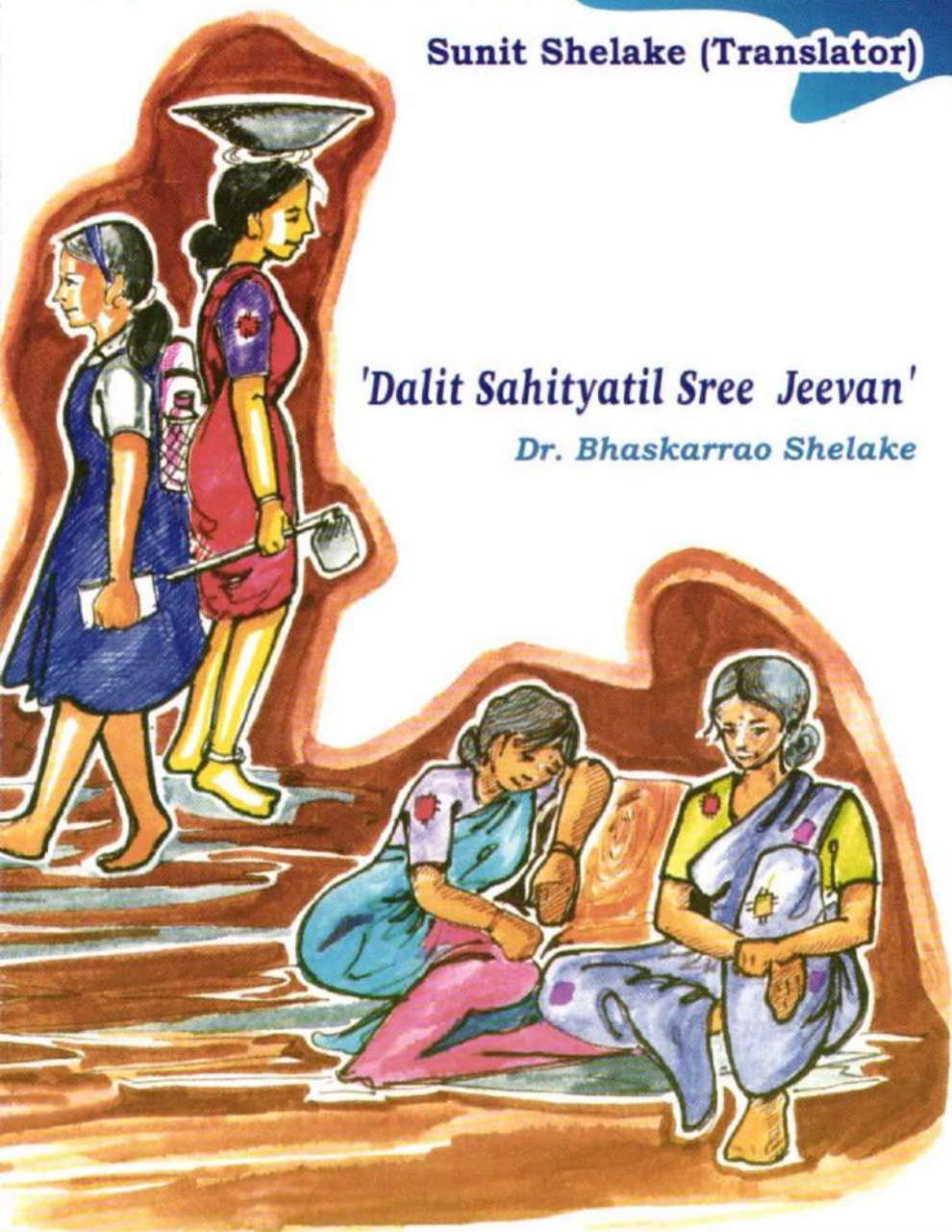


Portrayal of Women's Life in Dalit Literature

Sunit Shelake (Translator)

'Dalit Sahityatil Sree Jeevan'

Dr. Bhaskarrao Shelake



'Dalit Sahityatil Sree Jeevan'

by Dr Bhaskarrao Shelake

Portrayal of women's life in Dalit literature

Sunit Shelake (Translator)

Shabdashri Prakashan, Junnar

'Dalit Sahityatil Sree Jeevan' [Dr Bhaskarrao Shelake]

Portrayal Women's Life in Dalit Literature [Sunit Shelke]

Publisher : Smt. Taradevi Bhaskarrao Shelake
121, Shridurga, Barav, Tal-Junnar,
Dist-Pune, 410 502

Cover design : Vinod Pare, Pune

Publishing number : 12

English edition : 1st (17 August 2016)

Printers : Shree Raj printers

Shanivar Peth, Pune-30

Cost : 100/-

ISBN No. : 978-93-84-309-03-9

Dedicated to

Padmabhushan awarded,

great public leader

Hon. Balasaheb Vikhe Patil

for the further journey &

dedication in the social, educational

and political contribution

From the writer's desk

The book 'Dalit Sahityatil Sree Jeevan', a research book is completed today. It is all set to serve the readers. This book would surely prove to be convincing, it reflects the status of women in Dalit literature and also in the society. In this modern era, the era of globalization, women are still denied the fundamental rights. In fact women are the sole creators and also mentors, they are survivors too! I personally believe that women should get appropriate respect. A woman is greater than country – god-religion. This book is based on the ideology of gender equality. It is just like a mirror to the face of society. I firmly believe that this book would surely help to better the social conditions. Gaining social harmony is the only aim.

I have immense faith in the ideology proposed by the great thinkers like Phule-Shahu-Ambedkar. I am devotee of the ideology of these men thus my friends suggested me to write this book. To be true, I got motivated from my fellow companions. Their motivation was the driving force that made me complete this book.

I am thankful to Adv. Sanjay Kale and his brigade who gave me motivation and timely support. I am very thankful to Mr. Thorat [Librarian] and his team who provided me all the required study material. I am also thankful to my student and friend, Mr. Shashikant Salve for his help and compassion.

My parents [Durgabai, Trimbakrao], my younger brother Sayram his wife Meena, my wife Tarabai, son Dr Avinash, my daughter Dr Trupti, my nephew Sunit gave me untimely support. It was their motivation and support that helped me in accomplishing this work. I would fail in my duties if I don't thank Vinod Pare who designed the cover pages, Jyoti Shinde who did the challenging work of proofreading and Raj Printers for their excellent printing. Last but not the least I would like to thank my known and unknown well wishers. I hope that the readers would appreciate this genuine work for the rights of women. I wish that this book would help women to get a global stand.

Dr Bhaskarrao Shelake

Principal,

Shree Shiv Chhatrapati College, Junnar, Pune

Preface

The adventurous journey of translating the book 'Dalit Sahityatil Sree Jeevan' in English has been completed. It is all set to propagate the ideologies of Chhatrapati Shivaji Raje, Dr Babasaheb Ambedkar and all the social reformers who dedicated their life for empowerment of women. The thoughts of the great men have always been motivating the society to develop respect for women.

The journey of this translation was quite new to me. I learned about the problems of oppressed women from the discussions I had with my uncle. He made me aware of the miseries of life of women. In spite of his busy schedule my uncle Dr Bhaskarrao Shelke dedicated time for the betterment of Dalit literature. He hoped global attention towards the miseries of Dalit women thus he wished to translate the book in the global language 'English'. I soon acknowledged his wish and started to work for the accomplishment of his wish. With his support and the moral guidance of my family I completed the translation. I am very happy that I could fulfill the wish of my uncle. The only aim of this translation is to make available a global platform for the problems of the Dalit women.

The support of family was the driving force behind my perseverance. Being optimistic I believe that this work of mine would help the oppressed masses, especially the women, gain their rights.

Sunit Shelake

Foreword

Women's life from Dalit literature...

After 1960 many streams were created in Marathi literature. Dalit literature, rural literature, tribal literature and national literature are some of the important types of the literature. Among all this forms and streams of literature the Dalit literature proved to be more dedicated, renovated and updated. Dalit literature firstly worded the facts of the human life and society. The patriotic movement of Dalit literature aided the Dalits and downtrodden masses the platform and ample of opportunities for expression of thoughts. For all the era of the glorious history of Dalit literature, Gautam Buddha and Dr Babasaheb Ambedkar have been the ideals for the downtrodden masses. These great idols accepted the doctrine of peace constituting of liberty, humanity and equality for the formation of new system of society. These great men strived hard for the social reformations. They struggled a lot for the eradication of evils from the structure of society. Their aim was to bestow fundamental rights to the downtrodden masses. The Dalit literature is result of the hard work and humanistic ideology of the great thinkers.

The great men strived hard for eradication of darkness of the human life by using the soft tool of enlightening named knowledge. Along with the enrichment of the society the great men worked for the conservation of the moral too. Truly the Dalit literature is an outcome of the dedicated work of the great ideal men. In various sections such as poetry, stories, novels and autobiographies Dalit literature has enormous literal jewels. In Dalit literature the social conditions have been depicted precisely but the life of women seems to be neglected. A woman is someone's mother and sister of the other but she doesn't have a distinct identity. Women are not treated humanity. Women are described as the creatures and nurtures of the world; the description of women is very insulting as it hides the real condition of the women. Women are thought of and treated to be leisure items by the society. Eliot rightly says that the importance and value of creator extinct after the creation. The same way women are used by the social monsters and later they shuffle the women in the evil traditions of the religion. In short she fails prey to dominance of the patriarchal society. In Dalit

literature also women have got inferior treatment. A woman should be recognized as a human, she should get the required prestige and respect. In the Dalit literature the writers have portrayed the women but many a time's women are shown losing the battle of life. Dalit women have always been crumbled. The first step towards the empowerment of women was taken by Dr Babasaheb Ambedkar. Later the writers also denoted the life of women; struggle was started for the empowerment of women. The pioneer of the movement for empowerment of the women was Dr Babasaheb Ambedkar.

Dr Babasaheb Ambedkar taught humanity to the Dalit writers. He sowed the seeds of humanity. He devoted his entire life for the betterment of the society and welfare of the downtrodden masses. He tried to sow the seeds of men-women equality in the contemporary society. He taught the people to respect women and denoted that women are also humans! He denied all the discriminations based on race, creed, community and gender. He advocated a system of society where humanity was the only religion and equality was the only tradition! He acknowledged the masses with the fact that women are pillars of the society. With the aim of gender equality, Dr Babasaheb Ambedkar proposed the Hindu code bill for amendment before the parliament but the bill was rejected because of the 'religion-blind' people and also leaders!

Dr Babasaheb Ambedkar initiated many reforms and he specifically included women movement for the reformation of the society. Dr Babasaheb Ambedkar believed that women should also participate actively in the movements of social reforms along with men. Dr Babasaheb Ambedkar made women aware of their rights and capabilities. He propagated the agenda of women empowerment. He strived hard to make women autonomous in thoughts. In all of the satyagrahas of Dr Ambedkar women took an active part. Participation of women in the Mahad Satyagraha of 1927, Kalaram Mandir Satyagraha of 1930 was overwhelming. The women who participated in the Satyagraha were imprisoned but all of the women kept firm attitude because they were enlightened by the idealism of Dr Ambedkar. Dr Babasaheb made the women autonomous; he made them capable for rebel against the society for the procurement of the rights.

The work of Dr Babasaheb Ambedkar really empowered the women.

His work was so great that women who were denied shelter got the shelter of literature and entire literate society. But still some of the writers continued to exile the status of women from the society which was given to them by Dr Babasaheb's ideologies. In most of the creations of Dalit literature the writers have just portrayed the downtrodden women they haven't portrayed the heroic deeds of Dalit women. Women are oppressed not only by the men of the upper classes but also by the men of their own sect. In spite of all this it has to be noted that Dalit women have proved to be more rebellious for their rights in comparison to the rebels by the women of the upper classes. For example the woman from the Baluta was extremely poor but she was more confident and strong than other women from the middle class. But at the same time it can be observed that the women followed the religious trends because widowed mother and grandmother of Dagdu didn't marry. The oppressed women also try to conserve the trends of the Hindu religion. Dr Babasaheb Ambedkar proclaimed that inter-caste marriages have the potential to eradicate the caste hatred. In 'Upara' of Laxman Mane it can be observed that the society neglects the feelings of women. Women are sold and sought just like animals in the market. From 'Upara' it can be judged how beauty is a curse for a woman.



Sr No	Chapter	Page No
1	Indian society and women's life	-----01
2	Portrayal of life of women in stories of Dalit literature	-----14
3	The life of women projected from the poems of the Dalit literature.	-----24
4	Portrayal of the women's life in the novels of Dalit literature	-----36
5	The women's life highlighted from the Dramas of the Dalit literature	-----52
6	The status of women in Autobiographies	-----67

1. Indian society and women's life

Introduction :

In the Indian society the place of women has always been of the secondary status. A woman is seen playing the crucial roles like sister and mother in the drama of human society. Despite of all this crucial tasks and duties women are denied individual identity. Many a times she is used as a leisure toy. Society accepts her just as leisure item and nothing else. Although women are considered as the "life givers" of the world, they have always been prey to social monsters. This can be rightly justified by the Eliot's statement. He said "After any production the existence of the producer extinct". This clears that a woman is respected till she is productive; later is dethroned from the thorny throne of her illusionary respect.

In both Vedic and Buddhist period women had social status either equal to or more than that of men but in the pace of cultural shrinking and inhuman race progress the life of woman dramatically evolved to be caged by the evils of the world. The shrinking place of women in society and the brutal murder of her rights by the male dominated society have been bravely worded by the writers.

1.1 Indian society and women's life :

In the Paleolithic and Stone Age the humans lacked culture and led a comparatively harsh life. At the same time the era witnessed the closeness in relations between the men and women. Researchers believe that in the primary stage of human existence women led the human race. Early humans faced various challenges plotted by the nature. The existence of man was entirely dependent on the capacity to struggle and fight with the problems that aroused everyday. Women have been gifted the power to nurture and develop an offspring, this ability limited the capabilities of the women. Withstanding pregnancies and bearing the burden of challenges set by nature made the life of women very miserable. These circumstances led to the shifting of role of women from leaders to nurture of the progenies and males got the task of protecting the family. This led to formation of a human society system in which women were the conservators and males became the fighters. Males

became heroes because their role was considered to be superior and women became largely dependent on the men. This system partially exists in the modern world too.

The discovery of the agriculture made the life of humans more stable. Aryans won over non Aryans and the impact of the Aryans led to the development of the human culture. In the Aryan culture women were given a fair status which was based on gender equality. Women had rights and status equal to men. In the Vedic period the women were allowed to pursue education, practice religion, and develop ideas. The education for women stood to be sturdy pillar for the social existence of women. The schools of that era were co aided. The decision regarding the marriage was entirely left with the girls. The girls who decided to enter in married life were known as Sadodhya and girls who chose to dedicate the entire life for teaching and learning without marriage were known as Brahmavadini.

As stated above women gained status equal to men in the Vedic society. The Vedic era witnessed several invasions. At the time of attack the attackers started to harm the women. These invasions were followed by vesting of the responsibility of every girl to her father. Responsibilities were accompanied with the right of dominating and polarizing the decisions regarding the life of the girl. Security reasons primarily caged the freedom of women. The duty of protecting women was held with the men and this gave men the powers to take decisions about the life of women. This ultimately led to shrinking of the social status of women.

Women lost the freedom because they accepted dominance of care taker's for the cause of the safety. In the middle eras too the place of women went on shrinking. She became the puppet of the hands of males.

The freedom of women was threatened and this led to shrinking of the status of women in the society. The cruel process of the dethroning of the women from the 'Drama of society' steadily continued till the 19th centuries. The 21st century witnessed the flight of the women up to some extent. For the birth and continuation of heirs for the ancestry the marriage was made religious ritual. Pregnancies, periods and the role like nurturer made the women more dependent on men.

The male dominated society was formed, leading to the limitations on the freedom of women. The book like Manusmriti has presented the formative origin of the decline of the powers of women. Women were deprived of education. Certain religious trends were bombarded on women. Practically she was made a slave!!!The cruel society made an inhuman decision to make women solely dependent. Her individual existence was denied too. The religious and matrimonial trends led to destruction of the moral rights and autonomy of the women. Some of the men in the society denied divorce, these rather made women more dependent on men. Widow marriage was disallowed. The age at which the woman becomes a widow was not considered. Widow was made to have simple attire. Widow was firmly kept away from the pleasures of the married life. The status of woman was as worst as the status of a slave. The situation partially exists in the modern world. The word freedom has been deadly wrapped by the deadly limitations on the rights of women. Fighting against the male dominated society was considered as a serious and punishable crime in the Indian society. The revolts against the male dominated society were considered as the revolts against the religion and god. In the name of security and morals, the society burdened certain limits on the individual personality of women. The unlawful society believed that education leads to the empowerment of the women thus the patriarchal society curtailed the rights of education for women. They were just tied in the role of a female parent for child and making food.

The social conditions led to widening of the gap between the rights of the men and women. The women were disallowed to marry more than once but at the same time men were allowed to marry several times. Difference between the physical status of the men and women led to formation of a system where women were considered as weak and leisure toy. The women were not only denied the right to inherit the property of her husband but also were denied to own the earnings earned themselves by the virtue of doing work. The innocent women were devastated because of sati system. Widowed women were burnt alive with their dead husband. The practice of sati was proclaimed to be religious and hence was considered to be sacred and compulsory. The plight of Mughals in India in the 15th century led to

exaggeration of the practice of sati. In the middle ages the attacks of the outsiders increased and hence Hindus made the religious approach more aggressive. Since the ancient times, even till the middle ages the religious misconceptions led to shrinking of the rights of women. Her progress was hindered by the evil thoughts and traditions of the society. The attacks by foreigners were an important reason for the shrinking of the status of women.

The religious head and dominants made several provisions for the maintenance of the superior status of men and inferior status of women. Male dominated patriarchal society was formed and women were restricted to the status of slave. The women were forced to fulfill the physical needs of the men. Geeta Sane said 'The wise slave has to follow the orders given by the fool master, thus the situations were not fruitful for the slave. Although he was wise, he wasn't allowed to present his views. Same is the condition of the women because they don't dare to present their ideas'.

The traditions were pretended to be so sacred that women themselves denied going against the evils of the traditions. The women believed in the superstitions because of the emotional status of mind. She readily believed in any superstitions. Women were made to believe that the crimes of the previous life made them to take birth as woman. Thus women were fooled and dominated by men by giving the assurance of better life after rebirth.

Most women believed in rebirth and thus readily accept the religious trends and rules. Mr. Tulpule said "The life of women as worded in the book Leelyachitryadi Mahanubhav depicts that the life of the women is really miserable." She lived the life in great pain along with immense work and physical harassment. In India women are given the status of goddess and on the other side they are ill treated. Mughal king Jalalludin Muhammad Akbar went against the evil practice of sati and made special provisions to stop the ghastly practice. He decided 14 years, the minimum age for the marriage of the girls. He fired out the limitations on old widow women. He decided to stop the practice of taking the Dowry but Hindu's opposed Akbar for his interference in the religious trends of Hindus. Akbar took an initiative for the empowerment of women but the evil religious trends demolished his all efforts.

Chhatrapati Shivaji Rajé Bhonsle had immense respect for women and he laid stress on the empowerment of the women. There are several instances when he honored women. The Maratha Empire led to diluting of some of the evil traditions but they were not completely uprooted. It was a begging when women started to gain respect and honorable status. The first step was allowing women to pursue education but the access of education was limited to the upper class. Women were, from several centuries, clutched by the evils of the society. Maratha Empire was partially successful to give women a status in society. Tarabai said 'I accept that you men are heroic and brave. You are clever enough and thus have discovered weapons. You have been able to control fire and lightening. Then why can't you free women from the evil clutches of patriarchal thoughts'.

Indian society gives two sided status to women, on one hand she is treated to be goddess and on the other hand she is brutally ill-treated!!!Ramesh Raghuvanshi says, 'Women are believed to the creators, goddesses and mothers. On the other side she is believed to be an evil spirit that destroys power of men and also misguide and mislead men'.

The two sided approach to the women ideology leads to the withdrawal of respect of the women. Many of the writers and thinkers state that understanding women is impossible. A woman is treated to be like a puzzle and mystery. Such advancements by the thinkers and writers are really, in true sense the murders of the liberty of women.

Women are still not treated like humans, truly to say they are just the bonded laborers. She is respected by the society till she bears the burdens of society. The male dominant society thinks of the women as a leisure toy. Inferior treatment was given to women. The traditional mindset of the society restricted the thought of respect for women in the minds of at least some men. Women faced many restrictions in regard to their right of physical relations. Women were made completely dependent on men for all their needs. British with their advancements in India tried to develop the status of women in the Indian society. The traditions beliefs of the Indian society hindered the fruitful laws enacted by the British. In spite of all this British government was partially able to empower women.

Life of women in modern era:

All aspects of the Indian society have been covered and clutched by the religious thoughts and idealism. Sacred religious books are no less than law books for the traditional Indian society. This faith of people on the religious books made the people neglect the modern scientific evidences and discoveries. Respecting the religion was considered as a patriotic and sacred work by the society which clutched the traditional beliefs. Because of the Marathas in the Deccan there was real social development of the society but the empire of Marathas partially lacked the shouldering of modern social ideologies. The disastrous defeat Bajirao second led to decline of the Maratha kingdom. British supremacy was established. The exposure of British led spread modern thoughts in India. Gradually the Indian society started to respond to the modern thoughts of the Britishers.

The key to maintain the power in India was to respect the religious beliefs of the Indians, thus Britishers firstly avoided to interfere in the religious matters. But gradually the Britishers with the initiative of spread of education and western ideology, started to oppose the evil traditional beliefs. But slowly with the support of the Indian reformers, an era of development of the modern ideologies began in India. In the time being the British government became more stable and the government began the social, political and physical development of the India.

Britishers not only stressed on the political developments but also stressed on the social developments. British government developed the means of transportation. Trade, business and banks were developed. The use of the electrical equipments increased. These developments led to development of the modern thoughts in India. The traditional India was then enlightened with the modern western ideologies and thoughts. The traditional Indian society started to develop belief in the western ideologies. The families in the Indian society crouched by the traditional beliefs then started to develop a feeling to free themselves from the traditional thoughts. The Indian society understood that the progress can be achieved by work and not only by worshipping god. The society took a turn by entering in new era of the modern thought. The families became more compact because of the migrations for work.

For the ease in administration in India, British government

supported the spread of the modern ideology. To introduce the Indian society to the modern thoughts British government planned the education system and enforced the starting of the education centers in the various parts of India. Various experts of the science were commissioned in India for the better spread of scientific concepts. Libraries housing eternity of books on modern ideologies were started. In A D 1815 Bombay education society was established and this led to the instituting of the English education. Second decade of the 19 century witnessed and promoted the growth of educational institutions. In 1817 Hindu college was established which imparted modern and formal western education. In 1823 a law was enacted for better spread and access of education. In the year 1830 schools were started for boys and girls. From 1833 the science education was started to be given in English. In 1834, for higher education, general assemblies institution was established. From 1846-48 various institutions were established to give medical and law education.

In the year 1854 education department formed the university. Training centers were developed for the teachers. Government gave grants for the primary, secondary and higher education too. Later in 1857 the establishment of the Bombay University widened the spread of the education in India. In the year 1917 first university for the women education was established in the Bombay. This new development in the field of women education made women more able and thus started to enter various field of work. The British government made progress in the fields of education. This work of Britishers was responsible for the development of new reformative ideas. Thinkers were developed because of the education. Credit can be given to the British for this work. This reform led to the formation of new generation of the thinkers in India. This education helped to uproot both evils of the society and also the tyrannical British rule!!! Quite amusing to be heard, Mr. Kashalikar said, 'The formation of the British rule in India was shameful thing for India. The Britishers were greedy in thought but in this greed they mistakenly modernized India!!!

In Indian society the status or class of an individual was determined by the caste. This practice was against the modern thoughts and was thus opposed by the Britishers. Mukta Salve

believes that the most positive change brought by the British was that of uprooting the caste discrimination, at least partially.

Social reformers in India worked for the modernization of India. They tried to demolish the evil traditions, idealisms and sexual inequality prevalent in India at that time. In her book "STREE PRASHNANCHI CHARCHA", Mrs. Pratibha Ranade says and denotes, 'thinkers discovered that our social system was rotted. The main reason was the shrinking of the rights of the women in the Indian society especially in the upper class Brahmin families. The degradation and destruction of the women's rights was responsible for the rotting of our society, this reason came to be disused publicly. Widow marriage, dependency of the women, harassment of women was thought off. This led to the begging of the great social reform'.

Britishers preached the importance of freedom and liberty. They advocated equality, freedom, fraternity and modernization. Thinkers of that time got the British ideals to be true and useful and started to literate people about the modern thoughts. They believed that women were an important part of the society and thus thinkers, social reformers and thinkers advocated women empowerment. Hema Javanjal said, 'Social reformers and thinkers worked hard to give women a good place of status and respect in society. They faced the opposition of the society which was tied by the ropes of the evil traditional beliefs. To be true, these patriots received support of the British government up to some extent.

The crucial task of the empowerment of the women began. The thinkers and the social reformers worked to change the perspective of men and society regarding men. Dr Geeta Sane said, 'The social reformers and thinkers heavily revolted against the harassment of women, killing of the girl child, sati, ban on widow marriage and all the issues prevalent in the society that had clutched the rights of in their sturdy hands. The new generation of new ideology of thinkers and reformers was developed. Raja Ram Mohan Roy, Ishwarchand Vidyasagar, Swami Vivekananda, Agarkar, Shahu Maharaja and many others became permanently live in the minds of people by the virtue of their work. This reform was not planned one but was the fight against the problems and flaws of the society.

Social reformers recognized the importance of the women in

the society. They believed that without education of the women the society cannot progress. The establishment of a school for girls in 1848 by mahatma Phule was a big boon for the empowerment of women. 'Our home should be the first place which would mirror our thoughts' keeping this idea in mind mahatma Phule taught his wife and made her a teacher. Later the number of the girls pursuing education increased and this was a symbol of the starting of the empowerment of the women. British government, after 1857, started special classrooms for the girls. From 1864 the education of the girls was funded more efficiently by the government. In 1870 training was started in Pune. This led to the increase in the number of teachers. Proper and standard education was available in the fields of medicine, law and engineering. Anandibai became the first woman doctor in India in year 1886. Firstly the parents were afraid of the education of the foreigners. The society lacked the generous perspective towards the education of the women. The contemporary society was against the education of women but the newly established educational institutions facilitated women education up to some extent. In relation to the women education Mr. Agarkar said, 'Thinking about the permission to be given to women for higher education, is less or more equivalent madness. Education is right of humans and society should not forget that women are also humans. Education is like a priceless wealth and many educated and knowledgeable people don't think of to give knowledge to others. The wealthier and developed nations promote the spread of education in other nations too. But in our country people are less generous in giving education to others.

'Without education of women, the progress of a nation is impossible'; this was recognized by the reformers and thinkers. The entire society opposed the women education but the thinkers and reformers were firm and continued in their task to impart education. Thus women got access to education. In reference Mrs. Kamalabai Tilak said, 'The advisors [the pundits] told to the administrator that in their religion women are deprived of the right of education and Vedic study. The Britishers kept mum and excluded the women education from the proclamation of 1835.

British government, on the ground of promotion by youths,

started to create laws for the women education and started educational institutions. Government took an initiative in spread of education. The evil traditions and thoughts and ideas regarding women were gradually trapped. Illiteracy of women was responsible for the slave like conditions of the women. Thus Savitribai Phule tried to open the doors for all girls to get education. Lack of the knowledge was the cause of the degradation of the status of the women in the society.

With the help of the Britishers, the thinkers and the social reformers enacted various laws for the safety, liberty and education of the women. These changes in the society led to the moral development of the women. The males in the society started to accept their mistakes and thus started to support and respect women.

19th century witnessed the awareness of women of their powers and capabilities. Because of many reformative tasks and thinkers, women of the 19th century became more liberal than ever in the modern ages. Women got various economic and political rights. Women proved their strength and capabilities by virtue of the excellent work. In reference to above statement Mrs. Swati Karve said, 'The participation of women in Indian freedom struggle, second world war, movies, cultural propaganda, modern ideology and positive impact of the women education on the literate people supported the women to work and earn a living.

In the first half of the 20th century there was increase in the number of the government servants and the same time the cities were developing into megacities. The same era too witnessed the promotion of the women education. The exposure to the education made women to think more relevantly. The only key to the development of the nation was the introduction of the women to the education. The male dominated society slowly started to accept the progress of the women. Women empowerment was supported by the society, at least up to some extent. Women were made aware of their rights and capabilities timely.

The great social changes were quite supportive to the women. The modern era led to the development of the new ideas. Social awareness was important to resolve the issues of the women. Indian society was witnessing positive changes and at the same time India

underwent some fruitful physical reformations. This era demanded the need of women to support the developmental advancements of the entire nation. The new era welcomed the ideas of the women and also tried to guarantee women their rights. Various organizations were established to support women empowerment and fight against the evil traditions that weakened the women. The eighth decade of the 20th century was declared as the women decade. Thus at the world level the movement of women empowerment gained momentum. Women liberalism spread like wild fire in the entire world. As soon as the women got chance to work, they proved their strength in every field of knowledge and discovery. In various fields like engineering medical science, space science, aeronautics, etc. women successfully proved their strength. At every level of the available branches of knowledge women proved themselves equal to men. Although the urban society accepted the equal status to women but the women in the rural area were left untouched by the women empowerment because of the communication hindrance with the women rights organization.

After 1980 the schemes of the government started to reach to the rural masses. This led to the availability of the education facilities to the rural masses. Gradually women started to gain education. The education made women in rural areas aware of the rights given to them by the Indian constitution. The protection given by the law made woman more firm and women dared to go in urban areas and earn a living. She was able to throw away all the evils laden on her only because she is a woman. She dared to prove her capabilities in front of the entire world. The changes in the condition of the women were positive but were of limited nature, the society restricted women for some or the other reason. In reference to this I remember few words of Mrs. Geeta Mane. She proclaims that, 'the maximum women in India either of earning or non -earning status, are still the slaves of the homes of their husbands. Only few of the women have become truly free and their number is so less that, it can be counted on fingers. The women are still having certain limitations that they cannot exceed off. If the women try to cross her limits she is brutally punished'.

In the name of safety many limitations are imposed on the

girls. Girls are considered inferior to the boys. She is given secondary status in the society. She is expected to become a good mother, sister and housewife and nothing else. In the today's world also women are only partially dependent on the men. In modern era too the women succumb to the ego of men. Men have been viewing women doubtfully and many a times questions are raised about the character of poor women and also they are abused publicly. The male dominated modern era also opposes the freedom of the women and try to put more and more restrictions on women. The society traditionally believes to see women in only certain roles. Although some women are free in status of existence but when thought of an entire mass, women are still not liberal.

The life of women is largely dependent on the Indian culture; women themselves are not ready to live the male members of the society. Women never move around freely or communicate. At the same time women are not allowed to take the decisions regarding their life. The society hinders the rights of women to live freely. They are even not allowed to express their views.

Similarly she is worded in the Dalit literature. She has been prey to the male dominated society. In Dalit literature, more or less, she has been prey to the male dominated society. She is tied by the ropes of the evil traditions of the society. Gautam Buddha and Dr Babasaheb Ambedkar removed women from the clutches of the evil traditions but the Dalit society addressed her by the values of the patriarchal society. In Marathi literature women were worded as backward members of the human race.

The study of the above trends states that in the time period there have been some changes but the male dominated society remained unchanged. The question arises that, has the mindset of the men really changed? The women in the cities are seen to be united by the virtue of several clubs and organizations. In the rural areas the local self government bodies have played an important role in the formation of the women unities. The local bodies witness the election of the women candidates. Although women are elected, the rights are reserved with the husband and other family members!!! For just sum of some notes and properties women are harassed and even brutally killed. In the field of cricket too the team of men is given status and

importance and on other hand the captain of the women team is unknown. The reason is the perspective of the society. Both men and women need to develop the values of men and women equality. The time witnessed the widening of the gap between the men and women. Educated Dalit families did good work and progress of society but partially neglected the family. The caste system gave women the secondary status and the situation seems to be left unchanged in the modern era too.

Thousands of years of the time have witnessed the decline of the status of women in the society. After Gautama Buddha, Dr Babasaheb Ambedkar supported the empowerment of women. But in today's world also she is only partially liberal.



2. Portrayal of life of women in stories of Dalit literature

Preface:

To understand the perspective of the society towards the Dalit women in the stories we primarily need to understand the position the Dalit women in the entire women life in the Indian society. The study of the timeline reveals that the position of women has always been of the secondary status since eternity of the time period. Men and women are different when considered in physical aspects, especially strength and role in the reproduction. This difference is natural and thus unavoidable. The same difference has created a special perspective about the women in the minds of men. In the primary stage of the human existence and in the ancient period the status of the women in the society was quite satisfactory. But on every step of the human progress women became more dependent and thus lost their liberty. The thought and the rights of the women were just caged!! She gradually lost her specific identity in the society. The liberal existence of the women went on the shrinking from the ancient times to modern. Aply the patriarchal society ended the individual identity of the entire women race. I have attempted to study the portrayal of the life of women in Dalit literature by examining the literal gems; Babura Bagul, Shankarrao Kharat, Annabhau Sathe and many more.

Annabhau Sathe :

Annabhau Sathe has to be regarded as the architect of the Dalit stories because of his transparent and lucid writings. His words reflect the real time situations. Annabhau Sathe was born in Mang caste, the caste which was denied of existence by the entire upper class. Annabhau Sathe practically experienced the life of the people born in a socially lower class. He experienced the abrasive behavior towards his men by the upper class. From childhood he was exposed to the cruel social evil, untouchability. Annabhau Sathe came in limelight as Shahir. He wrote many novels on the base of the real situations that he had experienced. He created his own identity in the literature by his writings on the real life. Whenever his name is taken entire literate society has to remember his novel 'Fakira'. His word were so true that whenever study is done regarding the Dalit literature

his writings have to be compulsorily considered. Khulvadi published in 1957 was his first story book. Later he wrote Barbaghya, Kanjri, Ladi and many more. The list of his divine work is too big to be written!! From his books he portrayed the life picture of the many people living in the slums of Mumbai, especially people of the criminal races. He reveals that this people have strong determination to be alive, either by hook or by crook. Annabhau Sathe worded the life of people who had been prey to the economic, social and political trends. He worded the heroic fight of the people of the backward classes against the higher class. Thus the women in his stories are told to be aggressive to get their rights. The characters of his stories are furiously fighting against the social evils. He reveals the positive and wide ranging effects of the Ambedkar's social awareness about the rights of women. He, through his writings presented the fight of the Dalit women against the prevalent evil traditions.

The character named Geeta of the 'Dole', a story, was 100 times more beautiful than her husband. Thus her husband was jealous. She notices that her husband is very unhappy because she is more beautiful than him. She acknowledges that her beautiful eyes are the root cause of all the problems and hence she crushes her own eyes. This incident reveals the strong determination and bravery of Geeta.

A story named Durga is based on the life of a beautiful girl of the Vadari caste. A don named Parshya becomes her lover and troubled her youth named Natha, who was a mere worker, killed Parshya. Thus he saved the respect of the beautiful girl. This story reveals the heroic act of a youth who saves a girl by risking his life.

Shankarrao Kharat:

Shankarrao Kharat is regarded as the sculptor of the stories of the Dalit literature. Besides Dalit stories he also wrote autobiography, and novels. His specific identity was created in the Marathi literature because of his autobiography 'Taral-Antaral'. His name has to be considered whenever the stories of the Dalit literature are considered. The specialty of his writing is the birth of each of his writings from the real incidents and existing situations. He wrote all the things that he had really experienced in his life, the miseries of the men and women around him. He proudly proclaims that every single of his

contribution to the literature was based on the real life experiences. Playing swiftly with words he said that his experiences formed clouds and it rained in the form of his writings, which we all see to be very true and real!!Sangva, Daundi were my creations that were based on the real life experiences. The same was the writing of Bara Balutedar, the system that existed in the villages.

He created in total 10 divine story collections. They are as follows; 'Bara Balutedar' [1959], Tadipar [1961], Sangawa [1962], Titwicheya Fera[1963], Sutka[1969], Daundi[1995], Adgaocha Pani[1970], Gavshiv[1970], Mulakhat[1978], Majhe Gaon[1987]. From all of his writings he reveals the astonishing facts about the tyranny done by the upper classes on the backward class. This is true that he portrayed the facts but his language was very formal. From some of his divine creations we have to examine the life of women in the Dalit literature. The women coming in his writings are from various levels. He wrote about the injustice done to the women by the society and how the poor women felt prey to the male dominated society. He wrote fearlessly. He has pictured the women who have always worked equal to men and rather more than the men. His stories reveal the life of women who fight against the existing evil social and economical trends. In his stories he has created a universe of the life of women. He perfectly pictured the life of women who do their best to fill colors in the family life and keep the family happy. His stories give us an idea about the revolt of the women against the traditions, to keep her family happy. He claims that even if women are born in the different castes they share some common social harassment. Mr. Kharat has described the reasons for the declining status of the women; according to him belief in the superstitions, illiteracy and poverty are the main reasons for the tyranny faced by women. Many of the women accept the evil traditions that are reason to their miseries but there are some Dalit women who fight against the social system.

Mr. Kharat has pictured the Dalit women who support their husband to earn a living. They work till their last breath for their family. A Dalit woman faces all the tyranny of the society for her children and the entire family. Bara Balutedar and Ram Mahar make the entire society to evaluate their behavior. The wife of Rama Mahar,

Saubai, works very hard for her family along with her husband. She is extremely tired at the end of the day but yet she brings wood to be burnt. She cooks for the entire family; she serves them and eats only some of the food which remains. The hard work makes her very weak but forgetting her pain she thinks of the well-being of the family.

The wife of Rama Mahar led a miserable life but at the same time she cared for her family. The life of the poor Dalit family was so miserable that the income of the day decided whether their children would get food or not. Rama Mahar went in the village to tell Sangawa with an empty stomach. Rama wandered lot but couldn't manage to get a single grain nor even a penny. He returned home very late. He was unable to manage food for the day. When Rama returned home he was immediately ordered to cut the wood for cooking by the landlord. At this instance Rama's wife was enraged and she couldn't bear any more. She expressed her anger. She questioned her husband for not being able to manage food. She was extremely angry at her husband, the clash between them increased. She heavily criticized her husband because he lived to be slave. She also blamed the society system because this same society was responsible for the starvation of her family. Thus the anger of Rama's wife was expressed; it was a result of extreme tyranny.

Dalit women face tyranny in the home. At the same time society sets certain limitations on her. The miseries of the Dalit women are very perfectly depicted by Mr. Kharat. Many of the generations of the human race have witnessed the Dalit women to be a leisure toy. Mr. Kharat depicts the miseries of the Dalit women, he pointed out the tyrannical behavior of the upper class and the police. The Dalit women who are prey to the physical desires of the police are pictured in the story Kaal. In these stories there are miserable conditions in the entire country. Thus the family of Dhurpa comes to reside in the city. The police constable arrests the husband of Dhurpa. Dhurpa requests the police not to arrest her husband. When Dhurpa enquired to the constable about the crime done by her, constable became angry and kicked Dhurpa at her stomach. Mr. Kharat noted the life of the Dalit women who succumbed to the ego and power of the police.

The study of the Dalit women in the stories of Mr. Kharat

reveals that he particularly depicted simple nature of the Dalit women where the mind of the Dalit women undergo many confusing and revolting states. Bravely, Mr. Kharat pictured the miseries of the Dalit women which are particularly because of the male domination. His writings house the feelings of the revolt in the minds of the Dalit women against the traditional jobs. He pictured the Dalit women who refused to live the life of slave.

Baburao Bagul:

In the Marathi literature Baburao Bagul is commonly described as 'Vidrohi'. In his life he has fought with economic and social trends which were tyrannical. He has led a life where he has witnessed himself to be prey of the miseries faced by Dalit Mahar. Each of this writing is unique and variety is observed in his writings. He has built up an entire universe of his ideology. His writings depict the sorrows and hardship in the life of the Dalit women. Mr. Bagul has written novels, stories and poems. His story collections 'Jehnva mi jat chorli hoti' and 'Maran svasta hot ahe' are ought to be studied to understand the life of the women in the Dalit literature. His writings made the society aware about the tyranny of the commons and also unthoughtful behavior of the men.

The lives of the women pictured in the books of Baburao Bagul are worth to be remembered and also understood. His strength of the focus on the life of the Dalit women is really astonishing. He has created an entire eternity of the literature about the women. The way of expression used by Baburao Bagul is so lucid that one can easily acknowledge his ideals. He believes that the injustice to women is not just done by the traditions but also by the plutocratic male dominated society. He has pictured the real tyranny, miseries of the Dalit women. His writings are based on real prevalent situation and not imagination. He pictured and studied the life of the women in Dalit literature and found that these women do everything for their family, even sell themselves!!

The book 'Jehnva Mi Jat Chorli' was published in the year 1963. This collection of the stories depict that the social system is responsible for the tyranny of the lower classes and women too. His writings are so inspirational that they led to the start of the agitation against the upper classes. This literal work stresses on nourishment of

the rights of women.

The story sets, namely 'Kalokhyache Kaidi', 'Pesuk, Vatevarati and Spardha word the miseries of the women. The character named Banu is left in the service of the lord Khandoba by her father. She is good looking, gorgeous but she has a child without marriage. The women left in the service of the god cannot marry thus her father is in stress. A man named Ramrao Deshmukh, in exchange of money, buried Banu. She was kept just as a leisure item by Mr. Ramrao. This act of Ramrao was surprising and shocking. In the shock the wife of Mr. Ramrao died and other members of the family also left the wada. Later Ramu also dies. Deoram, the son of Ramrao entered in the Wada to take revenge of the death of her mother but the beauty of Banu attracted him towards her. He wanted to use Banu to fulfill his physical demands. Banu thought of Deoram to be her child and refused to be prey to the feelings of Deoram. Deoram was enraged by her refusal and then tried to rape Banu. But Banu firmly opposed him and started to run away from the Wada. The people saw Banu, they then tried to make her nude and make her move around in the village in the same state. Daulat, the son of Banu, saw all this and killed the narrow minded men. Banu was so angry that she fought strongly with crowd. The Indian Hindu, male dominated society refuses the increase in status of a Dalit because of marriage in a higher family but it allows the rich men to use the Dalit women for their physical needs. This kind of trade, where rich are the gainers and the backward are losers is seen only in the traditional male dominated Indian society. Deoram who was the spouse-son of Banu tries to rape her step mother. This incident is really fatal for the existence of the society. Banu, like other women conserves her character but the male dominated societies see her with an eye of wolf. Baburao Bagul depicted the evils of the society which are and which were against women. Here women are not at all at fault. The fault lies in the male dominated and especially upper classes of the society. Banu knows that she left in the service of god so that the men can take her advantage. She chooses to use by a single rich-man rather being used by many. Here Banu is forced by the society to choose such a path and she felt safe in the house of Ramrao. She had no option. Banu is the mirror of the life of many more Dalit women left in the service of the

god. Mr. Bagul depicts the miseries of the Dalit women patriots of god. The greedy men have made the god helpless.

Savitribai is the character in the story named Pesuk. Savitribai is married to the land lord named Jaydeo. Jaydeo had married with five women to have a child but he hadn't one. Savitribai was forced to have physical relations with a relative of Land lord and finally the land lord got a child. The entire village came to know about the relations of the Sati, the land lord was frequently embarrassed by the discussions in the village. In anger Jaydeo started to trouble Savitribai. His tyranny went to climax when he amputated the nose, hair and mammary glands of Savitribai. To add to his crimes he arranged the nude procession of Savitribai. Savitribai could not bear the shock and became mad, she started to move nude here and there. She used to cut the nose of the man who troubled his wife. The entire village was under the threat of Savitribai. Her husband was also afraid of her. One day Jaydeo died. In his funeral Savitribai was forced to go in fire with her husband. That is how she went sati. This story was being told by uncle to the children. This story was a suspense story and many questions arise about sati. But one thing is true that Savitribai revolted against the society only because she couldn't bear the trouble given to her by the society. Savitribai fought against the social evils but at last falls prey to the traditions of the male dominated society. Although Savitribai died she made a start of revolt against the society. Her sacrifice proclaimed the need of self inspection of the society by the nerdy members. Baburao Bagul pictured the answer given to the society by Savitribai.

Vatevarchi:

From this story Mr. Bagul focuses in the life of the prostitutes. In his story the woman named Girija is the prostitute. For earning money Girija left her son in the village and came in the city to earn money. Once she got a message from her village. The owner of the hotel read the message and told Girija that her son was sick but actually her son was dead. She had no money to go home. She pleased a customer but the customer did not give her any money. She felt prey to the male dominion and was deprived of attending the funeral of her own son. This clears that just for surviving; women have to struggle a lot.

Spardha :

This story is based on Yamuna and her daughter in law Chandra who sell bananas. Both of them did trade for equal time but Chandra's sale was more because she was beautiful. Chandra's husband was affected by cancer and she needed money for his treatment. Yamuna noticed that Chandra's business was more because she used her charm to attract customers. Thus Yamuna, the old lady kept a young lady on her stall and accordingly her sell also increased.

One of the many customers of Chandra, Kisanrao tried to achieve Chandra to be his wife. Chandra was enraged by the Kisanrao having feelings about her. She refused to marry with Kisanrao. At the same time her business was decreasing because of her mother in law's trick. Chandra told her mother in law that now she would have to sell herself to save her husband. Yamuna did not like this and decided to close her own stall of bananas. Chandra being from upper class refuses to go with Tulsiram who is lower caste. Chandra's husband was on the boundary of life and death but Chandra decided to remain with her husband she considered husband to be her god. This story reveals that adverse conditions make women to take wrong decisions.

All the women in the above stories have felt prey to the adverse conditions but in spite of this they try to save their respect. Women are particularly proud of their caste even though if the caste has given them only miseries. The negative approach of the society towards women have made them disabled. The society needs to change the thought about women.

Maran Swasta Ahe:

Maran Swasta Ahe, the story collection of Baburao Bagul was published in the year 1969. This collection includes 11 stories. These stories have depicted the social life of Dalits. These stories are based on actual analysis of the conditions and status of the Dalits. Mr. Bagul has revealed the life of Dalit women and focused especially on the struggle of the Dalit women for a respectful life.

The story named Aai reveals the life of a mother who works to be prostitute to nourish her child. She wishes that her own son should not consider her to be characterless. Here the sacred relation of mother and son breaks because the child sees his mother seeing her body to rich men. Her son Pandu was astonished and shamed of her

mother's deeds. Mother was afraid that her son would think that his mother is the worst on the earth. Convincing Pandu, she says to Pandu, "Son it is true that i have sold my body but I have done all this for you. Your father left us handing over you to me. I have struggled a lot to nourish you. Please don't abuse me like other neighbors do. A person named Muhammad was ready to give me his bike if i married with him but I didn't because I wanted to be with you. Valji Seth used to send twenty rupees for but I refused him too. Dagdya was ready to give his entire service fund to me but I refused his offer only for you. I have burned my life and character to nourish and cherish your life but you believed in the words of society and left me. Dagdya tried to rape me. If you loved me should have tried to save me but you didn't." On every step of the political, economic and social stage we see that this mother is ill treated. She lived in the worst conditions.

The story named 'Bhook' depicts the work and struggle of mother for feeding her son. A verse of Saint Tukaram depicts the cruel appetite that makes humans to do anything. Hunger makes us helpless. Hunger makes the hungry to be slave. Mr. Bagul depicts the effects of the extreme efforts for food. The woman named Bhagu in the story is starved and is left with power but then also she tries to feed her children. The son of a Dalit who begs for food and on whom the patlin attacks like a dog is depicted. There is a woman named Thaku who nicely feeds the Dalit boy. But the mother of the boy forbids him to eat at Thakku's house she thinks that this leads to lessening of the dignity of the caste. Here Mr. Bagul has swiftly portrayed the relation of the caste system in relation with the hunger. This story reveals the struggle of for food and mixed feelings in the mind of the children. The question arises in her mind that if Bhagu has served her children the curry of snake. She ends her life with the suspect on Bhagu. Her behavior has two reasons and they are Dalit origin and other is the quest of food. Hunger is same for all humans. This story depicts the mother's struggle to get food. Mother not only her children but solve the problems of their life by her hard work.

In the story named 'Lootaloot' Mr. Bagul depicts the miserable life of the prostitute. Dalit woman named Vanchala. Prostitute live a miserable life. Helpless women become prostitutes to be alive. Society behaves with them tyrannically. The aunt of Vanchala forced

her to become a prostitute. Father of Vanchala forcefully made Vanchala to sell herself. This behavior of a father is really shocking. In the story named 'Julum' Eliza is married to a gentleman named Fredrik. Fredrik was well cultured. Fredrik was blamed to be a murderer. Police arrested the gentlemen Fredrik. He was arrested and kept in jail. Eliza was not able to bear the hardships faced by her husband, she became mad. This story reveals the loyal nature of women towards their life partner.

In the story named 'Kavitecha Janma', Mr. Bagul depicts the life of a mother. The mother in the story is very old. After the early death of her husband this mother had spent her entire life for her son. By hard work she nourishes her son. Her son is educated but jobless. Her daughter in law refuses to work. Mother lives a miserable life for her son. She used to sleep starved because she had food enough to feed her son only.

Aai, Bhook, Lootaloot, Saktmajuri, Maidanatil Mansa, Shikshan, Kavitecha Janma, Julum, Mauli and Tahan are the creations of Mr. Bagul that perfectly depict the miseries of the life of women which are because of the traditions, economy and male dominated nature of the Indian society. Along with Annabhau Sathe, Shankarrao Kharat and Baburao Bagul, life of Dalit women is cleverly portrayed by Arjun Dangle. In the story named Pandhrya Payache he has depicted the life of brave wife named Girija. After the marriage, her husband died in two months. He gave his life for the pride and safety of nation. Mother in law of Girija claimed that the death of her son was a result of his marriage with Girija. Girija was stressed by these clashes in the family after the death of her husband because she was considered as a bad omen for the family. She, in anger left the drama place. This story reveals the superstitious beliefs of the Dalit women.

Summary is that, the Dalit women in the Dalit stories have been preying to the cultural, religious and the political system. She falls prey to the injustice and tyranny. She falls prey to the Dalit but also to the prevalent society. She is wrapped in the evil traditions and superstitious beliefs. But some women follow the path of empowerment shown by Phule-Shahu-Ambedkar. This change is appreciable.



3. The life of women projected from the poems of the Dalit literature

The study of the life of women right from ancient times to the modern era, it can be clearly noticed that women have always been given the secondary status. Women have been the beast of burden carrying the loads of child marriage, sati and harassments for dowry. Very rarely women are seen breaking the evil trends of the society. The main reason for the continuous decline in the status of women is the dominance of the males. The male dominated society has curtailed the rights of the women. The British rule in India supported the cause of the women empowerment although it was for their benefit; it helped to improve the status of women. These changes were just better something than something; they were just bandages on the wounds of women who had faced miseries. The writers tried to highlight the problems of women but their work was limited. The study of the human history reveals that women have always faced miseries because of the physical limitations. Women could never breathe the air of freedom. Women were always entangled by the clutches of the religion and the evil trends. When the poems of the Dalit literature are studied it can be said that women have always been the puppets of the hands men. The poems of the Dalit literature stress on highlighting the problems and miseries of the women. The study aims to understand the status of the women life by studying the poems of the Dalit literature.

Vamandada Kardak :

Vamandada's idol was Dr Babasaheb Ambedkar. He wrote various poems and songs reflecting the ideology of Dr Ambedkar and devotion of Vamandada towards him. The poem collections namely Vatchal (1973), Mohal (1976), Hay Get Vamnanche (1977) of Vamandada were published. Five thousand poems and songs are unpublished! By the virtue of his work he has given immense energy and aliveness to Dalit poetry and Dr Ambedkar's ideology.

His extents of his divine creations extend from poems on the social life to the poems on the globalization. From his poems he has highlighted and projected the miseries of the Dalit women, the reasons for the tyranny of the women and also the importance of the

women in the society. He has suggested the Dalit women to make necessary changes in them according to the present time. He has tried to encourage the women to fight against the evil society. He states that the Manuism and male dominance are responsible for the declining status of the women. He has created an ideological war against the evil traditions. He has sketched the real life of the Dalit women in his poems.

The emotional lives of the Dalit women from the simple and poor families have been stated by Vamandada.

**Nadichya vata chun chun kata
Chun chun karti pai
Por chalat rahi
Pahate utha jatyashi zata
Lagi nighava nadichya vata
Sangaycha kunha sangaycha gunha
Tashich pani vahi
Kadevar tanha dokyavar dudi
Thar thar karte kavli kudi
Ozyana rahi vakun jayi
Tashich ojhe vahi...**

The women in the villages have to do lot of work in the morning. The quota includes fetching of water from the river, bringing fodder for the livestock and grinding the floor. The hard work of the women is never applauded. The men don't care to think about the health of women, the men even don't think of the emotions of the women. From the above poem the writer claims that the women never get the credit of their work.

The women lead the life full of hard work. The writer suggests to the bride that she should behave with love with her in laws. The writer has worded the counseling and suggestion of love that a mother gives to her daughter who is about to be married.

**Muli jashil ata dilya ghari
Bol aiche thevun antari
Zara japun vagave sasari
Shil astay kachecha bhanda
Hech phodaya taptat gunda
Sange vaman khare, mohuni antare**

Raha sasari sadaiva sajari...

The poet makes the bride aware of her responsibilities at her new house and advises her to shower love on the family members. The writer gives priceless advice to the newly marrying girls. The writer believes that the newly formed relations are like glass bowls. The poet advises the bride to take care of newly formed relations. Vamandada has thrown light on various aspect of the women life. He has worded the stages in the life of women. He has also pictured the sweet and bitter relations of the husband and wife.

Itha birhad ughdyavar

Tithe ligdi lugdyavar

Ya dublichha dhudka kadka

Ghata kuthay oh...

The women who are enlightened with thoughts and ideals demand for their rights. The poet has worded the feelings of the women enlightened by the thoughts of Dr Babasaheb Ambedkar. Vamandada has included in his divine creations the work of the women who are poor and simple. The heroic deeds of the Dalit women their movement for the women empowerment are include by the writer in his creations.

Vamandada has described and stated various forms of the women life. The life of the poor sister who struggles with the poverty for her brother touches the heart of the people. This poem portrays the lovely relation of the brother and sister.

Badhu ra shipaya tu de ra rupaya

Holichya sanala cholichya khanala

Chavlichha chuda mi hya mangati bharin

Chavlichya balya bindlya balala karil...

On of the day of holy the brother was asked for money by his sister. The brother was poor so he could give only one rupee to his sister. She was able to buy ear rings and bangles for her children; she was not even able to fulfill her basic wishes. Both the brother and sister were economically poor but in this hard life the sister is seen giving courage to her brother it are stated in the poetic verse as follows:

Nako ra dola dada panyana bharu tu

Nako tya sansarachi karu tu

Upashi poti mi ala pala mi bharin

Tari tya sansaracha kalas karil

This sister is poor but she led a life by being optimistic. She faces the challenges in the life with confidence. This sister carried the cart of her poor family and at the same time she gave courage to her brother. Being starved, the sister fed her family and also her brother. He kind hearted sister makes place of love in the reader's heart. This story symbolizes the determination, optimism and confidence of the women.

If freedom for women can be achieved only if one follows the path of Dr Babasaheb Ambedkar, Phule and Shahu Maharaja. In the poem freedom of women Vamandada says that;

Stree jatichya muktisathi ale Mahatma Phule ga

Ale Mahatma Phule, mulinche Shikshan kele khule ga

Poet enlightens the readers with the ideology and work of Mahatma Phule. The first and successful attempt to provide education to women was done by Mahatma Phule. He believed that only education could give freedom and rights to the women. Vamandada has stated Male dominance to be the factor responsible for the slavery of the women.

Narayan Surve:

Narayan Surve has sketched the life of the hard working and poor Dalit women in his poetry. The struggle, pains sorrow, and the hardships of the life of Dalit women are stated by Narayan Surve. The poems of Narayan Surve highlight the miseries and the problems of the life of the Dalit women. He asks the society to treat women like humans. In the book named 'Tumcha Nav Lihava', the writer highlights a very different angle of the personality of mother. The character of the mother in the creations of Surve includes a woman who works as a prostitute to nurture her children. She works hard to provide education to her children. In the male dominated society it was compulsory to add the name of father in the name of son to get an admission, the child had father but he was not allowed to use the name off father. So the poor mother says:

Mastar, jamin utati matati.. vhay uphanti,

Pan nangur, ghatlyavina aan, bi perlyavina,

Rop var ugta ka? Ugta? Bola,

Mag bapachya jagi majha nav lihun kasa chalal?

Baap nahi mhanla tar poracha kasa jamal..

The poor mother and her children felt prey to the dominance of the males and upper classes in the society. She gathered courage to ask the society that, "Why can't the mother's name be used instead the name of father?" From this poem the poet has denoted the 'dependent' status of the women.

In Money order a different world of the women raises. The woman in the poem has her own house and children but she steps out to work as a prostitute to earn money for feeding her children. She saved some money from her income and sends the savings to her village where her family lived. She advises to use the money for:

Tyacha ganglia ek pustak ghya, namyala chardi,

Rojcha daha paisa dya, mhanji porga pala shalala

This lady was poor and uneducated but knew the importance of the education. She convinced her children the importance of education to her children. She wanted her children to live a good life after getting education. She wished that her children should not lead a miserable life like her. The hardships in the life of the poor mother were because of the lack of education. She wanted her children to lead a life free of struggles. The women characters of Narayan Surve's creations seem to be hard working and caring for their family. The poems of the poet unfold various stages and challenges of the life of women. A woman plays various roles like mother, sister and lover. The strength and determination used by women while playing the roles determine the future of the family she belongs to. The poet stresses on the fact that the life of men is incomplete without women. The creation and maintenance of this beautiful world is impossible without the women. The poems of Narayan Surve appeal to the readers to treat women with humanity; this is the peculiarity of the creations of Narayan Surve.

Ravichandra Hadsankar :

Ravichandra appeals to the women to fight for freedom, humanity and equality. He encourages the women to fight for their rights. In the poem Get up my sister he says:

Uth uth majhya baghini

Hovun ranmardani

**Othi ghevun ye
Samta, swatantrya, bandhutva
Ann manuskisathi
Udyachya krantichi gani..**

The Indian constitution has provided various rights like equality, freedom to the citizens. But practically the system fails to provide rights to the citizens. The backward classes face the problems because of the inequality and on the hand the women face challenges because of the gender inequality. The social and economical equality has not been properly insured. The widening gap between the upper and lower class went on increasing after independence along with the gap between the rich and the poor. Actually there is a place of respect for the women in the Ambedkar's philosophy. The religion denied freedom to the women but Ambedkar ensured freedom for women just the world and the nation needs to follow the path shown by Ambedkar.

Baburao Bagul:

Along with the contribution in the fields of Stories, novel and intellectual writings Baburao Bagul also contributed a lot in the field of poetry. From his creations he has highlighted the importance of the women; he denoted that women are more important than God and religion. The poet has criticized the aims of the male dominated society; he has revealed the plans of the men for decline of the Women's status has also been condemned. In reality the women are so esteemed that they can be idols for most of the men! From the poem 'Veda Adhi Tu Hotas' the poet has highlighted the importance of women.

**Tujhya darshnache kalavantanna
Suchtat kalakruti ani vastushilpe
Tujhya ashaypurna urojavarun devalayachi
mastake
Kalas sakar zale ahe ani..**

The divine souls of the women always communicated with the heavenly ideas. The women have the potential to an inspiration for an artist and also for a sculptor. The mysterious characters like kind ferries have been created by taking in consideration the goodness and beauty of the thoughts of the women. Thus according to

the writer a woman is most beautiful gift to humanity given by Nature. But the society has become blind; it cannot see the importance of the women. The male dominance is one of the main reasons for the demolition of the status of the women. Baburao Bagul says:

**Tujhe aaipan pahun
Tujhi sarva poravali maya pahun
Pita parmeshwarachi kalpana
Preyshitanna suchli...**

The needy and young ones do not imagine having god's help and protection when they are nurtured by their mothers. The importance of the mother has been compared with the greatness of the mother. A new idea that a mother, a woman is as important as god is stated by Baburao Bagul. The name of have been connected to the name and fame of the god by the writer Baburao Bagul. No one can snatch the importance of women. Women have always been playing an important role in the meticulous functioning of the society. Baburao Bagul says that woman can never go to the secondary status because only a woman can give birth to a male progeny. The nature has gifted women with the ability to house a baby in her body; the men can never take the place of a woman.

**Tujhi sukhdayi rupe pahun
Nsargana tujhech anukaran kele
Tu majhi majhya mulachich nahi
Tar nisargachihi shikshak zalis!!**

The writer claims that the nature is also inspired by the variety of dimensions of the women life. With time as changes occur in women the same changes also occur in the nature. A woman is the teacher of the nature. The nature is motivated by the women and performs its duties accordingly. Woman is such an important element of the society but it has always been tied by the ropes by the religion. This great and divinely creation is made to work as prostitute by the society and family for money. Baburao Bagul comments about the male dominance saying that:

**Jar tenvha krushnane kauravpandavanchi
Kattal keli asti tar
Nagdi dhinda khedopadi**

**Dublya aai bahininchi nighali nasty
 Pan jase kauravanni stree saundarya
 Stree shariratil swarga baghayche hote
 Tasech pandavala ani krushnalahi baghayche hote
 Mhanun to mundke marnyaaivaji sadyanchi dinda
 Purvit hota...**

Kaurav, Pandav and Krishna never viewed women with respect. Kaurav and Pandav's destroyed the respect of women and Krishna just watched the dirty pranks of the devils. The narrow minded thought and idealism of the men can be seen through this incident. There are many laws in the constitution which have guaranteed the safety of women but the laws seems to leave unimplemented after studying the status of the life of the women.

**Durdaivi dravpadicha veli
 Dr. Ambedkar nhavte
 Kayde nhavte krushna hota
 Atahi durdaiva tya streeyanche
 Kaurav ahet, krushna ahet ani kaydehi ahet
 Fakt krantikarak karyakarte nahit**

In short Baburao Bagul has denoted how the status of the women in the society went on declining right from the ancient times to the modern era. The poet has emphasized on the fact the patriarchal society system along with religion are the main reasons for the decline of the status of the women. Hira Bansode

Hira Bansode has written two main poem collections namely Pournima (1970) and Firyad (1984). She has worded all the experiences and challenges with whom she encountered because she was a woman and a poor Dalit. The male dominated society has given the place of slave in the society. As far her own life was considered she got inferior treatment from the society.

**Mi majhi Firyad
 Karmat sanskrutivar ahe
 Jine amhala band kothadit kaid kele ahe.
 Jithe amhala bahishkrut ayushyache dan ahe
 Jithla vara amhala parkya sarka vagavto
 Jithla paaus amhala fakt dushkal deto
 Jithle pani amchyashi mrugjalacha jivghena khel khelte**

From this enlightening poem the readers get to experience the adventurous fight of the woman power against the male dominated society. Hira Bansode has extreme anger for the male dominance and also the racial partiality. Along with her anger the poet acquaints the readers with the experiences of her own life. She appeals to the society to help and support the empowerment by giving them a superior status. The empowerment of the women can also help the society to raise its standards. The writings of Hira Bansode are like mirror to the real life situations. The thoughts expressed by the poet are really worth thinking and implementing.

Jyoti Lanjevar:

The collection of poems named Disha of Jyoti Lanjevar was published in the year 1982. This collection of the poems reflects the situation, status and problems of the women surviving in various sections of the society. The poet has faced the tyranny and miseries. Her miseries were intense because she faced sex discrimination along with caste discrimination. While describing the miseries of her life she said:

**Majhya dolyapudhe satat ubhi aste,
Kauravanchya rajyasabhet beabru honari Panchali
Yuganuyuge janmala allele dukhasan
Samajanech vadhavile svatahachya chyekhali,
Maankhali ghalun...**

The Indian women face tyranny because the Indian society system having ailments like male domination and rituals is just written. The Indian society seems to have failed to upgrade and regenerate with the ideals of the modern era. The poet proclaimed to empower herself with the modern ideals while taking the oath to change the prevalent situations she says:

**Hya drustanchya hatun maval;nara surya
Tu talpat thev andhru nakos aabhal
He krushna.tujhya rajyat
Aai bahinivar aatyachar
Aan .. tu dole milaves ase par
Are, angabhar vastra puravu nakos
Pan vastra oodhnare te hat
Mulapasun chatun tari tak**

Punravrutti hohu deu nakos
Navya mahabhartachi
Nahi tar aamhalahi lihavya lagtil
Hirya gavtavar lal ghoshna
Petave lagel hohun vanva
Sarya asmantala gavasani ghalun
Tu matra tujhya..dindayalacha kitab
Parat kar..aan khushal hohu de
Kurukshetra..ya bhumiche...

The lords of lord Krishna who was responsible for the happenings in Mahabharata did not bother when Panchali was undressed In front of the whole court. Even the lord did not bother about the disrespect of a woman. The poet expresses her anger for the greats and nobles who never thought of the women. Likely there are many devils in the society who are in the search of an opportunity to disregard women and take their physical advantage. The poet believes that the society should start a drive for the empowerment of women. The day will not be far away when society would have to face the recast of the dirty pranks of the Mahabharata.

Pradnya Lokhande :

Pradnya Lokhande has written the poem collection named 'Anthystha'. In her selective poems the poet lucidly explains how the evil traditions have kept women away from the humanity and kind treatment by all the elements of the society. She words her thoughts by saying:

Aaplyatach kiti antastha
Vavrat astat
Ekmekanna anolkhi astat
Aastitwacha sanatan aajgujaji lay,
Kadi nakarli nhavtich,
Pan nirashrit hohu naye
Jagnayacha lobhas sanvad
Yasathich ha samanjas aakant

When a burdened and banged woman decides to staunchly fight against the evils of the society for her rights, she does require

experience neither she demands decoration of tyrannies faced because she all set to fight for her rights. She enlightens herself and the society with the ideals of freedom. Her fight then gets attached to emotions and thus words are requiring no longer.

While depicting the life of dumb women by using power of words the poet says:

Ekvisavya shatkachya sanskrutik chikhlat
Aat vadhat challay dishahin kolahal
Chahubajunni chinla jatoy tujha buland aavesh
Tarihi tu nimutpane chalets
Tyanni aakhun dilelya rastyavarun
Tarihi u bolat nahis dablelya hunkarabaddal

The status of women has increased in the society in the 20th century accordingly the women should be further continued to empower in the 21st century. The society needs to arrest the thoughts and ideals that can probably demolish the ideals of the women empowerment.

Streetvacha muk aakrosh saajavnyat
Dhanya jhaleli aapli mahan sanskruti
Joharapasun satiparyanta ha pravas
Ekkisavi sadit tasubharahi badalla nahi
Roopkunvar..!

From the verses the poet has focused on the fact that the religious trends and male dominance are true hindrance to the drive of the empowerment of the women.

Pratibha Rajanand:

The poem collection named 'Mala Havi Asnari' Vat is one of the most divine creations of the Dalit poetry, created by Pratibha Rajanand. The writer is enthusiastic for the formation of the society where men and women are treated equal. Till the recent decades and even partially in present decades women have faced a lots of tyrannies, there life was worse than the slaves. In regard to the miseries of the miseries of the life of women the poet says:

Sampu pahate mi ya chakrayuvhala chednya aan
Bhednyatach
Majhya streetvana oodhlelya aan vedhlelya
Kunakalnach talnya phetalnyacha kharcha

Karava samarthyā
Hi surakshitata nakoch re..
Majhya vicharshaktila sealband karu pahanarya
Hya mahan sanskrutichi shapath
Paar poliograsta banavtay majha streetva mala.

In this verse particularly the idea and thought of giving liberal status to women is expressed. The poet particularly demands the right for women to survive as a human.

Summary:

Various dimensions of the life of the women have been described and presented by the poets. The poems of the Dalit literature aim to acquaint the readers with the miseries and troubles of the women. The structural faults of the society are responsible for the demolition of the women's status, this is fearlessly and emotionally stated by the divine creators of the poems. The women face tyranny in all walks of life. Religious and discriminating factors are especially responsible for the tyranny of the women. Many movements for the empowerment of the women arise in India and this led to the formation of the base for demanding of rights for women. But in spite of all this practically are not seen getting the rights and enjoying the. Ambedkar-Phule-Shahu expresses the ideology of the women equality but Dalit poetry reveals that the ideologies of the great thinkers have not yet reached to the society. Dr Babasaheb Ambedkar claimed the rights for women but the society engaged in the thoughts of Manuism did not heed to the suggestion of Dr Ambedkar. As the society and upper classes did not listen to him Dr Babasaheb suggested and appealed to the Dalit men to educate unite and fight. The ideals of the great thinkers like Gautam Buddha and Dr Babasaheb Ambedkar have the potential to develop a society free of the women discrimination where women would be treated as humans!!!!



4. Portrayal of the women's life in the novels of Dalit literature

From the Anglican period novels have been an important part of the Dalit literature. Novels are written on various social, political, and economic issues. Very less novels have been written in the Marathi literature about Dalit women but those in existence guide us to the status of the life of Dalit women. Dalit novels have depicted the life of the Dalit women in such a way that seems to be astonishing for the entire world of Marathi literature. Dalit novels have given power and spirit to the Dalit revolutionaries. Novels in the Dalit literature have empowered the Dalit ideology. The novels of the Dalit literature depict the emotions shifts, miseries and tyrannies which writers have experienced. Novels have criticized the traditionally existing evil practice like untouchability which was instituted by the Hindu male dominated society. The novels in the Dalit literature depict the struggle of the women who have rebelled against the evil traditions of the society. The evil practices instituted by the members of the upper classes have been staunchly criticized. The novels depict the rebel of the women against the Hindu society. These books have taken an account of the life of the Dalit women. The novels throw light on the life of the Dalit women. The selective novels of Annabhau Sathe, Bhimsen Dethle, Baburao Bagul, Shushil Sapkal, Uttam Tupe, Ashok Vhatkar and Shashikant Tasgaonkar have been studied to reveal the status of Dalit women in the novels of the Dalit literature. All the above mentioned writers have focused on the growth of the social revolutions.

In the male dominated society, Dalit women have felt prey to the tyranny of the men of their own religion. Dalit women have also been prey of the religious trends of the Hindu religion; more clearly in the name of religion the Dalit women are troubled. But availability of the education made women aware of their rights. They emphasized to fight intellectual on the base of the modern education. Omen is seen revolting against the tyrannies. There are examples of some women who have drunk the poison of the evil traditions without uttering a single word. A woman can play key role in wiping out the evil traditions and the superstitious beliefs. In the novels we can see

women in the role of social reformer, housewife and also key to success for the family. Various aspects about the capabilities of Dalit women have been noted in the novels.

Chandan:

The novel named Chandan of Annabhau Sathe was published in the year 1972. The story of the miserable life of a Dalit couple who went in the city to earn a living is pictured in the novel. This Chandan novel is primarily the story of struggle widow named Chandan. Her struggle with the cruel world is deprived.

Chandan was born in a poor family of a farmer in the Satara district. Her village was one of the remotest places of satara district. Her father died untimely and she lived at her maternal uncles' house as orphan child. Chandan was very beautiful. Her beauty was the reason of worry for her uncle. He thought that it was necessary to perform her marriage as early as possible. So she was married at the age of 12. She got a child at the age 14. She helped her husband Jagu in his work to earn a living. Chandan and Jagu went to Mumbai with a dream to earn more money and lead a happy life. They searched a lot but did not get any job. Wandering around, the couple reached Ghatkopar where Jagu got a job at the stone mine. Jagu and Chandan started to love near the work site. Jagu was paid only 2 rupees a day. Their neighbor was a old man named Pandu Baba. He looked at Chanda to be his daughter. The life of Jagu and Chandan became more stable and they had a wish to get a child. But one day Jagu died in a blast at the stone mill. In this cruel world Chanda was left alone with sorrow of losing her husband. She somehow managed her sorrow and started to work with Dayaram and company, she got the job of lifting soil. Her experience at the site of work on very first day of work was very bad. She realized that men around her looked at her with physical greed. Gopal, Rangya and Tiger tried to kidnap her but they were unsuccessful. She was frequently troubled by the greedy men. A person named Ganya Vadar tried to rape her but she threw acid on his face. The court of law declared 2 years imprisonment for Chandan. A lawyer named Jayvant Bhonsle fought for her and proved her act to be an attack for personal safety. When she was released free by the court enemies Dayaram and Gopal were no more but there was no change in the miseries of her life. The society gave her the

behavior that was given to widow. Many men looked at her with the greed of physical relations. Thus the beauty of Chandan proved to be curse for her. Thus this novel reveals that beauty is curse for the existence of a woman.

Chitra:

The novel named Chitra of Annabhau Sathe was published in the year 1952. After the death of Chitra's father, both the sisters Chitra and Sona were sold to trader of the prostitutes by her own maternal uncle. This is a novel about the life lead by the girls who don't have a strong male care taker. Chitra's father died when she was in her mother's womb. Along with her two daughters, widow Sakubai moved to her brother's house. Her brother was greedy; hence she lived in a small hut near her brother's house. Sona and Chitra grew up at the same place and turned to be two beautiful girls. The loafer boys of the village had their eyes set on the beautiful girls. On the advice of some of the senior members of the village, Krishna uncle decided to perform the marriage of Sona. But the bridegroom he chose was a diseased person. Fortunately the person disagreed to marry with a very beautiful girl like Sona. After some time Krishna went to Mumbai and on his return, declared that he had found a wonderful bridegroom for Sona assuring marriage he took Sona to Mumbai and sold her to the prostitute trader for rupees 400. Due to the brutal behavior of Krishna mama, Sona went in the clutches of the worst job. Chitra was also very beautiful. She was married to nice bridegroom but her husband died because of the poisonous bite of a scorpion. Chitra became widow and started lead a miserable life with her mother. She was being troubled by the youngsters in the village. She somehow survived the abuses. Like Sona, Krishna mama promised to get a good life partner for Chitra. Sakubai was not able to smell the greed of her brother and she allowed her brother to take Chitra to Mumbai. Chitra was clever and recognized the real intention of her uncle at the Karad station. She managed to reach to the place where her sister was kept. Sona was very unhappy to see Chitra at that place. She was extremely angry with her uncle. Sona wished that her sister's life should not be destroyed like her sister's life was destroyed. She wished that Chitra should remarry and lead a happy life. Sona introduced Chitra to Kantilal. Kantilal was 50 year

old person and he had a lot of wealth. He had a lot of money but he was sexually weak and non reproductive. He wanted to marry to Chitra to hide his weakness. He offered that Chita could keep anyone to be her slave and fulfill her sexual desires from him. In the meanwhile she got a message that her mother was no more. She decided to run away from that hell. She ran away removing all of her jewelry for Sona. After escaping from the cruel place, she went to Tanhubai who was residing at Matunga labor camp. Both of them became habitual to each other because they had lived together when Chitra was small. She met Jaya with whom she played the game of doll. She started to work at a mill with Tanhubai.

After some days there began a strike of the sailors in Mumbai. The mill workers also supported the strike. British government was trying to oppress the strike. British officer ordered to open fire in public strike. Jaya's uncle, Subhanrao, was a soldier in the British army. Uncle wasn't able to fire at Jaya and hence British officer aimed at him. Jaya went to save his uncle but uncle died and Jaya was left injured. Jaya was taken to the hospital and in the same hospital Chitra saw Sona. She was injured in the fight between Laliya and General. The reason for the fight was that Laliya tried to take away Sona. Both Laliya and general died in the fight. Chitra was happy because her sister could live a better life now and she herself could live with Jaya. Shortly this novel indicates that the life of women is destroyed because of the greed of women. The wrong intentions of the men can bring floods in the life women. The beauty of a woman proves to be a curse for her own life.

Sud :

The novel named Sud of Baburao Bagul was published in the year 1972. This is the novel that sketches the miseries of the life of women. The character named Janaki is a Dalit woman. Dalit women have to face tyrannies. Dalit women face the challenges in the life fearlessly and survive in the hardships with patience. Dalit women always welcome all the positive changes. The character of the novel 'Sud' refuses to live the life of a woman and thus leads life by being man.

Sud is the story of a young girl named Janaki. She is a lady of the Dalit caste. She was so beautiful that any one could get attracted

towards her. When she became a woman she was raped a several times. Her body was used by the men to fulfill their sexual desires. She was leading a life of eternity of miseries. Janaki believed that the reason for her tyranny was her gender. She was ashamed of being a woman. She was fade up with the life she was living. She later decided tom escape from the sex workers place. She cleverly left the place and started to wander in search of the way to become free from the tyrannies. She got the worst of the experiences being a woman. It was a question in front of many scholars that how she could get a free and liberal life. She wandered and wandered and met a Saint named Alakhniranjan. He was an ideal human and at the first sight Janaki recognized him to be a good person. She went with Swamiji and started to live with him. She noticed that the nature of Swamiji was very different from all those men whom she had met in the prior life. She started to go on the religious pilgrims with Swamiji. Gradually Janaki went on changing, she was changed so much that she forgot all the discomforts of being a woman. She believed that the sex determination was natural and was necessary.

Before Swamiji there had been many men in the life of Janaki but Swamiji was the most different among all of them. She had met the men who believed that women are only a thing that can be used to fulfill the sexual desires. Many of the Saint's were of the same kind. While living with Swamiji Janaki realized the respect for women in the mind of Swamiji. Swamiji had only read women he hadn't experienced women. Gradually Janaki was acquainted with the fact that being a woman was the biggest gift of her life.

Janaki told Swamiji that her mother was a prostitute. She unhappily said that she was a prostitute. Swamiji told her that she was great and novel. Swamiji saw only the positive and novel aspects of the life Janaki and thought of her to be great. Similarly Janaki considered Swamiji to be great. Seeking the greatness of anyone is the key to lead a stable life.

This conversation between Swamiji and Janaki is really an eye opener .Baburao Bagul has pictured the life of Dalit women giving a enlightening message women are the most wonderful creatures on the earth. At the same time he has focused on the life of Dalit women in the today's world. In the Hindu religion, women are

given the same unfair treatment today also. Sud is not a novel but a criticism of the Hindu religion. Janaki houses the rebellious thoughts of Ambedkar and also the morals of Swami Vivekananda. Janaki refuses the tyranny of the society. Here the win of Janaki is the win of the thoughts of Gautam Buddha. Baburao Bagul challenged the evil traditions of the Hindu society from his writings.

Mr. Nerurkar proudly says about Mr. Bagul's writings, 'The writings of Mr. Bagul's are so wonderful and elaborative that the dignifying and glorification of the Dalit literature is because of him. Readers experience the magic of his words. He has used the chemicals of the love of Buddha for humans and rebels of marks against the evils to write the novel, Sud that depicts the story of life of a prostitute'.

The above remark gives us an idea about the wondrous writing of Mr. Bagul. The literal contribution of Mr. Bagul denoted his compassion for the backward classes. The tyrannical behavior of the Hindu society doesn't allow him to live a relaxed life.

Chakri:

The novel named Chakri of Bhimsen Dethe was published in the year 1994. This novel pictures the life story of the woman named Dagdi. This primarily includes the miseries of her life. Dagdi was left with no energy because she had lost it all while fighting with challenges that came in her life. She loved a teacher named Mr. Pawar. Dagdi character was lovable, short tempered and aggressive all at the same time. Dagdi's mother was against the relations of Mr. Pawar and her daughter Dagdi. With the help of intermediary named Dalut, Dagdi's mother planned the marriage of Dagdi. Accordingly Dagdi was married to the groom chosen by her mother. Dalit activists came to know about the love relations of Mr. Pawar and Dagdi but it was very late then. After marriage of Dagdi her husband died in 1 month, in a railway accident. Her mother in law drove Dagdi out from her house. Dagdi's mother was shocked by seeing the widow daughter and died in the same shock. But the teacher still loved Dagdi and asked Daulat to arrange the marriage of Dagdi for the second time. Dagdi refused to remarry. This was the second time that the relations between Mr. Pawar broke. Dagdi started to live a life full of hardships. She worked as a labor to earn a living. All the relatives of

Dagdi forced her to be a sex worker but before that she got a child of her died husband. Dagdi wished that her child should lead a happy life so she left her son at the house of Mr. Pawar. Later started to work as a prostitute. Mr. Pawar took good care of the Dagdi's child. On the other hand Dagdi started to lead a tyrannical life. This was not the acceptance of her defeat because in her mind, she had a feeling of rebellion against the evil situation. She lived with other female prostitutes. She realized that all of the women in the business were doing the job forcefully and not by their will. Hema and Jamna were from good families but had to work as sex slaves. Champa was the owner of the prostitute business; more precisely she was a woman. She was very angry on the mafias that used to collect extortion money from the poor ladies who sold themselves. Dagdi decided to teach the mafias a lesson or two. Dagdi was very weak apparently but she was very strong. Every day a Japanese woman came in the hell of the sex workers to teach Karate. Dagdi learned karate from the Japanese woman. She got good knowledge and practical skills of fight and self defense. One day she strongly punched the local mafia who beat Champa. Champa became very famous in the area and all of the Mafias were scared of Dagdi. She became the owner of prostitute business. Later she stopped the business and started to help the helpless women. She helped the helpless women to start small business.

On the other hand the son of Dagdi grew up and became professor and suddenly his behavior changed. She dreamt of living leisurely with his wife. He got away from the Dalit revolutionary movements. But the son grandson of the Dagdi became a patriot of the Ambedkar's social teachings. Dagdi wished to see her son. Pawar sir told Madhav about her mother. Mr. Pawar arranged the met of Dagdi with her son Madhav but Madhav, a new Brahmin, refused to keep relations with his mother. Madhav threw her out of her house but her grandson loved her very much. Dagdi was collapsed by the shock by her son's behavior. In the shock Dagdi lost her speech. She was very unhappy and went back to Mumbai. But one fine day her grandson managed to find her. He conversed with his granny and addressed granny by the most beautiful word 'Mother'. Dagdi was touched by the grandson's thought and she realized the importance of

being a mother. This novel reveals that the main reason for the tyranny faced by women is the dominance of males in the society and misuse and untrue preaching of the various rules of the religion.

Bhimsen Dethe's novel named Chakri denotes the struggle of Dalit women. He explained how the caste system has disabled the ideas and the capabilities of the women. The uniqueness of the ideals in the novels are worth remembering.

Arun Sadhu says about the novel Chakri, "In this novel Mr. Bhimsen Dethe has pictured the specific struggle but the novel houses all the aspects of the social evils. This novel has Dalit characters in the main role but this novel has cleverly stepped out of the boundaries of the Dalit literature. In this novel the sorrows, tyrannies and illiteracy has been pictured but the attempt is to make silent and positive change in society, it has nothing to do with the hatred about other castes". The statement of Arun Sadhu claims that the novel is great success for the Dalit literature.

Kasrat:

The novel named Kasrat of Sushila Sapkal was published in the year 2001. This novel depicts the hardships of the Dalit women. The main character of the story, in the novel is Sulbha. Sulbha bravely faces all the challenges coming in her life bravely. She never turns helpless. The novel Kasrat is the story of the woman named Sulbha who worked hard to get success and one day she got it. Sulbha begs no help and rather thinks to get nine. Sulbha was from a village and she was not bold enough. When she saw the number of people in Mumbai she thought it to be the colony of the ants. She was not able to adjust with the speed of the Mumbai city. Sulbha gradually came to know about the reality of her husband. She came to know that her husband was a thief and involved in the murders too. Her husband died while working in the field of the crime. All the burden of children was left on her shoulders. She fought against the situation and concentrated on the education of her children. She did not submerge in the sorrow of her husband's death. She thought that the well nurturing of her children is more important than her sorrow. She never used her sorrow as weapon to gain resources and helps rather she fought with the situation and challenges before her. She did work at the farm like laborers and also did the work of digging the well in the field. For the

whole day she works at the construction sites of the roads and in the evening she took revision of her children. In the absence of her husband she managed to teach her children. She was fortunate enough to see her daughter to be lawyer, one of the sons to be engineer and the other to be doctor. Here this strong lady used her capabilities as woman to educate her child was able to give them a nice life. Education was the most valuable thing that she gave to her children.

Dr Sulbha Chitinis says about Sulbha that, "The growing creepers of the life of women have certain limitations. With all the limitations, a woman shifts to the house of her husband. There she has to flourish just like the bonsai plant in the pot. She has to give fruits to the family but keep her existence the minimum possible. This drink of the poisonous limitations was consumed by Sulbha at the age of 14". In the age when Sulbha should have played and enjoyed, she was married!! There was a danger of the destruction of her status but astonishingly Sulbha succeeded to keep her family happy. She created an ideal for other women. By stopping her own growth, Sulbha succeeded to develop her children. She was never touched by greed and always gave her best for her family. Her sacrifice and strong determination is unforgettable.

Zulva:

A novel named Zulva of Uttam Tupe was published in the year 1982. This novel houses the story of a woman left in the service of god. Jagan is the main character of the novel; Jagan was the daughter of a woman left in the service of god. Jagan was very clever and she dreamed to become a nurse. She actively participated in all the events of her school. She studied hard but she had a doubt in her mind that she may also be left in the service of god like her mother. Her mother was a patriot of the goddess Yellema. Jagan imagined that she would also have to beg for grains all around the village. She thought that she had no father in the same way if she gets a child his or her life would be similar to her life.

Jagan's ideals were not acceptable to Parsu; Parsu belonged to the third gender. Parsu thought that the behavior of Jagan was crossing its limits. Parsu was unhappy with the educational progress of Jagan. Jagan's mother wanted her to become an educated woman thus Parsu continuously opposed Yelu. Yelu wanted that her daughter

should go away from the tyrannical system and lead a happy life but Parsu being a member of the third gender opposed the ideals of Yelu. Parsu wanted Jagan to beg for grains and work in the Tamasha and dramas to earn money and fulfill her physical desires.

Jagan didn't agree to the ideology of Parsu. Jagan was firm on her decision to live a self sufficient life and get education. Jagan tried to remove the stains of her traditional business on her character. She got the job at the site of well being dug. She was given inferior treatment at the working site because of her background. Later she went in the farm to get labor opportunity but she was refused to work because she was the daughter of the woman who was married to the god. She wanted to change her status in the society by the virtue of her work but she was forced to beg grains like her mother used to beg. She saw the real face of the world when she started to beg grains all over the village.

A village fair was arranged. The son of the Chairman's son insisted to Yelu that her daughter should work in the Drama arranged at the time of the fair. This drama changed her life because she started to love Jayvant. Jayvant had no love with Jagan but he had greed to fulfill his desires. He took advantage of the blind faith of Jagan and used her to fulfill his desires. He left Jagan when the issue of his family's prestige arises. Jayvant lived a happy life by marrying with another girl but this drama forced Jagan to leave her school. She lost her faith on the social justice and was not able to think about her career. She was rather not able to express her feelings to Parsu and her mother Yelu. Parsu and Yelu, without thinking of Jagan's life left her in the service of god by offering her body and soul to the god. Jagan was left with no other option and started to beg for grains all over the village.

All the dreams of Jagan were left unfulfilled because of the social pressure. All of the goals of her life were left unachieved. Later Krishna entered in her life. Jagan started to love Krishna with her heart and soul. She wanted to live a happy married life and tried for the same. She decided to not go under anyone's pressure. Krishna provided Jagan a religious sacred book. After long time Jagan had got a book to be read. She was acquainted with life of the life of the women left in the service of god. Yelu wished that Krishna should marry with Jagan because Krishna's child was growing in the womb

of Jagan and Jagan firmly decided to allow the child to grow. Krishna was ready to marry with Jagan but in the meanwhile he got disease. Family members of Krishna thought that this disease was because of Jagan. Later Jagan met Krishna and convinced him that Yellemma goddess is an untruth. All the traditional beliefs are only the strategy of the upper class to trouble the poor. What is true and pure is the love between us humans. Krishna agreed to the Jagan's thoughts.

Lastly Hagan was married with Krishna. This marriage was a symbol of the win of truth over the evil traditions. This was possible because of the education. After some time she gave birth to a child but Krishna stayed away from her. She lived with her baby in her mother's place. One her child was very sick and it was very necessary to take the child to the hospital but Yelu opposed Jagan. There was heavy rain outside. Yelu believed that this disease of her grandson was result of the curse of the goddesses insisted to Jagan that she should offer the child to the goddess. Jagan was enraged by the mother's suggestion. In her anger she threw the face cover of the goddess Yellemma into the river. Yelu entangled in the water in her try of stopping Jagan. Jagan came in the house and saw that her child was safe and out of danger. She decided to educate her child and give him a happy and fruitful life. This incident was the end of the independency of Jagan because that day she became free from all the evil traditions and superstitions. The novel Zulva clears that leaving women in the service of god is the attempt of the Hindu male dominated society to get a lady to fulfill their physical needs.

The character named Jagan in the novel of Mr. Tupe advances over the boundaries set by the evil traditions of the religion. He believes that a woman should never be thought to be of lesser status in the society. Thus he raised the character named Jagan who is symbol of the rebellion against the evil traditions. He notices and proclaims that women also have ideas and emotions. Mr. Tupe believes that women should throw away the dirt of the evil traditions from the life to live happily and merrily.

Bahhatar Maail:

Bahhatar Maail is the novel of Mr. Ashok Vhatkar. It was published in the year 1989. This novel houses the real incidents of a specific time period. The sorrow that comes to the life of women is

beyond imagination. The character of the story, Raddhaka has no support in her life. Sky is her shelter, earth is her residence and her six children are her property. Moreover she belonged to the untouchable caste. The hardship of the life of Raddhaka is the main theme of the novel. The writer runs away from the Satara Rayat Shikshan School because he had no attention left in the studies. In his journey of Bahhatar Maail, three and half days from satara to Kolhapur he suddenly met Raddhaka. They shared common sorrows. They were facing tyranny because of the castism and the economical collapse. In the journey of the life they had to face many hardships. They even had to beg at certain chaotic economic conditions. They lead a life in which they had no guarantee of the food, they even had uncooked food many a times. Once Ashok entered in the well to get the delicious honey from its comb, Ranu accompanied him. Suddenly Ranu entangled in the algae marsh. Ashok somehow managed to save him. A big Python once followed them. This was there life where they faced challenges at every instance. Ranu and Ashok saw an orchid of Amla and not to much amusement they got a strong desire to eat the Amlas. Ranu took as many possible Amlas with her but he was bitten by a snake and Ranu was no more in the world. Raddhaka was shocked by the death of young Ranu. Helpless Raddhaka left the dead son and started her journey. On the way a big horse crushed and smashed her son Chandar, he was badly injured. She mounted her son on a truck and pleaded him to go to the hospital. But the truck driver had his eyes set on Baiji. When Baiji refused to fulfill his demands he threw Baiji out of the truck. Later Raddhaka took her son Chandar to the hospital by walking. There in the hospital no one took good care of her son. While wandering around the sons of Raddhaka saw two or three girls carrying water in the pots. They asked for water but the girls threw the water on the ground because it was not mandatory to give water to the untouchables. Writer believed that water is the property of the nature and hence everyone had right to consume it. He along with others fulfilled his thirst by drinking water accumulated in less elevated place.

Many miseries came to Raddhaka's life, one of her son died of hunger on her own laps. Raddhaka was helpless, she couldn't the hunger and thirst and hunger of her children and she saw them dying

in front of her own eyes. After Ranu's death she hated the writer but she hid her anger. All of them had travelled a lot and hence halted at a canal. Because of heavy rain, all of them were entangled in the flow. Somehow Raddhaka managed to remove herself and her three children out of danger. She noticed that Ashok was not there she noticed him flowing away. Her love for the writer made her to move Ashok out of danger. In her journey, Raddhaka lost her three children because of the untouchability and other social evils. She was able to properly feed her children. Because of the collapsed economical conditions of her family she couldn't afford a relaxed and luxurious journey. Raddhaka suffered from miseries because she was a woman of lower caste and moreover she was a woman. This novel denotes that the social evils like untouchability create havoc and chaotic conditions in the life of the members of the lower racial and caste status.

Khai :

Khai the novel of Uttam Bandu Tupe was published in the year 1992. The prime character of the novel was Savari. Savari was a young and beautiful lady. Savari belonged to a very poor family but her father managed some amount of money and performed her marriage. Savari was married to Vishnu. Soon after the marriage Savari noticed that her father in law looked at her with an eye of a wolf. Every single day Savari was somehow troubled by her father in law. Savari was helpless because she was not getting anyone whom she could complain about her father in law. Savari couldn't tell Vishnu because her father in law pretended to be very good and caring for Savari in front of Vishnu. For some work once Vishnu went to Mumbai. Taking advantage of the loneliness of Savari, her father in law tried to rape her. Savari shouted a lot. In the entire village the discussions about the misbehavior of Soma started. When Vishnu returned from the city he heard the discussions in the village. Savari also complained to Vishnu about the misbehavior of her father in law but Vishnu beat Savari. Later Soma died. Vishnu held Savari responsible for the death of his father. Vishnu continued to trouble Savari. Enraged by the daily trouble of her husband Savari ran away and took shelter at the house of the land owner. Taking advantage of the Savari's absence, Vishnu married for the second time. The entire

village was against the marriage of Vishnu. Many of the villagers tried to oppose Vishnu but he was ready to listen. At last the entire village collectively on him. The villagers started beating Vishnu. When Savari came to know about the attack on her husband she rushed at the spot and saved her husband. In the meanwhile someone fetched Savari away from the place and beat and tortured her. Akka found Savari lying somewhere. She was not cautious. Akka sprinkled water on Savari and managed to awaken her. Savari rose up and with her head down she silently went away. In this novel an important issue of the life of women is handled. It is proclaimed that Beauty is a curse for any woman irrespective of the caste she belongs to. Savari was a beautiful lady .he felt prey to the desires and cruel thoughts of her father in law. She was also troubled by her own husband. We can easily notice that Savari cared for her husband even if he troubled him. She always sacrificed her happiness for the happiness of her husband. Even when the villagers attacked on her husband she went to save her husband and felt prey to the greedy eyes and thoughts of society. Even in the modern era of the computer technology he situation has not changed much. Women at still felling prey to the rules and trends of the male dominated society.

Gadhad:

The novel named Gadhad of Shashikant Tasgaonkar was published in the year 1997. In this novel the miseries of the life of Dalit woman named Sakhu are depicted. Bhagabai Nikam lived in the village named Goregaon. Bhagabai had three children. In the area where she lived there were people of the surnames like Khude, Bobhate, Vaydande and Awghade. This people had traditional enmity amongst themselves.

Sakhu and Sahibya were once playing the game of marriage. This thing was noticed by the elder brother of Sakhu. The elder brother was enraged, he beat Sakhu and Sahibya. He handed over Sakhu to her mother. Suddenly Sakhu was married to Malhari of the Awghade family. Sakhu's husband worked for Anand Patil. Anand Patil gave good salary to Anand by seeing the beauty of Sakhu. One day Malhari was bitten by a snake at the site of his work. All the attempts to save him were made but at Malhari left the world. Sakhu's life changed drastically because of the incident. Sakhu

refused to marry for the second time and continued her life by giving her love and service to her father in law.

She felt herself to be very lonely. She lived her life somehow by remembering her days with her husband. As memory of her husband she just had a photo. The wolves like Anand Patil, Shirya and Manya had their dirty eyes set on the beauty of Sakhu. They wanted to take advantage of the poverty and miserable conditions of Sakhu. The wives of these wolves held Sakhu responsible for the attraction of their husbands towards Sakhu. Shirya was almost mentally imbalanced for the love of Sakhu. At the same time a college student named Satya also started loving Sakhu. Shirya once feed Ganu Aba with lot of opium and made him forget his cautious. Shirya took advantage of the situation and tried to abuse Sakhu. Sakhu shouted loud and hence Shirya ran away. When Ganu Aba came to know about the incident he beat Shirya with his footwear. Ganu Aba knew that Anand Patil also like Sakhu and always wished to troubles Sakhu. He then decided to sent Sakhu at her Fathers place and implemented the same. Later Ganu Aba had no one to give food and he died with hunger.

In Goregaon every one tried for the marriage of Sakhu but they were not able to get a good candidate for Sakhu. Meanwhile a primary teacher named Mr. Ghagde came in the village. He was in the search of room for living. He had two children but his wife had passed away. He set up relations with Sakhu. Slowly the relation between them became strong. Mr. Ghagde was a very greedy person he just wanted to use Sakhu to fulfill his desires. The family members of Sakhu also had no problem with the growing relations of Sakhu and the teacher. Sakhu and Mr. Ghadge promised to marry with each other. Mr. Ghadge demanded physical pleasure from Sakhu. Sakhu answers that these things were right only after the marriage but Mr. Ghadge told Sakhu that he would go away from her if she refused to fulfill her desires. Sakhu had faced many miseries in the life and also she lacked support. So she agreed to give sexual pleasure to Mr. Ghadge. Sakhu started to fulfill the demands of Mr. Ghadge.

Later Mr. Ghadge developed a felling that Sakhu had become stale. His interest in Sakhu reduced. He started to look for a new lady for fulfillment of his desires. He had an eye on his sister in law but he

couldn't manage to get a deal there. The school had holidays; he told Sakhu that they both would marry with their consent of the family members. After the vacation he came back and again took physical pleasures from Sakhu and went away and then he never returned. Sakhu was extremely enraged by the miseries in her life but she had no power to fight against the society. Anand Patil, Shirya and Mr. Ghadge tried only for the fulfillment of their desires but never thought to help Sakhu. The cruelest among them was Mr. Ghadge he relentlessly and greedily took advantage of the miserable condition of Sakhu and fulfilled his own desires. Sakhu faced tyranny and miseries because of the desires of the men. She was left helpless by the blind society. She was downtrodden by the social and the economic systems.

The summary of the study of the life of women in the Dalit novel reveals that the social, economic and racial trends of the society were responsible for the miseries of the life of women. The novels reveals that the society was purposefully blind while looking at the problems of women. The male dominated society was mainly responsible for the miseries of the life of women. The deep study bases on the study of the various novels clarify that the women were exploited by the society.



5.The women's life highlighted from the Dramas of the Dalit literature.

The life of the Dalit women stated in the novels, autobiographies, stories primarily state that the Dalit women faced miseries and they for their lifetime just kept on facing the miseries. The huge part of the Dalit literature states the miserable life of the Dalit women where the women work a lot for their house and even then get disrespect from the family and also the society. At the same time many of the women felt prey to the greedy desires of the men in the society. The women characters of the novels and the stories are shown to be one coping up and adjusting with injustice. But when we look at the Dramas of the Dalit literature we realize that the picture is entirely different their. The dramas of the Dalit literature highlight the heroic deeds of the Dalit women. The positive approach of the women towards the life is shown. The women in the Dalit dramas are those who love and care for their families. The dramas also highlight the fact the eradication of the miseries of the life of women is possible only when the inter caste marriages are supported. The matrimonial relations between the members of the higher and lower castes would eradicate the class hatred and also help to increase the statues of the women in the society. Inter caste marriage is considered to be an important peace weapon to eradicated castism.

Trutiyaratna:

In the year 1855 Mahatma Phule wrote the Drama named Trutiyaratna. Mahatma Phule has focused on the fact that the Brahmin's used the name of the god to get an earning. He tried to proclaim that the uneducated people were targeted by the Brahmins. The entire society was cheated by the Brahmins' by using the name of god and the poor uneducated people believed in the words of the Brahmins. Mahatma Phule claimed that the caste hatred and the women miseries were grown mainly by the Brahmins for their own sake.

A Brahmin monk was once roaming around in the village. In his path he met Jogai. Jogai was pregnant. The Brahmin monk also came to know that Jogai was pregnant. He told Jogai that her future child was a curse for her husband and it would be the reason for the

death of her husband. Jogai was frightened. She asked to the monk, "how the problem could be solved?" The monk took advantage of the situation and told that a ritual would help to solve the problem. Jogai's husband was a poor farmer and he readily believed the monk.

Jogai was very poor and had no money. The rituals were necessary to be performed hence Jogai got money from the money lender. Jogai and her husband thought that the ritual was very essential. They organized the function of the ritual. They fed 23 Brahmins. They were so poor that they had food only when they earned for it for each day. In this economic situation they fed the Brahmins with best of the quality food. The ritual was performed. Jogai and her husband believed in the words of the monk only because of the illiteracy and the fear of the curse. They performed the ritual and even if the ritual becomes useless the poor family curses their own destiny and not the monk.

Later Jogai and her husband started to attend the night school and became literate. They realized that they were cheated only because of their illiteracy. Mahatma Phule proclaimed that the education is the third eye. He believed that only and only education could save the poor people from the tyranny.

He opposed the beliefs of the superstitions. The blind faith of the people was mainly responsible for the miseries of the poor. He supported the women education. He gave his entire life for the spreading of the women literacy. He believed that when a woman is educated the entire family is enlightened and educated. When a woman is educated she spreads her thoughts and use her knowledge to safeguard her family. If a woman is educated she helps to eradicate the blind beliefs in the society. From the drama named Trutiyaratna Mahatma Phule has promoted the women education by giving the example of the life of Jogai. From the character of Jogai Mahatma Phule proclaimed that the education is the only thing that could lead to the progress of the society by eradicating the castism and the women miseries. He denoted the importance of women education from the drama Trutiyaratna.

Prem Pratap:

The drama named Prem Pratap was written by Moreshwar Tambe. The drama came on stage in the year 1947. The idea of the Rotibeti is promoted through this drama. Moreshwar Tambe believed

that if the inter caste marriages are promoted it would surely help to discard the social inequalities. Earlier this Drama was known as the Maharachi Sun or Prem Pratap but later the caste denoting words were deleted and the Drama came to be known as Prem Pratap. Mr. Moreswar Tambe was well a well known supporter of the Ambedkar's philosophy. He believed that the fight which Ambedkar started was against the social evils. He believed that the inter caste marriages would certainly help to eradicate the social evils. The drama Prem Pratap highlights the necessity of the inter caste marriages.

Prema was the prime character of the drama. Prem was the daughter of a rich Brahmin officer. Prem and Pratap loved each other. Prem's family was very rich, her father was an officer and in his office Pratap's father was a peon. Prem's family at first denied for the marriage but somehow Prem managed to convince them. Pratap's father was not against the marriage but he was afraid of the consequences of the inter caste marriages. Pratap's father tried to tell Pratap that this marriage would create several problems but Pratap promised to be firm.

Vasant was a Brahmin youngster, he loved Prem but Prem believed that Pratap was more liable and capable than Vasant. She not only loved Pratap but also she had feeling of love and affection towards the Dalit people. She wanted to help them. Prem's father Krushnarao always showed disrespect towards Pratap and his father. Pratap was so enraged by the daily insults that he thought to leave Prem but Prem's love and determination stopped him. Once Vasant told Prem that Pratap had met with an accident and tried to get her but Prem did not believe in his words and firmly stood with Pratap. Prem continued her life with Pratap without bending in front of the society. From this drama the dramatist claimed that inter caste marriages could play a big role in the eradication of the caste system.

Vat Chukli:

The Drama named Vat Chukli was written by Namadeo Vhatkar. It was published in the 1954. This Drama is based on the miserable life of the Dalits. The miseries faced by the Matang people are denoted in this drama. Mr. Namadeo believed that the capability of a person has no relation with his or her caste. The greatness of an

individual is based on the knowledge acquired and the work done. He was in the support of the inter caste marriages because he believed that the inter caste marriages would help to eradicate the social evils like the caste inequality and the untouchability. He believed that our society needs to undergo measure changes in terms of the social trends and systems. The character named Janakibai represents a lady from the higher caste. Janakibai married with Narayan. Narayan belonged to the Dalit sect. Janakibai had to face opposition but she did not bend. She accepted the Dalit caste and worked for the development and the rights of the Dalits. Janakibai led the movement of the empowerment of the Dalit masses. From the life and deeds of Janaki the writer has highlighted the importance of the inter caste marriage for the eradication of the social evils.

Suryasta:

The drama *Suryasta* of Hemant Khobragade was published in the year 1981. From this drama the writer has oppose the slavery system and the tyrannical rule of the upper class people. After the independence of India many of the trends changed but the trend of the rule by upper classes did not change. The rich people of the upper class continued to trouble the people of the lower castes. The ghastly practice of the slavery continued even after the independence. Santu's newly married wife Roopa was handed over to the king to fulfill his pleasures. Roopa was a beautiful young girl. Many of the people believed that the kings are reflections of the gods. The belief was untrue for some of the kings because they use their powers to harass the Dalit women. After the marriage the Dalit women were donated to the king for the first night. Santu love his wife and hence he denied sending his wife to the king's palace. The queen of the empire was also against the King. Roopa also refused to fulfill the kings wish. She was ready to protest against the empire and the king. There began a cold war between the Dalit couple and the king. The cold war later became fierce when the King tried to capture Roopa. Santu bravely fought with the king. He was caught by the royal army. Somehow Santu managed to escape from the palace. Queen believed that the work of the king is to secure the masses and the religion. King's powers are god given and the powers should always be used for the people and not for the persona pleasure. Queen thought that if the

shadow of the Dalits is bad woman for the king then why king accepts the shadow and company of the Dalit women. Santu and Roopa were free but they were continuously troubled by the king and his people. The life of the Dalit couple turned to more and more miserable. Roopa and Santu had no option. The queen always tried to help Roopa because she had respect for Roopa. The queen was later thrown out of the palace because she helped the servants. Roopa rose up with strong determination. She believed that there needed to be a revolt against the social evils. From the character of the king we understand that the women of the higher classes also suffer because of the discrimination and the male dominated society. This drama highlights the miseries faced by the women. The drama proclaims that a woman falls prey to the male dominated society irrespective of the caste.

Devnavari:

The drama Devnavari of Premanand Gajvi was published in the year 1981. The practice of Devdasi is only a medium to fulfill the physical needs of the wolves present in the society. Many a times the girls from the Dalit sect are left in the service of the god. This tradition is mostly practiced because of the blind faiths regarding the blessings for the birth of son and even money. The girls left in the service of the god are married to god. Many a times the opinion of the girl is not even asked. The people in and around the village used the devdasi's to fulfill their desires. Later most of such girls do the inhuman job of prostitute. The life of a girl is devastated by the collective plan of the Patil's and even Poojari's. This is nothing but a live example of forgery in the name of the religion.

In this drama the girl named Draupadi is left in the service of the god. Draupadi was denied any identity by the society, she lost her personality. In the name of the religion and the god the society had lured Draupadi for serving the desires of the men. The Poojari in the temple tried to sell Draupadi but Draupadi came to know about the plan of Poojari. She upset the entire plan of the Poojari. Draupadi loved a person named Pandhari. They both decided to marry with each other. Poojari again tried to sell Draupadi to a person named Anwar. Poojari was not able to succeed in his plan. Anwar came and held the hand of Draupadi; he wanted to take away

Draupadi. Pandhari was angry and he started to fight with Anwar .In this fight Draupadi died because she was hurt by the knife .Pandhari was enraged by the death of the Draupadi. Pandhari in his anger destroyed the Idol of the goddess Yellemma and went away.

From this drama the writer wants to claim that the social trends like Devdasi should be ended. The traditions set by the upper classes and the male dominated society should be curtailed. The end of the evil trends would result in the rise of women power. Women would gain access to liberty and freedom.

Bamanwada:

The drama Brahman Wada was published in the year 1982.It was written by Ramnath Chavan. From this drama Ramnath Chavan has tried to sow the seeds of equality. He believed in the principal that the humans should treat each other with humanity irrespective of the caste and religion. The character named Shashi is used by the writer to proclaim the modern and social Philosophies of Phule and Ambedkar. Mr. Ramnath believes that the inter caste marriages can play an vital role in the eradication of the social evils. The gap between the upper and the lower classes could be decreased by the promotion and the implementation of inter caste marriages.

Shashi was the daughter of Tatyasaheb Godbole.Tatyasaheb was a pioneer in the movement of the empowerment of the Dalit. Shashi's family background was such that she developed the felling of affection for the Dalit people. Shashi was in love of Bhalchandra Sathe.Bhalchandra was a young Dalit man. Shashi married with Bhalchandra.Everyone admired the act of Shashi. She was praised by many people. Her work was supported by many people. She started to work for the empowerment of the Dalits. Shashi left behind all the caste and started to work for the social equality. Shashi started to live with her husband in the Brahmin house. Firstly Tatyasaheb supported them but at a delicate situation he told Shashi and her husband to get out of the house. Shashi was enraged by the deed of her father and she doubted on the social work of her father. Again they started to live in the Brahmin House. Bhalchandra was an officer and was selected for the post on the basis of his merit. Later Bhalchandra's mother also came to stay in the Wada. There arose many questions in the minds of the people. Shashi and Bhalchandra were tired of answering various

questions of the people. At one instance Shashi's mother warned Shashi that this house should not become a Dalit house. Several times Shashi's mother had problem and one sided conflict with Shashi's mother in law. Shashi's mother told Shashi to get out of the house and find room in the Mahar Wada. In the meanwhile Bhalchandra's mother died in the Brahmin Wada.

Bhalchandra had no option left with him. He was not even helped by the members of the Wada for the funeral of his mother. Shashi was also very angry. She suggested to her husband they both would only have to carry the death body of his mother. She showed disbelief towards the Brahmin people. From this incident Shashi proclaimed the importance of the growth of the society where all the religions are believed to be equal. Shashi was enraged by the behavior of the men of the upper classes. She suggested her husband that he should see her to be a woman and not only a Brahmin girl. She promised to with her husband in every good and bad of his life. Giving courage to her husband, she asked her husband to live a nice life with her forgetting all the boundaries of the religion. She asked her husband to see at himself. She gave him the courage by making him aware of his power and status of his work. From the words of Shashi we get the message that the society needs wide ranging changes. People should treat each other with humanity. The character of the Shashi gave the message of the formation of the new religion named humanity. Shashi tried to fight against the social evils, it is true that her path was full of thorns but she passes the path with her strong will and determination. If a social change is to be brought the entire society should contribute for it. Ramnath Chavan has enlightened the society with the idea of social equality demanding a great social revolution.

Vanz Mati:

The drama Vanz Mati of Premanand Gajvi was published in the year 1984. In the drama a lady named Vandita is shown who did social work from the days of her school. She did her social work along with Nagnath. Vandita believed that Nagnath should have studied further. Vandita did not believe in any caste, race and blind faiths. Vandita's father was also a social worker but Vandita believed that her father was just pretending to be a social worker. Vandita's social work

was appreciated by many social workers. She started the social work with Pradnyanand. She opened the access of her house for the people of the lower castes. The work of Vandita was disliked by her own father. Vandita worked with Nagnath. Vandita's father didn't like that her daughter worked with a person of the lower caste. He spoke badly about Nagnath. Vandita warned her father and the mighty Brahmins to not to talk against the poor Dalits. She was so enraged by the social evils that she raised her voice against the evil men of the upper classes. She condemned their company for throwing Pradnyanand out of the village. She also raised her voice against the people who mislead the poor uneducated people in the name of the god and the religion.

Vandita started to take her decisions on her own. She did not consider it important to ask her father before the marriage with Nagnath. Her father beat her and warned her not to marry with Nagnath but she did not bend in front of her father and married with Nagnath. Vandita was born in the upper class but then also she fought for the rights of the Dalits. She followed the path of Dr Babasaheb Ambedkar and worked for the welfare of the Dalit masses. She tried to sow the seeds of the ideal thoughts of Dr Babasaheb Ambedkar.

Manwantar :

The drama Manwantar was written by Texas Gaikwad. The drama was published in the year 1985. In the real sense this drama is the reflection of the writer's own life. The potential of the inter caste marriages for eradicating the evil caste system is denoted in the drama. The enmity and the felling of hatred amongst the religions can be ended by adopting the system of the inter caste marriages. In this drama the character named Tara belongs to the Brahmin caste. Tara fights against the society to marry with Girish. Girish was a Dalit Youngman who loved Tara. Tara married with Girish. Her entire family was against the marriage. Tara developed the feeling of affection for the Dalit people. On plead of Girish; Tara even became the part of procession of Dr Babasaheb Ambedkar. She also eats meat for keeping the respect of the Girish's word. She made herself suitable in the company of the Girish's family. Tara strongly opposed the blind faiths and the evil social traditions. Tara married with Girish by Buddhist system of marriage. She denied all the religions and castes

and accepted the religion of the humanity as suggested by Gautam Buddha. For a religious practice Girish was asked to touch the feet of his mother in law but thinking of it to be a blind faith Girish refused to touch the feet of his mother in law. This refusal of Girish created a chaotic situation. Tara worked to be intermediary and cooled down the war by touching the feet of her father and mother in law and in the same way Girish also touched the feet of his father and mother in law to keep their respect. In the meanwhile the portrait of Dr Babasaheb Ambedkar was broken and hence chaotic situation was created. The rioted mindset also looted the women. Girish was extremely depressed by the incident. He felt very sorry. Girish and his friend Fidel decide to go on the spot, Tara was also asked by Girish. Tara agreed to go there. The girl child of Tara was named Tejaswini. Tejaswini was also the follower of the Buddhist philosophies. It can be judged because she greeted anyone by saying JaiBheem. Tara and Girish married with each. It is true that they had to face many difficulties, many times there were small conflicts between Tara and Girish but they always lived together. Both Tara and Girish lead a pleasant life based on the principles of Gautam Buddha. A brave and determined woman named Tara is shown in the drama.

Ithe Mansala Sthan Nahi:

The drama named Ithe Mansala Sthan Nahi of Bajirao Ramteke was published in the year 1987. This story is related to the life of a Brahmin devotee of Pandurang named Shambhu Pawar. Shambhu accepted the Dalit caste and started to live as a Dalit. The writer depicts the drastic and horrible changes in the life of Shambhu when he started to live a Dalit. The traditional upper class dominated society troubled Shambhu in the name of untouchability. Shambhu's family was tortured and troubled by the villager especially by the men of the upper classes. At every instance of life Shambhu was troubled by the society. The writer believes that only Buddha religion gives every human an equal treatment irrespective of the religion. He proclaims that in the Hindu religion the treatment to individual is given only after the consideration of the cost.

Shambhu Pawar had married to a Dalit woman who was raped by his own brother. With the marriage he accepted the Buddha religion. He left the village and started to live in other hamlet in

company of the Dalit people. The raped woman was the lover of Mukund. Shambhu had two children, one of them was Sakhu and the other was Vinayak. Sakhu is an important character of the drama. Sakhu loved Vitthal. He was the son of the village Patil. The Patil asked Shambhu to live his daughter at the Patil's house before the marriage. Shambhu refused the Patil's order. This deny of the Shambhu was accepted by the upper class men and hence they abused Sakhu. Sakhu and Vitthal loved each other and Shambhu was also ready for the marriage but the Patil denied the marriage. Vitthal couldn't deny the order of the Patil. Sakhu was left fooled. A youngster named Yadav loved Sakhu. Sakhu denied marrying with Yadav. Sakhu's brother was beaten by the villagers because he polluted the water. It was the belief of the upper class men that when a Dalit takes water from the water sources it becomes polluted and unholy. Sakhu was enraged by the beating of the villagers. Because of the Sakhu's and Vitthal's breakup the gap between the villagers and Shambhu kept on increasing. The men of the upper class rose against Shambhu but the Dalit men supported Shambhu. The Dalit men denied all the works in the village. The poor Dalit people had to suffer hunger because they were not getting any earning. The Dalit people continued to support Shambhu; they kept on following the path shown by Dr Babasaheb Ambedkar. The Patil and his son looted the character of Sakhu. Shambhu lost the faith on the religion and the gods. Shambhu at last came to take the shelter of the Buddhist religion. From this drama we can acquaint with the fact that the men of the upper class use their power to trouble the poor Dalits.

Vatapalvata:

The drama named Vatapalvata of Datta Bhagat was published in the year 1987. In this drama the three generations of the Ambedkar's philosophies are shown. Every human adjusts with many of the situations in the life. When the adjustments stop the life ends. In the course of life we humans tend to find secret roads and even shortcuts. In this drama the writer also highlights the problems generated because of the inter caste marriages.

This drama is the story of the life of three women named Shevanta, Sonal and Hema. Shevanta is a Dalit widow woman. Shevanta is educated; she works hard and stands in the society with

her own identity. But her freedom and self sufficiency was not acceptable for the traditional male dominated society. Shevanta was thrown out of her house because she did not pay the house tax later she was murdered. She fell prey to the evil beliefs and trends of the patriarchal society.

Sonal was the daughter of Dasrao Joshi. Sonal was studying in the second year B.A class. Dasrao denied her from going for the N.S.S Camp. Sonal was upset because she was not allowed by her father to go for the camp. Sonal loved Arjun. Sonal lacked the courage to tell about her love in her house. She tried to tell about her love by writing the false love letters but her father did not believe in the love letters rather he disrespected Arjun. For guidance Sonal went to meet Hema. Hema suggested Sonal not to marry with Arjun. Sonal's marriage was fixed with Arvind Deshmukh. Sonal did not fight with the situation but rather adjusted with situation.

Hema is an important character of the drama. Hema had married with a professor named Satish Gandghate. Hema was introduced with Satish when they met in the course of the Vikranand movement. The introduction turned to friendship and the friendship turned into love. Later they married. Hema's father was a judge and he believed in the modern ideas and social principles. Hema's mother opposed the inter caste marriage. Later the opposition to the Hema's marriage was reduced. Hema changed herself drastically because she purposefully did the inter caste marriage. Her uncle always opposed her marriage with the person of the other caste. Hema warned her uncle to be respectful towards her husband. Hema had to suffer from various challenges that came in her life; she had to fight with her own family members. Hema led a life in which she always had to compromise with the society. She even had to fight with her own people. When Sonal enquired about the inter caste marriage to Hema, Hema advised Sonal to be away from the inter caste marriage. She explained her that your love will not be the only thing in the life that you need. All your dreams would be left unfulfilled because a great deal of energy is wasted while fighting with society. Hema is a woman who always cared for others. She worked for the happiness of her husband for her lifetime. Hema tried to adjust with the available facilities and became strong enough to bear the rivalry of her own

men. When we look at these three characters we notice that the traditionally existing male dominated society always killed the rights of the Dalits and women. Women from the upper classes were also downtrodden by the male dominated society.

Akinchan:

The drama Akinchan of Dadakant Dhanvijay was published in the year 1989. The life of hard working Dalit masses is pictured in the drama. The Dalit masses work very hard and then also they don't get even enough food to eat. They face injustice and tyranny. Day by day the condition of the Dalit people is declining. For the sake of the political interest the Dalit houses are set into fire. In such a burnt vasti a woman named Lakshmi survives to be the only woman left live after the fire. The defeated candidate in the election comes to fulfill his desires; Lakshmi killed him with one hard stroke of sickle.

Lakshmi and her husband were jobless. They did not get any labor opportunity hence they started the business of producing and selling beer. Lakshmi was very poor but she never bends in front of any power she lived to be liberal. Her son Jeevnya was very good in studies. Lakshmi wanted to see her son become a successful person. While her stay in the vasti she experienced the cruel practice of untouchability. She was so determined that she was able to adjust with the injustice. The money lender had given Lakshmi some. He always insulted Lakshmi. When the Dalit vasti was set into fire only Lakshmi was left live, taking advantage of the situation the Mahajan came and tried to rape Lakshmi but Lakshmi killed the Mahajan. From this drama we can see the heroic capacities of the Dalit women. When the injustice crosses its limits the Dalit women like Lakshmi fight strongly with the situation.

Vadalatil Nauka:

The drama named Vadalatil Nauka of Chandrakant Devkar was published in the year 1992. This drama is an enlightening one. This drama propagates the message that Alcohol is very dangerous to health. The people who drink alcohol have no right to call them Buddhist. The character named Mira has prime role in the Drama. Mira is a highly qualified youngster. She is a primary teacher in a school. Her husband's name was Sunil Rokade, Sunil was also a teacher. The married life of Sunil and Mira was very nice. Mira and

Sunil had two children. Her family's economic status was good. Sunil developed the habit of drinking because of the availability of all the luxuries in the life. He drank beer with his father. This behavior of Sunil was not liked by Mira. Their children also didn't like the habit of their father. Gradually Sunil began drinking alcohol for the entire time possible. He started to forget the principles given by Dr Babasaheb Ambedkar. Sunil started to deny giving the donations to the various social programs started by the Dalits. Mira interfered and tried to intermediate between the social worker's and Sunil. Mira was always interested in the social work. She was always ready to help others and she also taught her children the same. The family of the Mira at her father's house was also very keen in helping the social workers. The drinking habits of her husband and her father in law were troubling Mira. Mira always tried to make her husband away from the habit of drinking the alcohol.

Mira was a very patient woman. She had full faith in her husband. She always tried to improve the condition of her family. Her outlook towards the life was very optimistic. She always tried to maintain a cheerful atmosphere in her house. Once on the day of her son's birthday there was a robbery in her house. The robbery incurred big losses. Her situation was just like the boat caught in the storms and big waves because on one side her house was robbed and on the other side her husband did not bother about it. Mira's husband was not able to come out from the habits of drinking alcohol. Mira once suddenly returned from the village when her husband and his friends were having party in the house. One of the friends of Sunil named Manohar tried to rape Mira. Because of the drinking habits of her husband many hurdles and abuses came in Mira's life. She somehow managed to live with Sunil. In all this negative things there was only one positive thing that the son of Mira became doctor and her daughter became professor.

Mira did not think it right to go to America leaving her Husband back in India because she believed that her happiness was in the happiness of her husband. But because of the habit of drinking her husband met with an accident and left the world for ever.

Instead of going to America Mira became Buddhist monk and started the work of propagation of the Buddhist principles. She

decided to serve as a monk for the rest of the life. Mira was an educated woman but her thoughts were primarily the same that of an ordinary Hindu woman. She thought of her husband to be her own god. She realized it very late only the Buddhist philosophy could give her a stable life. Better late than never! She understood the importance and the benefits of the Buddhist philosophies.

Prakashputra:

The drama Prakashputra of Laxman Mane was published in the year 1992. The drama has its relations with the movement of the change of the name of the Mrathwada University. The gap between the upper class and the lower class and the rivalry among the two is stated. Suma belonged to Dalit sect and worked as a laborer in the fields with her mother in law. Suma lived with her father and mother in laws. Suma had accepted the Buddha religion and hence she denied all the evil social trends and the castes. Her husband's name was Bapuraj Khot was a well educated person but she did the work of woodcutter. Suma expected her husband to do a job. Later Bapu got the job and hence the couple went away to stay at the place of the job. In the meanwhile Suma became pregnant but Bapu did not want a child before he was well settled. So Suma took admission in the college. Everything was going to be right but the movement of the name change began. Bapu's brother Sada was a professor. Sada was not in the favor of changing the name of the university. Bapusheb Kharat kept many wrong delegations on her which were unbearable. Suma was not able to bear the beating by her own men. She was afraid that due to this movement her life would be changed she just wanted to save her family. This situation her old father in law supported her and assured that their determination would surely be fruitful.

Samu's brother in law was against her because he was against the movement of changing the name of the university. Sada's wife was a Brahmin woman but Suma's determination was very strong and hence continued with movement. Suma was less educated as compared to her brother in law and his wife but the educated couple was poor at handling the family relations. Suman was uneducated but she always cared for her family. She continued her life by struggling with the challenges of the daily life. She believed that the women always sacrifice for their family but no one cares for them. Suman

cared for everyone but no one cared for her. She was always supporting her husband. She was not able to bear a single word against her husband but at the same time her husband didn't think before abusing her. Suma was the real follower of the Ambedkar's philosophies. The strong determined Suma represents the strength of the Ambedkar's thought.

Summary:

From the study of some selected dramas of the Dalit literature it can be noticed that life of the Dalit women are full of miseries. Dalit women still struggle with the life and face injustice. She falls prey to the blind faiths and the superstitions. India has witnesses the rule of a woman prime minister but still many of the women live poor life. This is a thing of shame for the entire country. The Dalit women have been forced to fight against the social evils, this is because of the unbearable tyrannies by the male dominated society and the Dalit society preserving the patriarchal interests. People respect women only in the temple, in real life women are given inferior treatment in both house and outdoors. Women are never involved in the decision making process. When in general we study the Dalit literature, we get to see the miseries of the women. Only in the dramas of the Dalit literature one can see the self sufficient and strongly determined character of women. Many of the writers believe that the promotion and implementation of the inter caste marriages would decrease the gaps between various religions and also help to get rights for the women. Upper class women and Dalit men and their marriage are the base of the Dalit drama. The women from the upper class happily live with men of the lower classes and help in the propagation of the principles of Dr Babasaheb Ambedkar. The dramas have denoted both sides of the life of women. Women sometimes lead to development and many a times they are deprived of the many facilities. While spreading the thoughts of Shahu-Phule -Ambedkar the society should not forget to provide the women their rights. Not only the upper class men but the Dalit men have also troubled the women. The dramas proclaim and highlight the fact that most of their miseries of the women are because of the physical desires of the men.



6. The status of women in Autobiographies

Introduction :

In the Dalit literature the Autobiographies have an exceptional importance because they reflect the real status of the social trends and system. Marathi literature has given a superior status to the autobiographies. The real life experiences are worded down by the writers which include both miseries and also the protest against the miseries. An important and interesting thing about the Dalit Autobiographies is that they have been worded down by the writers at very young age. The trueness of the autobiographies is heart touching, it acquaints us with the truths of social life. The autobiographies have highlighted the struggle of the Dalit people with life. In this section we have specifically studied the autobiographies namely Baluta, Upara, Aathvaniche Pakshi, Akkarmashi, Aaydan. This study is an attempt to throw light on the status and place of life of the Dalit women.

Baluta:

The autobiography named Baluta of Daya Pawar was published in the year 1978. This autobiography has been translated in many national and international languages thus the autobiography has reached every nook and corner of the country and also in many parts of the world. From this book we are able to see and visualize the life of writer and also understand his internal feelings. Along with his own life the writer has also projected the struggle of the life of the Dalits. He has sketched the life of entire Dalit community and tried to highlight the problems faced by the Dalits. The writer has sketched his own journey of life. His journey was full of thorns. We are able to understand how Dagdu Maruti Pawar becomes Daya Pawar.

Baluta is the real life story of the writer. He has demarcated the life of Dalit community. The book mainly houses the story of writers first twenty years of his life. He has written about his childhood and also about his life when he became youngster. In his he has shared with us the ups and downs of his life. He wrote about his desire to study and also the treatment he got in his school. He has profoundly worded each and every experience of his life.

In his autobiography we can see many women characters. The prime ones are his mother, aunty, his wife Saai, his lover Banu and Gau. We can also acquaint with the other characters but the most important character is Jamna aunty. Without hesitating Daya Pawar declares that his aunty was a prostitute! In the stage of Daya's life when he was about to fall, Jamna aunty earned for him by selling her own body. In the old age Jamna aunty was left uncared. No one was left to care for her. She begged on the streets but no one was caring for including Daya Pawar. Daya Pawar did not pay attention towards Jamna. He was ashamed of her; he found it hard to bear the fact he would have to introduce her to his educated friends. For the sake of his status, Daya Pawar neglected his aunt who was the real sculptor of his successful life. This clears that the writer forgot the importance and help of his aunty. He behaved just as new white collared Brahmin.

Baluta throws light on real life of the writer. Daya Pawar not only left her aunty uncared but also neglected her own mother. He felt it ashamed to introduce her mother to his friends. He did not care for his mother. His mother struggled with the challenges of the life. She worked hard at old age to manage the spending of the family. Daya Pawar disrespected the mother because of whom he was in this world. He forgot all the sacrifices of his mother and his aunt. From this behavior of Daya Pawar we can say that Dalit women have faced tyranny not only because of the upper classes but also because of the Dalit men. Dalit women felt prey to the ego of the men in the society.

Daya Pawar's wife was a very beautiful lady. Her personality was very attractive. Daya Pawar's friend once misbehaved with Saai. When Saai complained to Daya he said very carelessly that she was very beautiful and anyone would like to touch her. He neglected the complaint of his wife. Many a times because of her beauty she faced misbehavior but Daya Pawar neglected for every time. The people playing poker at his house showed money to Saai. When Saai complained to Daya he again neglected her complaint! Later the matter of Saai and Mahboob was opened but Daya neglected Mahboob also. Daya Pawar's mother also asked Daya to think about the issue but as usual Daya neglected. When Daya's mother realized that her was not listening to her she left the house and went away. Daya did not pay any attention towards her wife, mother and aunty.

Daya Pawar saw Saai and Mahboob talking; he pardoned Saai because it was the first time. But later he noticed them together for several times and hence he left Saai.

When Daya Pawar was studying in the sixth class he liked a girl named Banu. Banu was a very beautiful girl. She was Brahmin and was rich. Daya Pawar liked her for her beauty and her higher status in the society. Banu was like a fruit in the tree of sky. Daya Pawar knew that she was out of reach. He did not like the girls in the Dalit vasti hence he liked the Brahmin girl.

Along with Banu the writer also likes Gau who was Vadari by caste. He says that Gau was a simple girl; she wore saree like the other Vadari girls. She was not so fair but was brownish in color but what was special was her attitude and flexibility in her work. Daya Pawar was not the only lover of Gau but Gau's brother in law also loved her. From this we can clearly judge that not only the outsiders but also the family members also aim to exploit women.

Like Banu and Gau the writer also loved Salama. Salama was a young and beautiful Muslim girl. Salama knew that Daya had left his wife but then also she was in love with Daya. She took the place of Daya. She wanted to marry with Daya but Daya refused and went away from her. He thought that women are only a leisure item and not his responsibility. When his chance came to bear the responsibility of Banu and Gau he preferred to run away from the responsibility.

We can see the miseries of the women life in the Daya Pawar's book. We can see how helpless women felt prey to the physical desires of the men. There are many examples stated where we can see how women fell prey to the sexual desires of the men like Daya's father and also his teacher. The summary is that because of the dependency and helplessness many women face sexual harassments.

Upara:

The autobiography named Upara of Laxman Mane was published in the year 1980. The writer has sketched the life of the moving tribe named Kaikadi tribe. In this autobiography we can see the struggle of the writer's life, his poverty and also the problems faced by the people of the Kaikadi tribe. He also throws light on his college life and his love marriage. He also acquaints us with the

structure and tyranny of the racial Judiciary. He has stated the real life experience. He has penned down the ups and downs of his life in the autobiography named Upara. The study of the book aims at understanding the status of the life of the women. Writer's mother, his wife and Parumami are the important women character of writer's autobiography. Parumami was very beautiful hence her husband disallowed her from bathing and making a make over. She was even not allowed to comb her hairs. In the Kaikadi religion it is believed that the ugliness of women can be used to secure her from the desires of men. In the writers tribe women are given no social status. Paru Mami was raped by the robbers. Her husband held her responsible for the rape. Thus women in the tribes are also not able to live liberal life. Kaikadi caste has fell prey to present caste system while the Kaikadi women have fell prey to the blind Beliefs of the Kaikadi caste. In the Kaikadi religion women are given a status and treatment as given to animals. Women are sold in the Kaikadi religion. Writer focuses on the fact that beauty is curse for women in the Kaikadi religion.

Laxman's mother was a firm and loving lady. She always wished that her son should become a big person. Whenever he neglected the school his father beat him. Mother interfered and she had to bear the hitting of her husband. Laxman's mother always wished the welfare of her son she did not cared for herself. From the life of writer's mother we can judge the hardship's faced by the Dalit women.

The most important character of the book is writer's wife Shashi. Shashi was a young girl, born and brought up in a Maratha family. She left her people and religion for the love of Laxman. She opposed the evil traditions of the Hindu religion. She lived happily with Laxman. Although her path was full of thorns she managed to walk on the thorny path with help of her husband. Laxman's family was so poor that they couldn't afford food for more than one times i day, even on her first stay at her husband's house she had to sleep with an empty stomach. The religious judiciary did not accept the marriage of Laxman and Shashi and hence they had to marry for the second and only then their marriage was accepted by the family and the racial judiciary.

Shashi dared to run away with Laxman. The plan of Shashi

was known to her brother but he didn't speak a single word. Shashi was not opposed by her family members. When she ran away none of her family members came to search her. This behavior of the Maratha family was really unbelievable! On the other hand Laxman's father was extremely angry on him. He was afraid that he would have to bear and hear the insults by the relatives and the racial judiciary. He was also afraid that it would be difficult for him to marry his four daughters because of the blame of the inter caste marriage on the family. From this scene it can be clearly understood that the revolutionary movements are crushed by the racial judiciary. The step of the inter caste marriage of Laxman towards equality was not happily accepted by his caste.

From the study of the autobiography it can be said that the Kaikadi caste is still against the inter caste marriage. Laxman is opposed by the people of his caste when he tried to develop some positive trends and changes in his caste.

Shashi broke the nets of Religion, evil trends and caste but on the other hand Laxman was not successful in bringing any change. He was left entangled in the ropes of the cruel and outdated laws of the caste. Laxman bended in front of the power of religion but Shashi gave a tough fight against the religion and evil trends in the society. She refused to perform all the traditions. She denied being part of any religious ritual. The character of the Shashi symbolizes the importance of women's participation in breaking the boundaries of religion, if women work with strength and determination they can break all the barriers and achieve their goals.

Aathvaniche Pakshi:

The autobiography of P. E. Sonkamble was published I the year 1979. The writer has honestly worded down the story of his life. Every incident told in his book his real. When reads the book he can visualize the struggle of the writer's life. The writer had to struggle a lot to be just alive! This book is the collection of the various incidents of the writers life, every word of the book is related to the real life of the writer. He without being shameful introduces his life and expresses his feelings. The writer has written the book in his own simple language, nowhere he has used difficult and artificial quotes to express his feelings and experiences. His language is lucid and

easy to understand.

The writer became an orphan at a very small age. He was nurtured by Cheryachi Akka. Akka is an important woman character of the writer's life. Akka's life was very miserable, she was not able to manage food however hard she worked. From the character of Akka we are able to figure out and imagine the life of a Dalit woman from Mrathwada.

Akka's in law's house as very poor. Akka had no farm land so she worked as a laborer to earn money to get food. She nurtured the writer by working for day and night. The childhood and young age of writer passed somehow because of the hard work of Akka. Akka and the writer bore all the miseries that poor people bore and also they got tyrannical treatment because they were Dalits. Akka worked hard to manage food for her children along with her brother. She always wished that her brother should become a successful person. Her life seems to be dedicated to her brother and her children so she was the most prominent character of the autobiography. Akka was always caring for her brother and her elder sister. In the time of her sister's pregnancy, Akka brought her sister at her house. One night because of the burning lamp the entire house of Akka burned but then also Akka was firm and she did the job of giving support to her family. Akka was just like a bird flying high in the skies, remembered and captured in the memories.

The elder sister of the writer who firmly stood behind her brother is the real hero of the autobiography and the writer's life. Because of her struggle the Marathi literature world could get a prominent writer like Sonyabapu. The determination and positive attitude of Akka made Sonyabapu a able person. A woman can become a reason for one's success because is more patient then the men. In true sense Akka is the sculptor of Sonyabapu's success.

Akkarmashi:

The autobiography Akkarmashi of Sharankumar Limbale was published in the year 1984. This is basically the story of tyranny of the upper class and the struggle of the writer against this tyranny. The upper classes discarded the Mahar caste from the society declaring them to be untouchable. The writer lived with his mother who belonged to the Mahar caste. The writer was also discarded by

the upper class society declaring him to be Akkarmashi. Being Akkarmashi was thought to be very insulting at that time. The child born from the mating of the men and women of different social order is not accepted by the society and is declared to be Akkarmashi. The society was under the control of the upper class and they governed the society and took decisions in their favor.

The hero was born from the unaccepted relations. He was denoted as Akkarmashi. The main characters of the book are writer's Mother, Masamay and Shevanta. Masamay was the mother of Sharan. The husband of Masamay was Vitthal Kamble. Vitthal Kamble belonged to her own caste. Vitthal worked at for Hanmant Limbale. Hanmant Limbale liked Masamay because she was beautiful. She set relations with her, forcefully. Vitthal Kamble gave her divorce and Masamay started to live at the house of the Patil as prostitute. The writer was born as son of the Patil but Patil did not like the birth of Sharankumar because he thought that Sharan would become a part of his property. Hence Sharan was thrown out and Masamay also left the house. She went to stay at the house of Sidramappa who was a police Patil of an village. Masamay had eight children from the Patil. Thus Sharan lost his shelter. Santamay was the mother of Masamay; she took the responsibility of Sharan. Santamay was refused shelter by her husband because he had only one child. She later started to live with Mahmud Dastagir and Jamadar Muslim. Santamay took good care of Sharan. She preserved him like a delicate feather. She even begged to earn money, she ate the yellow Jowar from the cow dung but she never let Sharan to starve. She tried to provide every pleasure to Sharan. Santamay asked for food in the name of Goddess Ambabai. Sharan was an important element of the old Santamay and in the same way Santamay also played a vital role in shaping and conserving Sharan. The sacrifice and determination of Santamay made her an important part of the writer's life.

Along with Masamay, Santamay and the writer the character named Shevanta is also an important character of the book. Shevanta was the lover of the writer. Shevanta's family was a poor one. Shevanta's parents worked as laborers. Shevanta was attracted towards the writer. Both of them started to entangle in the relation of

love. But this love of writer was not able to sustain for long because the news of their love spread in the entire Maharwada. The people in the Maharwada refused for the marriage because the writer was an Akkarmashi but then also Sheventa treated the writer with affection.

All the three character Masamay, Santamay and Shevanta are closely related to the life of the Dalits. All the three of them were exploited because of the male dominated society. They faced tyranny because of the male dominance. The beauty of Masamay proved to be curse for her. She showered her love on the Patil but he refused to accept her as a wife, he even refused the responsibility of the child born to them because he was born to a Dalit mother. From the life of the writer we can judge the gap between the upper and the lower class. The upper class men accept the Dalit women for fulfilling the physical desires but they don't accept the child born to the Dalit woman. These traditions of the Hindu religion just favor the people of the upper class. From the character of Masamay we can judge and visualize how a Dalit woman falls prey to the physical desires of the men. From the love of Sheventa and writer and refusal of their love we understand the roots of evil trends are deep in the culture of the lower castes too. From the above instances it can be proclaimed that woman would face tyranny in India as long as the caste system exists in India.

Aaydan:

The autobiography named Aaydan of Urmila Pawar was published in the year 2003. After Malik Amar Shaikh; Urmila Pawar has written a beautiful and eye-opening autobiography. From the book the reader is able to see the status of the society, quarrels between Husband and wife, and the feelings of women that have not been expressed till today and the rise of the writer facing challenges and bearing hardships

Along with the men writers of the books Baluta, Upara, Aathvaniche Pakshi, Akkarmashi the readers praise and notice the wonderful work of a woman writer named Urmila Pawar.

Aydan means a basket. Writer's mother weaved the baskets and her father was a teacher. The writer clarifies that her father saw Panchang. Urmila's great grand father was involved in the Satya Shodhak movement. Urmila led a ideal life by adopting the principles

of moderates while her sister led a lifestyle similar to her Brahmin Friends. In the writer's life first love came and later came the social service. Urmila loved Harishchandra Pawar and later they both married. At the same time her education was also in progress. But after the marriage when her education was completed she did not listen to her husband. She gave more importance to the social work. Because of this behavior of the writer the quarrels between the writer and her husband started. Urmila looked world by the vision of Dr Babasaheb Ambedkar while her husband believed in the traditional ideology of the society. Her husband told the writer that the women in his village were very obedient towards their husbands; they quietly followed the orders of their husbands. Urmila behaved the exact opposite of the women in the villages. She was crazy for women empower movement. She gave more importance to the development of the society than her married life. The couple was not able to adjust with each other's thoughts and hence her husband developed the habit of drinking. Actually writer's husband was not against her education, the quarrels between them were because of the difference in the priorities of their lives. Harichandra and Urmila developed gap between them and the relation of love started to decline. Harishchandra was so depressed that he drank a lot and later he got affected with cancer. The doctor declared that his stay in this world would not be more than six months. When Urmila came to know that her husband would live for six months she practically thought to donate his kidney to Sugandha. The effect of the thoughts of the parent's of writer was seen on the daughter's life also. Shanti Akka was also an important character of the writer's life. Shanti Akka and her mother had their delivery at a time. Shanti's younger sister Urmila was fed on her sister's milk. From this incident the writer denotes that the purpose of the life of women was to give birth to child. Sharankumar Limbale said that people believed woman to be just a machine for producing children.

Urmila was very firm. She did not bend in front of her husband. She rejected the love of Barve who was a one side lover of Urmila. Urmila Pawar claimed that her speech was always polite! The fact is known only to her husband.

When Urmila studied in the primary school she experiences

the evil trend of untouchability. When Urmila Pawar used to sell the baskets the Buyer asked to wash the basket. Even the customer did not give the money in hand they rather threw the money. The writer was told to vacate the house which she took on rent. Even the Muslim family living on rent at Urmila's house also behaved rudely with them. The life of the writer was full of the heart touching miseries. The life of the writer was Pitiable

The writer continued to survive by fighting with the social inequality and gender inequality. Her life was full of the struggles and the miseries. Urmila Pawar tried to propagate the thought and ideologies of Dr Babasaheb. She sowed the seedlings of the equality but her effort was meaningless in some terms because she was not able to change her husband and her own daughters.

It can be easily claimed that the discrimination against writer was not only because of the gender discrimination but also it was because of the evil caste system present in the society. The writer had to bear both the burns of the caste and gender inequality. She also faced the economical poverty because of her cast. The ideology of the Manusmriti has weaved the life of writer like a basket. All entangled! The writer weaved her own thoughts abolishing the domination of the Brahmins in the field of education. She followed the path shown by Dr Babasaheb Ambedkar.

From this autobiography we can see various faces of the dominance of the male in the society. Most of the women quietly accept the dominance in the society. The women entangled in the traditions bear all the tyrannies and miseries imposed on them by their husbands. They quietly bear the domestic violence. Urmila also had to face the ill effects of the social trends. She brings to the notice of all that the men who have accepted the Ambedkar's philosophy still hesitate to leave their dominant status. The women like Urmila fight with the society for their rights.

The necklace of marriage in a woman's neck is the symbol of her slavery for her husband. Hence the women propagating the ideals of freedom refused to wear Neck gear. In the Buddhist philosophies the women are given an important status. The writer believes that most of the men who have adopted the Buddha religion still don't give freedom and rights to women.

Summary:

The women in the autobiographies like Baluta, Akkarmashi, Upara, Aathvaniche Pakshi and Aydan seems to be struggling to survive in the religious society where most of the people believe in the religious trends and the practices. The women character like Jamna aunty and Masamay from the books Baluta and Akkarmashi respectively, seem to lead a life full of struggle. The writer Sharankumar Limbale also bore the burns from the fire of religious hatred. The women in the books try to overthrow the burden of the male dominance but are they themselves are seen carrying the burden of male dominance. One good step of the Patil would have given Sharankumar a respectful life but the Patil refused the responsibility of Sharan. The caste inequality destroyed the early life of Sharan. On the other hand Sharan also attached the name of Patil as his surname otherwise he could add the name of his mother. The study of the Dalit literature reveals that the words of most writers don't correspond to their actions. The Dalit women are downtrodden; they are exploited and live to be poor and slave for their entire lives. The men survive on the money earned by the women, the men dominate them. The men force the women to work and earn. The changes in the society that Dr Babasaheb expected are not noticed in the society. The miseries of the women can be seen when we closely study the Dalit literature. The society has denied women their rights, those rights which were given to them by the constitution. The fact that Dalit women live the life of slavery imposed on them can't be denied.



Dr Babasaheb Ambedkar worked hard to eradicate the dark part of human life using the Mashal of education. Dr Babasaheb Ambedkar was devoted not only to the social reforms but also to the moral values. Dalit literature is nothing but a result of Dr Babasaheb's great work. It is noticeable that lot writers have dedicated their lives for the enhancement of the ever growing Dalit literature. In this stream of Literature the life of common masses is well denoted but many of the creators have neglected the problems of women. Still in the modern era most of the women have their identity with their relation with men. Women are denied freedom. Most badly, women get the treatment that is offered to animals. The society thinks of women to be just a leisure toy. In long speeches may people denote women as creators but I think this status given to women is just the resemblance of mirage. T. S. Eliot says" the importance of the creator extinct after the creation". In short women always fail prey to the dominance of men in the society. In Dalit literature also the status of women is not so indifferent. The women need to get humane treatment. The writers of the Dalit literature have denoted the Dalit women very cunningly, such that she is shown loosing every battle against the society. Dr Babasaheb Ambedkar was the first who initiated the well being of women. Later many writers supported the movement of Liberty of women.

