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CASTE EXPLOITATION AND IMPORTANCE OF EDUCATION IN Dr. Y.B.
SATHYANARAYAN'S AUTOBIOGRAPHY *MY FATHER BALAIH*

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ABSTRACT

Dr. Y.B. Sathanarayan says that one should know about our past in order to create a better future. They were not having the base of caste, resource or any other facilities they were nil the society now become noted may be the noted point here. Narasaiih exploited with caste worked as *gaalu* and we can see the caste exploitation in names that in suffix 'IAH' as respectable and for untouchables. It was British rule which help the dalits poor to get an opportunity to develop in their life what has happened here in this biography In Narasaiah's life changes as he got job in the railways. We can see the caste exploitation at the work places there were four box men in the railways two of whom were untouchable and two *Shudras* the higher castes drivers and Brahmins guard preferred the *Shudras* to the untouchables to carry their boxes tells us how caste exploitation play its role in one's human life. Least than the *Shudras* untouchables are considers as avarnas or panchamas in the varna. Again in schools we can see the exploitation of caste as we are *Harijans* we were denied education says Narasaiah but it was the Mulah who teach the boy of untouchable against all odds of Hindu caste which we can note the turning point of that family as the author himself says. If this was not took place the whole family goes anonymous. Sathaiah speaks, when he hides his caste when he works as a teacher hides his caste even at a unknown village worries was really unbelievable how the arms of caste was extended all the society. He says I was constantly worry that some one would find out that I was an untouchable had that villagers would have driven me out of the village, even he was a major and a teacher was worrying about his position of caste. Lastly no constitutional safeguards had really helped the helpless dalits they still remained excluded by this one can understand how rude the caste exploits it is equally true even to-day how the caste factor affects on human life and struggle for survival. Here we can recognise how education brought a family to good position and the importance of education it is most important to know about the who strongly believe in the education and take bold decision to give good education to his children and help them to get recognition in the society it is Dr. Sathanarayan and his brothers prove this in the biography *My Father Balaih*. At last we can assess that education and hard work brought the family from poor to rich from illiteracy to literacy and anonymity to recognition.

KEY WORDS: The words used in this are caste-exploitation - become noted education - denied rights - higher castes - illiteracy – poverty mullah - constitution – safeguards - helpless dalits - remained excluded - struggling for survival.

CASTE EXPLOITATION:

The first and foremost caste exploitation in the Book My Father Balaiah is found in Characteristic features codified by Manu as “VARNA AND AVARNA”.

They it found in migration of Narasaiah who migrated due to harassment by the higher castes. The book which is forwards by Sri S.R. Sankaran and can understand the caste exploitation as come good, evil, sunshine, tempest, honour, dishonour not to stop until the un touchables have fully recovered their manhood is equally.

CASTE EXPLOITATION IN NARASIAH'S WORLD:

Dr. Y.B. Sathyanarayan says that one should know about our past in order to create a better future.

It was difficult for the dalits to posses a small piece of land gifted by Nizam and how it was taken away by higher caste Dora from Narasaiah is a clear caste exploitation. Another important caste exploitation to noted that lower caste male member worked as a jeetagadu in higher caste houses. We can see caste exploitation at toddy shop even though the owner of toddy shop himself a shudra caste ediga taking money given by Narasaiah after sprinkling water on it. The most observable words of caste exploitation in the book is the talking between Narasaiah and Yellaiah that their village chief's treated them worse than animals. One can remember the caste exploitation and caste entity of dalits are mainly Sudra devatas the names are Yellamma, Kottamyamma, Kamma Durgamma not like upper caste goddesses like Laxmi, Saraswathi, Parvathi.

We can analyse the caste exploitation in the situation hard work done by untouchable for very poor pay. In the names also we can see differences the suffix 'IAH' as respectable it is not for untouchables for untouchables it is 'GADU' Mallaiah Malligadu among women 'AMMA' is for higher castes pochamma pochi for untouchables.

It was the British Indian era that opened the doors of development to the untouchables as in the caste of Balaiah.

We can again see the caste exploitation in education in the Book it depicts when Ramaswamy wants to go school his father says that dear child we are harijans they won't teach us his son asks why? Because we are untouchables the again asks so what? I shall sit far away I won't touch them in school just as we don't touch them elsewhere but teacher will not teach you. I won't touch the teacher either Narasaiah had no answer to his son's argument he has unable to explain to his son the laws of manusmriti. The mullah who teaches the boy against all social odds after many centuries of being denied learning by caste Hindus.

We can see the exploitation of caste in the working place in the book the untouchables who were working as labours in railways, they had to wait out side the upper caste guards to get the trunks because they were not allowed inside their houses and the upper caste women's insisted their husbands to sprinkle water on taking and vice versa.

Whenever cost and buffalos fell victim to speeding trains the station masters would depend upon the untouchables to remove the carcass from the rail tracks for no higher caste Hindu would touch the dead animal.

At the schools the untouchable students made to sit separately and not allowed to take water from the school pots. They had to go to a distant Harijanawada to quench their thirst, the Brahmin teacher beating these children mercilessly for even the smallest mistakes and asked the Hindu students to sprinkle water on the slates before they use them. They were four box men in the railway station two of whom were untouchables and two shudras the higher castes drivers and Brahmin guards preferred the shudras to the untouchables it came to carry their boxes.

SATHAIAH SPEAKS

You dirty pig you untouchable get off; how dare you sit by our babu? It was the Brahmin cook roaring I was terribly afraid my friend shouted at the cook why did you yell at my friend?

Babu he is an untouchable go and bath or I shall tell lyour father. I saw my friend chasing him; and the servant running away from him yelling don't touch me babu, you are polluted; go and take a bath I walked away from the bungalow curing myself how did I cause pollution? This happened whenever caste Hindus were around us. To them we were untouchables and people to be insulted, and discriminated against.

The caste factor was found during my study whenever I score good marks they tease me referring to my status in the caste hierarchy.

As working as teacher he hid his caste to find a place in the new village, as such I took the risk of hiding my caste which meant that and lived in danger of being found out everybody. I was constantly worry that someone would find out that I was an untouchable and that villagers known my real caste as best they would have driven me out of the village with contempt I shudder to think of the worst case scenario.

In the cities things were fine as long as house owners belonging to the higher castes were unaware of your dalit identity but once it was known you would be harassed until you vacated the house it was frustrating to have to move from house to house just because we were dalits. Sataiah was humiliated at the college where he working as principle his subordinates are of higher castes Kamma reddy whispered that they are forced to work under a madiga. I did not take this serious "after all in this caste ridden society antagonism and intolerance by the higher castes does remain".

The other comment was a madiga I was not fit to lead the staff, but not angry it was upper caste arrogance the varna system that made him speak thus.

No constitutional safeguards so far had really helped the hapless dalits, they still remained excluded by this one can understand how rude the caste exploitation and the sufferers to be it is equally true how the caste factor affected on human life and struggling for survival.

IMPORTANCE OF EDUCATION

MY FATHER BALAIAH:- Education in the yelukoti family started against all social and religious odds. When a Muslim teacher who first sowed the seeds of learning the author expresses the gratitude of the yelukoti family to this teacher Ali Saheb.

My father Balaiah moved from illiteracy to the highest levels of education from hand-to-mouth existence to a life that allows for deep reflection of importance of education.

The Colonial government recruited dalits in the railways benefited many dalit families access to education thus Balaiah foresaw the importance of education and set an example for future generations. He had no great desire to make his children collectors or bureaucrats rather he wanted them to learn good English and become officers in the railways.

NARSAIAH'S WORLD

Narasiah designated as a points man in the railways free from the feudal Dora and happy with the new job. Ramaswamy was now ten years old his father married again Ramakka. There was a school in the neighbourhood Ramaswamy was very curuious but things were not going to be easy Ramaswamy's passion for learning was not encouraged but he could read and write a little and was always on the look out for books to practice his skills indirectly into the railways as a box man. He could write letters to his father it was amazing his father and education had somehow trickled down to an untouchable boy in the 1930's to the extent that he could experience the wonder of learning all by himself. He was condemn and discouraged by people of his own community, who told him that it was a sin for untouchbeles to read and write but the boy never yielded to this pressure and instead often hid himself from public view while reading it was tenacity that in later days fuelled his determination to have his own children educated.

Narasaiah was very proud of his son who was the only person in the untouchable community who could read and write. When he received a letter from his son he would show it to his colleagues. Narasaiah had left his village to save his son from becoming a jeetagadu he was even happier for his son who had become literate.

Ramaswamy married Narasamma and Laxamma. Yellaiah brother of Ramaswamy was a good boy began to read the books that his brother had stopped reading.

Ramaswamy had realized the importance of education when he joined as a box man having seen the lifestyle of higher level and upper caste staff, thus he ensured that his brother Yellaiah learnt English, that this fetched him a better job. He took Yellaiah to the station master and within a few months they began to read and write simple words and phrases in English it was the first attempt in the Yelukoti family to learn English another attempt to achieve better life.

Ramaswamy's name was changed to Balaiah and had a new name. His sons are Balaraj, Abbasayulu, Sathiah, Narasimlu and Anjiah Yadagiri. It was Balaiah's deepest wish that his children be educated and become high ranking and well respected officers in the railways. For this he was prepared to work extremely hard whenever he met an official he imagined his own children holding such a position one day.

Abbasayulu since he had to go to school half-starved, but he was determined to study well and was one of the best students in his class. When Abbasayulu read his lessons aloud in English Balaiah was proud and his dream of educating his children was slowly coming true.

Sathiah and the three brothers had to walk a long distance early each morning to reach school, they bought their own gunny bags to use as mats as they squatted on the ground in a corner of the classroom. No other student would touch them for fear of pollution. Balaiah advised his children that they neglect these insults and pursuing their education Balaiah sat with them and like a tutor made them repeat what they had learnt in classroom.

Bachamma the sister also played an important role in monitoring her brothers education she would make them sit down to study when her father was on duty in the evenings. Balaraj was better in reading and writing than his father Balaiah. He even signed his name in English. Balaiah was firm about maintaining a strict schedule at home. His children would be in bed by nine in the evening and up at four in the morning. He would make them sit down to read after a wash. Anyone who felt drowsy would be made to wash his face again and stand and read aloud. This taught the children self discipline.

Yellaiah brother of Balaiah first from the untouchables to become a class III officer thus Balaiah was very proud of his brother and now felt that his dream of his sons becoming officers was achievable after all.

Balaiah had to send five children to school it was an uphill task, for this Bachamma also started working in the peddy fields save money in the earthen pot to use in case of dire necessity.

Balaiah seriously thought about shifting to Secunderabad where he could give his children a better and continuous education, this is how Balaiah worked hard to know the importance of education in anybody's life.

SATHAIAH SPEAKS

Father took our studies very seriously in fact he kept track of the progress each of us made in school and even met our teachers to enquire about our performance. He discouraged us from laughing around with friends none of our friends dared visit when my father and brother was at home.

Abbasayulu was taking the board examinations. I would watch him studying seriously as he prepared for the exams, he would study until one o'clock in the night. He was the first matriculate in our family thus our job is to give our children a good education which will take care of the other things in life said my father with smile.

Once the friend of Balaiah said that it cannot be possible for him to send his son to school and requested the foreman to take my son on as a Khalasi turning to him my father said I have decided to send all my children to school and give them a good education, even if I have to skip a meal it's all right but I won't have them not going to school. This conversation left a deep impression on my mind, and his determination in this regard made me

very serious about my studies thus I became more active and responsive in the classroom. The good thing was that the low marks did not deter my father from pursuing further studies. My father would apply for leave for 15 days and watch over us during our exams.

I wonder how the five of us sat in a row under the kerosene lamps and read aloud for the exams. Just a few years ago each of my four daughters needed a separate room for their studies; enjoyed myself reading under a streetlight.

When PUC results were announced both Narsimulu and Anjiah had been detained some of our relatives were of the opinion that they should find a job. My father was dejected but was against discontinuing their education thus they appear again for the subjects my father encouraged us even when we did not farewell. He never believed in quitting rather be believed that we would learn from our failures. Had he believed otherwise we could not have studies further. I wondered at this strange twist of fate; two brothers working in the same place and the elder one subordinate to the younger, this my father explained was due to the fact that Abbasayulu had got a good education thus my father lost no opportunity to point out that it was higher education alone could help a man to reach greater heights in life.

Abbasayulu was a matriculate and an officer in the railways, but he had a lingering desire to study further when he saw us going to college although by this time he had three little daughters. He joined the PUC I felt strange and excited when he began to sit with us during the study hours. We would not as comfortable with learning as our children are; our circumstances were different my fathers friends were mostly illiterate and our environment at home was the same as that of any other dalit family under these conditions we had to struggle hard every step we took was under difficult situations whether in the classroom or outside. We had little confidence and an inferiority complex haunted us at every step. From Secunderabad to Kazipet people were talking about my father he had earned a name for sending children to post graduate colleges as most dalit families it was difficult for the children to even reach matriculation, even the higher officials in the railways had great respect for my father thought he had been at the lowest level of railways employees.

My father was elated four of his sons were now postgraduates. Balaraj's children were all going to school except the infant twins. This was the second generation of school going children in our family and they were not at as much a disadvantage as we had been for they were based in the city which was relatively free from social evils like untouchables.

Now our family was doing well and there were four earning members apart from Abbasayulu. There was a change in the life style of the family now it due to my fathers hard work and knowing about the important of education. Thus now his grand children's to travel to the countries of their choice to pursue higher education. This is a story of a person due to his vision becomes a hero from zero. It is due to importance of education what he preferred instead of any other status bring this social change neither money nor the power bring the name but only education brings it. For that how it happened in his biography become an identity of a dalits at 21st century.

How each member of the family struggled begin with Yellaiah, Ramaswamy (Balaiah), Balaraj Abbasayulu, Bachamma Narasing Rao Anjiah Sathyanarayan Laxmibai, Yadagiri Ramu a lot of odds come across in their life even though they never lose hopes half starved walk for a long distance humiliations taking punishments from the teachers even after sending five of his sons to school Balaiah never think it was difficult to him and never gave up his high hopes, skipping of a meal for the sake of his children education not to deter during their failures in the exams, supporting them positively even kerosene lamps and small house never disturb them in achieving their goal. Thus it was education alone could help a man to reach greater heights in life. Thus Importance of education made Sathaiah to Sathyanarayan and to Dr. Sathyanarayan.

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