

# *Changiya Rukh*–BalbirMadhopuri’s Success Through Hardships: A Study

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**Abstract:** The present study delves into the relation between caste and experience in Madhopuri’s *ChangiyaRukh(Against the Night)*, the first Dalit autobiography in Punjab. Soon after its translation into English, there has been very active and wide response across the world for the book which consists of twenty sub-chapters dealing with varied aspects with respect to Punjabi region. From the first sub-chapter “My Birthplace Madhopur” to the twentieth sub-chapter “Being a Tenant,” the work deals with different aspects. He writes the autobiography as an exclusive record of “Ad Dharmi,” a sub-caste of “Chamar”. The author presents the autobiographical memoir explaining how the majority of Dalit people undergo ordeal situations in the process of their survival with special reference to religion, politics and terrorism during the partition of the country. He also writes about how their glorious caste has been dwarfed and exploited in different ways by Jhats, an upper caste of the Punjab region. His aspiration for the independent life is the important subject matter of the work. The author shares his views regarding the creation of caste and religion. His desire is to perceive unconditional deference to the education makes him reach heights in his life. His father’s pivotal role is commendable in encouraging him in his studies. Further it is also observed, how the author’s family faced the fragmented experiences, the structural inequalities and injustices of society in terms of leading a privileged life during the British India.

**Key Words:** hate, education, liberation, self-respect, identity, socio-transformation, modernization, equality, etc.

The history of autobiography as a literary genre dates back to antiquity, with examples like Saint Augustine’s *Confessions* circa 400 CE which is often considered a foundational text for the self-narratives. This genre, in fact got prominence during Renaissance, and since then it has become a diverse field with different forms and purposes in course of time. The term “autobiography” is relatively modern to be coined in

1797 itself, and has begun to establish as a literary genre by the end of 18<sup>th</sup> century. Several autobiographies have been published in the middle of 19<sup>th</sup> century that focused mainly on personal development and social commentary. Over time, they have moved from focusing on external events to exploring writer’s inner world, emotions and self-success. Thus, every autobiography deals with writer’s own past and perspective, covering his lifelong incidents of ‘self’ and ‘subjectivity’. In essence, they are the records of lives, narrate about oneself to the others regarding their every aspect in life. Therefore they were known as self-narratives for encompassing their experiences, beliefs, and ideas. These self-narratives help the readers understand the achievements, achieved through pain against the hurdles. Most of the autobiographies serve as an inspiration to others by extending motivation, sharing experiences, and supplying the expectations for others to excel in their lives by facing the challenges. Essentially, they work as a holistic guide for the life of beginners by influencing them a lot. Thus they help others build a sense of identity, purpose and meaning for their lives with the integration of different lifetime aspects. Every autobiography plays very crucial role in giving the psychological well-being, and meaning-making for the life. Some of the remarkable early autobiographies in Indian context, such as: *Shaheed - e-Rana* of a prostitute, published in 1897 and *Ramabai: The High Caste Hindu Woman* by Ramabai, published in 1890 are worth mentioning with regard to first generation autobiographical literature. According to a famous scholar, Elizabeth Bruss, the “autobiography as an interpretation of life that invites the past, and the self with coherence, and meaning that may not have been evident before the act of writing itself” (p. 1).

Similarly the Dalit autobiographies, in the context of Indian writing, referring to narratives written by Dalit intellectuals have created a niche in the mainstream literature of the country some decades ago itself. The history of Dalit literature traces back from the decades of 1960. Maharashtra, one of the main Indian states plays very important role in giving the life to this genre as a counter movement to the mainstream literature due to the motivation drawn from both Dr. Ambedkar and 'Dalit Panthers Movement'. Dalit autobiographies have introduced a different world of experiences to the world. They have exposed the 'exploitation within the exploitation' and the 'pain within the pain'. Therefore they stand next to the Dalit poetry in narrating the themes of Dalits in the literature of country. Ronki Ram writes, "After Dalit poetry, the first expression of the erased consciousness of the Dalits is found in the Dalit autobiography. The significance of Dalit autobiography is immense. Autobiography plays a vital role in understanding the society" (p. 4). Dalit intellectuals use these genres as powerful ways to express and expose their sorrows and sufferings inflicted by the hegemony of casteists. So, they employ these new literary mechanisms to get the coequal opportunities and status for themselves on a par with other people in the country.

Dalit autobiographies have emerged as a powerful offshoot in the mainstream literature in the recent time. The last decades of the 20<sup>th</sup> century was the period of epoch-making for the Dalit autobiographies. For a long time there were no Dalit personal works due to various reasons like educational lacuna, and social impositions. However, some of the educated Dalits sincerely worked post-independence in this way. Consequently, by the end of the 20<sup>th</sup> century, they created platforms for different targets. The Dalit autobiographies create rich mosaic of national consciousness and ethos. They are not mere record of the past but reconstructions of the past glory for the future of the Dalits. The authors anticipate the restoration of the marginalized castes by narrating the experiences of ineffable atrocities. They focus on every day's discriminatory humiliations and exploitations meted out to Dalits. Thus the narratives, written as counter literature to the age-old hegemonic literature of the upper caste people, have created a significance and identity in the modern Indian literature. They interrogate varied issues like caste,

gender and identity of different times as main themes. As a famous intellectual SharanKumar Limbale writes: "Dalit writers give priority to problems of society over the entertainment of the readers. They express their feeling in their literature" (p. 118)

The Dalit personal narratives add a new dimensions to the growing corpus of literature on caste, gender, society and identity. So far hundreds of major and minor Dalit autobiographies have been published in different languages in the country. Most of them have garnered a wider attention from different sections of people due to the present of factualities, and have been later translated into different languages including English for wider and global exposure. Some of notable Dalit autobiographies, such as: *Joothan* by Omprakash Valmiki, *Balutaby* Daya Pawar, *The Weave of My Life* by Urmila Pawar, *Growing up Untouchable in India: a Dalit Autobiography* by Vasant Moon, *My Fther Balaiah* by Y.B. Satyanarayana, *Ants Among Elephants* by Sujatha Gidla, *The Prisons We Broke* by Baby Kamble and *Karukku* by Bama are prominent works in addition to many other autobiographies.

The main aspect of all the Dalit autobiographies is commonality of caste distinction, and its discrimination that the authors face to resolve the conflict among themselves and their respective castes by means of surmounting a sense of exclusion, and subordination. The discourse of the Dalit autobiographies assesses and highlights the success of individual self by providing the author's concern for the caste in collective suffering and struggle. Though individualization of the author is an essential theme of the narratives, the authors present the collective self as an inseparable theme. That means the individual self is seen, being placed with the caste's collective self. Therefore, it is reiterated that the study of the works suggests the conflict of self, and caste with society as one and inseparable.

As it has already been said, for the Dalits, writing autobiographies is an act of assertion of identity. All the self-narratives prioritize the identity for the Dalits, and counter the normative codes of mainstream setups that which look down upon the Dalits. In all the autobiographies, different devices like challenging the mainstream literature, questioning the socio value system and hegemony, mocking the hypocrisy of the high caste norms, protest against exploitations and

violence etc., have been employed to assert the identity and life for them. Thus the study proves as a formidable example of counter and subaltern narrative of the 'self'. Dalit literature comprises different genres of literature to counter the Brahminical literature. As a famous critique writes, "Dalit writings present a critique of the caste system, and Brahminical Hinduism. Dalit literature has arisen from cultural conflict" (Raj Kumar 147).

The present study deals with the autobiography *ChangiyaRukh*, by BalbirModhopuri, a famous scholar and Indian bureaucrat. Madhopuri is one of the famous Dalit authors, and activists of Punjab state, belongs to an untouchable Dalit caste called, AdiDharmi a Sikh Chamar caste. Author, since he was born into a Dalit caste could not have any accurate date of birth and year, but to be decided by an upper caste teacher it's said, 1955 as his birth year. He says that their dates of birth were not noted due to lack of education. Therefore deciding the dates and times of births of the children in the caste were left to the teachers and their guessing. His caste also does not maintain any horoscope due to disbelief in it. So he writes, "Therefore, my date of birth according to the school records is 24 July 1955, but this did not agree with my mother's account of birth. She writes that I was born on a Tuesday" (Madhopuri 11). Thus he writes that he was the first one to have an opportunity of being educated after many generations in the caste.

BalbirMadhopuri, the author of present autobiography *ChangiyaRukh (Against the Night)* which means dwarfing the tree from its top, presents the theme in metaphorical way, is indeed known as the first Dalit autobiographer of Punjab. He has earned a good name and fame by writing poems prior to the writing of present autobiography. His poetic anthologies like *BhakhdaPattal(The Smouldering Netherworld)* 1992 and *Maroothal da Birkh (Tree of the Desert)* 1998 are well acclaimed. Though he is a civil servant by profession, his fervor in writing prompts him become a professional writer in the latter years. He also works as an editor to the monthly magazine of Punjabi edition of *Yojana*. Apart from his active services with the India government, he seriously takes part in translation of other works from Hindi and English to Punjabi language. Above all, his political activities

with CPI of Punjab are also play very remarkable role in his life.

The present autobiography *ChangiyaRukh* author's riveting work with both sweet and bitter experiences that add literary mosaic to this latest genre. This work indeed consists of twenty sub-chapters that deal with different aspects with respect to Punjabi region. From the first sub-chapter "My Birthplace Madhopur" to the twentieth sub-chapter "Being a Tenant", delineate us the detailed information about different facets of his life. One of such humiliating experiences of his childhood is facing the untouchability at the time of distributing the Prasad at a gurudwara, which leaves an indelible imprint on his tender mind. The Jhats who were in charge of gurudwara would scold and humiliate the low caste children for their close approach with these high caste people. Their eagerness for having the Prasada (sweet food) could not let them be quite. As a result they used to remain as the subject of constant reproach by the Jhats. At the same time, the children of the upper castes were given a special preference over the children of low castes during distribution of the Prasada. This incident acquaints him with the untouchability, and difference between neatly dressed upper caste children and ugly dressed or semi-naked low caste children for the first time. The author, being a child had to stay there in shorts with which he covers his nakedness. This incident makes the child would feel quite contempt of his penury and wretchedness. He condemns and repents on knowing that the karma theory is as the main cause of kind of discrimination.

His childhood is full of both poverty and sufferings. He says that he used to go to school just for playing the hide and seek game. Author as an innocent child, would often play with his friends Pashand and Dhyany maintaining a distance from high caste children in the school premises. He would often reveal all the school life happily to Bhaia, the father of author. His bitter times like dealing with the extreme cold in the winter, and massive locust attacks during crop time would often leave a bitter experience with him. To avoid this critical situation, a camp fire would be often lit in the mornings during the winter season. Thus the old and youngsters, all used to come and sit around it for the warmth. At that time all the children of the lane would drift into a different mood of singing a song.

Author, being a child would also follow them, singing, “Sun, O Sun, dry my wooden slate-if you cannot do that then go home” (Madhopuri 24). Sometimes he also used to assist in pushing the cart of the dead animal to cart it away.

The caste discrimination was the constant problem for author at every stage of his childhood. The Jhat children who were from the domineering caste would often treat these low caste children with contempt and discrimination, and even at the public water taps, it doesn't make any difference. The author, as a child could not understand the reason for what, and why the ill-treatment has been meted out to them. Sometimes, he would feel whether it was due to his touching the dead animal or their poverty! However he would be often confused about the ill-treatment for tormenting them. Thus he writes, “this made me wonder what was wrong with my hands that others had to wash a tap after I had touched it” (Madhopuri 25). Another incident, which would often bother him was about the locust eating, a common habit of the caste to eat the locusts during their season. As a result, the author has been called a locust eater by his friends. So, he writes, “I would argue with myself, ‘mutton is cooked in households on the occasion of Diwali and Dussehra, and yet no one comments on it!’” (Madhopuri 29). Thus the author tries to understand the reasons behind treating them untouchables, and imitates the Jhats life style to get rid of caste stigma for a self-respectful life.

The author always wanted to be different from his caste people since the time of his childhood. He never wanted to have a life of slave like the lives of his caste people. To make this difference, he tries to imitate his friend Phumman, who was elder by some years, and thus he draws the motivation from himself. As he states, Phumman was the only person from his caste that who refuse the Jhats' hegemony. Therefore, he remains as an inspiration in many aspects for the author, and especially in getting the courage. Author's family was left to starve during his childhood days due to father's joblessness. Bhaia, the father of author searches intensely a job for himself, and tries to quench his children's appetite. However, he could not get it in time, and as a result the whole family has to undergo the starvation many a times. Thus the author was very aware of the financial conditions of his

family since his childhood. Therefore, the lassi, a most preferable milk made drink of Punjab region would often remain a remedy for appeasing their hunger. Author, being a lad was timely called upon by his father for collecting the lassi from the neighbor houses of upper castes. Thus, the collection of the buttermilk was often left to the mercy of these caste people. However, collection of this item would give him immense joy despite of humiliations and reproaches at the hands of Jhats. Infact, this type of begging was a great lesson to him for coping with his real life problems in spite of aches of begging. All these incidents make him to own a buffalo for themselves to overcome the problem of begging for lassi.

The author who was very kind to his grandmother, Daadi, shares her maximum experiences with him. He was very proud of her dominant role in the village for her correctness. He surprises knowing her importance at some times when she was approached even by the Jhat women seeking some suggestions from her regarding ceremonies. But the same woman, along with the other low caste people remains the subject of hate and discrimination. Upper caste children mostly used to call her by her name only regardless of her age. Such type of incidents juxtaposes the respect given by them and humiliations caused by the same people towards Dalits. He notices even his upper caste classmates are calling his caste elders by their names without any hesitation. Daadi, the eldest person in the village was often called by her name exemplifies the social condition of AdhiDharmis as well as the domination of upper caste people. Even his father, Bhaiah was also no more exemption in this regard. One day “bhaia would hurry to the door. The caller would be a boy of my age, and possibly a classmate. The Jhat youngsters, boys, and girls called my father by his name” (Madhopuri 78). In return, the low-caste children never dare to call the high caste people by their names like the Jhat children called others.

Author had to cope with so many problems since his childhood due to poverty. Poverty, indeed was an interminable enemy in his childhood days. In rainy season, whenever it rains, his house is full of water due to leakages. As a result, all the members of the family would wake up in the nights and have to adjust the roof in order to protect themselves from leakages. Despite the disturbances at night, the thought of fishing in the

morning makes him jump with joy. So many sweet memories were there with the author regarding the fishing. Thus, he says that his caste people have to face heavy and devastating rains during the monsoon. The season often followed by the celebrations of *baazigars*, who are known as acrobats, would entertain the whole village by their adventurous feats in order to fill their bellies. Their stay in the village for a brief period in expectation of alms from people is really a great relief for the whole villagers. However author pitied them seeing their wretchedness.

The author who was very active in different aspects, was always sent for fodder to feed the animals by his teacher. Like an obedient student, he had to go along with his friend, Roshi for cutting the fodder for the animals of his teacher. He has to go every third day. This assignment makes the author understand the situation that why only the low caste children were sent to this work. The teacher who never assigns this work to any Jhat student, chooses the low caste students to undergo this work for the reason of their low caste status. The pain and strain of the tender and meek boy could not be understood by the selfish teacher. Even after performing this job sincerely for his master Sodhi, the boy further remains as the subject of hate and discrimination at the hands of his teacher's wife. At some times whenever they were so thirsty due to this laborious work, the lady even could not provide the water properly, but pours it from a distance by saying not to approach the hand pump. As a result he was very much disheartened and decides to disobey teacher's order next time onwards.

There are so many incidents of humiliations that have been occurred to him in his childhood. One of such incidents is carrying the scum which is also called as sludge, makes the author feels ashamed of it. But it is very necessary for his family to consume it for their survival. Whenever his father asks him to get the scum from sugar cane factory, he could go reluctantly for it. In this context the author writes, "I would yearn to fly home, and not be seen by anyone as I trudged home. On the way, if I happened to meet a classmate, I would turn my face the other way, and move as fast as possible" (Madhopuri 80). This inferior food and its collection always makes the author would face the hate and contemptuousness from his friends. Whenever if he was found disobeying his father about

its collection may have resulted in serious consequences. Thus, narrative delineates us all his childhood which was full of sorrows and humiliations.

The Bhaiya's words regarding religion and its impacts leave a strong impression on the author's tender mind. Author thus deeply thinks about the comments of his father regarding the religion that deprives the downtrodden sections of everything. That results in formation of a notion in author that all the high caste people are symbol of hegemony. Apart from that, Phumman's words stimulate him to rise against these high caste people in the latter years. At some times when no one was around him, he used to piss into the drinking wells of Jhats' in order to take revenge against the ill-treatment of Jhats. But, upon knowing such incidents, Bhaiya becomes very furious imagining the consequences.

One of the incidents that occurred to his caste people at the banyan tree gives another account of his caste status. The 'bargad', the center point for the Chamar people in the village stands as the witness of the incident. The caste people including Jhats, Brahmins, Barbers, Carpenters and Kahars refer to it as the tree of Chamars that where the two barbers were seen working for the two categorical people separately due to the caste difference. The author, being a child, asks his father why the local barber do not cut their hair? Then his father replies as that there were two kinds barbers that one for caste Hindus, called Hindu barber, and the other Ruliya barber, a low caste barber, who occasionally comes from distant area exclusively to work for the untouchable people. The author was really wondered by knowing the answer by his father that the Hindu barbers would not cut the hair of the Dalits. But, the same barbers cut the tails of the buffaloes of Jhats, leaving an impression that these Dalits are even menials to these animals. This incident touches his heart and makes him think of the status of their lives which is indeed considered cheaper than those animals of Jhats.

The writer, being an educated person, has both social consciousness and concern for his caste people. He says that his caste people are unaware of the reason for the untouchability and discrimination, in fact which are the sources of their exploitation. He was always very much disappointed about the alcoholic habit of the Dalits which makes the author remain different

from others as a nonalcoholic. As a result, he focuses on his studies in order to evolve himself as a sensible personality by obeying his father's words that "work as hard as you can, and your poverty will vanish, never say "no," but say "hanji" (Madhopuri 160). Since his childhood, the author always dreams of having his own land and buffalo like the Jhats. However, his dream could not be materialized for a long time due to the then existing acts, that the Dalits were must be deprived of having these two assets. Thus he writes, that "if we had the land we too would have had a better life, with a storehouse full of wheat, the way Jhats have" (Madhopuri 158).

The author has a strong dislike for his name due to its Brahmanical suffix, 'Chand'. So, he decides to change his name before he rises in life. However, he likes the name 'Balbir' for its Sikh significance, and at the same time he hates the name 'Chand' for its Hindu origin. According to him, "the later part of the name Chand however, echoed with Hindu beliefs, a system, which still held us captive. There was an odour of abasement, and humiliation in it, which was pervasive" (Madhopuri 167). One day he expresses his strong hatred with the Hindu gods' photos, seeing them on the calendars at his brother's (Bakshi) home. Here, he reminds us of Rama and his attitude towards Shudra. To support this argument, he mentions the incident of Shambuka who was killed intentionally by Rama. He says that he does not tolerate the Aryans of alien lands and their domination over the native people of the country. Thus he writes, "they snatched power from us, and made us untouchable... they tricked us into slavery... they were extremely cruel to us" (Madhopuri 167). Further, he also refers to many other atrocities of the Aryans over the local people in the name of religion. Therefore, he advises his brother to be a Sikh but not to be a Hindu by reminding him of his father, Bhaiya's words about the Hinduism. He also further asks him not to leave the religion without striking at the deep-rooted hypocrisy of Hindu society. Thus all these things make him get a desire of changing his name. Later it grows rapidly and motivates him to change his name as BalbirMadhopuri.

LalBahadurShastri's life shows a great impact on author's mind. When he learns that Shastri who excels to the top position despite poverty, makes the author

feel so happy. The sorrows and sufferings occurred in the life of Shastri make the author become mentally strong and determined for his aspirations. Thus he expresses, "If he could rise to become the prime minister of the country by sheer hard work, and determination, I too would be able to achieve many things if I studied hard" (Madhopuri 99).

The author as he was very much interested in studies, takes a great pain with his studies despite the lack of facilities for studies at his home. His father also extends his support to him by monitoring regularly in this regard. Apart from the academics, he used to concentrate even on other books for the improvement of social awareness. Thus he studies, Maxim Gorky's *Mother* which influences him a lot. He later prioritizes the Marxist literature too. Russian authors like Dostoevsky, Gogol, Sholokhov, AhsadMukhtarand Chekov are some of the prominent writers who influenced him very much. Thus he comes knowing the Russian ideology with regard to health, wealth, education and cooperatives managements. Therefore he advocates for the ideology of Russia, wanting to see that in India. Hence, he writes, "these ideas were reflected in the poetry that I wrote, which became more aggressive, and my themes were largely concerned with the working class, caste divisions; with people deprived of all rights" (Madhopuri 173). After some time, he translates a few famous works like *Lajja* and *Edwina and Nehru* into Punjabi language.

Bhaiya, timely used to remind him of completing his Masters. Further he could suggests him to do whatever he likes, after the completion of Masters. This constant support of his father provides him with higher qualifications in the coming years. In 1978 he joins a job in Food Corporation of India (F.C. I.) where he could play a dual role, one as an officer and another as a leader of the employees. Now, he focuses extensively on both his writings and political activities. This interest leads to his political affiliation with the Communist Party of India (C. P. I.). Subsequently, he completes his Masters and joins in another job as class-II non gazetted officer in the Press Information Bureau of Jalanadhar though it was politically dark time in the state of Punjab. As a result he endures mental stress during this hard time.

His journey with Comrade SurjanZeerarvi at *NawanZaman* during his free time provides him with

great experience. During the odd times too, his literary work was not stopped. He says, “I started translating the famous Russian write Alexander Pushkin’s book *When Daddy was a Little Boy* which was being serialized in the Sunday edition of *NawanZamana*. Subsequently, he gets to know many writers, and becomes friendly with all” (Madhopuri 85). The Khalsa movement, during which he undergoes the pressure of both supportive and oppositional groups in Punjab was indeed bitter time for him. According to him, it was the dark time due to the extremist activities in the State, and condemns the demand of Punjab, a separate nation. However he wishes an instant social change for the country.

His worry about the superstitious restrictions on intellectual development, and his wish for their coming out of the infidelities is truly commendable. He wishes of scientists that they should be independent in thoughts and scientific in temper. He exemplifies Martin Luther, who challenged the corruption in the Church and the privileges of Pope against divine will in this regard. In India, he supports the ideas of both Dr.Ambedkar and Periar for their unique fight against the social evils. At the same time, he is shocked to know the statement of Jinna against the Dalits that the “untouchable population should be divided into two” (Madhopuri 182). Further he finds the fault even with the Kalistani supporters that who demand the Dalits’ share for cleaning their areas. In a discussion about the problems of the Dalits, he says that both Jinna and Khalistan activists are same in thoughts about Dalits. Therefore he states “it upsets me to hear such things every now, and then. I realized that there was no concrete plan to fight these extremist forces” (Madhopuri 182).

He realizes the uncertainty of the politics in the state with some gap. He deeply grieves about the division among the people. Murders of close friends and brothers, made the author worry about the peace in the region. At that time, many communist left the Communist Party, and joined Marxist Party. They organized peace rallies and demonstrations demanding peaceful set up. The author could not give up his literary job even during this procrastination. In this uncertainty, he goes through the autobiographical novel of Nicolai Ostrovsky which was translated into Punjabi by DrKaranjeet Sing with the title of *Kabhu*

*No ChaadonKhet (Never Shall I Retreat)*. This book gives him an immense inspiration to cope with the tough times of dark period. Thus he revitalizes himself to work seriously for the liberation of the Dalits.

He was very regretful about the deteriorated situation in Punjab due to the civil war. People were upset to go from village to village for attending the funerals of the relatives and friends occurred due to social recession. There was not a single house without being victimized. Many innocent people disappeared in the civil war. Condolence meetings have become a common sight in every lane. The scene of the people running amok disturbs him a lot. Therefore he writes, “for the first time I happened to see the lifeless and purposeless functioning of the government agencies under the threat of fear” (Madhopuri 185). Appeals for the restoration of normalcy and peace in the area were made by many fair minded people at the cost of their lives. Every kind of inconceivable atrocity was committed by the opportunists. Meantime, he would go to Delhi on promotion as a gazetted officer. The motto ‘An eye for an eye’ perturbs Bhaiya about his son while he was leaving for Delhi. Bhaiya, who fears of ongoing bloodshed advises his son with fear gripped “take off your turban, and cut your hair a little more, and go to Delhi” (Madhopuri 186). The author, being affected deeply, decides to fight against the invariably prevailing social conditions and the evil elements. Thus on the day of 28 March 1987, he departs for Delhi.

In Delhi, he faced a lot of problems in search of a rented house. He was often enquired of his caste by owners of the houses while searching for a house. Of course, he was very well aware of the commonly faced problem of caste. Despite his religious conversion into Sikhism, the question of enquiry about his caste could not be stopped by other caste people. Thus this socio-religious problem and its harassment never leaves him, and remains as everlasting problem throughout his life. Despite all these hurdles, he never deviates from being part of his literary activism. Sometimes he notices that many Dalits are living under the pseudo names to avoid the caste discrimination by the upper castes. But the author could not conceal the truth, and never tries to escape from the caste distinction. As a result, he had to change six houses within four and a half year, and through which he perceives the

importance of owning a house in Delhi and plans for it. After a long time of struggle for the success and satiation in his life, he writes as: “I realized that life was a struggle, and there was no escape from it” (Madhopuri 209). Thus he concludes his narrative by giving the message in the form of ‘humanist slap’ on the face of arrogance. DrMuhay, a friend of the author who was once humiliated by a Baba in the name of caste was given a sharp slap for asking his caste with an intent of humiliation. Author being a well-wisher of country, supports, and further advocates for this type of treatment after knowing that this is as the one and only left option to bring the change in the casteists of the country, and to restore the equality among people. Thus his journey with natural abilities against artificial social impediments has created a page for him in the history of Dalit literature.

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