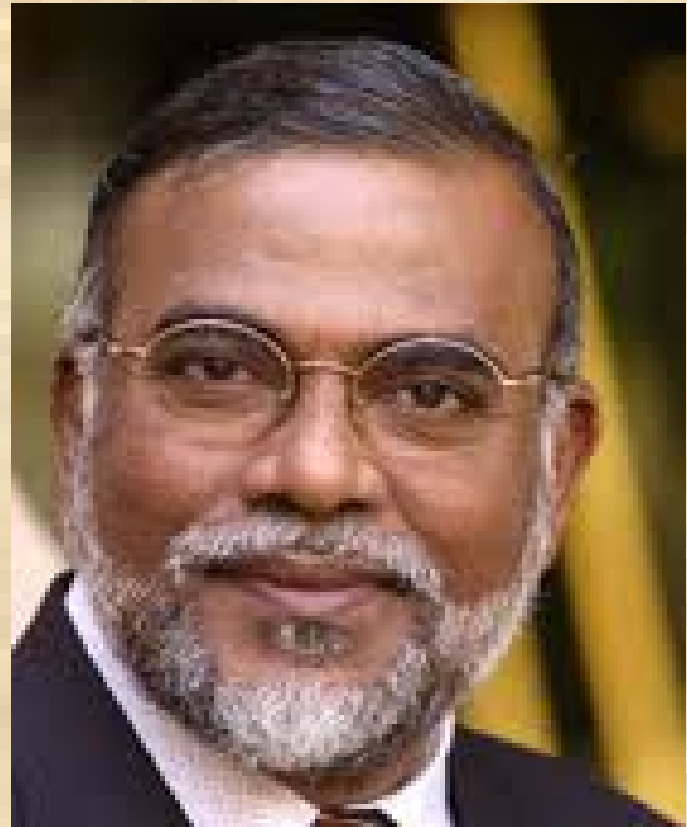


Outcaste: Narendra Jadhav

- Bureaucrat, economist, writer, educationist
- Member of Planning Commission of India, National Advisory Council
- In the past he has worked with International Monetary Fund, headed economic research at Reserve Bank of India (RBI), VC—Pune University
- Currently he is a Member of Rajya Sabha



Auto/biography as a genre

The shape of selves and texts

- Frederick Douglass, *Narrative of the Life of Frederick Douglass, an American Slave* (1845)
- Rassundari Devi *Amar Jiban* (1876).
- Bama, *Karukku* (1992)
- **Dalit autobiographies:** N.S. Suryavanchi, *Things I Never Imagined* (1975); Daya Pawar *Balute*(1978) [Annabhau Sathe and Baburao Bagul]

Jhadhav's *Outcaste*

- The shape of the larger narrative
- This extract—**Chhotu: Looking Back**

— “Setting”



— “Plot”

- Journey narrative

— “Point of View”

- Looking—the tangle of looks

Section I

22 December 1997

An unusual crowd had gathered at the Mumbai International Airport that evening. I was among them, yes, but I felt strangely aloof and detached. A numbness gripped me, and I stood uncomprehending, a mere automaton, thinking that it was all happening to someone else.

- Why do you think Narendra Jadhav describe the crowd as “unusual”?
- Why is the “I” aloof and detached?
- Comment on the setting—the International Airport

The Subject

1. The one who acts [subject-verb-object]
 2. The one who is acted upon [being subjected to]; the one about whom knowledge is produced [the subject of today's talk]
- Contrast with Mulk Raj Anand's *Old Bapu*
 - Names and subjects: Untouchable, Harijan, Scheduled Caste, Dalit

double-consciousness

“It is a peculiar sensation, this double-consciousness, this sense of always looking at one’s self through the eyes of others, of measuring one’s soul by the tape of a world that looks on in amused contempt and pity. One ever feels his two-ness,—an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.

The history of the American Negro is the history of this strife — this longing to attain self-conscious manhood, to merge his double self into a better and truer self.”

- W. E. B. Du Bois, *The Souls of Black Folk*.

“and still you want more...”
(p203)

“Never be content with
less, you get
me?” (p205)

The challenges of “be-coming”
of inhabiting two selves at once.
[Re-consider slide 4, the author’s parents, and his
people gathered at the airport (pp 205-206)
and the snippets of memory (pp 206-208).
Examine in light of the idea of “double
consciousness”]

The knotty issue of the past, the “origins”

“Airborne” (p206)

- “There is no better place or time to be philosophical than when you are airborne.”
- To name and to be named: The difference it makes—Ascribed and Asserted identities

Mahar; government’s-son-in-law

“All of them, without exception, had referred to my lowly caste”

“To be “praised...for making it big *despite* coming from a lowly caste”

The caste that is never cast off

Politics of everyday life
of tolerance
of compliments
of ambitions

[Examine again in light of the idea of “double
consciousness”]

The last section: Memory of his experience at
Vithhoba temple in Pandharpur
(pp 210-214)

To my surprise, tears welled up in my eyes, and began streaming down my face. I found myself weeping. It was hard to control my tears or to wipe them away. I could not understand what was happening to me . . . I could not recall the last time something had driven me to tears.

Why does he weep?

The last page: resolution of his dilemma?

How is this achieved?

Textual structures

- Textual structure refers to the internal organization of a text.
- Note how the text is organized here in terms of
 - Section breaks
 - Association and Development of ideas
 - Chronology
 - Comparisons and contrasts that are set up
 - Changes in the “setting”



- “Send them to school...
Give them a good
education”