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## FEMALE PROTAGONISTS IN DALIT AUTOBIOGRAPHIES: A STUDY

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### ABSTRACT:

*In the Indian social system, women have been given a secondary and less important position due to the preference given to male culture. Marginalized women at all levels seem to be fighting for their rights and dignity, but a woman born in a Dalit caste is at the center of double exploitation as a Dalit. In many literatures it is shown that women belong to untouchable society. Dalit society is surrounded by poverty, hunger, ignorance and superstition. A woman who makes many pastes is more of a Dalit than a Dalit. Because she has been neglected by all and squeezed by the male class of her own society. Dalit women's femininity and Dalitness are factors that lead to exploitation. A Dalit women has to lead a domestic life due to being caste system and deprived of education. In spite of being a human being, she is treated as inferior to an animal. Hence her condition is like a drowning fish and her life is a destructive antagonism. Dalit woman and Dalitness are the factors that lead to her exploitation, so she becomes a victim of patriarchy because of the principle of womanhood, while she becomes a victim of caste system because of Dalit. Because of this, her position in the family is secondary as she has to do whatever work she can without running or running the house and family. Continuous labor is not adequately remunerated because the criteria for the value of her labor are determined by caste. A unique rule that a lower caste woman means her labor is also cheap is a norm among Dalit women or in relation to Dalit women. The caste system is a unique institution that exploits Indian women and this has further contributed to the exploitation of Indian women.*



**KEYWORDS:** Dalit women, exploitation, caste system, literature, family system etc.

### INTRODUCTION:

Femininity and Dalitness of a Dalit woman are factors that contribute to her exploitation. Femininity makes her a victim of patriarchy and Dalitness makes her a victim of caste system. Because of this, her position in the family is secondary. She has to work as much as she can to run the house and family. A woman's life as revealed through Dalit autobiography is full of pain and suffering. This Shidra has been oppressed for years. A woman in a Rudra untouchable society is a person of inferiority. A lot of Dalit literature describes women as being treated by the society as a mindless inanimate object. And the child has been her field for many years. The untouchable and oppressed woman is the woman who is always active, who takes pleasure in her husband's happiness and accompanies him like a shadow day and night. A woman in a Dalit autobiography is a person who cares about her husband's fragile world and takes care of him, and a woman in a Dalit autobiography is a person who works with men and wants to work more than her husband. If the man in the house is an addict, if he is lazy, then the woman is a woman who takes the initiative and takes the study of the world forward. In this autobiography of

Shantabai Kamble's *My Birth*, many different forms of Dalit woman can be seen and the writer of this autobiography is a woman. In this, the life of a woman has been spent and Shantabai Kamble has spent in this that the society has treated women as a mindless and inanimate object. Shantabai Kamble has allegedly described how although Shantabai's husband is a teacher, he takes a second wife without Shantabai's knowledge and after his death comes to the first wife and the first wife makes him self-respecting to lead a very good life and further builds a family with strong determination and great courage i.e. after birth a woman marries a person according to a family system and then due to patriarchal culture, a man tries to marry a different person but after a few years, on news of her death, comes to the first wife and sets up a marriage for his whole life. And in this, a woman develops a good self-confidence without any wrongdoing, which gives a good vision of a woman, which is described in many narrative literatures.

### **WOMEN IN INDIAN SOCIAL SYSTEM:**

In the current scenario, women are an exploitative side at all levels. Due to the priority given to male culture in the social system, the entire female class has got a secondary position. As a woman born in a Dalit society and as a Dalit, she has been the center of double exploitation. A dalit woman leads the world honestly believing that she has shared the miseries of all common women but due to the caste system she has become a dalit and deprived of mutual education, she has to lead a life as a housewife. She has been weakened in the caste-based social system because as a woman she has been subjected to injustice and oppression. A woman's life has become more like an exploited victim.

### **WOMEN AND SOCIETY:**

In ancient times, humans considered nature as a god. The invention of agriculture is the most revolutionary invention in human life. Agriculture stabilized the nomadic life of man and identified the qualities of Sujlam Supharam at the dam site. Since then the importance of worship of mother goddess increased. Since the woman also has the quality of seed bearing, she was also considered as Adishakti and worshiped by making idols of her and placing her in Makhara. Over time, the patriarchal system grew and the dichotomy of worshipping women on the one hand and torturing her on the other also increased. No matter how much a woman is exploited, it is because of her that our family system survives.

### **WOMEN'S LIFE:**

Family system is an important social unit in our society and many people talk about it with pride. This arrangement has advantages and disadvantages; but it cannot be denied that the society is shaking because of this system. Due to the chauvinistic culture, this system is definitely suffering; but due to its firmness, there are no cracks. It is true that man and women are said to be the two wheels of the chariot of the world; but the balance of the world is restored, it is because of the women. Today, she is proving that we are not less than men in terms of intelligence. A woman is an idol of sacrifice, a form of God. A woman is the epitome of endurance. Her existence is strongly felt in the world. Without her, the family withers. She takes care of the family by toiling day and night; but he doesn't allow his children to reach him.

### **DALIT WOMAN'S:**

However, the world accepts it with a smile on its face. She is trying hard. Many men are pundits because of the fact that power is passing from our hands. The woman is material on all fronts. However, the mentality of the patriarchal society has not yet changed. Even today, the birth of a girl child is not warmly welcomed. Although the law has curbed female foeticide, there are those who take advantage of technology to cut embryos in the womb. Due to increasing chauvinism, women are also seen as objects. Movies are often portrayed in the same way. The increasing incidents of rape underline this. However, there is awareness about women's rights. Many men are sharing the work at home. Giving priority to girls' education, encouraging them to pursue a career. This is a broad effect of the women's rights

movement, the independent study of feminism, and the awareness of it all in the last century. International Women's Day celebrated on March 8 is also a result of this.

### **WOMEN'S EXISTENCE AND AWARENESS:**

In recent times, Women's Day is celebrated with great enthusiasm. All the stories of women's rights, their achievements, their achievements are told on this day. There is no problem in doing it on the occasion of Women's Day. However, Women's Day should not be given symbolic importance. There is no difference between the male mentality of persecuting women by deifying them and treating women as objects by giving symbolic importance to Women's Day. The whole society needs to realize this.

### **Dalit Literature and B. R. Ambedkar:**

Since ancient times, gross injustice has been done to women by writing them off in our stories, myths and spiritual texts. The basic rights of women were violated from the beginning. This is our social history. This anti-women tradition has left Dalit women in a terrible state. On the one hand, she was a so-called Shudra woman and a Dalit at that, which brought immense humiliation to her life. Dr. Babasaheb Ambedkar, the shackles of mental slavery began to break and Dalit literature was born. Dalit literature exposed the inhuman atrocities committed by those who called themselves upper class under the name of casteism and takladu. Dalit women also added value to it by effectively expressing their sorrow, their frustration through writing.

### **Dalit Literature and Caste:**

In Dalit literature since 1980, the voice of Dalit women came forward strongly through autobiography. It did not have the boldness of Dalit male autobiographies, but Vidoha had a different restrained language. After digesting all that has happened, these women have been written in accordance with the hierarchical system here. Such a step in the courtyard of a Dalit woman writer is an indication that Dalit women are starting to think strongly as part of criticism in the coming period.

### **CONCLUSION:**

Dalit writers have successfully tackled the genres of stories, poetry, and autobiography. But in the context of the movement, in the literature and in the context of its changes in general, until the Dalit woman does not present her own clear position, there will be no consideration of her existence. This important book also discusses the possibilities of broadening the circle of Dalit autobiographies or not. At the same time, how do non-Dalit women view the overall Dalit literary movement and Dalit consciousness when they accept companionship with Dalit men. There is a separate chapter on the dialect used by the people of the grassroots in the regional or surrounding areas and the words in Marathi that come into the life of the common people. By taking a representative role of the third post-conversion Dalit generation, the book ultimately brings out all the possibilities of universality. There is no doubt that Shyamal Garud's 'Dalit Stree Autobiography' will establish itself in the arena of Dalit Stree Studies and Criticism.

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