

2015

ISSN 2277-8721

Electronic International Interdisciplinary
Research Journal (EIIRJ)

REVIEWED INTERNATIONAL JOURNAL
VOL IV Issues III
Impact Factor: 0.987

Chief-Editor
Mr.Ubale Amol Baban

[AUTHOR : NAGARJUN WADEKAR]

INDEX

Sr. no	Paper Name	Author Name	Page No
1	ICT: Bringing Dimensions To Education	Dr. Ranjana Ruhela	1-12
2	A Study About The Life Kills Of Secondary School Teachers Of Kerala	BINDU M.P.	13-20
3	Demand Form Management Gradates: Beyond The Curriculum	Kadambini Kumari	21-24
4	Electronics Contracts	Manisha Pawar	25-30
5	Problems And Function Of Anganwadi Workers (AWWS) In Assam- A Case Study With Special Reference To Selenghat Blocks Of Jorhat District	Dr Horen Goowalla	31-42
6	A Study Of Depression In Relation To Self-Efficacy And Parenting Styles Of Adolescents	Dr.Shailendra Singh Dr.Neha Bathla	43-51
7	ICT- Revolutionizes E-Commerce And E-Business	Gaurav Yadav	52-68
8	A Study Of Scientific Attitude Among The School Students	Smt. Inamdar R. I., Smt. Mali S. T., & Dr. Patil G.S.	69-79
9	Changes In Elementary Schools In Municipal Corporations Of Thane District On The Basis Of Educational Indicators	Dinesh B. Choudhari & Dr.Chetan Chavan	80-86
10	Humiliation, Manipulation and Dispossession of the Marginalized Communities	Nagarjun Wadekar	87-93

HUMILIATION, MANIPULATION AND DISPOSSESSION OF THE MARGINALIZED COMMUNITIES

Nagarjun Wadekar

Assistant Professor,

School of Humanities and Social Sciences,

YCM Open University, Nashik – 422222 (MS)

Abstract

Laxman Gaikwad's autobiography originally written as Uchalya and later translated into English as The Branded discusses socio-economic, political and cultural issues of the nomadic tribe Uchalya. These nomads are branded as criminal tribes by the then British colonial government. Though India got independence this community could get rid of the criminal tag. After the mutiny of 1857 around 237 castes and tribes were branded as criminal by birth according to the Criminal Tribes Act, 1931. However, after independence the government of India re-named these castes and tribes under a new tag that is Habitual Offenders Act, 1952. Thus, they were re-stigmatized but eventually liberated on 31 August 1952, which is known as their liberation day (Vimukti Divas). This paper attempts to question the plight of Uchalya community, their stigmatization and violation of their basic fundamental rights and human rights.

The Article 21 of the Constitution of India guarantees to all its citizens right to life, which means meaningful life with equality and dignity. The Directive Principles of State Policy do direct the state to take adequate measures to ensure that the marginalized communities are given equal opportunities to come up in life. According to Article 25(1) of the Universal Declaration of Human Rights (UDHR), everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing. The Article 11 of International Covenant on Economic Social and Cultural Rights, states that the state parties recognize the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing. Though the

government of India is signatory to these declarations and covenants, the marginalized tribes and castes hardly got anything out of it

Keywords: Humiliation, Manipulation and Dispossession, nomads, human rights

The writer Laxman Gaikwad had to live a life of humiliation in his own personal life due to his so-called lower caste. He was born into a highly exploited society known as an Uchalya. All the children born in this society were included in the social crime group by the people of other the higher castes, although they were not directly involved in any act of theft but were assumed to be involved in social crime on suspicion of higher caste people and the main culprit were released. The author through life experiences suggests that most of the government officials like police and magistrates belonging to the upper castes, do not always seem to take the injustice done to the untouchables and Dalit castes seriously, and therefore the behavior of the police and magistrates always seems offensive towards the lower castes. Consequently, the upper castes have a lot of support from the police and magistrates while there is a quarrel between touchable and untouchable or the upper caste Hindus and the lower castes marginalized Hindus.

In his autobiography the author, Gaikwad has described the miserable and helpless condition of the downtrodden society. The author through his autobiography shows that his lifelong hunger, constant humiliation, was due to his deprivation. The upper castes withdrew formal education and traditional work skills from the lower caste communities, depriving the lower castes of a decent life, employment and a decent source of adequate stable income. Resultantly the men and women in the lower castes had no choice but to endure severe hunger. In petty or major crimes failing to catch the real culprits, the police always catch the Uchalya youngsters and imprison them due to their rebranding as habitual offenders in the police department. Sometimes, the police force the Uchalya youngsters to steal something, and then catch them to register an offence in their names and thus fulfill their personal promotions.

While talking about the 'shelter' of the people of Uchalya communities, their permanent shelter was nowhere to be found. Here today and somewhere tomorrow, they were always wandering people. As a result, their entire family lived a life of starvation for two –two days without food, during which they roasted rats and pigs to fill their empty stomach. Sometimes, they even ate the two days leftover food of the wedding. Furthermore, Gaikwad describes as:

There were a lot of rats in our hut. Tata used these rats in the theft. Tata and I were catching traps and rats in the hut. Then Tata would release rats in the

wheat fields that grew at night. The rats gnawed and they cut off the ears of wheat from the stalks and put them in the rat hole. After the farmer harvested the crop and collected the grain, Tata and I dug a rat hole with a panchakola and brought the wheat hidden in the rat's ear. I used to quickly collect them in a shoulder bag. (09)

The Right to Housing been codified by a wide range of International legal instruments under the umbrella of the United Nations. The Universal Declaration of Human Rights (UDHR) adopted by the UN General Assembly in 1948. Article 25 (1) states: "Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control."

The International Covenant on Economic, Social and Cultural Rights (ICESCR) was adopted in 1966. It is the most important instrument at UN level that enshrines the right to housing. Article 11 (1) is the most comprehensive provision in this context. It states: "The States Parties to the present Covenant recognize the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to the continuous improvement of living conditions. The States Parties will take appropriate steps to ensure the realization of this right, recognizing to this effect the essential importance of international cooperation based on free consent."

In the name of law and order, the Uchalya classes were being brutally punished. These people were repeatedly falsely accused and severely punished. The police and the politicians were taking full advantage of their eternal skills, strength and courage for their own benefit. The police used to send them on a raid to meet their financial needs; they engaged these people as informants to catch others as thieves and to appease politicians. Due to their ignorance and poverty, the high caste powerful people of the village were exploiting them immensely. They treated them inhumanely and ruthlessly. The upper castes had been lending to them at ten per cent interest for eight days; whatever was obtained from the theft tricks was only adjusted against interest; the principle amount was never saved. The village police patil used to levy monthly tax on every pickpocket and collect from them uncontrollably. They always lived in the village but could not participate in any trade or business. In this sense Dr. Ambedkar had already cautioned: