

## Poverty is the Worst of all snares' in Context to the Outcaste an Autobiography by Sharan Kumar Limbale



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### Abstract

Today's man wants to live his life with self-respect, he always struggles for it. In the modern era this is the human value. Worldwide organization fight for this. Beside bread, clothes and shelter it becomes next step for civilized man of civilized society. But what happen with them, who can't fill up his stomach, can't go ahead to bread. This is the first need for survival. Majority of people faces this problem. The purpose of this paper is to show that poverty is the mother o all evils. In the autobiography sharan kumar, his mother Masamai and his grandmother Santamai suffer a lot because of poverty. They were separated to each other because the lack o bread. Masamai and Santamai exploited because of women, poor woman, dalit poor woman. There is triplicate victimization of suffering poverty, untouchable and woman. Most of the people have two meals daily, one is at morning and second one is at evening. Dalit society have been exceptional to this and seen poverty-stricken people as living. Due to such environment, Dalit collects leftover food for eaten. There is a slogan in Marathi language, regarding to the Dalit foods, Magun anayach ani hatavar khayach. It means to beg and eats on the hand. It has a tradition in Dalit society to beg and eat. But don't make the foods at the home. That's why; their concentration was at the leftover food.

**Keywords:** Poverty, starvation, caste, autobiography, bread, leftover, illegitimate.

Because of poverty, a large part of society hasn't eaten once in day. They are living hand to mouth. They ate green leafs or bhakari which was made by grain collected from dung paste and drink water. They are non-vegetarian. Concerned to meat Sharan kumar said, "Chandamai would select a few pieces of dry meat, cut them in to smaller pieces with sickle and roast them on a hot pan which melted the fat in the meat, causing it to sizzle. The smell of frying meat spread all over the house. Chandamai used to roast crumbs of stale bhakri in the same pan, with a spoon, then taking the pan off the flames adds salt and chili. She would then place the whole hot pan before me."

Sharan kumar realized that God had made a mistake to given a stomachs to Dalits. Sharankumar describes an incident of Dung paste, which plays vital role in the life. Once, he had gone to collect dung paste with his granny Santamai. He follows her like a police dog she carried a sack on her back to put the dung paste. Getting lumps of dung, they were greed like eating feast. During the harvest season dung has

twice used for Dalit society. First is to make round cakes of dung i.e. Gavrya and second is to getting grains from which she has make bhakari. Regarding to this Sharankumar said, 'Santamai picked up such lumps of dung and on the way of home washed the dung in the river water, collecting only the clean grains. She then dried them in the sun. As they dried they shrank.

Thus, Dalits are totally depending on upper caste people. That's why, they couldn't against the villagers. They have no work rather than farm. They ate left food and wear the cloths used by upper class society. Dalits were mostly lived in the huts and outside the Village, due to lack of concrete house. Sharan kumar's family had no land or house to live like villagers. They spent most of the time inside the bus stand in Hooner. Regarding to the House, Sharankumar said "Every bus meant bread and butter for us. We waited at the bus stand for a bus as a prostitute waits for her customers' (41) mostly his childhood passed on the bus stand, which considered as house. The undefeatable challenge faced by Sharan kumar, as

child, is hunger. He describes discriminatory incidents in his public school. At school days, Sharan kumar and others were getting leftover food from the higher caste children. They also were not allowed to draw water from public wells lest they 'pollute' the well. He went for days without eating anything. This is how man's morality and woman's chastity have been dehumanized before hunger. It makes you worst and destroy your civility. His poverty made him to suffer. Being a member of a large family, having no male support, faced a lot of humiliation. Because of poverty Moll in Moll Flander by Daniel Defoe has to do many immoral deeds. It makes her criminal, getting married with many person, thief, and whore. Moll Flanders has to do many deeds to fill up her stomach. Because of it she loses her social status, self-respect; have to become victimize of many people for their sexual need. Same happen with his mother. Directly and indirectly the main reason is her poverty.

'He started selling himself for his stomach. A woman becomes a whore and a man a thief. The stomach makes you clean shit; it even makes you eat shit.'

Her defenselessness struggle for food to survive, Masamai was married to Ithal Kamble, a very poor man. Ithal Kamble works as a farm worker on a yearly contract to a landlord, Hanmanta Limbale, a Patil. He works hard on the fields as well as in the house of Hanmanta. But Hanmanta's intention is quite different. He ruins Masamai's family which is happy in its own way by exploited her sexually. The caste Panchayat forces Masamai to divorce Ithal. This separates her from her suckling baby, Suryakant and her four year-old son Dharma. Masamai weeps when she leaves her Ithal's house without her two children. Now she uprooted, "she felt like Sita lost in the Dandakaryana searching for shelter". Masamai's tragedy is the result of Hanmanta's lust. She is annoyed by everyone after rape. Sharan kumar is an illegitimate son of Hanmanta Patil. He raised many questions and said "Why did she put up with the fruit of this illegitimate intercourse for nine

months and nine days and allow me to grow in the fetus? How many eyes must have humiliated her because they consider her a whore? Whose son am I, really?"

All these are the Result of poverty and caste system. Poverty is the main root of this misery. Hanmanta is interested in gratifying his lust and he has no affection for Masamai's motherhood or the child. He tries to avoid her. He even does not acknowledge Sharan as his child. Masamai comes to live with her mother. She cannot feed her children well because of an empty stomach can't generate milk in woman breast. Masamai always scolds Sharan for his hunger and shouts angrily, "What is it you have, a stomach or Akkalkot? There seems to be a gizzard in your stomach. Why don't you go around with a big bowl at your mouth?"

It is a fact that Sharan's mother cannot cook enough food because she cannot get money to buy anything. Masamai faces starvation. When Sharan informs her that they ate the leftover food given to them by the high caste boys and girls, she like the victim of a famine says, "Why didn't you get at least a small portion of it for me? Leftover food is nectar".

Sharan does not want to go for such feasts but Masamai forces him to go pushing a plate into his hand and driving him away saying, "Get out. Come back only after eating at the feast. You have too much of self-respect. From where should I produce food for you? Go and find out if anyone would like to buy me in the market! You won't be happy until you swallow me!"

This kind of words can pierce the heart of man. In poverty a man have to do anything to fill up his stomach. sharan kumar unable to earn anything in his tender age. Masamai gives birth to twelve children. Out of her three children from her husbands, Ithal Kamble, one child dies. Later on she is sexually exploited and she gives birth to nine children. Increment in population is because of the lack of education, which is because of starvation, how a man can think about education with his empty stomach. Sharan says, "Starvation

was written in our lot from the moment of our birth. Most of the time all my sisters went to sleep without eating anything. Nobody woke them up for dinner, because there was nothing to eat”.

More than Masamai Sharan is attached to his grandmother, Santamai. Hunger can change human behavior, he will be restless, and he hates everyone and everything beside bread after this he can think. How a man can think without the fulfillment of his primary need like hunger and thirst. These also happen with sharan kumar when her mother is unable to provide him even a single time meal. She rebuked him behave with him like her step son. As he says, “Masamai, my mother, always treated me as if we were her stepson. When one day Sharan eats such bhakari he says, “It stank of dung. As I chewed it, I felt I was actually eating dung. It was difficult for me to swallow it. Somehow forcing myself to gulp it down, I returned the remaining bhakari to Santamai”.

Most of the time they sleep without eating anything. Though Santamai cleans the bus stand she is not respected as a human being. It reminds Bakha, the scavenger protagonist of Mulk Raj Anand’s *Untouchable*. About the high-caste people’s views about people like him, Bakha says, “They think we are dirt because we clean their dirt”.

Major issue in Limbale’s *The Outcaste* is the economic deprivation of a Dalit. The Dalits are landless and follow the traditional occupation, which hinders any kind of economic upliftment in their life. They work as labour in the fields of high caste for a small amount of grain. By such prevailing oppression the Dalits have to face hunger and starvation. For them food is god. A Dalit agrees for any type of work to fill his/ her stomach. In sum up we can say that sharan kumar depicts the real picture of society of India. There is a big division of society on the ground of caste and economic status, which is becomes identification in our country. He says that the poverty is major factor of exploitation, a man has

to do everything because of hunger, this is the mother of all evils.

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