

Caste Violence and Resistance: A Dalit Perspective

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Abstract:

This present study analyses **Caste Violence and Resistance: A Dalit Perspective** Concerned with the portrayal of Dalit women, **Kolakaluri Enoch** presents different demission in which in the short stories depicted the life's of Dalit women in the short stories.

Vipariyam focuses on real incident in the University Of Hyderabad. It is fictionalized into a short story. The story particularly depicts the predicament of Dalit women. Sunitha is a protagonist. She is a scholar in Math. She loses her parents. She is cheated by a Yogi an upper caste in love affair. Yogi sexually exploits Sunitha. He wants to marry another girl of his community. "Yogi gives wedding invitation to Sunitha and asks to come to his either to his marriage or swallow these pills to die.". Sunitha's love can be understood from the perspective of human relations but Yogi is an opportunist. Due to lack of fore thought Sunitha become a scape goat at the hands of the upper caste youth. Caste discrimination cheating, sexual exploitation are important aspects of short story.

Bharatamma says, "Love is one which has no hierarchy as in caste or in a wealth."

Urabavi focuses on various Dalit issues like water problem in Dalitawada and caste violence. Women problem (Dalit women problem) social justice is appeared. There are four important characters in this short story. This story is based on relationship between village and wada and variation between upper caste and lower caste. Enoch talks about Dalit woman as based on Urrabavi wrote. The writer says, "Dalit woman can sing end song for Dalits". That means women can solve the Dalit problem forever and ever. Feminism appears in this short story.

kolupulu, depicts caste violence, Nallamma protagonist in the story. This short story begins with "Dinne Dine Kodukuthuonay manabangam Chaitha". Here Dalit language is reformed. How Dalit woman faces problems from upper caste like Nanchareyya in society. Here, Kolupulu means rituals. Woman is discriminated against in the name of caste. Nalamma as a Dalit widow. She is insulted and exploited by Nanchareyya; finally Nalamma makes a plan along with her son Pothuraju to eradicate Nanchareyya at the end of the story.

Aspirisayaganga focuses on untouchability. Vinayaka is the protagonist. He is a Govt degree college lecturer. He lives in a teachers colony in Tapovanam in Anantapur. He is a Dalit. He has no rights to bring water from the upper caste wells to drink. Water problem is a major problem for Vinayaka's family. There is no social equality among the colonists of Vinayaka. Vinayaka digs well. At last Vinayaka family has sufficient water from the well. Caste discrimination, water problem are important dimension in this short story. Finally, author says that efforts and strong determination are important to achieve in Telugu Dalit life.

Key words: Caste violence –caste discrimination-upper caste –Feminism-Dalit life

INTRODUCTION:

Kolukaluri Enoch is a short story writer, dramatist, critic, novelist and committed scholar and able administrator. He was a vice chancellor and Professor of Telugu in many Universities. He has published his

writing in standard and popular Journals, broadcast over AIR, and telecast on T.V. Some of his writings have been translated into Tamil, Kannada, English and Hindi. His books have been presented for study in several state universities.

He was awarded Sahitya academic award for his short stories by the state and central Governments, AIR and press. A.P. Sahitya Academy awarded for his short story in 1986 and play in 1988. He has received many awards and honors for his short stories from the state and center. He has been an adjudicator to evaluate literary, cultural and artistic writings, Programmers' and activities on Radio and T.V. State Sahitya Academy, central Sahitya Academy, and Telugu University. Jnapita, Rajaji award, Saraswathi Samman, Birla Foundation, State and Central Government awards.

Enoch, a member of many National and International learned bodies, has been the President of Ambedkar Vignana Peetam. He appeals to all these people to educate themselves and strive hard to achieve their rights and due share of the national wealth. The thematic content running through his writings brought about social consciousness among Dalits and made him as an epoch maker. He is one of the eminent persons who have pioneered the Dalit literature. The most powerful prose literary form that brought national recognition to Enoch's Katha (story), Today Enoch is being acknowledged and appreciated as a story writer. He has to his credit more than 150 stories published in six volumes.

I have selected Enoch's four Dalit short stories. They *Vipiryam*, *Urabaai*, *Kolupulu*, and *Asprisyaganga*.

Several decades have passed since Dalits started voicing his concern through literatures. There were centuries of silence on these concern prior to the Dalit literary movement in Telugu. One of the basic purposes of this study is to explore the similarities and dissimilarities from the writing of the writer.

Vipiryam Depicts: Kolakuluri Enoch's depicts the contemporary issues of a women in Indian Society. Social moments are on the rise for their democrats space. Sanjay Paswan says, Dalit women in the future will give new critical dimensions to Indian feminist movement in addition to Dalit movement". "Dalit movements and women's movements discusses the inter relationship between caste and patriarchy. That caste should be looked at as a marriage circle and endogamy which is related to patriarchal controls over women". The case of Dalit consciousness is made of protest against exploitation and oppression. In brief the term Dalit stands for a social change and revolution. By using the term, Dalit women mean that if women from Dalit community create space for social ascertains for equal right.

Vipriyam portrays the character of Sunitha the protagonist . Here, Sunitha is protoganist in the entire shorts story. The writer his feelings through the character of Sunitha. This short story portrays the inner conflict of a Dalit Woman. Sunitha is a poor Dalit young woman. She is good at studies. She obtains a UGC fellowship. She

is a Scholar in Mathematics. Her parents died when she was a child. When Sunitha was in early age, her mother met with a train accident. Sunitha is brought up under the care of her Grandmother.

Sunitha's father married a woman for the second time. She faced other problems. Sunitha falls in love with her classmate called Yogi. He is a Scholar in the same University. "He is an upper caste youth. Sunitha moves very close to Yogi. She wants to marry him soon. Yogi sexually exploits Sunitha. He wants to marry another girl of his community. His parents fulfill all the formalities with regard to their son's marriage".

Yogi comes to a canteen in search of Sunitha. He holds a wedding card in one hand and a pocket of sleeping tablets in another hand. He gives wedding card and a pocket of sleeping tablets to Sunitha and says to her, "Either come to his marriage or swallow these pills to die". Sunitha is taken aback with Yogi's words. Though she thinks to commit a suicide, she recalls her tragedy life of her mother. She decides not to die like her mother. She realizes that it is a foolish to think of suicide. She decides to teach a lesson to Yogi. Yogi does not want her to be a member of his family. He treats her as a sexual object. Rejection of his marriage with Sunitha is a clear evidence of this. "Sunitha says to Yogi, "I cannot live, I must die". Yogi replies to Sunitha, you "die" he laughs at her but she weep".

Enoch vividly portrays the exciting disparities between the rich and the poor. Yogi is a deceptive, fraudulent, and arrogant. But Sunitha symbolizes obedience, patience, honest, trust and sincerity. Sunitha has good qualities and qualification. Due to lack of fore thought, Sunitha becomes a scapegoat at the hands of the upper caste youth. Her higher qualification hardly helps her. She true to her love but Yogi fails to understand her love.

He deliberately rejects her when it comes to marriage. She carries out abortion twice but she is not accepted as wife by Yogi. "This is very pitiable and obnoxious life in the character of Sunitha. She is untouchable when it comes to marriage but she is not treated as untouchable at the time of intercourse." Yogi says to Sunitha, "Idi inthavaraku asprushyam, ippudidi sprushyam" nene sprushinchanu". In the upper caste hegemonic society, lower castes are always victims of social discrimination. Sunitha is one such victim of sexual oppression by the upper caste youth.

Bharatamma says, Real love spring from the heart. Caste should become insignificant in the world of true love. Sunitha loves Yogi with her real heart as true lover through her character". Love is one has no hierarchy as in caste or in wealth. Sunitha's love can be understood from the perspective of human relations. Yogi is an opportunist'. The author shows hypocrisy, cheating, arrogance of upper caste men in this story. Enoch warns against the Dalit woman become victims of mischief and deception by the Upper Caste.

Social reformers like Mahatma Phooley, Periyar Ramaswami from south and Ambedkar championed the cause of the Dalits. "The British appeared to have done some sympathetic charity by way of enacting laws in preventing untouchability and caste discrimination".

Enoch describes Sunitha as weak, helpless woman. She is deceived and cheated by Yogi. Yogi is Chaturvarna. He always exploits sunitha for his selfishness. Sunitha undergoes two abortions because of Yogi. She strongly believed Yogi.

Urabaavi (the village well): Majority Dalits still live in poor conditions and it seems that the gap between the rich and the poor has become wider. One of the main problems in this drought which strikes Maharashtra. The wells have shrunk deeper, the rich only can afford. Dalits sometimes do not have water for two or three days. The rich have big Vessels, Servants fetch water for them for storage. The women of poor families one due for water and they cannot store much in their houses".

The water problems may sometimes helps to overcome caste barriers. Vetchera says, "In one village, recently, women of all the castes took out a morcha and went with empty water pots to the panchayat office and sat down there to demonstrate that they had no water".

They have to take water from *uppercaste*- wells from nearby fields of the upper castes for defecation and are beaten up by high-caste women. "They do not want to work for them like slaves. They live in permanent fear that they might get beaten up or burnt or that something might happen to their husbands and children".

Water problem is depicted in the short story, water scarcity in the village, vengdla in Guntur District becomes a theme of story. The writer also depicts caste.

Urabaavi is one of the famous Dalit short stories. This story revolves around Dalithawada and the Village. There are four important characters in this short story. They included, Ramudu, Chidambaram. Ramudu's daughter-in-law and Munusub, an upper caste person. The name of Chidambaram's wife is not given in the short story. Shall I lift it? Chidambaram's wife says to upper caste young man, how can I lift it? "Dora" holds it. I will lift it hold".

Upper caste young man has a sexual desire towards her. He puts his hands on her, while he was lifting the pot onto her head. He caresses her. She immediately reacts against his misbehavior and says what this is? What? Saying so, she moves back. The vessel does not balance on her hand. Her hands move towards her bosom. The vessel leans towards the youth and gets broken. The water dampens her entire body. She stretches her hands and gave the youth a tight slap. The young upper caste fellow goes back with a shame. The wife of Chidambaram goes back home and tells her husband and her father-in-law, Ramudu. Chidambaram becomes very angry. Ramudu wants to solve this problem amicably. Next day, skeletal frame of a bull found in the

village well, the whole village becomes angry. The village Munusub too becomes very angry about the bull's skeletal frame in the well. He thinks that it is handiwork of Chidambaram. So Munusub punishes both Ramudu and his son Chidambaram. They are mercilessly beaten for the alleged work.

On the same night, the village servant, Satyanarayana advises Ramudu and Chidambaram to leave from the place. He removes knots from their hands. Munusub's hand breaks in bearing of Ramudu and Chidambaram with a strong stick. He goes to town for the treatment. Munusub realizes that Chidambaram is not responsible for the skeletal bull in the village well. He trusts sincerity of Chidambaram and Ramudu. Then he allows them to draw water from the village well from that day onwards.

In the wake of the Munusub's announcement about the use of the well, the wife of Chidambaram takes out the bull's skeletal frame from the well with the help of the oxen. All Dalits enter and drain the water from the well in order to get fresh water. Using cans, tins and utensils to throw water from the well. Now the village well belongs to Dalits. "Enoch sets his native village in the back drops. He depicts the oppressed life of the Dalits of the coastal region. He brings to light the strained relations between the poor and the rich in the village".

Enoch not only portrays water problem but also caste problem. Hence, I argue that caste is a dominant element in society. Dalits are treated as untouchables and they are not allowed to draw water from the wells. Water cleans everything and anything. It has no biased nature. Here the author raises questions to the upper caste people as to, why these men disallow Dalits to take water from the village well. "Questing the upper caste people against their practice of untouchability indicates the growing social consciousness of the Dalits".

Dalit woman is different from the upper caste woman of upper caste. Dalit woman suffers double oppression, woman, and another as a Dalit woman. In the story, Chidambaram's wife is a protagonist in this short story. She stands as a symbol of Dalit consciousness. She resists the dominant upper caste tooth and nail from the excesses and oppression. She is endowed with social wisdom and leadership qualities. She teaches a good lesson to upper caste youth. The youth touches her while lifting the pot on her head. "In order to take revenge on the upper caste people, Chidambaram's wife puts bull's skeleton in the village well that shakes the upper caste society".

Through the character of the Village Munusub, Munusub controls the entire village. He is economically and politically influenced. He takes any decision. Munusub suspects Chidambaram about the bull's skeleton frame in the village well.

Kolupulu: It is one of the short stories about the Dalit woman as a social force, a cultural symbol and has a historical background. She is the prominent feature of a forming culture. She is the true builder and heir of prominent face in the industrial culture. "Dalit women are estimated to contribute eighty percent of labor to

strengthen the national economy. She looks after the family. She walks miles and miles to fetch water fodder, fuel and so on. She is leading life full of disadvantage of being Dalit and of being a woman”.

Dalit woman is leading a life full of disadvantage of being Dalit and of being a woman. India is developing. There is no development in the Dalit woman's Life. "Over centuries, discrimination has been mated out to a woman in all the spheres of her life in the guise of tradition and culture. Indian literature makes contradictory statements with regard to the stands of women in society. The Hindu religion which is built on the caste system has a major influence on the stands of Dalit women. Dalit women belonging to lower caste she faces many problems. "In every walk of life, caste plays the major role in the Dalit woman's life”.

In Indian society, the Dalit woman is not treated as a human being. Both economically and socially, these women are marginalized. They are helpless beings and their life is cheap and unimportant in this caste society. They are the victims of caste, class and sex. For the majority of women in India, the greatest problem is that of survival. Poverty widow burning, female infanticides have assumed new dimensions with modernization and technological advancement. The rural Dalit women face more atrocities from the upper caste men and women. "In this society Dalit women have no safety and security. Any time the upper caste men can use them the way they like. Untouchability is forgotten here. If an upper caste man wants, he can to rape a poor, pale, weak, un healthy, dark, voiceless Dalit woman”.

The story is set in the village of Vegendla in Guntur District. Nallamma is a Dalit woman. Her husband is Lingadu, a priest in the temple of Pothuraju in Madigapally. His family has inherited the priesthood from their ancestors. After his sudden demise, the priestly position falls vacant for about six years.

Pothuraju is the son of Nallamma. He studies in Guntur. Nallamma borrows money from Nancharayya for her son's studies. Nancharayya is a rich farmer in the village. Nallamma gives a promissory note to Nancharayya for the money. Nancharayya belongs to upper caste. He is arrogant. She repays money to Nancharayya within one year, though Nallamma repays money to Nancharayya.

He does not return the promissory note to her. Nancharayya asks her to repay the loan amount. She replies that she had already cleared the debt. Nancharayya's mischief is to make her surrender to him taking advantage of her being Dalit. Nancharayya plans to sexually to exploit her. She tries to resist the advances of Nancharayya. He forcibly takes Nallamma by dragging to the Pothuraju's temple and ties her to a Neem tree. "The main reason to conduct 'Kolupulu' (A feast organized in honour of the rural goddess) to show his influence to all the villages”.

Pothuraju comes to village every year on the day of Kolupulu. Pothuraju as usual comes to his native place on the day of Kolupulu. He sees his mother's misery in front of the goddess. He becomes very angry with

Nancharayya. Pothuraju knows Nancharayya's wickedness. Pothuraju says to Nancharayya that you have lustful attitude towards my mother. "Take my mother and keep in your house or you must come to our house. "Nancharayya retorts that her either accepts it or marries her to satisfy his sexual desire. Pothuraju is dumbfounded. Nallamma weeps her son is beaten by Nancharayya. She is ready to satisfy his sexual desire".

At last, Nallamma and her son Pothuraju hatches a conspiracy to eliminate Nancharayya. In the evening on that day, when Nancharayya comes close to Nallamma, she kicks on his chest Pothuraju bites on the neck of Nancharayya as if a cock was being bitten on the day of Kolupulu. In this story, Enoch portrays feudalistic society. "Nallamma victimization at the hands of an upper caste, Nancharayya acknowledges that a Dalit woman proves to be an example of cruelties in the dominant society. She has no husband. This makes her social life miserable and un protective, which becomes an advantage for the upper caste like Nancharayya".

Economic necessity forces Dalit women to go out of the four walls of their huts but their situation within the four walls is no different from that of upper caste women. The upper caste superiors really torture the Dalits. The poor women are forced into prostitution. "A Dalit women's life is most un-protected and insecure in India society. Millions of Dalit women live amidst constant violence in their homes and in the society at large.

Ghaziabed district of the state of Uttar Pradesh is very near to the capital of India. In this district a small village called Loni, an inhuman incident occurred. There was a theft in one of the upper caste houses. On charges of theft, police arrested two new and their mother who was 45 years old. They made the old lady called Beena nude and made her walk through the streets and finally they bound her in the village Pradhan's home and her sons were forced to rape her. And they threatened. Not to complain to anyone about this. In kolupulu, Nancharyya forces Nallammna's son to rape his own mother.

"Upper castes always torture the Dalits. The hierarchical structure of Hindu society considers Dalit women as inferior, voiceless, slaves. Here, the author says the Dalit women do not want to suffer exploitation. They are coming up and they are asserting for their identity. Karamchedu in Andhra Pradesh is the starting point for the revolt of the Dalits against the outrage and the exploitation by the upper caste. This made them reject the financial help offered by the Government and laid the foundation for the Dalit movement, after the attack on Dalits in Neerukonda on 15th July, 1987".

Asprisyaganga: Focuses on the untouchable community being caught between the Government and caste Hindus. One or the other is bound to attack the untouchables. There is no shame in saying that untouchables do not have the strength to take them both alone". The Mahad Satyagraha became a test case for issues of untouchable cases and resulted in the only successful judgement in favour of Dalit rights. "The satyagraha

raised troubling questions, Did Dalits already have the rights to take water from the tank, or was this a new claim promoted by the satyagrahis?.

Untouchability is an age old practice in Hindu Society. Manu called the untouchables Antyaja or Antyavasin. The Antyajas were also Avarnas. They do not belong to any of the four Varanas. Sudra is a Sarvarna while the untouchable is an Avarna. According to Dr. Ambedkar, the word 'Antya' means not the end of creation but end of the village. They live neither with the Saravarnas nor even with the Sudhras. With its peculiar practices and beliefs, the Hindu society develops itself a more ugly form of untouchability in the course of time and the hereditary untouchability of certain communities persisted in India. So much so the practice of untouchability becomes a permanent character of the Hindu communities.

The untouchables are treated as animals in society. The caste system is in force in different places. Kolukaluri's 'Asprisyaganga' portrays Untouchability through the character of Vinayaka. Asprisyaganga is a Dalit short story. There are three important characters in this story. Vinayaka, Bhagirathi and Govindu. Vinayaka is a lecturer in the Govt. Degree College, Anantapur. Bhagirathi is the wife of Vinayaka. She is a teacher in L.R.G. High School. Govind is a well-digger. He lives in Narayanapuram near Tapovanam. Vinayaka has his own house at teacher's colony in Tapovanam. Vinayaka has four children.

Tapovanam is located on the outskirts of Anantapur town. There is an acute water problem. Vinayaka's house is not within the Municipal area. Vinayaka encounters several problems besides drinking water. He is a Dalit in teacher's colony. There are 130 houses in that colony. Among them about 100 houses belong to the Brahmin community, 25 houses belong to the Merchant community, 4 houses belong to Sudras and 1 house belongs to Vinayaka.

Some wells are located in upper caste house. But they do not allow Vinayaka to get water. So Vinayaka determines strongly to dig a well in his house. He starts digging under the supervision of Govindu. Govindu has a lot of experience in digging. Govindu, his wife, and son work sincerely from dawn to dusk. Vinayaka trusts Govindu and expects water from the well. At last, instead of getting water, a big stone came up in the well. Govindu advises Vinayaka to break the stone for ample water.

Bhagirathi wife of Vinayaka, is not hopeful of to get water from the well. She is disappointed from the beginning. Vinayaka asks Govindu to continue the work and break the stone with the help of dynamites. Then, water comes out like a fountain. The water is very tasty and clear. Vinayaka's family feels very happy. Vinayaka fixes a electric motor. Now his family gets copious water.

Even though Vinayaka is a lecturer in a Degree College, he is treated as untouchable. Since, he hails from Dalit Community, caste is more important than the character. Vinayaka has strong determination to lead his life

among the upper caste people. Bhagirathi asks Vinayaka as to how to live among these people as a single family. Can we live? Vinayaka says, "must live".

Enoch suggests that self-confidence and determination are very important factors in the society. Vinayaka is one of such example. He is a model character in India. Vinayaka is not shaken by any problem in the process of digging well. "Pros and Cons of this well never obstruct my process".

Here the author opinions through the character of Vinayaka. Sudhakar says water has no untouchability, and it cleans everything everywhere. From this, water is an important to every human being. It gives life. Nobody has right to object water for drinking. It is one of God's gifts for everyone in the society. Giving water to others is giving life irrespective of caste. Hindu Society is very hard like a stone. The stone should be broken for flow of water.

According to Ambedkar , Caste being a self closed unit naturally limits social inter course including messing etc. Enoch says, unless we break the powerful stone of caste, there is no equality especially for Dalits in Hindu Society. Here, Hindu Society is based on cast system. Water is a free gift to every human being on the earth. But it is grabbed into the upper caste hands especially drinking water (well water). The upper caste society does not allow Dalits to use water freely in day to day life.

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