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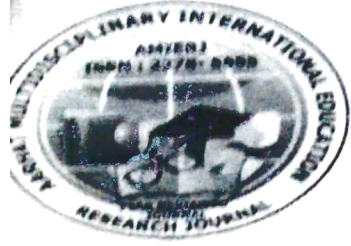
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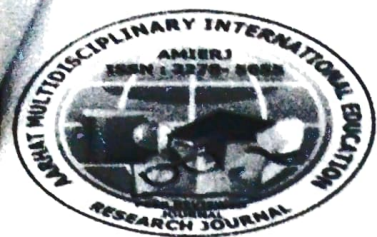


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**JOURNEY OF WOMAN THROUGH SOCIAL HUMILIATION AND TRIALS
PORTRAYED IN SELECT DALIT WRITINGS**

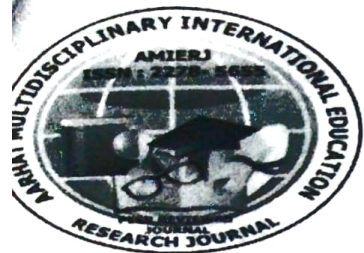
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*In the auto narratives of the narrators Kishore Kale, Laxman Mane and Laxman Gaikwad, the women portrayed are from deprived descent, destitute and in miserable condition. There is immense violation of the rights of women guaranteed by the constitution and also human rights proclaimed in various international declarations and conventions promulgated by the United Nations. The narrator describes the miserable and painful condition of the oppressed caste woman under the influence of the various factors known as the established society. The dominance of a handful of people in the mainstream society is brought to the notice of the readers. They have narrated series of incidents of humiliation, exploitation and deprivation of this lower caste women. The struggle of the parents of these writers was also remarkable one and full of hard work. The experiences of demons, sacrificial goats, festivals and ceremonies are generally described in their auto narratives. In these memories many details of childhood are narrated by both the author. The struggle for education is a common aspect that is stated by the writers. Due to their extreme poverty, they go to school without uniforms and books to acquire knowledge. The women in the memoir *The Branded* and *Against All Odds* were hardworking who take up responsibilities of their families. It is a regular occurrence in this society that the people of the villages, subject to women on various issues and atrocities, indulged in sexual relations with these lower caste women by having immoral and forced relations. Lower caste girls are bought and sold like animals in the market. It is undoubtedly true that the upper caste men of the society used to oppress these deprived women. But it is also true that their own men were not protecting them, as for them their daughters were a guaranteed source of income.*



Uchalya received the Sahitya Akademi Award in Marathi in 1988 and is also a winner of the National Award.

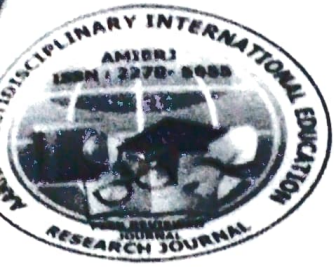
The international body does advocate for gender equality and eradication of all forms of discrimination against women. The United Nations Universal Declaration of Human Rights and other conventions and specifically Convention on Elimination of Discrimination Against Women (CEDAW) adopted in 1979 by the General Assembly, asks its member countries to ensure safe and secure work places for women and end all sort of gender biases and discrimination. This paper attempts to look at the plight of the women portrayed in the Dalit autobiographies.

Keywords: *Helpless, subjugation, humiliation, exploitation and deprivation.*

People belonging to the *Uchalya* caste were living in their own world in their own system. Their main business was robbery and theft. Their own internal groups were divided and their newborn child was handed over to one of them as the perfect thief or sold them. They literally had no standard of living. In his autobiography, Laxman Gaikwad how his people wandered from place to place for land and to live on, food to eat, trade, small jobs, etc. Women were bought and sold and harassed by the Jaat Panchayats, even if they were victims of caste atrocities and also the domestic violence by their own husbands. Women were also involved in petty thefts and they would have their group of women who would steal from fairs and markets.

Police would often catch them in search of stolen gold and other valuables, even when they were not involved in the thefts. Police would beat all the women in the house and arrest all the men and take them to the Police station. During such times women had to take the responsibility of the family and feed the children and old and run the family. They would also try to rescue their men by begging and borrowing from the upper caste landlords for the bail amount.

These castes *uchalya*, petty thieves, were branded as criminal by birth by the colonial rulers, after the independence the same communities were rebranded as the habitual offenders. Laxman Gaikwad was the only tribal boy to attend a nearby school. He used to feel embarrassed when he was the only child of a small caste and tribe in the class and the rest of the students were making fun of him. The same thing happened to him not only in school but also in his tribe where to break the many years old trend of not sending any child to school, he was admitted to the school



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by his family. The girls from these tribes are hardly sent to school and they are married off at an early age and employed in the business of stealing and supporting the family.

The tribe did not want to wash their clothes regularly. Their clothes were washed once in several months when they had the opportunity to go near the river. Laxman Gaikwad used to put a piece of sleeping cloth on the roof of his hut when he woke up every day. These tribes did not have sanitation facilities or well-built cement houses. Their space was used for multiple tasks at the same time. On the one hand, some people used to cook food on the other hand, the same place was used for garbage.

Laxman Mane's autobiography *Upara*: is a successful attempt to show all the pain and suffering caused by the society or the person in it in the dark darkness of oppression, marginalization, exploitation, oppression and alienation. He is a Marathi writer and social activist from Maharashtra. He has done his best to express the grief of the minority people through his autobiography. After his autobiography *Upara (An Outsider)* was published in 1980, it suddenly came to light. His autobiography is considered a milestone in Marathi Dalit literature. He received *Padmashri* in 2009.

Kishore Kale's famous autobiography *Against All Odds* depicts a man with bones like ours is made secondary by another man and brought to the lowest step. Treats him badly, this is the story of *Kolhati's* son who struggled with the society and created an independent identity. It is unknown at this time what he would do after leaving a certain position. His mother quit dancing, but life's affordability did not stop there. This child, however, stays in the brothel and bathes in the river of education. The boy later became a doctor. The question arises who will take such kids out. *Kolhati* parents forced their daughters and sisters to sleep with men who paid them the most. The women depicted in both authors' autobiographies are hardworking and deprived. They were excluded from opportunities and facilities. In the pictorial writing presented, women are being subjugated and humiliated in every sphere of their lives. Laxman Mane's mother begged for stale food and brought while wandering with donkeys around the rich colony. And she gave that stale food to her children and also helped in her husband's work. She has given birth to all her children in a critical condition. She always struggles for her children.