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**EXPLORING ILLEGITIMACY AS SOCIAL PROBLEM WITH REFERENCE OF
SHARAN KUMAR NIMBALE'S OUTCASTE: AKKARMASHI**

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**EXPLORING ILLEGITIMACY AS SOCIAL PROBLEM WITH REFERENCE OF
SHARAN KUMAR NIMBALE'S OUTCASTE: AKKARMASHI:**

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Abstract: Present paper attempt to study the Dalit Autobiographical writing has been central Component of Dalit movements in India. It explored Illegitimacy as social problem as human right for downtrodden community. Though most of the Dalit writing sprang up in to Poetry, fiction, and Autobiographies have become important genre of Dalit literature. the autobiographies of dalit writing has been divided in to three categories. one autobiographies of male dalit writers. Second one are women dalit writers and third categories of tribal culture. These three categories depicted all sort of exploitation social, political, Economical etc. Dalit personal narrative posses relation between self and societies. The study shows that construction of self identity through autobiographical writing Shraan kumar nimbale's Outcaste:Akkrmashi".He is wounded soul of wrenching inside with old tradition and social injustice. the question of Illegitimacy as social Problem focused in present narrative writing.

Keyword: Exploitation , Identity, Subaltinity , tribal culture etc.

The Concept of Illegitimacy: Illegitimacy is the act of not granting legitimate rights to children born out of wedlock. "1(of a child) born of parents who are not married to each other," according to the Oxford Advanced Learner's Dictionary. 2. Prohibited by a specific set of rules or by law." (Oxford University) Press 774). According to this definition, illegitimacy refers to a child born to parents who are not legally married or are not legally married according to societal rules.

Sharan Kumar Nimbale's Outcaste: Akkarmashi also titled as bastard in some edition is a life story of boyborn of asexual exploitation of a downtrodden caste women by an upper caste man. the boyborn out of wedlock force her mother to live outside the villages .Limba ale's shows what is it to be the son of a deserted women and the agony growing up in the society where sexual exploitation and castiest violence are the predominant trend.

. Masamai the narrator's mother was initially married to Ithal kamble, who leaves her when he discovers masamai's relation with Hanmant Nimbale a patil and landowner. He forced them to live outside the village. Ithal kamble married after this separation. the writer aptly comments on the difference between man and women in society.

" A man can eat and spit so many times it is acceptable.

but as same is not possible to women. It is considered wrong if
the woman does that once her chastity is lost. It can never be restored"

The Indian caste system appears to have been purposefully created by the dominant group of people to subjugate the lower castes by seizing control of all means of progress. It made the upper The caste system not only proved him illegitimate, but it also destroyed his identity. The caste system has such a firm grip on Indian society that it cannot be unscrewed from the minds of the people. It is a cunning caste mechanism ruse. that it not only divided society into castes and sub-castes, but also established caste hierarchy within various castes The strict observance of caste ties has made Indians more caste conscious, and as a result, each caste and sub-caste strives to maintain its superiority over the other caste. The evil mechanism of the caste system pitted them against each other in a battle to keep their status at a given location by strictly adhering to customary practices and predetermined restrictions. castes all possessive and the Dalits as well.

The dominant group of people established a social system in which one's existence is defined solely by one's caste. The caste system forbids intermarriage. Any attempt at endogamy is illegal and punishable by law. the same.

The Outcaste brings up difficult issues like caste, gender, illegitimacy, gender discrimination, poverty, and hunger in addition to the trauma he has gone through while carrying the stigma of illegitimacy. The "son of a bitch," "son of an immoral relation," and "Akkarmashi" were terms used to mock him (half-caste). some of these

Labels that were derogatory were constantly tormenting him. All of these slanders and abuse had a great effect on his young mind. These taunts take place because social inequality permeates Indian society. He thinks about the situation and asks himself, "Suppose I go to Basalgaon, would my father permit me into his house?"

The school is supposed to instil human values in the young minds of children, but Sharankumar discovered that the seeds of discrimination were sown right at the school by his teachers and classmates.

His teachers referred to him as 'You, son of a bitch' (Limbale 4), and his classmates referred to him as a 'Mahar'. Sharankumar was made fun of at school, the village temple, and even in the village river. He was subjected to caste tyranny even in school. He claims that low caste boys were not permitted to sit with students from higher castes. They were forced to sit on the threshold, surrounded by shoes. He recalls being made fun of at school.

Sharankumar limbale expresses some concerns about illegitimacy and societal discrimination in the absence of an innocent child's fault. The child who does not understand what sin is is looked down upon by society as the fruit of sin. Limbale describes the agony of being an illegitimate child in great detail.

"My mother is an untouchable, and my father is a member of a high caste from one of India's privileged classes. Father lives in a mansion, while mother lives in a hut. The father is a landowner, while the mother is landless. I am Akkarasshi (half-caste). I've been condemned, labelled illegitimate... My father benefited from caste privileges as a result of his birth."

Conclusion: Caste discrimination in Indian society is debunked by Limbale. The caste system in India is very strong and deeply ingrained, but he fights relentlessly against all unfair social customs in an effort to eradicate bad trends from the caste-based Indian society. Sharankumar Limbale, a self-aware and enlightened person, bravely rebelled against the caste system's dominant ideological structures and disobeyed its incredibly strong and exploitative structure.

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