



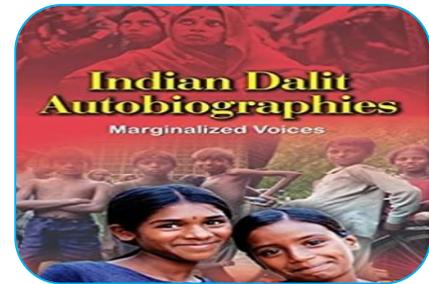
AUTOBIOGRAPHY OF INDIAN DALIT WOMEN'S: A CRITICAL STUDY

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ABSTRACT:

Dalit women faced double exploitation as a Dalit and as a woman. At all important stages in Babasaheb's overall movement, women responded in abundance. There were as many women as men in every battle, but their names are rarely recorded in history. Dr. Babasaheb Ambedkar made sure that women would actively participate in all the various struggles against the system for social justice and equality. He not only gave the message of 'learn, organize, and struggle' to Dalit men, but he also expected women to get education along with men and come into social struggle with self-improvement, and in this regard, he addressed women wherever he went. He brought the issue of exploitation created by patriarchy and caste system to the forefront of the country's politics through the Hindu Code Bill. He strongly rejected the caste-based laws regarding marriage, divorce, inheritance, property, adoption, keeping in mind that the caste system is strengthened by imposing caste-specific rituals, customs and traditions on women, which are the so-called identity of each caste's uniqueness.



KEYWORDS: *Dalit's woman's, Domination, caste, religion, struggle, historical perspectives etc.*

INTRODUCTION

In the present scenario, the marginalized Dalit women of India are themselves trying to gain an important role in literature, but their voice has been marginalized by the caste system for many years. Dalit literature is the voice of protest of the unfortunate marginalized in a caste-ridden society. But the most important aspect of Dalit literature in the present scenario is the autobiography of women in Dalit literature. People other than Dalit's have faced many problems like many oppressions and boycotts. So even autobiographies are better written in the qualities of one person than another because they are empirical. It includes an attempt to present an Indian Dalit autobiography. Women's voices help to sideline the controversial phenomenon. In many parts of the world, Dalit women have been oppressed by colonialism. Dalit women have increased in areas with diversity such as India with majority culture language social justice cultural justice. Women are looked upon as a marginalized group in the society and since women have been economically, socially, politically, religiously culturally weak for many years, they have not been given the responsibility of self-reliance for many years. Dalit women should not be marginalized for many years, especially in recent times, Dalit women were silent. For the first time, the history of Dalit's has been given scope through the autobiography of women. Many authors have written autobiographies of Indian women due to various factors such as oppression of women and living conditions of Dalit women. In every Dalit woman's autobiography, there has been a lot of thinking

about the movement of family and own mentality to survive because women are not financially capable. Dalit women have been leading their lives with the view of balancing family responsibilities and means of livelihood.

REVIEW OF DALIT LITERATURE:

Writer Neelima Bhave has expressed the opinion that after the publication of *Strideshar* in the year 1975, a powerful wave of feminism's thoughts and feelings spread throughout the world and the creation of feminist literature, reviews and reactions in the field of literature got a good momentum. Appreciation of women's literature has been and continues to be well produced. According to Vijaya Rajadhyaksha, the women's world after 1960 is a clear expression of sentiments and emotions in this story. After the age of 40, women are stressed and with many such organs, the body drama of the female body works to unfold the script of the female body. According to Gauri Deshpande, physical attraction between men and women, passion, attraction, natural love, pure feelings, tasteful idols are analyzed in this. Gauri Deshpande has considered the moral point of view of male-female relationship and the story shows a woman who is honest and independent. According to the writer Sania, the writings have examined the physical relationship between men and women at the level of thought, mind and emotions. According to Priya Tendulkar, a woman does not get physical pleasure in the smooth and safe framework of the family institution, while the middle man, who is a pike of tradition, scrapes some immoral things from her and creates a deep sense of loneliness in her mind. Priya Tendulkar expresses the ironic process on the fact that the anger of the mind is openly expressed and the fact that women are used and used as a means of commodification in the society. In Meghna Pethe's novel, questions are raised whether it is culturally determined that women should be submissive and men should be aggressive in body relations. Women's surrender has a different role in the desire to unleash the inner essence and in the male aggressive idol to seize the essence outside. Autobiography is a genre of literature that feels close to women because it is well devoted to understanding women's lives. Readers come directly into the person's life without resorting to fiction, and many of the autobiographies written by women so far contain many such misconceptions. A current situation has arisen in which women have to set an example to the society of the changing point of view of the times and the patriarchal culture has a wrong way of thinking about it. According to Lakshmibai Tilak, the autobiography gained immense popularity but Smriti Chitre, the autobiography, is most popular among Laxmibai Tilak. It is considered to be one of the most important aspects of Marathi literature because Lakshmibai has been extremely successful in portraying the image. Kamal Padhya, According to him, in a society that says women's shame is like a glass vessel, Kamal Padhye has successfully decided that a close male relative has taken advantage of him in some immoral matters during his childhood. There is a strong social consciousness behind Sharankumar Limbale's literary works. The author has created an eight-part series that questions both culture in sociology and available culture and critique culture. A pioneering approach to pain and rebellion in sixties Marathi literary practice, presented in more than a hundred works; Dhale, Bagul, Dhasal, Meshram, Manohar, Sapkale, Bhagat, Gajvi and many other writers gave prime fuel to that composition. Original writing seeds provided. There are many poets, autobiographers in this tradition. There are many important poets and writers. There is also one Sharankumar Limbale in it. It can be mentioned that Limbale's writing contribution is very prominent among the movement's writers-poets who reached many Indian languages through the medium of translation, who enriched the world's literary culture. To mention, Limbale's creative basic writings, critical writings in all languages such as English, Hindi, Kannada, Punjabi, Malayalam, Tamil have reached a long time ago. The author has earned the breath of Indian authorship on his own.

Akkarmashi, Limbale's autobiography should be included in Akshar Vangmay, such a work of art. This autobiography, written three decades ago, was considered the best in Marathi literary culture on all levels of experience, life, perception, language, society, style, struggle, pain, rebellion. She reached Punjabi, Malayalam, Hindi, Tamil, English languages. As if she has shaken, upset the reading world of the world as a whole or we need a different aesthetic for Dalit literature, now we have to change the criteria of literature, Limbale has raised a big issue even in the form of a book to the level of contemplation. This

composition of his became a part of commentaries in various Indian languages. It was discussed. Due to the greatness of this new thought, the world's attention went to him. Importantly, Limbale has been conventionally recognized as an Indian writer as a multifaceted thinker and a significant writer of multifaceted struggle.

Historical Perspectives of Dalit women in India:

In the change brought by modernity, new ways of oppression of women were created, but at the same time, it is also true that middle class women got the strength to fight with the oppression system. But there seems to be an assumption that our questions are representative of all women. A rigorous political analysis of power relations and self-critical analysis that we are also in the ruling group at the level of religion-caste-class, modernity, socio-economic level and knowingly and unknowingly, we also contribute to the oppression of women of lower class, caste, etc. Consciousness does not appear there. For example, while analyzing patriarchy or violence in middle class and upper caste families, or law, there are many types of women such as Dalit, workers, laborers, Muslims, tribals and the relationship of all these systems with the violence they have to endure in their lives and their lives should be connected somewhere with it. Looks like a lack. Then the bright "performance" is seen in the public eye of the readers. If there is something called 'caste' in this performance, it does not apply to us. There seems to be an understanding that it is a matter of people of lower society. We have gone beyond caste; so their lives are caste-bound, chronic; untouched by modernity and our modern, because we are beyond caste because we are modern. But still our life is such an investment representing all women in sisterhood. The self-awareness of the woman's life that comes from it was important at that point in time, but I think it was a bit inadequate, shallow and at times mean. But their historical importance does not diminish.

Dalit Woman's and Domination:

The fighting Dalit men and the struggling women of the women's liberation movement both ignore the achievements of Dalit women. On the one hand, the narrowness of the middle class views, on the other hand, the male dominance among Dalits who consider women as secondary. The form of male domination is in upper caste society. Though distinct from male supremacy, the self-consciousness of Dalit writers does not deny male supremacy. It is true that male autobiographies have given a new dimension to autobiography in Marathi, but it is also true that Dalit men gained self-awareness after realizing the various aspects of exploitation of Dalit women. I draw attention to the fact that Dalit men also think of women in terms of religion, class, caste, gender, on the axes of economy and modernity, as mothers, as wives, as friends, as women and as shoulder-to-shoulder comrades in the movement. Most importantly, the political consciousness of Dalit is a fighter is as intense in women as it is not in men's autobiographies and in their -perceived-interaction with women. For upper-class and upper-caste women, we are victims of male supremacy; and the autobiographies that Dalit men have written show that the feeling of we are victims of the caste system is central to their sense of existence.

Dalit Woman's and Struggle:

The lady in the autobiographies of Dalit women seems to come with a militant understanding. This understanding is formed from the struggle for survival around her, from her identification with her caste, and also from the Ambedkarian and Buddhist ideas that there is no suffering without caste and that human life cannot be lived in life. The writings of all these women are charged with a revolutionary energy. The backbone of these autobiographies is the fighting arrow of the warrior who stood up to change the society by saying Jag Badal Ghaluni Ghav, Gele Sangun Mala Bhimrao. Exactly what kind of political understanding does this self-consciousness demonstrate. Looking at the motivation behind Dalit women's autobiography, it seems that these women elaborate on the 'happening' of their caste. For example, Mukta Sarvegaw laughed when Yadunath Thatte asked him to write his autobiography. This energy is the lowest common divisor of self-consciousness. We bring change in this inhuman society; Dr. It is this self-consciousness that stands without the revolution of transformation brought

about by the thoughts of Babasaheb Ambedkar. It is not written out of a sense of our victimhood, of being left out, of our triple secondness. It is not the work of an autobiography to display one's own life in front of the readers, but rather to present the life of the Dalit community to the society through the eyes of a physician through the presentation of one's personal life experiences. Kumud Pavde feels that his writing is not autobiographical, but a intense critique of the oppressive caste/religious system.

Self-consciousness and movement of Dalit women:

The Dalit woman, who was at the bottom of the hierarchy in social history, was crushed by ignorance, poverty, oppression and superstition, yet she was never weak and weak. It was a caste that always toiled, steadfastly faced injustice and tyranny and persevered under adverse conditions. Just as the lava buried under the ground breaks the ground and bounces up, even the people who have been suppressed for generations sometimes show the invention of their identity. The higher the pressure, the more effective the invention. This reality is clearly visible while tracing the struggle of Dalit women. In social history, the woman who was at the bottom of the hierarchy was not only crushed by ignorance, poverty, oppression and superstition, but she was a victim of double oppression. As an untouchable, she bears contempt, scorn, and contempt from the society along with men and on the other hand, as a woman, suffers constant abuse from patriarchy in the family. Yet this woman was never weak, weepy, limping. It was a caste that toiled constantly, faced injustice and oppression firmly and steadfastly and persevered under adverse conditions. Mukta Mang's essay in 'Gyanodaya' of 1868 will bear witness to her situation and this realization in the mind of a girl. She writes, "When our women give birth, their houses do not even have a roof, so how much they must suffer from the ravages of winter, rain and wind. Consider this from your own experiences.

CONCLUSION:

Such brilliant inventions of Dalit identity can be seen in some records of the pre-independence period. During the temple entry movement in 1930, a Dalit woman lashed out at the priest when he backed away. Stories of this kind of resistance rarely come before society. Another incident is in 1938. At a session of the All India Mahila Parishad, caste women insulted two untouchable women by making them sit far apart in a row during the meal. It was strongly protested by the Council of Untouchable Women. An appeal was also made at that time that Dalit women should accept self-respect and self-reliance. In the 1942 convention of the Dalit Women's Federation, the General Secretary of the Federation, Indira Patil, suggested that her sisters should get rid of the thought of slavery in Hinduism, i.e. bowing down to the husband and considering the hearth and children as their work. Teachings of Dr. Babasaheb Ambedkar; Do not suffer injustice, fight against it, do not live as a slave to men, be their companion. Show the courage to reject the life of slavery; don't wear clothes, ornaments that hinder your personality, besides instilling in them the need for education, equality between men and women and their participation in social reforms. Dalit Mahila Adhikar Manch is one such group of young women, fighting against injustice and oppression of women and struggling to build self-respect and self-awareness among Dalit women. It is a fight to live like a human being.' Dalit Mahila Swabhiman Yatra was organized across India to create local level transformation and leadership of Dalit women. The first leg of the yatra passed through Bihar, Haryana, Uttar Pradesh, Orissa and Maharashtra and reached Delhi on 12 March 2014. In a public meeting there, women shared their experiences and presented a manifesto of their rights.

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