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Dr. G. Ravikiran



CULTURAL PERSPECTIVES IN MODERN LITERATURE

Editors

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S Esther Juliet Sujatha

Cultural Perspectives in Modern Literature

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*M. Kannadhasan
S. Esther Juliet Sujatha*

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Identity Crisis in Baburao Bagul's Short Stories

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Dalits and women are the victims of Hindu religious system in India. Therefore, they constantly suffer from identity crisis. Their ultimate search for the truth of their existence, and rejection of their rights and the causes of their pains, problems, alienation and suffocation take them to the roots of their deprivation and make them to search for their identities in the scriptures which glorify stone gods and disgrace human beings. A noted Marathi Dalit writer Baburao Bagul has very well depicted this in his short stories. This paper highlights how the oppressed and suppressed people suffer from identity crisis and how it that leads them to assert, resist, rebel and protest against the inhuman forces and condemn the Varna system for relegating their existence to lesser human beings. It also offers an analysis of Bagul's short stories entitled, "Vidroh", "Bovhada", "Jevha Mi Jaat Chorli Hoti!", "Shikshan" and "Maran Swasta Hota Aahe" that depict resistance, rebel and protest of suppressed and oppressed people who in their search of identities reject the fascist Varna system and demand for freedom, fraternity, equality and social justice to create egalitarian society.

Introduction

The denial of human rights on the basis of Karma theory in Hindu religion leads the suppressed people to identity crisis and to their search for their identities. Dalit writers expose the fascist nature of the Varna system which relegates Dalits and women's existence to the lesser human beings. A noted Marathi Dalit writer, Baburao Bagul's short stories explore identity crisis of the Dalits' leading to struggle, resistance, protest and rebellion as an important aspect of Dalits' writing.

In his Marathi short stories like "Vidroh", "Bovhada" and "Jevha Mi Jaat Chorli Hoti!", Bagul makes a realistic presentation of the Dalits and their search for roots to reinstate human dignity, respect and pride to the so-called underprivileged human beings who have been marginalized, exploited and oppressed in the name of Hindu culture and its pernicious religious scriptures which maintain the monopoly of the upper castes. As R. G. Chavare rightly comments, Bagul's stories depict the quest for identities. The awareness campaigns in the post-independence era awakened

The social estrangement, segregation, rejection, and alienation in Hindu society lead Dalits to investigate the exploitative and discriminative ideologies in Hindu religion propounded in scriptures. In search of their identities, Damu in "Bovhada", Jai in "Vidroh", Kashinath Sapkale and the unnamed Dalit worker in "Jevha Mi Jaat Chorli Hoti", Prabhakar Pagare in "Shikshan", and the writer and poet in "Maran Swasta Hota Aahe" reject the Hindu scriptures, culture and the society to assert their identities as human beings which have been rejected in Hindu religion. It is education that brings a sense of awareness, dignity, understanding, resistance and protest among the Dalits and women. As a result they search for their identities and struggle against injustice and for equal rights and dignity as human beings.

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