

Research Article

The Role of Hierarchy in the lives of Marginalised

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Abstract

Are Dalits humans or bonded slaves or robots? Is it casteism or cashism? Are we all striving for living or turning into brutal behavior? What is Caste? Who are the founder and representative of the caste? Those are all fundamental questions which are to be hardly required answers. Today, the caste is cash only because it is a permanent solution they thought. Cash is respected and man is suspected everywhere.

The Relationship between the two is two-sided in nature. But this close relationship between man and society raises one of the most important questions i.e. in what sense man is a social animal? No doubt Aristotle said so long ago.

We are humans, showing enmity to the same kind, behaving like animals (beasts), and ignoring ethics for the selfishness. We are here to protect and produce, not to reduce the count. It's very easy to be called beast rather than human. In Prof. Park words "Man is not born human but to be made human. But it's very difficult to be real human in the society.

The words of the philosophers like Swami Vivekananda brought a tremendous change in poor people, not in the rich people. We should adopt good and avoid brutish attitude allowing everyone to lead their own lifestyle. Change is inevitable; it is the law of the nature. One should obey to the change.

Keywords: cast, Dalits, relationship, man, society, change, humans, people, adopt, brutish, law

1. Introduction

Since the generations started, the living of common people became very tragic due to unwillingness to follow the footsteps of majority. India is the greatest example for the tradition, culture and integrity. But, at the same time natural discrimination in humans as per their professions was ruled against their existence. Dalits are not outcaste; they are humans like other fellow beings. In later times Dalits became untouchables who were not allowed into temples and other sacred places. Since ages, Dalits were ill-treated who were made depressed and oppressed community literally mentioned marginalized community.

Social Status:

Dalits were not allowed to maintain dignified living because their wages were very meagre to mention. No social representations in favor of Dalits were supported and the living conditions for them too hard due to the limited social and economic sources. Howbeit, the need of the moment is to accept change and do support irrespective of caste and creed

2. Man is a Social Animal: Aristotle:

In the 21st century the advanced technology takes man onto the space but couldn't take man as a man in equality. The famous Greek Philosopher Aristotle said, "Man is a social animal.

He who lives without society is either a beast or God". Hence sociability or sociality of man is main reason why man lives in society. Man learns all his social qualities from the society itself. The Relationship between the two is two-sided in nature. But this close relationship between man and society raises one of the most important questions i.e. in what sense man is a social animal? No doubt Aristotle said so long ago.

There is an uncertainty, Is man an animal or social animal? The reason behind the ambiguity is, today where we are living is reality does not reel. In reality man is living in the society to fulfil his/her desires and support as well in the process of development regarding survival of common humans. But today, there are no such thoughts in the development of the society. They are seeking their own growth in the form of harming, killing. Even they are not bothering to kill or murder their own family for their position or power. It's not applicable today what Aristotle said earlier he said that the other side of the humankind. If we continue the killing of the same kind, very soon definitely we find the final phase of humankind through our activities not by the outrageous of the nature.

Man is behaving like an animal in his every step of living, today. Yes, we are animals with discerning ability comparing with other animals, but today animals behaving like humans through their love and affection to their opposite animals. We are humans, showing enmity to the same kind, behaving like animals (beasts), and ignoring ethics for the selfishness. We are here to protect and produce, not to reduce the count. It's very easy to be called beast rather than human. In Prof. Park words "Man is not born human but to be made human. But it's very difficult to be real human in the society. We see and say beautiful quotations of the greatest philosophers to others, not to ourselves. We ask the society to implement what we said, that the same we don't implement in our family.

3. Change is the law of nature, it is inevitable:

Caste system is a peculiar feature of Indian society. Swami Vivekananda is full of praise for the original caste system but he strongly criticizes the degenerated caste system of his time. In his writings he has highlighted the problems relating to the exploitation of the poor by the rich, of the weak by the strong, of the unprivileged by the privileged one, exploitation of the lower class by the so-called higher class and so on; and the resulting struggle, the need to save people from dehumanizing poverty and a host of similar other issues. Vivekananda considers priestcraft, untouchability etc. as the main evils of the degenerated caste system. Throughout his lifetime he preaches against these and tries to generate public consciousness against these evils.

The words of the philosophers like Swami Vivekananda brought a tremendous change in poor people, not in the rich people. We should adopt good and avoid brutish attitude allowing everyone to lead their own lifestyle. Change is inevitable; it is the law of the nature. One should obey to the change.

4. Man proposes and man disgraces:

In fact, man proposes, and God disposes is the established truth. But man proposes and man disgraces the society is the post-modern established truth. Nowhere is our enemy dwelling, within only. Unless we sweep away the brutal system of casteism, we will be no more and no sense to the existence. The earth is not someone's property; it will be equally given for the happy living and sharing proportionately. Nothing is more prominent than leading human existence without greed and immoral intimacy with unwanted exploitations. Comparatively, the surface of the planet is under threat in the name of globalization. The life is between the birth and death. We don't know the birth and death as they are uncertain in the journey of pursuing real identity.

Society is the main home for everything happened. People in the society should take part in the development in all aspects. People in the society defines all kinds of communities, colors, categories, and what not everything. We are the change makers, not the defenders of the

destruction. T. S. Eliot introduced the concept of “unified sensibility,” which refers to the ability of a poet to fuse thought and feeling into a single, coherent experience. That’s all about the living in harmony irrespective of caste, creed, and rich or poor. As humans, we should expand our living boundaries for the happy living, genuine need attracts consolation from the different corners of the society.

5. Casteism:

Do we accept with Abraham Lincoln’s words, Country for, By the People, For the People, Of the People? He proved in actions and made it mighty country in the world. Caste, creed, complexion, and religion are not the country; they are all representatives of individual’s characteristics. Country means all the living creatures and the nature.

The term caste is not an Indian word. According to the Oxford English Dictionary, it is derived from the Portuguese *casta*, meaning “race, lineage, breed” and, originally, “pure or unmixed”. There is no exact translation in Indian languages, but *varna* and *jāti* are the two most proximate terms.

Varna may be translated as “class” and refers to the four social classes which are in Vedic society, namely Brahmins, Kshatriyas, Vaishyas and “SHUDRAS”. Certain groups, now known as Dalits, were historically excluded from the *varna* system altogether, and are still ostracised as “UNTOUCHABLES”

Traditionally, there are four principal casts with many sub-categories and one category of people who fall outside the caste system – the Dalits. As members of the lowest rank of Indian society, Dalits face discrimination at almost every level: from access to education and medical facilities to restrictions on where they can live and what jobs they can have. The discrimination against the Dalits is especially significant because of the number of people affected in India. The four principal castes again divided into many sub-categories among them leather workers, sweepers, cobblers, agricultural workers, and scavengers. A majority of the country’s population who are bonded laborers are Dalits. These jobs provide meagre income for Dalits to feed their families or to send their children to school. As a result, many Dalits are impoverished and uneducated.

Are Dalits humans or bonded slaves or robots? Is it casteism or cashism? Are we all striving for living or turning into brutal behavior? What is Caste? Who are the founder and representative of the caste? Those are all fundamental questions which are to be hardly required answers. Today, the caste is cash only because it is a permanent solution they thought. Cash is respected and man is suspected everywhere. Man is not for money, but for specific purpose. To protect the humankind with all comforts, one should be aware of oneself and unique characteristic of existence. Who is the right culprit for the happening cruelties in the society, particularly for the underprivileged people? The caste would be the reason and accountable for all consequences. In the literature there are many quotations related to the existence. For instance, the quote of Swamy Vivekananda; Awake, Arise and stop not till the goal is reached, my quote that represents untold sufferings of underprivileged, “Awake, Arise and stop not till the casteism is ruined completely. Cast must connect the people altogether, but it corrupts by being biased to the particular kind. When the casteism is completely ruined, definitely corruption and contradictions slowly disappear. Cast is the root of all the ill establishment activities. No one knows where they are going to be born which is the mystery of existence.

Anand’s views and attitudes which condition his novel *Untouchable* are the results of a numbers of influences that operated upon him from his childhood onwards. His heredity, his social milieu, his education, the books he had read and the people he had met have all influenced him to write such a novel on *untouchable*.

Through *Untouchable*, Mulk Raj Anand draws our attention to a number of questionable customs and social ways of the Hindu society of the thirties, particularly the caste system. It is socially conscious of the various problems of the untouchables who are ill-treated, underfed and exploited by the upper strata of our society. This orthodox social system made Anand's conscience to paint the picture of caste-ridden society, having been divided since ancient times, on the basis of caste, into four sections-Brahmins, 'Kshatriyas', 'Vaishyas' and 'Sudras'.

6. Conclusion

Moreover, discrimination for Dalits does not end if they convert from Hinduism to another religion. In India, Christianity, Islam, and Sikhism maintain some form of caste despite the fact that this contradicts their religious teachings. As a result, the upper castes maintain ruling positions while lower sections (Dalits) are often marginalized. Ambedkar strongly campaigned against Caste System in India, fought for the rights of Dalits and other socially backward classes, sacrificed his entire life. Gandhi visiting Madras in 1933 on an India-wide tour for Harijan causes. His speeches during such tours and writings discussed the discriminated-against castes of India.

India is a democratic country; it is historically a great country which has a profound tradition, culture, and hub of knowledge. India is being developed country but everywhere in 'isms'. At this juncture we should realize, the need of accepting common ideologies for the common growth of everyone living in the society irrespective of different characteristics related to caste and religion. These are the mirror images of our 'isms'. The caste or religion doesn't bring life to the deceased person. Yet, we are all attached and affectionate to the worthless and lifeless isms.

Country like India must be model to the countries in the world in the implementation of introducing casteless society. But it's very brutal to imagine with earlier times of suppression on underprivileged. Since independence times our country (India) is changed a lot in all aspects except in caste system. It is becoming worsened in Casteism.

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