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## “Representation Of Caste In The Literature Of Goruru Ramaswamy Iyengar”

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Since ancient period, caste has been an unequal social system deeply rooted in Indian society as if it cannot be uprooted. So caste system with inequality is considered as a serious problem and by the health of the society is deteriorated. A lot of studies, thoughts and reformist movements have been done and are still going on about social reality of caste system, because the nature of the problem of caste is very complex and sensitive. Because of this the system of caste inequality appears to be a very serious problem in many forms and over changing forms in the political, social, economic world .The forms of caste system are very dominantly formed in the community and religious background and make their own appearance in the social sphere .

The basic hierarchy system of the castism is structured like superior and inferior the best and the worst excellent and the lowest, master and master's and slave's. In the caste based society, one caste is recognized as the superior caste and the another caste is recognized as inferior caste. The caste which is recognized as the superior humiliate the other lower castes by kept away them from their house, temple, dinner and from other things. Since there have been so many long struggles, movement, apposition, against such a cruel caste system, it has not been possible to remove the caste based social system and establish egalitarian casteless society once caste was only a social related matter but in these days it is penetrated in economic, political, and all other sectors. Hence individual is identifying himself through his caste. Now everyone is strictly ad here to his caste and surviving the caste system eternally in a new design.The model of caste inequality has been predicted in different forms by Goruru in a reformist background.

Goruru has unshakable faith confidence and devotion in reformation through his literature. He has created a new literature that is predominantly life-oriented.He is moving towards creation of a new literature that is predominantly life-oriented. In his literature he has depicted man and the society around him simultaneously in philosophical view. In this view, the theories about love, marriage, society, freedom,

religion, ritual, environment, family, traditions, faith, devotion etc are formed by the social dimension itself. By the influence of Gandhiji, Goruru has transformed into a nationalist of liberal life. It is for that reason that greatness of egalitarian spirit is built in his writings without favoring for any caste and ignoring any other caste. He has expressed in his writings that there is nothing any substance in the hut boy of Brahmin worship but the haut boy of dalits has brought a new life to the native place according to him, due to observation of blind or thodoxy Brahmin had lost humanity he sees the life in co-ordinational view and stands in the cultural region of humanity.

Goruru's total literature can be mainly divided into stories, novels, collection of essays, translated works. In Hamavathi novel, as the name of the novel suggests, a girl named Hemavathi is depicted as the pivot of the novel, yet we can see many other female characters in the novel. Hemavathi, born in a traditional Brahmin family, is depicted as a daughter who gets into many family problems and is exploited by many pressures, while another character of novel, chenni, through here there is voice against exploitation. Goruru has proposed becoming modern in social change. In the novel he moves by introducing the thoughts that we have to follow for survive of society and to abandon the old diseases. He gives limits for liberalization and development of Panchamaru by creating new atmosphere in the village of the novel. He thinks in the background of Gandhianism for the revival of villages.

Dalit develop oriented novel, in which he disclose the inner musical art of a dalit girl named chenni who is living like a nut behind leaf. It is deserve to quote the words of P.V.Chandrashekhara . In this context that "The life of chenni which was moving like a carpet worm, became colourful like a butterfly". Another example like this, when chenni, the daughter of kala from dalit caste who had been working in the garden since has grandfather's time came to the garden of Ananda from Brahmins caste, she was sitting under the mango tree and singing, kala did not see that Ananda had come to the garden, according to him he was digging the garden. Beneath the mango tree his girl, six year old chenni, was singing softly. Ananda used to teach songs to girls in the veranda of temple. Chenni while going around the village with a basket on her head to pick up cow dung, she stand near the temple and hear the song which Ananda teach to the girls, within one or two days of listening the songs, the songs came to her mouth. She used to recite those songs to herself while herding the cattle and picking dung, Ananda was thrilled to heard her voice, it seemed to him that the voice was the same voice that he heard in his dream and he was wondering around to hear the voice. Ananda sat learning on demarcating low ridge of grass in his garden. The one who was sitting upright got up and went near chenni but chenni continued to sing her song without noticing that he come near to her. Chenni, the female daughter from dalit, even though she is considered as inferior and defamed by the superior caste, she cross all these, by the encourage of upper caste Ananda she is formed into Abhinava Sharade(New Sharade).

Goruru wrote in his work about "Village Pictures" our friend's mother is very clean she had never get touched with others. Even simply the wind blow from on the uncleaned things, she immediately should do bathing. Even old people are immersed in cold water for 8-10 time per day. They trembled as soon as they saw me. They had decided that I would have an eternal place in hell because of I was learning English, living

in Bangalore and drinking tap water. When I up to their home. They thought that I may touch their bathing vessels, so as soon as they had brought water in a silver vessel to wash my feet. Because the sense that untouchability and clean will not applicable to silver when I entered their house they were watching me as if I had gone to their bathroom. Their behavior brought me a lot of laugh. Goruru has satirising how the cruel mask of castism is established in the society. In the guise of traditional stupiding, his friend's mother-in-law has brought untouchability alive by observing clean and blind or thodoxy.

On the other hand in the same literary work, the author talks as if he accepted castism. In the context of when we went along with his friends from the site to the place named Halebedu. If see Brahmins, even mosquitoes have hate, they do not even touch non-brahmins, I thought so. As soon as we reached Halebedu the first thing that came up for discussion was the cooking. Both I and my another Brahmin prepare separate cook. But to do separate cook need separate vessels we did not have separate vessels enough ultimately to keep up our caste, we agreed to cook for every one if I remember that boyishness with my Brahmins friend still I touch. If I remember my non Brahmin friend's patience become badness boundlessly. I took him to our village once did not say in home that he was Veerashaiva caste and said that he was Brahmin because he ought to no go inside kitchen and touch vessels.

One day we went to river to get bath in the river. There was no one else in the river For fun, I soaked all his clothes in water, the virtuous person did not say a word. He spread all his wetted clothes on the bank of river to dry them by the sun heat and sit waiting. All these as if. Though all these seemed Goruru is a communalist, in fact he has critised ironically that how casteism takes its form even in small things. Also , it is realized That Goruru was familiar with oppression, violence, exploitation etc. Other side of village life A voice against such exploitation is though not violent, Goruru aspirations are evident in his literary works that Goruru has liberal attitude towards building a caste –free society.

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