore, she injects sexual instances unreported. This is the cruel image of a dark experience. She is unable to speak anything against this vulture. This translation of Mother creates a

platform between individual experiences and deliverance to the reader. This scrutiny of text visualizes the personal and political dominion of the marginalized society. The piece of work presents perceptions of Dalit individuals who face many occurrences in political disparity and dominance in everyday life. This translation makes it closer for the reader to understand the subaltern lifestyle. “We can say that these Dalit women are still treated as the subalterns who cannot speak” (Spivak, *Can The Subaltern Speak?* 2015). The dreadful condition of Dalit females could not change until their men start to acknowledge their importance. Their first struggle starts in their walls of the family. This finds some time difficult for men to accept the liberation of Dalit women. These men like to see her in their cultural framework defined by society. Spivak argues her word in the interview with Landry and Gerald Maclean. She states: “the problems arise if one takes this “speak” absolutely literally as “talk”. She finally makes it clear by saying that when she said “the subaltern cannot speak” she implied that even when the subaltern makes an effort to the death to speak, she is not able to be heard, this speaking and hearing complete the speech act” (Spivak, *Subaltern Talk: Interview With The Editors*, 1996). This matches the condition of Dalit women. Their voice is intentionally silenced by society. This emancipation is possible when they find themselves capable to break the walls of society and social framework. Their shackle and revolt against patriarchal society can provide them a stage for sovereignty. This designates in Dalit writing. “Dalit literature is precisely that literature which artistically portrays the sorrows, tribulations, slavery, degradation, ridicule, and poverty endured by Dalits. This literature is but a lofty image of grief” (Prasad, 2007). This highly influences by the Dalit movement. It speaks about the suppressed class of society. The community experiences marginalization, subjugation, harassment, manipulation, and exploitation. These terms use all around the world to glimpse the neglected part of society. They abolish the group of people for education, freedom, equality, and conspiracy. This locates in many countries such as India, America, Africa, and so on. This suppressed society is known as Untouchable or Dalit. This doesn't sound about the specific caste. It is a sign of metamorphosis and fluctuation of ideology. This heads to the marginalized and oppressed mindset to the transmutation.

Bagul's Mother is the fragment of Dalit literature that discourses openly about the impartiality, fair-mindedness, scuffle, and misfortune of the subaltern Dalit women. The author attempts to put forward some gossamer about society. It shows the reflection on personality. This spoils the psychology of individuals. For instance, Dalit women have to face two different forces in society. They are being relegated as women and Dalits. "A Dalit woman is a Dalit among the Dalits. The dual oppressive forces of caste and gender work simultaneously to create an intensity of oppression which becomes unbearable for a Dalit woman" (Dr. Mathpati, 2020). This Mother also portrays a typical mother in a Dalit family. The story performs with a small number of characters. This delivered his or her impression in the mind of readers. Mother is a narrative of a Dalit widow. She suffers a lot in her life and tolerates everything in the hope of good fortune. She was chastened badly by the hegemony of society and family personage. Even she suspects and tortures brutally by her companion. Further, this mother doesn't specify her name in the text. This woman fights every time to give a bright future for her son. But eventually, she breakdowns when her son also toes the line in the same manner as his father manipulated her. He starts to distrust her. By all means, she is the mother and due to this, she tolerates all the endeavors of her son. She is previously been marginalized in society by her spouse and later by her son. She becomes cold-shouldered in her family. The story highlights the consciousness of the mother and her love for a child. This ought to be a reason that, the author Baburao Bagul doesn't name her in this anecdote. She is a protagonist in the piece of art and a victim as a Dalit woman.

3. RESEARCH OBJECTIVE

The objectives of the proposed research are:

1. To explore the stratagems and techniques of translation of Marathi into English in the selected piece of writing.
2. To scrutinize and investigate the glitch of social reality and cultural translation in the selected work.
3. To measure the efficiency of the entitled work in English conversion.
4. To observe the spectacles of inter-lingual and intercultural transmission.

5. To ascertain the place and corollary of Dalit Literature.
6. To comprehend the strategies used to viaduct the patriarchal hegemony and perception of Baburao Bagul's Mother.

4. METHODOLOGY AND DATA COLLECTION

The basic research method retained in this research paper, the analytical research in which the analysis, observations, interpretations, and insights of the researcher have significant roles. It would also employ an alternate research model – a participatory research model. This goes beyond the conventional researcher-text duality to accentuate the eco-centric probability of having an interactive research by deliberating texts as living stake holders. The study Baburao Bagul's Mother is examined from the literary vantage points of patriarchal hegemony, social discrimination, alienation, displacement, and dislocation.

The central argument of the research work is substantiated with the supporting details from the primary source –selected short stories from poisoned Bread. The research provides ample evidence from the reviews, journal articles and critical studies on Baburao Bagul which are formed the secondary sources for research.

The method of data collection comprises library resources, on line resources and access to journals on Indian English Literature. Electronic data banks such as scholarly, SCOPUS, and research Gate are also accessed.

5. RESULTS

Theme-1. A victim of this worse hegemony:

The mother is a story of heart-touching life of a Dalit woman and her son, Pandu. The author makes every sincere effort to visualize all dimensions of suppressing society. He explores his characters with a vocal appeal from every nuke of the Dalit community. His female role player is a victim of this worse hegemony. This woman is harassed assaults and exploits by upper-caste supremacy.

Theme 2. Desire to educate her son

She is a mother, a widow, and later turns to a whore, only to survive her childhood. She dreams to educate her son. She wants her son to be a well- literate. She sent him to school for his better future instead of awareness of caste discrimination. She tries to make her son happy and devote herself to education.

Vastalya Sindhu (maternity for the household)

Her motherly love is not fit for the ideology of brahminical society because she could not limit herself to maternity for the household. This is her real image of 'Vastalya Sindhu'. She is not only a domestic lady but also a breadwinner. Due to this, she spreads her legs to feed her child. She tries to satisfy basic needs like food, cloth, and shelter. She accepts herself as a prostitute for society.

Not pure for society

She gratifies the sexual urge of the upper-classmen. Though, she is not pure for society. She is subjected to the upper-class boys and patriarchal society. She is no longer interested to be influenced by social supremacy. She only means to her son and his better future. No one is ready to think of her as a human in society.

Skirmish for social identity

She occupies a different role for her family. She goes through a distinct phase of life, these phases are full of agony, harassment, rape, physical assaults, and mental abuse. She experiences suspicion, torture, and bad treatment from patriarchal hegemony. The upper class never allows her to live her life with respect and dignity. She remains mute in society.

Theme-3 conspiracy of silence

The dominant society is responsible for her conspiracy of silence. She unceasingly marginalizes every part of cultural power. Bagul's short story Mother is the manifestation of awareness for every suppressed arena of society. It supplies a positive outlook for the readers to change this society.

Theme-4 transparency in detachment

The translation brings transparency in detachment, isolation, skirmish, suffering, and affliction of the subalterns. It communicates the message to comprehend a person as a human being and not to pigeonhole based on authority, race, class, culture, custom, religion, caste, power, supremacy, and ethnicity. People must respect his and hers dignity of life and follow the same rule in society.

6. CONCLUSION

Baburao Bagul is an excellent writer who instigates the idea of the Dalit Movement. His writing inspires by the legend Dr. B.R. Ambedkar, Karl Marx, and Mahatma Jyotiba Phule. They pronounced social equality, secularity, fraternity, women empowerment, and emancipation. To respond to this movement, Baburao Bagul succeeded in presenting the social plethora from the upper-class hegemony. Therefore, he motivates people to acquaint eradications of dominant supremacy and free society from all the evil.

7. FUTURE SCOPE

The scope of the present study is wide especially in the understanding of cultural translation. It throws light on two cultures and shows how they differ in terms of customs and society. India is a multilingual and multi-regional country. There are several sub-class structures even within composite layers of caste in the society. This social variation can be understood better through the study of socialism.

Further, the future study will be aimed to the researcher to focus on theoretical framework such as ecofeminism, gender study, culture and identity. While applying the various tools and techniques of translation theories, the researcher can compare the translated piece of work with different horizons like diaspora, orientalism, and colonialism. This study will help future researchers to metamorphosis and interpret translated literatures in various languages.

ACKNOWLEDGEMENTS

I, Rajani Rajabhau Waghmare, Ph.D. scholar 2021-2022, Symbiosis International (Deemed) University, hereby expressed my sincere gratitude to the university for provided me great opportunity to enhance my knowledge in literature. I am thankful to Dr. Sanjay Pohekar, Professor & Head, Ph.D. research, Symbiosis International (Deemed) University, from my deep core of heart. Also, I would like to express my deep condolence to my supervisor, Dr. (Mrs.) Shashikala Patil for her guidance. Further, gratitude goes to the entire team of journal/ publication for their kind co-operation. The great chance has given to publish my work in the ocean of literature. Last but not least, my deep sense of acknowledgement cheers to my family, my elder sister Ms. Sujata Rajabhau Waghmare for her encouragement, support, and reassurance to complete this task. Without you it could not be succeed.

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