

Representing Marginalisation in Omprakash Valmiki's *Joothan* and Arunima Sinha's *Born Again on the Mountain*

^aShubha Mukherjee, ^bGitanjali Choudhary

^aAssociate Professor, Guru Nanak Khalsa College, Matunga, Mumbai, MS, India

^bPh.D. Scholar, Department of English, University of Mumbai, Mumbai, (M.S.) India

Abstract

Joothan and *Born Again on the Mountain* are the 'Dalit' and 'Disability' life stories of Omprakash Valmiki and Arunima Sinha, respectively. These two different literary creations portray the experiences of marginalisation in Indian society, which fall under the areas of Dalit literature and Disability studies. However, Dalit literature represents the true picture of Dalit life and reveals the dark reality of Indian society. Dalits in India suffered the pain of discrimination, exploitation, and atrocities due to their lower caste for a long time, as Indian society is based on a caste system called "Chaturvana." While disability studies explore the meaning, nature, disabled life experiences, and consequences of disability in society. It studies the experiences of discrimination, oppression, and marginalisation faced by disabled people around the globe, as it is not restricted to any community, caste, race, gender, age, or country because anybody can get disabled at any time. It also challenges the so-called societal paradigm of ability and disability. Despite this universal truth, people are prejudiced toward the abled body and are indifferent to disability. Thus, both fields shed light on marginalised lives and demand social equality to live a graceful and respectful life with dignity. Therefore, the present study highlights 'marginalisation' by exploring the pain, agony, oppression, exploitation, discrimination, and conflict of Dalits and disabled lives with the help of Omprakash Valmiki's *Joothan* (1997), translated into English as *Joothan: A Dalit's Life* (2003) by Arun Prabha Mukherjee, and Arunima Sinha's *Born Again on the Mountain* (2014).

Keywords: Dalit Literature, Disability Studies, Indian society, Marginalisation, Postcolonial

The word 'post-colonial' refers the cultures impacted due to colonization both during and after independence. The term "Postcolonial" suggests that literature remains intertwined with its social, political, and economic context of origin. Many contemporary concerns like marginalisation of women, the disabled body, Dalits, slavery, caste, class, disability, subalterns, discrimination, untouchability etc. are depicted in it. As **Ranasays**:

Marginalization, Identity, Multiculturalism, Hybridity, Mimicry, Migration are elements of postcolonialism. Marginalization occurs when some groups of society are kept on the edge by a dominant group. People may be marginalized socially, politically or economically. Marginalized people have to struggle for their livelihood, don't have their fundamental rights and are exploited by society. They are deprived of opportunities and access to all those things that enable one to improve the quality of one's life. They are given labels of different castes and class. (www.redalyc.org)

'Marginalisation', refers to powerlessness, insignificance, and restrictions, which specify the weaker sections. An individual, group, or community that is restricted to full involvement in the mainstream and feels segregated, discriminated against, and excluded based on caste, class, race, gender, disability, etc. from the

established culture is said to be marginalised. The following definitions shed light on the term 'marginalisation' as follows:

Understanding-Marginalization-UPSC explains, “Marginalization means when a certain person or a sect of people are made to feel of lesser importance, by those in power. Marginalized persons are forced to the periphery or the edge of society. This, in turn, robs them of the facilities and opportunities enjoyed by the non-marginalized sections of society.”

In nccr-north-south.ch describes, “Marginality is generally used to describe and analyse socio-cultural, political and economic spheres, where disadvantaged people struggle to gain access... to resources and full participation in social life...marginalised people might be socially, economically, politically and legally ignored, excluded or neglected, and are therefore vulnerable to livelihood change.”(**Gurung and Kollmair 9**)

Marginalization quotes that P. Leonard defines marginality, “. . .being outside the mainstream of productive activity and /or social reproductive activity”(49)

The Encyclopedia of Public Health(qtd in **Marginalization**), said, “To be marginalized is to be placed in the margins, and thus excluded from the privilege and power found at the center”(49).

The above definitions suggest that the marginalised are those whom the so-called society restricts from growing equally and healthy as they do not fit into the societal parameters. Dalits, women, and disabled people are reckoned as weaker in established society, and thus they endure the pain of discrimination, atrocities, exploitation, etc. and are compelled to live in marginalisation. The various thinkers and activists have shown their concerns in this area and worked accordingly, and as a result, ‘**Dalit Literature**’ and ‘**Disability Studies**’ emerged.

‘Dalit’ and the ‘disabled body’ are the subject of marginalisation in Indian and global contexts, respectively. They started voicing their sufferings through their writings. Dalit writers portrayed their pathetic lives, their social conditions, and the dark reality of Indian society through various forms of writing, e.g., autobiographies, memoirs, poems, etc., that fall under the realm of Dalit literature. **The Dalit Canon** defines “Dalit literature is literature written by Dalits with the consciousness of being Dalit and that which deals with the experience of life as a Dalit”(31). Similarly, Arjun Dangle (qtd. in **Limbale**) states, “‘Dalit literature is marked by revolt and negativism, since it is closely associated with the hopes for freedom by a group of people who, as untouchables, are victims of social, economic and cultural inequality.’” (**Towards an Aesthetic of Dalit Literature**1).

With the onset of ‘Maharashtra Dalit Sahitya Sangh’, modern Dalit literature emerged in Maharashtra in Marathi in 1960. Later, it accompanies Bengali, Tamil, Hindi, etc. J. Phule and Babasaheb set the path for modern Dalit writing as a distinctive genre, and Madara Chennaiah, Raidas, Kabir, and others are the early writers. Arjun Dangle, Baburao Bagul, Daya Pawar, Omprakash Valmiki, etc. are the prominent writers of this literature. Dalit literature denotes and expresses the collective resonance of the untouchable Dalit community, where they express or unveil their travail and pain against the unjust Indian social construction or system. **Limbale** writes, “This mute society found its hero in Babasaheb, and its anguish voice through him. This anguish voice of Dalits is the progenitor of Dalit literature. It is not the pain of any one person, nor is it of just one day—it is the anguish of many thousands of people, experienced over thousands of years” (**Towards an Aesthetic 31**).

The term 'Dalit Literature' was first used at a conference held in Bombay in 1958. In 1972, the word 'Dalit' gained popularity as an identity marker when "Dalit Panthers" was formed. During 19th century, Jyotiba Phule first used the term 'Dalit' in the context of 'oppression'. Atishudras, Avarnas, Achhut, Scheduled Caste, Untouchables, Harijans, etc. are commonly said to be Dalits. *Aswww.english-literature.com* states, the word 'Dalit' implies "*those who have been broken and ground down by those above them in the social hierarchy in a deliberate and active way.*" (**What is Marginality in literature?**)

While 'Disability Studies' emerged as an academic and interdisciplinary discipline in the late 20th century to examine the meaning, nature, causes, implications, and consequences of disability. Primarily, it began to arise in the West, as in the US, UK, and Canada, owing to the disability rights movement, and later covered most parts of the globe. The civil rights and women rights movements started in the US during the 1970s and 1980s and impacted and inspired the 'Disability Rights Movement' that occurred in the 1980s. As stated in *Disability Studies: A Path Breaking Approach in Literature*: "*Disability studies emerged in the 1980s primarily in the US, UK and Canada...The first US disability studies program emerged in 1994 at Syracuse University...The field grew rapidly over the next ten years. In 2005, "The Modern Language Association" established disability studies as a 'division of study'"* (**Vijayan 16**).

The 'Disability Rights Movement' of America (1980) has given insights to other portions of the world in this direction. India too noticed this great social change and was inspired to work accordingly; it was visible during the 1990s, and after that, it's been evolving.

The disabled bodies of India started voicing for their rights and equality. As **Gawade** writes, "*After the establishment of disability rights movement in America in the 1980s, the whole world became aware about the rights of persons with disabilities. The evolution of this movement in India can be traced back in the early part of 1990s. It emerged after the people suffering from disabilities started demanding their rights...*" (**shodhganga42**).

Disability Studies has taken broad perspectives from psychology, the social sciences, the humanities, etc. It first focused on the distinction between 'impairments and disability', where 'impairment' is defined as harm or loss to a person's body, mind, etc., while 'disability' is a social construct. As the *Encyclopedia of Disability Vol. 1* says, "*it is society which disables physically impaired people. Disability is something imposed on top of our impairments, by the way we are unnecessarily isolated and excluded from full participation in society. Disabled people are therefore an oppressed group in society...*" (**archive.org483**)

Disability is a collective societal imposition on those who have impaired or deformed bodies or anomalies and are not contemplated as normal as per social norms or parameters. 'Persons with disabilities' or 'abnormal bodies' (as per social parameters) are deliberately secluded and prohibited from comprehensively partaking in the social environment or society. They experience disability right from birth, or they are categorized as disabled throughout their entire life because of their impaired status. Disabled people are called by such names as handicapped, crippled, differently-abled, physically challenged, Disabled, Divyangjan, 'Persons with Disability', 'People with Disability', special needs etc. Disabled human beings or persons are negatively affected due to prejudices toward able-bodied people (persons with healthy minds and bodies). It is observed that mainstream society often hinders the smooth growth of disabled lives, despite the reality that disability can be acquired

at any stage of life by anybody. It is universal; sooner or later, almost everybody experiences a temporary, permanent, visible, or invisible disability in their life span. Disabled experiences are at the center of disability studies. It focuses on the problems of the disabled community. As, disabilitystudies.washington.edu writes:

Like other oppressed groups throughout history, disabled people have been marginalized...Through neglect, ignorance, prejudice, and false assumptions, as well as through exclusion, distinction, or separation, society prevents persons with disabilities from exercising their economic, social, or cultural rights on an equal basis with persons without disabilities. The effects of disability-based discrimination have been particularly severe in the fields of education, employment...cultural life, and access to public places and services. (disabilitystudies)

Similarly, www.egyankosh.ac.in says,

People with disabilities have had to battle against centuries of biased assumptions, harmful stereotypes, and irrational fears. The stigmatization of disability resulted in the social and economic marginalization of generations with disabilities, and, like many other oppressed minorities, this has left people with disabilities in a severe state of impoverishment for centuries. (Marginalization57)

Dalit and disabled people have experienced marginalisation due to their lower caste and physical or mental disabilities, respectively. Therefore, the researchers focus on marginalisation through the two different texts, *Joothan: A Dalit's Life* and *Born Again on the Mountain*.

Omprakash Valmiki, a prominent Hindi Dalit writer, gained popularity for his autobiography, *Joothan*, a highly acclaimed literary work. Arun Prabha Mukherjee has translated it into English, *Joothan: A Dalit's Life*. This work falls under the realm or arena of 'Dalit Literature' as it speaks out about the Dalit and is by a Dalit author. In his work, he depicts his excruciatingly painful and challenging life, etc. He was born and grew up in a 'Chuhra' poor Dalit family in Chuhra Basti, Barla village, U.P. He describes the unpleasant atmosphere of the Basti as filthy, out of the village, segregated, and stinking. Chuhra's and Tyagis' dwellings were parted by a village pond. Similarly, Bartwal writes,

...the filthy, unhygienic and not properly ventilated atmosphere of the residing colony...The unhealthy & decaying odour, due to going out for latrine in the open space by the inhabiting people of the colony, the roaming of pets in filthy lanes, poor drainage & heap of animals' dung, makes the atmosphere of the colony unhygienic and germ – infested which leads life taking diseases in the colony. (9,10)

Indian society adheres to the caste hierarchy and class system and works accordingly. Caste functions as a principal factor in the division, dissonance, and distribution of work or labour, which creates a huge gap between superior or inferior and upper or lower categories. Indian caste hierarchy is grounded in the 'Chaturvarna' system. As content.ucpress.edu writes,

... a cosmic giant, Purusha, sacrificed parts of his body to create mankind. His mouth became the Brahmin, the priestly class; his arms the Kshatriya, the warriors and landowners; his thighs were made into Vaishya, the merchants; and from his feet were born Shudra, the servants. This fourfold division of society is called the Four Varnas (Chaturvarna). The untouchables

have no place in the Chaturvarna, and are placed even below the lowest Shudra Varna.(1)

The caste structure or system perpetuates social, political, and economic inequality. Due to this discriminatory social hierarchy (caste and class based), only higher-caste people had authority to perform reputable work or jobs. **Limbale** writes, *“The Dalit’s subaltern status is inherited from birth and sanctioned by sacred authority. It is eternal and unalterable”* (3). Similarly, **Arora** says,

Valmiki was born into the Chuhra caste...whose ordained job...to sweep the roads clean the cattle barns...dispose off dead animals, ... perform other physical labor for upper-caste people... The Tyagi didn’t address them by name, only called out, ‘Oe Chuhre’ or ‘Abey Chuhre.’ It was alright to touch cows and stray dogs but touching a Chuhra inflicted instant ‘pollution’ on the Tyagis. (www.shunya.net)

The title, *Joothan*, alludes to Chuhras’ miserable conditions, agony, and starvation. The term ‘joothan’ refers to food scraps or leftover food. It means when a person has completed his eating and has left some food on his plate and another person eats the same leftover food from the plate, that is called joothan. Valmiki depicts the Chuhras’ duress and compulsion to take the leftover meal to satisfy their appetite as he writes, *“Everyone in the family did some or other work. Even then we didn’t manage to get two decent meals a day. We did all sorts of work for the Tagas, including cleaning, agricultural work...without pay. Nobody dared to refuse his unpaid work...”* (**Mukherjee 2**). He represents the extreme poverty and heartbreaking conditions of the Chuhras as they were compelled to live a life on joothan. He has given an instance where they collected joothan (leftover food) from the upper caste wedding party guests’ left plates, *“The joothan was eaten with a lot of relish”* (9). He mentions the importance of left-over food in Chuhra’s lives, which they collect from upper caste guests’ dirty pattals after the baratis’ and guests’ dine. They dry the leftover pieces of pooris. He writes, *“These dried up pooris were very useful during the hard days of the rainy season... this dish was eaten with great delight”* (9,10).

Omprakash Valmiki, writes about his mother’s pain and disgrace that her mother suffered for her hard work and tiresome services at Sukhdev S. Tyagi’s daughter’s wedding. His parents did unpaid work there for many days, and after that, his mother expected some food from Sukhdev, but he humiliated her, saying *“You are taking a basketful of joothan. And...you want food for your children. Don’t forget your place, Chuhri. Pick up your basket and get going”* (**Mukherjee 11**). Valmiki has depicted, while remembering all those painful conditions of his life, *“...thorns begin to prick my heart. What sort of a life was that? After working hard day and night, the price of our sweat was just joothan...”* (10).

Omprakash Valmiki confronted discrimination, unfairness, and humiliation in his school, which is immoral. School is the foundation of any student’s life, as it significantly shapes a nation’s future by building the student’s personality. He was often humiliated. Kaliram, the headmaster, assigned Valmiki the exhausting duty of sweeping, and tidying the entire school during class hours. All the students were busy with ongoing classes except Valmiki, who was busy completing the tasks. Kaliram wanted to stop Valmiki’s study. He also passed derogatory remarks, such as *‘Abey, Chuhreke, motherfucker, where are you hiding...your mother...’* (**Mukherjee 5**). It’s a heartbreaking situation in his life, as he did the entire assigned work for three days during school hours. Valmiki writes, *“Obeying Headmaster’s orders, I cleaned all...”* (4). Kaliram further directed him to clean up the playground. The author (Valmiki) says, *“The playground was way larger than my small physique ... in*

cleaning it my back began to ache... The other children in my class were studying & I was sweeping. Headmaster was sitting in his room and watching me. I was not even allowed to get a drink of water. I swept the whole day”(4,5).

Valmiki was the victim of such evil practices in the educational field. The educators were so rude to him and similar others. It seems it has been an intrigue against them to obstruct their growth, as they knew if Valmiki and their people would get a good education or learn well, then the downtrodden populations would have a much better life and social rank. It is universally known that education is the weapon to win tough situations in life. He (Valmiki) says, “*All sorts of stratagems were tried so that I would run away from the school and take up the kind of work for which I was born. According to these perpetrators, my attempts to get schooling were unwarranted*” (Mukherjee 3).

Valmiki also mentions that some Muslim Tagas’ or Tyagis’ behaved like the Hindu Tagas’. They passed comments and taunts on Chuhras’ wearing, like if they (Chuhras) dressed well then, their classmates say, ‘*Abey, Chuhre ka, he has come dressed in new clothes*’ (Mukherjee 3). And on wearing or dressing hoary, shabby, and tattered apparels, they comment, ‘*Abey, Chuhreke, get away from me, you stink.*’ (3). He pointed out that it was really a ‘no-win’ (3) condition or situation for our people. He says, “*We were humiliated whichever way we dressed*” (3)

Omprakash Valmiki represents the Chuhras’ oppression. While he was engaged in studying, a prior day of the math exam (tenth board). Fauza Singh Tyagi came and said, “*Abey, Chuhre, what are you doing?*” (Mukherjee 57) and added, “*Study at night... come with me, I have to sow cane*” (57). He requested about the exam, but Fauza ignored and dragged Valmiki all the way to sow cane. Fauza bullied him and uttered profanities while working in the field. He completed all the tasks of sowing cane just before the day of the examination. Valmiki says, “*...Like me there were about eight or ten others who had been brought there under duress to work for free.*” (57)

Phool S. Tyagi, Brajpal S. Tyagi, etc. are the teachers who arranged the thorny bed for Omprakash Valmiki during his educational journey, as they tried to restrict his growth in all probability and possibility. He was punished for asking questions, restricted from partaking in extracurricular activities, and prohibited from attending chemistry practical classes, etc. Brajpal intentionally failed him. He writes that he got ‘good marks’ (Mukherjee 65) in all his attempted subjects or papers ‘except chemistry’ (65), The teacher intentionally failed him in the ‘lab tests’ (65) of chemistry. These situations broke him; he lost all hope, and his studies were affected. He writes, “*The uncertain future stood ready to devour me. While I was trying so hard to get out of my Bhanginess, my circumstances kept pushing me back in. Brajpal’s conspiracy had broken me apart*” (66). Valmiki’s bag being thrown by Brajesh, the end of his love story with Savita Kulkarni, his sweet relationship turning bitter with Mr. Deshpande, etc. are the episodes of the author’s (Omprakash Valmiki) life that he endures owing to his ‘Chuhra’ caste, representing marginalisation.

Arunima Sinha (born in Uttar Pradesh), the world’s first lady amputee, triumphed over Mount Everest and Mount Vinson. She earned the most prestigious Padma Shri Award. She speaks in her ‘life writing,’ “*Born Again on the Mountain,*” about the issues and challenges that she has faced as a woman and as a disabled person. She was pushed from a running train, the Padmawat Express, by some robbers in 2011 while she was resisting and fighting alone against snatching her emotionally connected mother’s gifted gold chain. She says, “*I literally flew out of the train... My body hit moving steel and lobbed automatically in the air towards the*

*other train-on which, seconds ago, I was travelling-on the rebound” (Sinha14). Further, she said, “The ping pong... continued for several seconds... I thud-landed perilously close to the railway track. Despite my efforts, my left leg fell on the track over which one of the trains was still passing...” (Sinha 14, 15). Due to all this she was in severe pain and her entire body was soaked in her blood which lying between two rail tracks and her left leg was on the track. She says, “My left leg had been run over by the train, the right was battered, with numerous broken bones and severely damaged ligaments...” (Sinha 1). Arunima’s legs were battered, damaged, and motionless. But the condition of left leg was pathetic as it badly injured and sorely wounded, which required immediate surgery to avoid infection. As S.H Itoo writes, “To avoid spreading infection throughout the whole body, one of her legs is cut off without using anaesthesia which changes her entire life drastically” (Shodhganga 227). On the back cover of “*Born Again on the Mountain*,” it is mentioned that “The horrific accident cost the twenty-four-year-old her left leg.” This incident represents the plight of an Indian girl while travelling alone, as women often face such kinds of problems as staring, molestation, verbal abuse, and other safety issues, etc., as Indian society is male-dominated and women are considered vulnerable. As Shakila said “Women are marginalized due to patriarchal structure of society” (2). Similarly Sinha’s says, “...Still women are considered second to men” (102). It is observed that the privileged one wants to dominate and rule the weaker, and in India, women are projected as weaker and powerless, and they are oppressed. She divulges that she (Sinha herself) was easy prey for the criminals as she was travelling alone.*

Arunima Sinha has faced many tough situations in her life, like her father’s mysterious death, her brother’s murder, her mother and sister being caught by police over allegations of her father’s death, etc. But after her train mishap, her life gets more difficult. She faced criticism regarding the train accident. She was accused of having a dubious past fabricated by several lies: travelling without a ticket, having an affair, committing suicide, and so on. Every day she faced many types of charges, like being an opportunistic girl; family members were portrayed as murderers and rapists. The Government Railway Police, Bareilly, complicated her life by making false charges against her. She claims the same media has portrayed a negative image of her and her family members, who earlier supported her. She writes:

...criticism started surfacing against me in the media. Inexplicably, the Government Railway Police (GRP), Bareilly had begun to question the sequences of events that led to me losing a leg... They were the ones who helped the GRP give a new twist... They sent anonymous letters to them alleging... Allegations ranged from wild to wicked and were splashed across the newspapers. The letters... contained a bundle of lies. From travelling without a ticket, ... commit suicide, to Sahib pushing me out of the train... not being a national-level player. The same media that had stood behind me ... was used to spread vicious lies against me. Everyday new charges would be levelled against me... an opportunistic girl, who was out to garner money and sympathy too. Newspaper and TV channels branded me as a girl of easy virtue and my family members were variously described as murderers and even rapists. (Sinha73, 74)

Arunima was in the trap of some mischievous people. They knit conspiracies against her out of hatred. It is GRP’s responsibility to take care of security on trains. Thus, they wanted to save themselves as they could face inquiries, lose their jobs, etc. Their target was to prove her wrong and harass her so they might protect themselves from upcoming problems. These circumstances exhausted her both mentally and

physically. While she was trying to recover from the miseries, the dominant group was pushing her back in agonies. She writes: *“I was terribly hurt with all these accusations and started losing hope. This is probably exactly what the conspirators had aimed for. Breaking my self-confidence was their first target”* (Sinha, 75).

The other tormenting incident of her life is that the police official alleged that Arunima and her family were publicizing the tragedy to gain sympathy, *“which he claimed was self-inflicted”* (77). This reflects the societal attitude of India, as it is easy to blame the margins and make multiple false charges against them.

Arunima Sinha mentions the incident related to her joining a basic mountaineering course at the Nehru Institute of Mountaineering, Uttarkashi. The institute initially denied admission to Arunima Sinha because of her amputated leg (handicapped status). The institute's principal said, *“they have never trained a handicapped person and cited rules that prohibit them from training people with disability”* (Sinha 113). This episode signifies that PwDs (persons with disabilities) are compelled to live a life with restrictions and limitations. It seems that this kind of rule is present there to obstruct the growth of disabled people, which pushes them down to live a life of marginalisation. She wants to begin new chapters, but the institution tries to stop her by denying her admission to the desired course just because of her impaired body. This discrimination reflects the pitiable condition of disabled lives in India and reveals an unfair societal attitude. Similarly, Lamas says, *“People with disabilities (PWDs) are always taken as the matter of incapable, unable, weak, ugly, disabled and are discriminated, outcaste, and segregated.”* (1)

Arunima reveals the inhuman treatment of bureaucrats through her life experiences. She was sitting in the reserved seat for the handicapped on the "Purushottam Express" train. Meanwhile, some security staff came and asked Arunima to produce the certificate of disability while her disability was clearly seen. She depicted, *“I had a certificate from AIIMS stating that I was now a handicapped person”* (Sinha 95). They refused to accept it, as they wanted the particular governmental bodies' certificate of disability. Despite the AIIMS certificate, she was rudely asked to vacate the compartment. This incident reflects that the disabled bear the pain of such callousness.

Born Again on the Mountain and *Joothan: A Dalit's Life*, two diverse literary writings, represent two different areas of study. One represents the Dalit's experiences of marginalisation, and the other delineates the marginalised experiences of disability or disabled life. Omprakash Valmiki lives and experiences marginalisation due to his lower Chuhra caste and caste-ridden Indian society, whereas Arunima Sinha endures the pain of marginalisation, being a woman and being disabled due to able-bodied prejudices and social norms of ability and disability in Indian social set up. The 'Dalit' and 'Disability' spheres represent two diverse areas, but both sections are marginalized. Due to their lower caste, Dalits face many problems and are deprived of several opportunities. Similarly, the disabled live a constricted and restricted life due to their disability and societal perceptions and parameters. They are considered abnormal and deprived of many openings or opportunities, and their self-smooth growth is obstructed. As *Dalits with disabilities* write:

‘Dalits’ and ‘disability’ represent two concepts but carry several common social constructs. To be born into a Dalit family in India is to begin a life with many social handicaps due to caste-based stereotypes and discriminations, and deprivation of opportunities in different spheres of life. Similarly, having born with disability or acquiring disability after birth is to begin a life with

limitations, higher dependency, social stigma and deprivation of opportunities for self-development. In both cases, it is more of a helpless acceptance of a variety of exclusion and also non-fulfillment of many of the basic necessities of life. (Pal 1)

Omprakash Valmiki and Arunima Sinha faced many challenges and difficulties, but despite all the hurdles, they worked hard in their determined areas and won the world with their great work. Valmiki established himself as a renowned Dalit writer. Arunima challenges society and her disability by winning the Everest expedition in May 2013. Their life stories bring to light not only personal experiences of marginalisation, but also shed light on other Dalits' and disabled people's lives. Valmiki and Arunima represent their community. The marginalised state of Dalits and Persons with Disabilities asks society to think about their sensibility and humanity and demands a free atmosphere for all to live well, grow well, and shine in a healthy environment.

References:

- Valmiki, Omprakash. *Joothan: A Dalit's Life*. Trans. Arun Prabha Mukherjee. Kolkata: Samya, 2003, Fourth reprint 2017. Print.
- Sinha, Arunima. *Born Again on the Mountain*, Penguin Random House, India, 2014.
- Rana, Kishan Swaroop. "Exploring the Elements of Postcolonialism and its Exponents", *The Creative Launcher*, Vol. 6, no. 5, 2021, Perception Publishing.
<https://www.redalyc.org/journal/7038/703873561006/html/#:~:text=are%20elements%20of%20postcolonialism.,and%20are%20exploited%20by%20society.>, (Accessed-5th Nov.2023)
- <https://edurev.in/t/153133/Understanding-Marginalization-UPSC>
- Gurung, Ghana S. and Michael Kollmair, "Marginality: Concepts and their Limitations" https://nccr-north-south.ch/Upload/Gurung_Kollmair_Dialogue_12.pdf
Accessed,5 Nov.2023
- *Marginalization*, <https://www.egyankosh.ac.in/bitstream/123456789/9063/1/Unit-3.pdf>
- *The Dalit Canon*, <https://egyankosh.ac.in/bitstream/123456789/23219/1/Unit-4.pdf>
- Limbale, Sharankumar. *Towards an Aesthetic of Dalit Literature: History, Controversies and Considerations*. Trans. & ed. Alok Mukherjee. New Delhi: Orient Longman, 2004.
- What is Marginality in literature? How has it influenced the Post-Colonial literature? <https://www.eng-literature.com/2016/08/what-is-marginality-literature-examples.html>
- Vijayan, Geethu. "Disability Studies: A Path Breaking Approach in Literature" <https://www.redalyc.org/journal/7038/703873514003/703873514003.pdf>,
Accessed, 05th Nov. 2023
- Gawade T.P, *Understanding Indian Experience Of Disability With Reference To Select Autobiographies Of Persons With Disabilities*, <http://hdl.handle.net/10603/483318>
<https://shodhganga.inflibnet.ac.in/handle.net/10603/483318>
- *Encyclopedia of Disability*, Vol. 1,Sage Publication,2006,
<https://archive.org/details/encyclopediaofdisabilityvolume1/page/n561/mode/1up>
- <https://disabilitystudies.washington.edu/what-is-disability-studies>

- Bartwal, Dhanesh Mohan. “Depiction of Pain and Misery of a Dalit in Omprakash Valmiki’s Joothan: A Dalit’s Life”
<http://research-chronicler.com/reschro/pdf/v3i5/3502.pdf>
- https://content.ucpress.edu/title/9780520252639/9780520252639_intro.pdf
- Arora Namit, “Joothan: A Dalit’s Life/A Review”
<https://www.shunya.net/Text/Blog/Joothan.htm>
- Itoo S.H, *Representation of Disability in Indian English Writing: Identity, Subjectivity, Voices and Concerns*, <http://hdl.handle.net/10603/330141>
- K, SHAKILA. *Marginalized Literature A Study Of Select Dalit Autobiographies And Memoirs*, <http://hdl.handle.net/10603/460350>, Accessed 15th Jan.2024
- Lama, Chhitup Dorji. <https://elibrary.tucl.edu.np/handle/123456789/2811>, Accessed 16th Feb. 2024
- Pal Gobinda C. “Dalits with Disabilities: The Neglected Dimension of Social Exclusion”, [Dalits_with_disabilities__IIDS_working_paper_.pdf](#) (idsn.org) ,Accessed 5 March 2024
- [JGRA-101-FINAL.pdf](#) (geetalawcollege.in)
- <https://ijcrt.org/papers/IJCRT2304025.pdf>