



# INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY RESEARCH

IN SCIENCE, ENGINEERING, TECHNOLOGY AND MANAGEMENT

Volume 10, Issue 5, May 2023



INTERNATIONAL  
STANDARD  
SERIAL  
NUMBER  
INDIA

**Impact Factor: 7.580**



+91 99405 72462



+9163819 07438



ijmrsetm@gmail.com



www.ijmrsetm.com

# Bhahishkrit Samaj: A Tale of the Silenced

Dr Deepshikha Srivastava, Ms Kajal Singh

Assistant Professor, Amity University, Lucknow, India

Student, B A Hons English, Amity School of Languages, Lucknow, India

**ABSTRACT:** The goal of this research paper is to highlight the social injustices and economic disparities that exist in society and to advance the notion of social transformation. The problems of common people, like workers, farmers, and immigrants, are frequently the subject of the works of artists, writers, and filmmakers who employ realistic and straightforward means to portray their life. This very research on untouched India can explain well the long-standing social, economic, and political inequity that has afflicted Indian society. Authors **Babytai Kamble** and **Hansda Sowvendra Shekhar** provide compelling narratives that illustrate the bleak truths of caste and tribal oppression that still exist in contemporary India via the lens of social realism. Ethics and value systems are not outside the realm of **temporal** and **spatial concepts**. These are influenced by them, and they have an impact on both society and literature. Literature is influenced by the realities of societies as well as the concepts of time and space, and it transcends these realities to change them gradually. As a result, this study article tries to trace the **origins, development, and subjugation of the suppressed class in the framework of Indian history** using a variety of other minds and researchers where social realism comes in hand as an important tool.

**KEYWORDS:** Dalit Literature, Egalitarian Ideal, Manusmriti, Subaltern, Class Mobility, Social Hierarchy

## I. INTRODUCTION

If we go back in time to the pre-colonial period saint-poets had a significant impact on social development even though many of them were illiterate. Justice, good government, and equality were recurring themes throughout history. To further these causes, they engaged in emancipatory social action, critiqued the political system of the day, and proposed reforms. In general, it was an effort to free people and society from the established order. They also encouraged royals to consider the needs of the commoners and enacted collective democratic praxis to change the current social order. Their writings and voices collected subsequently by others, which reflect their political counsel and social implementation, serve to symbolise political philosophy and condition in the Indic heritage. The following objectives were prioritised: first, strengthening the state through favoured trustworthiness, which was only possible if the monarchy was benign; second, democratising society by fostering upward social-individual mobility based on excellence, acceptance, adaptation, and accommodation of the **socially marginalised**; and third, spreading the idea of **Begumpura/Ramrajya** (the utopian aspect of leading Life) for the happiness of all by cultivating moral fortitude in each individual. In the fundamentally dividing monarchical society, these three themes coordinated the demands of the marginalised and combined the ideal with the real.

Following the extension and fusion of colonial rule in India, which fundamentally changed the nation's governance and social framework since 1757, this discourse underwent significant change. The fundamental destruction of the Indic knowledge traditions in their techniques, substance, and forms was brought about by the expansion and deepening of capitalism, liberal democracy, and colonial state or its continuation in post-colonial India.

## एकंसद्विप्राबहुधावदन्ति

*"Akum Sat Vipra Bahudha Vedanti", (truth is one, processes are different), an Upnishadic Principle.*

By concentrating on the works of pre-colonial thinkers who created and mapped Indian culture, public life, and folks, and by opining on the frequently recurring themes of social integration and societal liberation in their work, I have attempted to recover and revive Indic thought in the following few chapters. Each thinker represents a variety of regions of India, but as previously stated, a common thread in their works is social liberation and integration, which broadens the scope of my research.

## *The Indian Subcontinent: A Multitude of Cultural Touches*

India: The essence of India thrives in its cultural richness, where, cultural heritage dates back thousands of years. However, as time travelled, this heritage started to be neglected, and the modern era emerged, leaving the culture today on the verge of its demise.

The widely accepted divide into the Hindu, Muslim, and British periods is preconceived and inaccurate when it comes to periodizing the continuous growth of Indian culture and civilization through the years. Ramdhari Singh Dinkar developed an alternative periodization viewpoint that is empirically more reliable and methodically more productive. In accordance with Dinkar's views, Indian culture emerged as a result of the following four significant cultural amalgamations:

1. *Aryan-Dravidian acculturation (assimilating to different dominant cultures)*
2. *Jain and Buddhist protest movements for reforms in the Vedic world*
3. *Hindu-Muslim encounter and coexistence*
4. *The Western, primarily British, colonial conquest, Indian response and resistance, and the modernization of the Indian tradition (Dinkar, 1962)*

It is predictable that a study of mediaeval India will reveal both breaks with the ancient Indian tradition and certain aspects of continuity. Muslim exploration of India brought with it a foreign legacy of political structures and ideas that had emerged in West Asia and were transplanted from a powerful political centre without complete social and cultural hegemony. This reason made it necessary to adapt foreign institutions and ideas to Indian circumstances. This required the development of a syncretic political philosophy that may be referred to as the Hindustani vision. Not only does the concept of oneness (monism) appear frequently in postcolonial secularising versions and classic Brahmanism, but also in Vedism, Jainism, Buddhism, Indo-Islamic, Indo-British and Hinduism. The term "Hindu" is absent from the Amarakosh, a Sanskrit dictionary that was written somewhere in the early Indian Middle Ages but whose contents date back even further to the ancient era. However, the term "Sindhu" is present. The name Hindu has a geographically communitarian connotation because it was first used by the Greeks and Persians to designate to the inhabitants of the Indus (Sindhu) region, not by Indians themselves. According to A.T. Embree (1992: 203–378), the spread-out branches of Indian civilization's tree, known as "the Hindu way of life," developed throughout the centuries between the fourth and the beginning of the thirteenth. According to sociology, the Hindu social structure has a 'system' of castes, each of which is distinguished by 'social customs that regulated marriage, food habits, occupations, and attitudes towards other groups,' and the society was integrated by 'complex and interlocking social and economic relationships between groups at all levels,' according to Embree (1992: 205). Early in the Indian Middle Ages, the state's function was reduced to preserving a stable social order so that different social groups might live out their lives in accordance with their dharma (Embree, 1992: 207).

India was still fragmented into four major regional states at this time—the Guptas, Harshvardhana, Pandyas, and Pallavas in the north; and countless lesser kingdoms throughout the country.

Since the beginning of time, caste has played a significant role in Indian society. The Aryans who invaded were thought to be the ancestors of modern Brahmins, according to historians. To establish and regulate the social system, they had constructed the Vedas, Shastras, and Shrutis. The Hindus, particularly the Brahmins, hold Manusmriti in the highest regard. It is another important holy text. This scripture claims that the earth's sacred creation is the Brahmins. As a result, they oversee everything, whereas Shudras or Dalits are the lowest form of human creation. Dalits have been barred from all social events since they are a community that is considered untouchable. Another creation of God that Manu referred to as false, insignificant, and useless beings are women.

Perhaps it would be premature to discuss the aesthetics of Dalit literature, but I am firmly convinced that they would be shaped by Kabir and Raidas' vision of Beghumpura: "I dream a state, where everyone gets food./Raidas would be happy there, where everyone is equal." As Kabir writes in his poetry, "O friend, our state is without sorrows" (Ravid's, 161), this is the case. King, Poor, Faqeer, and Sultan are all being addressed equally. Come to our state if you desire the highest rank (Dived 2003, 219). This is the egalitarian ideal of Kabir and Ravidas. Following India's independence, Babasaheb Dr. B.R. Ambedkar transformed this Parampada or Beghumpura into the constitution. As stated by Dr. Ambedkar in the preamble of the Indian constitution, "individual dignity and equal opportunities" would form the basis of future Dalit aesthetics. This would be the true aesthetics of Indian literature, not just the literature written by Dalits.

### ***Manu ki Smriti***

The Brahmins are descended from the Aryans, who invaded from somewhere between Europe and Asia around 3400 BC. The warrior race easily routed the local tribes and seized control of the entire Indian continent. They have written numerous holy texts, including the Vedas and the Manusmriti, to rule the society in which they consider themselves to be at the top and have categorised the native people as Dasas or Shudras. The term Dalit, which means "crashed" or "broken" in Sanskrit, was once used to refer to the untouchables, tribal people, landless labourers, destitute, and other individuals who were the most uneducated, religious, economically, and socially backward. However, in general, the term "Dalit" refers to the lower caste Hindus who suffer from a variety of disadvantages. With the advent of Dalit



writing in Marathi and other regional Indian languages in 1960, this word gained popularity. African American Black literature, which developed to free the Black people from the servitude of the white people, had a significant influence on this subaltern literature. The main goals of the Dalit movement are the casteless society and the release of the untouchable Shudras from upper caste Hindus' servitude. Around 3400 BC, this area was where Europe and Asia are now.

The Manusmriti is an ancient Hindu text that is believed to have been written around 200 BCE - 200 CE. It is one of the most important and influential texts in Hinduism, and it deals with a wide range of topics, including social organization, law, ethics, and morality. One of the key themes of the Manusmriti is the division of society into four varnas, or castes.

Manu, the creator, is said to have written Manusmriti or Manu-Samhita. 'Manu's Theology' was the original title of this work. It is mentioned that Vriku inscribed this book at the conclusion of each chapter. However, they make no mention of the author's true name or the precise date at which the work was created. People are tricked into believing that Manusmriti was written by Manu, nonetheless. Everything has been covered in its twelve chapters as a means of the Brahmins' self-motivation. This book is, in actuality, nothing more than a massive fraud perpetrated upon the native populace.

According to the Manusmriti, there are four varnas in Hindu society, each with its own set of duties and responsibilities. According to Manusmriti, various body parts of Brahma were used to make human beings. From Brahma's mouth come Brahmins, Kshatriyas come from his arms, Vaisyas come from his thighs, and Shudras come from his feet. Additionally, he set up various works for various castes for them (Manusmriti, 1: 87). Brahma assigns the Vaisyas to take up the profession of business, agriculture, animal husbandry, etc., while the Brahmins are to learn the scriptures and practise their priesthood, the Kshatriyas are to fight as warriors to protect the nation, and the Shudras are to devote themselves to serving the three upper castes.

1. Brahmins: The Brahmins are the priests and scholars of Hindu society. They are responsible for studying and teaching the Vedas, performing religious rituals, and advising the king on matters of governance.
2. Kshatriyas: The Kshatriyas are the warriors and rulers of Hindu society. They are responsible for protecting the people, upholding the law, and defending the country against external threats.
3. Vaishyas: The Vaishyas are the merchants and traders of Hindu society. They are responsible for commerce and agriculture, and they are expected to provide financial support to the other three varnas.
4. Shudras: The Shudras are the laborers and artisans of Hindu society. They are responsible for providing the physical labor needed for the functioning of society.

The Manusmriti lays down detailed rules and regulations for each of the varnas. For example, it specifies the kind of education that each varna should receive, the type of work they should do, the kind of food they should eat, and the rituals they should perform. The Manusmriti also prescribes punishments for those who violate these rules, and it assigns a lower social status to those who belong to lower varnas.

The Manusmriti has been a subject of controversy and debate for many centuries. Some people argue that it is an outdated text that promotes inequality and discrimination, while others argue that it is a valuable source of wisdom and guidance for Hindus. Regardless of one's perspective, it is clear that the Manusmriti has had a significant impact on Hindu society and culture, and it continues to be studied and debated by scholars and practitioners of Hinduism around the world.

### ***The Messiah of the Silenced: B.R. Ambedkar***

Dr. Bhimrao Ramji Ambedkar, popularly known as Babasaheb Ambedkar, was an Indian jurist, economist, social reformer, and politician who dedicated his life to fighting against social discrimination and advocating for the rights of Dalits (formerly known as untouchables), women, and other marginalized communities.

Born into a family of Mahar caste, which was considered "untouchable" at the time, on April 14, 1891, in Mhow (now in Madhya Pradesh, India), Ambedkar faced discrimination and prejudice from an early age. However, he was determined to educate himself and worked hard to excel in his studies. He received a scholarship to study at Columbia University in the United States and later at the London School of Economics. After returning to India, Ambedkar became involved in the Indian independence movement and worked tirelessly for the rights of Dalits. He played a key role in drafting the Indian Constitution and was appointed as India's first Law Minister after independence. He also

founded the Republican Party of India, which worked for the political empowerment of Dalits and other marginalized communities. Throughout his life, Ambedkar fought against the caste system and advocated for the rights of women and other marginalized communities. He was a prolific writer and speaker and wrote several influential books, including "Annihilation of Caste," "The Buddha and His Dhamma," and "The Problem of Rupee: Its Origin and Its Solution." He also converted to Buddhism along with thousands of his followers, as he believed that it offered a path to equality and freedom from caste discrimination. Ambedkar passed away on December 6, 1956, but his legacy continues to inspire people around the world. He is remembered as a champion of social justice and a symbol of hope for the oppressed and marginalized. In India, his birthday is known as Ambedkar Jayanti, and several states honour it as a public holiday.

Ambedkar made socially oppressed groups like the Scheduled Castes question social norms by posing the insightful question that Abraham Lincoln had posed: "It might be in your interest to be our masters, but how is it in our interest to be your slaves?" This was Ambedkar's greatest contribution to our social and political life. Ambedkar's lifelong aim of securing the social liberation of the oppressed and the downtrodden will be realised to the extent that this question finds its echos in the farthest reaches of India with the necessary follow-up action.

The Indian people, who had Ambedkar's political influence concentrated in their hands, believed that the socially oppressed upper castes were necessary to eliminate the social, legal, and cultural disadvantages that this group endured. He continued, "No one can remove these unless you get political power... We need a government where those in positions of authority won't be scared to change the social and economic norms that justice and expediency so urgently need. The British government will never be able to fulfil this task. The only government that will make it possible is the Swaraj Government, which is a government that is run by, for, and for the people.

Ambedkar's life's work was to uphold human dignity and foster self-respect among the oppressed classes. Ambedkar thus taught the average man to believe in his or her own inherent power, to awaken it, develop it, and stand on their own two feet. It was admirable how he counselled the oppressed classes. He urged people to rely on themselves, on their own initiatives, to believe in and use their own brains, and to find solace in reason. Learning was the most sacred thing in the world to him. No man was born a slave to nature, and nobody was formed a dullard. His political strategy was unaffected by his election losses. 1951 saw his resignation from the Union Cabinet. He lost both the first parliamentary election and the Bandra by-election that followed. This unpleasant encounter inspired him to form the Republican Party of India, a secular political organisation that would unite Indians along class lines. He emphasised the need for coalition building amongst various organisations and parties that share their ideologies, such as the Socialist Party, which was advocating for the interests of the lower classes.

*Ambedkar emphasised that political rights would result in economic and social rights, where human ambitions and dignity are safeguarded by the constitution safeguarding human rights. He saw rights as more than just moral precepts. They served as both means and ends by offering the theoretical framework and necessary emancipation for achieving social justice. So, in his fight against society and the government, he used the idea of a right to get the other rights. Ambedkar made a significant contribution with this transformative viewpoint, which gave the discussion of rights a new angle.*

**Textual References: "Prison we Broke" and "Adivasi will not Dance"**

Starting up with **HansdaSowvendra Shekhar's short story collection "The Adivasi Will Not Dance"** a work which delves at the lives of the Adivasi community in Jharkhand, India. Numerous themes, including identity, tradition, gender, sexuality, exploitation, and resistance are touched upon in the stories.

The Adivasi's cultural tradition of eating meat is the focus of HansdaSowvendra's chapter 1 titled **"THEY EAT MEAT."** The chapter focuses on how outsiders' perceptions of the Adivasi community's eating habits are portrayed as primitive and uncivilised. The author illustrates the Adivasi people's devotion to their traditional eating practises and their resistance to dietary reform initiatives. The issue of the Adivasi people's exploitation and oppression at the hands of foreigners is also brought out by the author through the protagonist's story. The chapter portrays the Adivasi people's battle to maintain their cultural uniqueness and defy social pressure to fit in.

The second chapter **"SONS"** focuses on the intricate relationship between fathers and sons in the Adivasi society as well as the issue of masculinity. The chapter depicts the problems of the protagonist's father, who strives to balance his duties as a traditional Adivasi parent with his love for his son, who defies community expectations by choosing to pursue education instead of manual labour. The chapter demonstrates the contrasts between tradition and modernity in the Adivasi society through the conflict between the father and son. It also illustrates the difficulties faced by people who dare to defy conventional gender norms and expectations.

**NOVEMBER IS THE MONTH OF MIGRATION** third chapter centres on the topic of migration. According to the author, the Santhal tribe migrates in large numbers throughout the month of November. He illustrates the trials and difficulties the group endured throughout their yearly relocation via the stories of several persons. The chapter focuses on the challenges faced by Adivasi women, who oversee hauling big packs and caring for their kids while travelling. The topic of Adivasi exploitation at the hands of moneylenders and middlemen is also discussed by the author. The chapter clarifies the economic, social, and cultural components of migration and how they affect the Adivasi group. The topic of vengeance and retribution is explored in Chapter 4 of **GETTING EVEN**. The chapter illustrates the Adivasi people's dissatisfaction and rage at the injustice and oppression they experience from the outside world. The narrative follows Mansaram, the main character, as he seeks retribution from a person who wronged him and his family. The chapter emphasises the Adivasi people's sense of helplessness because they are frequently the victims of injustice and have no legal redress. Mansaram's acts show the depths to which people will go when they feel mistreated and the yearning for justice.

Cultural absorption is the focus of chapter 5 of **EATING WITH THE ENEMY**. The main character, Mundari, relocates to a city for work. He is asked to lunch with his non-Adivasi coworkers, who serve him meat, which is against his cultural values. He tries to blend in while fighting the need to give in and to be himself. The chapter also looks at how the non-Adivasi community seeks to impose its culture and ideas on the Adivasi community in terms of power relations. The chapter ultimately shows the Adivasi community's challenges with cultural identity and assimilation in a society that is changing quickly.

The subject of marginalisation and discrimination against the Santhal community is a major focus of chapter 6 of **BLUE BABY**. A government hospital refuses to treat the mother of the infant because of her ethnicity. This exemplifies the dearth of healthcare and essential amenities that Adivasi tribes in India confront. As the mother of the infant is compelled to give up her traditional forms of healing and switch to modern medicine, the chapter also touches on the idea of cultural erasure. The narrative emphasises the structural injustices and biases that indigenous groups in India must contend with.

The author HansdaSowvendra depicts the plight of the tribal tribe of Jharkhand in chapter 7 titled **"BASO JHI."** The protagonist, BasoJhi, loses her traditional way of life as a result of modernisation and urbanisation, making the issue of cultural erasure clear. The story also addresses the issue of gender inequality when BasoJhi experiences harassment and abuse because of her gender. The chapter highlights the difficulties faced by Adivasi women, who are frequently silenced and marginalised. The author emphasises the importance of preserving native traditions and lifestyles in the face of accelerating modernization.

The themes of **DESIRE, DEATH, AND DIVINATION** are the main focus of HansdaSowvendra's "The Adivasi Will Not Dance" chapter 8. The chapter examines the intricate connections between the characters' multifaceted desires, such as their desire for power and for sex. The use of divination techniques is also covered, shedding light on the significance of superstition and traditional beliefs in Adivasi culture. Characters frequently ponder on their mortality and the inevitable nature of death throughout the chapter, which is infused with the theme of death. In general, the chapter emphasises the conflicts and ambiguities present in Adivasi culture, notably those pertaining to sexuality, spirituality, and mortality.

The subject of exploitation and oppression is highlighted in Chapter 9 of **MERELY A WHORE** by the presence of Santhali. Young Adivasi woman Santhali is compelled by poverty and a lack of opportunity to work as a prostitute. She experiences harassment and prejudice from both the customers and the cops who are supposed to be looking out for her. The chapter emphasises how caste, class, and gender intertwine to further the exploitation of Adivasi women who are already vulnerable to structural inequalities. The chapter's main message is that the Adivasi community lives in a harsh reality and struggles to establish their agency and dignity in a society that dehumanises and marginalises them.

HansdaSowvendra's chapter 10 **"THE ADIVASI WILL NOT DANCE"** examines the topic of cultural erasure and the effects of modernization on the Adivasi way of life. The author illustrates the internalised oppression that many Adivasis experience through the figure of Mundra, an impressionable young Adivasi boy who is ashamed of his community's rituals and traditions. The chapter also emphasises how the Adivasi community suffers as a result of development projects since they are compelled to give up their land and means of subsistence in order to advance. Overall, the chapter provides insight into the Adivasi people's fight to maintain their traditional identity in the face of societal pressures and fast industrialization.

The stories mainly depict the lives of Santhals from the Jharkhand region, constantly struggling to live their life with dignity in this mineral-rich land where corporate takeovers and development anthem is trending. The characters in the collection may/may not be real but the issues, the violence and the treatment that he depicts in his fiction is surely relevant to our times as the Ideologies of State has the potential to be major threat to the democratic and diverse fabric of the Indian society. In nutshell, these distinctive stories attempt towards sensitizing the society regarding various issues in society and especially the ones with the Santhals. The stories mostly focus on the lives of the Santhals from the Jharkhand region, who constantly struggle to lead dignified lives in this mineral-rich country where corporate takeovers and the development mantra are popular. The collection's characters may or may not be genuine, but the problems, the violence, and the treatment that he portrays in his fiction are unquestionably pertinent to the times in which we live, given that the state's ideologies could seriously undermine the democratic and diverse fabric of Indian society. In a nutshell, these unique stories make an effort to educate the public about a variety of social concerns, especially those that affect the Santhal people. What Pablo Picasso once said about great art: "Art is never being chaste...Where it is chaste, it is not art" (p. 182) holds true in this context as well. I echo the same sentiment as the writer himself, "What the point is of just liking a book...They should bring about some change" (The Hindu, December 02, 2016).

Next up, the dramatic novel **"The Prison We Broke"** by **Babytai Kamble** examines caste prejudice and the struggle of the Dalits (formerly known as "untouchables") in India. The novel depicts the atrocities of caste tyranny and the tenacity of the Dalit people in fighting it through the eyes of the protagonist, Babytai. The Dalit movement was beginning to gather traction in India during the 1970s, when the book is set.

It is a book that concentrates on the hardships of the Dalits, who experience violence, exploitation, and prejudice at the hands of the upper castes. The main character, Babytai, is a young Dalit woman who has grown up with the harshest kinds of caste prejudice. Due to her caste, she is excluded from access to basic utilities like healthcare and education. The institutionalised discrimination that Dalits experience in Indian society is highlighted in the novel. The author demonstrates how the caste system is firmly embedded in Indian society, culture, and religion. For instance, Babytai is forbidden from entering the neighbourhood temple or taking part in any religious rituals because of her caste in the story. The temple is regarded as a holy place exclusive to the upper castes. The Dalits are marginalised and dehumanised in numerous ways, one of which being their exclusion from religious rituals.

The psychological effects of caste discrimination on Dalits are also explored in the text. The character of Babytai is shown to be a tough and tenacious lady who will not submit to her oppressors. She is also proven to have significant trauma from the discrimination she has experienced. Due to her caste, she has a persistent sense of shame, humiliation, and worthlessness. The novel's main theme is her path towards self-acceptance and empowerment.

The political fight of the Dalits for equality and dignity is further explored. The author demonstrates how the Dalit movement developed in response to the oppression and injustices that the community endured. The movement is presented as a force of resistance and optimism that provides the oppressed people a voice and gives them strength. The novel's turning point occurs when Babytai joins the movement and actively takes part in the fight for Dalit Rights.

Since Kamble is the first Dalit woman in Maharashtra to hold a Ph.D., it is obvious that she is passionate about education. Characters like Ratan and Raju who use education to refute popular perceptions of Dalits and fight against discrimination can be found in the book. Ratan views education as a means of breaking free from the restrictions placed on her by her gender and caste and claiming her own identity and agency. Raju views schooling as a way, to escape the poverty and exploitation cycle in which he and his family have been mired for generations. The optimism that education may provide to those who have been ostracised and subjugated is demonstrated by Kamble through these characters.

Another theme that runs throughout the novel is the importance of solidarity and collective action in the struggle for justice. Kamble views Dalits as agents of change who can organise and mobilise to challenge the current quo, not as passive victims. Sonabai, who successfully leads a campaign against upper-caste landlords who have been exploitation and oppressed her society for years, is a good example of this. It is also demonstrated in the tale of Keshav, a Dalit activist who joins a group and launches protests and demonstrations to call for better treatment for his people. Through these tales, Kamble conveys to us the value of uniting in the face of injustice, the strength of solidarity, and the importance of group action.

The explicit depiction of violence and persecution in "The Prison We Broke" is one of the novel's most striking features. The book can be challenging to read at times because we witness characters being brutally and horribly treated just because of their caste. The anguish and trauma faced by Dalits are fully depicted by Kamble, and her writing is frequently guttural and visceral. However, the book also exudes a spirit of optimism and fortitude. The protagonists in the book refuse to give up hope for the future despite the overwhelming obstacles they face.



*The novel "The Prison We Broke" is a blistering condemnation of the caste system and the pervasive inequalities it perpetuates. It is strong and very moving overall. The challenges and experiences of Dalits in India are brought to life by Kamble's vivid and riveting language, which also demonstrates the transformational potential of knowledge, solidarity, and group effort. Both for its literary worth and the insights it provides into the ongoing fight for justice in India, this is an essential work that should be widely read.*

**Modernity and Class Mobility:** *the potent factors, to shed one's caste identity as a neglected minor?*

Since ancient times, caste has played a central role in Indian society, determining people's identities and social standing based on the caste they are born into. Despite the country's rapid modernization, caste-based prejudice, and the oppression of people from lower castes persist in many regions of India. Modernity and class mobility are frequently viewed as potential variables that can aid someone in letting go of their caste identity and overcoming caste-based discrimination's restrictions. In this chapter, we'll examine whether modernity and class mobility are useful in helping people let go of their caste identities and overcome the constraints of their social standing.

The embrace of contemporary ideals, ideas, and practises is referred to as modernity. Urbanisation, education, and exposure to many cultures and viewpoints are frequently linked to it. The ability of people to move up or down the social ladder in accordance with their accomplishments, talents, and education is referred to as class mobility, on the other hand. The possibility to dismantle caste-based obstacles and give people the ability to transcend their caste identity lies in both modernity and social mobility.

There have been several examples in recent years where people from lower castes have been successful in losing their caste identity and establishing themselves in their chosen fields. The ascent of Dalit politicians in India is the most notable illustration of this. These politicians have succeeded in overcoming the restrictions imposed by their caste identity to rise to positions of authority and influence. Their political savviness, education, and the nation's shifting socioeconomic dynamics have all contributed to making this feasible.

Like this, there are numerous examples of people from lower castes who have excelled in a variety of spheres, including business, sports, and the arts. Due to their brilliance, diligence, and tenacity, these people have been able to transcend their caste identities. These people have often been able to transcend the constraints of their caste identification thanks to modernization and class mobility.

However, it is important to note that modernity and class mobility are not always effective in enabling individuals to shed their caste identity. Despite India's rapid modernization, caste-based discrimination continues to exist in many parts of the country. Lower-caste individuals often face discrimination and oppression in education, employment, and social interactions. This discrimination is deeply ingrained in Indian society and is not easy to overcome.

Moreover, even when individuals from lower castes succeed in shedding their caste identity and achieving success, they often face backlash and discrimination from upper-caste individuals. This discrimination can take many forms, from subtle forms of exclusion to outright violence. The recent spate of violence against Dalits in India is a testament to the fact that caste-based discrimination is still a potent force in Indian society.

*In conclusion, modernity and class mobility have the potential to enable individuals to shed their caste identity and overcome the barriers of caste-based discrimination. However, the effectiveness of these factors depends on various social and economic factors. In many cases, modernity and class mobility have been successful in enabling individuals to rise above their caste identity and achieve success. However, caste-based discrimination continues to exist in many parts of India, and overcoming it requires a sustained effort by all members of society. Only by working together can we hope to create a society where individuals are judged based on their abilities and not their caste identity.*

## II. CONCLUSION

The intricate Indian culture has a long history of caste, class, gender, and ethnicity-based inequality and prejudice. The struggle for social justice and equality is a recurring theme in Indian literature, especially in works that aim to expose the harsh realities of people who have been marginalised and oppressed.

These two volumes, "The Prisons We Broke" by Babytai Kamble and "The Adivasi Will Not Dance: Stories" by Hansda Sowvendra Shekhar, offer a thorough and insightful look at the existence of the socially outcast and underprivileged in India. The existence of Dalit women who are born into a caste system that binds them to a lifetime of humiliation and slavery is vividly and poignantly described in Kamble's "The Prisons We Broke" by Kamble.





Kamble's writing captures the bleak realities of Dalit women's lives, where they endure ongoing oppression, cruelty, and exploitation. She exposes the hypocrisy of Indian culture, which is rife with casteism and frequently dismissive of the struggles of Dalits. The short stories in "The Adivasi Will Not Dance: Stories" by Shekhar provide an insightful view at the lives of the Adivasi, an indigenous group in India. Shekhar's writing captures the Adivasi struggle for identity and dignity in a society that has historically abused and rejected them.

## REFERENCES

1. Ambedkar, B.R., and Balley, L.R., ed. 1993. Annihilation of caste. Jalandhar: Bheempatrika publications.
2. Āmbedkar, Bābāsāhab. 1994. BābāsāhabĀ. Āmbedkarsampūrṇvāṅmay, khaṇḍ -6. New Delhi: Ambedkar Foundation, p. 155.
3. Dr.Babasahib Saheb Ambedkar, Writings and Speeches, Vol. 5, Page 113 to 115;
4. Ambedkar, B.R. Dr. Babasaheb (2014) Ambedkar Writings and Speeches, Vol. 1. New Delhi: Govt. of India.
5. Ambedkar Writings and Speeches (2014.), Vol. 3. New Delhi: Govt. of India
6. Ambedkar Writings and Speeches (2014), Vol. 5. New Delhi: Govt. of India.
7. Ambedkar Writings and Speeches, Vol. 7. New Delhi: Govt. of India.2014.
8. Ambedkar Writings and Speeches (2014), Vol. 11. New Delhi: Govt. of India.
9. Manu-Samhita (1929), Translated into Bengali and Edited by Upendranath Mukhopadhyay, Sri Shatischandra Mukhopadhyay publication, culcutta.
10. Kamble, . The Prison We Broke. Hyderabad: Orient Longman, 2008. Print.
10. Radhika. S. (2016, December 2). Review: Hansda Shekhar's The Adivasi Will Not Dance is a no-holds-barred account of life on the margins. The Hindu.



# INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY RESEARCH

IN SCIENCE, ENGINEERING, TECHNOLOGY AND MANAGEMENT



+91 99405 72462



+91 63819 07438



ijmrsetm@gmail.com

[www.ijmrsetm.com](http://www.ijmrsetm.com)