

Investigation of the Caste and Gender-Based Subjugation of the Dalit Community

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Abstract

*The present study focused on the Dalit community in general and its women in particular as a muted group. The Dalit community is one of these marginalized communities who have been muted, deliberately, by society even in this era, the 21st century. Using a Muted Group Theory (MGT) as a conceptual standpoint, the study attempted to problematize the caste system in today's India and proved the Dalit community as a muted group, which has been strategically muted for centuries and it goes on. The primary texts for analysis are *Ants among Elephants* (2017) by Sujatha Gilda, and *The Weave of My Life* (2008) by Urmila Pawar. *The Weave of My Life*, a memoir, recounts three generations of Dalit women who struggled to overcome the burden of their caste; the untouchables, the poorest class of Dalits, and *Ants among Elephants* also deals with the fighting of Dalits with the issues of caste system in India. Both of these texts unearth the subjugation of Dalits, particularly Dalit women, due to caste, gender, and language barriers. This study answered the questions of how the Dalit community is a muted group; and what ways are used to subjugate them in modern-day India. The study concluded with a need to write and study Dalit literature and to boost Dalit women in any possible way.*

Keywords: Caste, Dalit, Gender, Subjugation, Sufferings

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Introduction

The present study explores the complex and unjust relationship between the dominant group and the subordinate group, the Dalit community, by untangling the deep-seated structures in the relevant

society in *Ants among Elephants* (2017) by Sujatha Gilda, and *The Weave of My Life* (2008) by Urmila Pawar. Muted Group Theory (MGT) takes the top position in the minority discourse explaining its intricacies, stereotypes, and latent muting

process. The inability of articulating their experiences of the muted group is called *muteness*. This is not like dumbness and silence; they just cannot clearly express themselves with the available language. This is because the language is designed and formed by the dominant group which ultimately serves its creator. The muted group is supposed to learn the language and they always try to be the best at the language.

Muted groups can be seen across the world, but the most marginalized and subjugated group in India is the Dalits, the ‘untouchables’, the ‘meanest’ group. The mainstream Indian society is under a stronghold of the caste system, which is not being lessened even in this era, the 21st century. The social norms, values, religious rituals and practices, the hidden bigots and biases in the government, the hypocritic media, and the institutions of the county want the Dalits to be more subjugated and marginalized. The grim situation

necessitates that the Dalits should be treated equally, by recognizing their existence and supporting and giving space to their representation in mainstream Indian society.

In literature, outstanding and famous contemporary writers, like, Sujatha Gilda, and Urmila Pawar portray challenging, and burning issues in Indian society, including gender-oriented concerns, and caste-oriented discrimination and subjugation. Unhappy with the uncomfortable discriminatory situation and their social roles, the muted group and its member characters are portrayed by these writers, in such an unequal and unjust setting where they are struggling and striving for making their voices heard in the mainstream discourse.

After reading and reviewing the relevant literature, it has become clear that both the text *Ants among Elephants*, and *A Weave of My Life* problematize and explain the caste-ridden structures, contestations, lucid

imagery, allegories, subject matter, and anxieties of the society of India. Hence, the current research is delimited to the analysis of the theme of caste and gender-based subjugation of the muted group, which in this case, is the Dalit community, the untouchables, in modern-day India. Thus, this study can help understand the subjugation present in other countries having similar issues, like that of India, of caste and gender discrimination as in Pakistan where the trouble of caste has prevailed so much that people do not like to dine, work or marry in the lower castes. So, this study can help Pakistani researchers too in understanding the lives of the subjugated people.

Research Objective

The main objective of this qualitative study is to analyze the condition of marginalized Dalit men and women, because of their caste and gender, in society.

Research Question

How do Dalit men and women suffer due to caste and gender-based subjugations in Gidla's *Aunts among Elephants* and Pawar's *The Weave of My Life*?

Literature Review

In the history of Indian society, there have been structures that marginalize a specific group of individuals, continuously neglecting their voices. The Sudras are also known as Dalits, Untouchables, and Scheduled Castes in historical classifications (Singh, 2015). Within the four Varna, there was no special group for women, yet women were regarded to be less fortunate. Sudra women were always abandoned in the rituals of educated people's daily lives. The concept of purity was pervasive in society, as was the punishment for touching a Dalit woman. Within these Dalits, the Dalit women seem invisible enough. It is obvious to understand that Dalits always seem to be neglected, within

the larger community of India (Turner, 2014).

Dalit women, like other oppressed communities, have talked of their struggles and pleas for justice in their narrations for ages when there have been holes in oppressive institutions (Irudayam S.J. et al 2011). Such voices must be audible to a social science student. So, in this article, we'll talk about Dalit women's voices in South Asian history. The term 'Dalit' has several different connotations. The Rigveda is the first extant scripture to discuss the partition of society into four varnas—Brahmins, Kshatriyas, Vaisyas, and Sudras. Sudras are also known as Dalits, Untouchables, and Scheduled Castes in historical classification processes (Singh, 2015). Within the four varnas, there was no special category for women, although they were regarded to be less fortunate. Sudra ladies were constantly cast aside in the daily routines of educated people. In society, the concept of

purity and the punishment for touching a Dalit woman were widely held.

A dvija (twice-born) was forbidden from seeing or being near a Sudra lady. If a Sudra woman is seen, one must pause his Vedic recitations (Olivelle, 1999). As a result, history becomes more discriminating and excludes a Dalit lady. Dalit male authors have neglected Dalit women's tales of agony in favor of portraying their perspective of it (Rajan, 1993), and have emphasized the historic problem of Dalit women being raped as part of upper-caste people's crimes against the Dalit community in general. The male Dalit protagonist in most short tales by male Dalit writers is portrayed as suffering throughout the story, one who eventually seeks emotional and political reawakening as a Dalit (Brueck, 2014).

Autobiographies written by Dalit women are also known as auto-ethnography (Periasamy, 2012; Haider, 2015 Sharma, 2021). Carolyn

Ellis, a well-known auto ethnographer, describes autoethnography as "research, writing, story, and technique that connects the autobiographical and intimate to the cultural, social, and political" (Ellis, 2004). Sharma (2021) stresses that Dalit women's narratives are auto ethnographies, cultural histories, and social descriptions of hitherto unseen facts and that the collective voice of Dalit women authors is a literary practice of Dalit Feminist Standpoint. Similar sentiments of poverty and marginality are depicted in Hindi Dalit literature, although the terminology used differs. Newer Dalit writings in Hindi and other languages are "far removed from the early virulence of the Dalit Panthers poetry" and use style politics to create an "essentialist concept of Dalit Chetna (Dalit consciousness) in an effort to contain and define the political, social, and aesthetic attributes of Dalit literature, thereby

establishing a tangible Dalit public identity" (Brueck, 2014).

In the majority of Dalit short stories, the Dalit character embodies absolute, morally pure psychic integrity and is embattled by a world filled with elaborately drawn upper-caste villains. The ensuing melodramatic struggles, set in a location and situation based on the aesthetic standards of social realism, demand that readers' sympathies align unquestionably with the side of the Dalit, the side of the 'good' and hence the 'good Dalit'. (Brueck, 2014).

So far, most research covered female suppression, but this study helps fulfil the gap to understand the subjugation of the Dalits through a comprehensive picture including both genders and their problems because of caste and gender.

Theoretical Framework

The present study is qualitative and is based on the critical investigation and analysis of *Ants among Elephants* by Sujatha Gilda,

and *The Weave of My Life* by Urmila Pawar. The research is carried out in the light of Muted Group Theory (MGT). The central string of this theory is that language always serves those who create it and benefit them; not those who from other groups learn and want to master the language in its usage only (Richard, 2017). *Muteness* in this theory represents the lack of ability of a group to express itself just because of injustice (Richard, 2017). The relationship between the downtrodden group or groups and the dominant group is the main concern of this conceptual framework which is based on the following two ideas: a) the dominant group enjoying the position constructs the language which is laden with social norms and values, and diction; b) the subjugated group is bound to learn this language for expression, and to fit in the society. This practice brutally distorts the message because the subjugated groups are always unable to express

themselves easily (Richard, 2017). Besides, the dominant group might turn a deaf ear to the subjugated group. Hence, the ‘other’ group experience *muteness*.

This theory loudly speaks about the men/women divide. It suggests that women are made a “muted group” because the language in use is mostly developed by men group, and eventually it serves men (Borchers, 2006, p. 131). This way language becomes a tool that is used by men to subjugate women as they are bound to learn a man-made language, therefore, “... men often have difficulties understanding women ...” (Wozniak-Sanford). Women are unable to speak their experiences because the language lacks the feminine part (Kramarae, 1981) besides they fear expressing themselves in front of men, who in this case, are the dominant group (Wall & Gannon-Leary, 1999). Initially, started with deciphering the divide between men and women,

MGT has broadened its scope and it may be used to understand any relationship between a dominant group and muted/subordinate group.

The present study explored the intricacies of the relationship between the Dalit community and other castes of India through the lens of MGT. In addition to this, the gender-based discrimination and marginalization of Dalit women was also a significant task of this study. This particular conceptual framework provides the basis for qualitative exploration of the two antagonistic factions of Indian society: the Dalit community, and the rest of the Indian megastructure. MGT details the ways in which the process of muting the subordinate group was done by the dominant group. West and Turner (2019) outline four muting strategies, although they were related to men and women, they can easily cover the broader context; dominant group and subordinate group:

1. **Ridicule:** The subordinate group is silenced by ridiculing their languages; belittling their thinking and, ideas; and repressing their emerging voices.
2. **Ritual:** The potential voices are silenced through social rituals, which eventually lead to the subordination of the whole group.
3. **Control:** As the name suggests, the dominant group, always enjoys power and therefore it controls and puts a check on every platform from where any voices could be heard, i.e., history, academia, media, etc.
4. **Harassment:** It happens in every public place, for example, on the road, in offices, schools, and other institutions.

Results and Discussion

Control through Caste System

Ant among Elephants presented the lives of the Dalit community and its residents who were divided into different groups based on caste. Caste was the framework within which a person's life was shown. The Caste System was a system of labor division based on birthrights supported by moral and religious principles. In the novel, the 'control' muting strategy of muted group theory can be observed as the dominant group that always enjoyed the power and therefore it controlled and put checks on every platform from where any voices could be heard. In Hindu culture, the Brahmins wielded the highest influence; they were priests who served as the community's spiritual and intellectual leaders. The Kshatriyas, who were the society's rulers and warriors, were the second Varna in the social structure. Their mission was to safeguard, administrate, and promote material

well-being in society. The Vaishyas, who were farmers, merchants, and traders who contribute to India's economy, are ranked third in the social order. The Sudras were the fourth and last were the Varnas, and they are laborers who provide the manual labour required for India's economic well-being. The fifth group was not officially considered a Varna, the Calendulas, or "untouchables" as they had so low status that they did not belong to a caste at all. They were assigned to do the filthiest works, they could not be merged with other people, they were bound to live outside the village, and they cannot go to the temple and sit with people of other castes. Even many other untouchable castes were superior or inferior to each other based on the work they do. But to others they all were untouchable.

The author belonged to the untouchable caste and she described the subjugation people face due to this caste system. There had been

differences between people based on the colour of their skin which was apparent. But this caste system had created such a difference that several people were treated as being the lowest or even less than that and they didn't even know why was it so except that of the virtue of birth. The caste system divided the people and made their enmity; they not only tortured each other physically or killed them but also mentally killed themselves. The author presented a series of events that portrayed the lives of people in the Dalit community. One of the basic needs they were deprived of was good food as good health requires a healthy environment and lifestyle which was not for them. This can be estimated by her description of her weight which was seventy-five to eighty pounds at the age of sixteen. She also described a woman and the way she was crawling because of her poor health condition. They could have apples only on Christmas Day. A

couple of apples for the whole family they had. Otherwise, their food was just making them starve.

Marginalization of Dalit Women

Urmila Pawar explained the sensitivity of women, as they were very sensitive, and they could be afraid of rumors or supernatural stories. It is shown in Chapter one of *The Weave of My Life* where she says

"Then there was a huge deep well on the way, without any protective walls around, shrouded amid chilling stories of evil spirits lurking there. All of these would strike one's heart cold with terror." (p.27)

In this text, Pawar represented the soft-heartedness of women by talking about their sensitivity. Pawar represented how women were subjugated by society and the male. The society called them Dalit, which meant they were "Untouchable". It was because of their low caste and gender. Pawar easily understood the

problems of Dalit's because she too belonged to that society.

Maternity

There was also an issue of maternity facilities for women in the Dalit community. They suffered from not only physical but also mental torture by the Hospital authorities who were obviously from the other castes. The woman in all her pregnancy was ready to die because of her conditions and health. They do not have money to fulfill their hunger so how can they manage the medical expenses, that's why the result was that they keep on suffering until death. Also, they had to travel on a rickshaw to reach the hospital, all their money had gone there. And the pain keeps on going. People were treated according to their status in society even at the death bed generally but for the Dalit community, it was even worse than that.

Marriage was one of the biggest changes in a person's life and

for a Dalit community; it could be a savior or even worse for them. Because men and women both were suffering from this caste system the struggle of a woman never stopped because she was always under the supervision of men. According to Muted Group theory, men were the gateways and women were muted ones. The marriage also took place after a lot of frustration. The girls were always looking upon them for the points which would reject them for being a better match. The struggle of a woman was also been portrayed by the character of Manjuli and through her marriage.

“Maybe from sitting on the floor my foot might have become numb and I walked funny.” (p 233) the girl is thinking about what could be the reason for rejection. But there are many other aspects which every girl's family faces this is dowry. “You must give us five thousand rupees as a dowry.” (p. 233)

A family, who can barely fulfill their hunger was being demanded with a box of money. And in this way girls never saw themselves being married. These were the conventional sufferings but there was also the suffering that was the reflection of the filthy nature of upper castes people who could not touch the untouchables because they were superior but they could use them to fulfill their sexual desires but could not marry them because of their so-called superiority. They made children with each other but did not get married. This all happened in a Dalit community.

The woman was educated since she became conscious that what she should be like and in the Dalit Community a child also learns how to live with the misery of being untouchable not knowing what made them untouchable and not others as they all looked the same. The author herself realized that she was untouchable when she was 18 months

of age. There was also a description of the situation when a girl was going to be married, she was told that:

“At the wedding, try not to look like a woman who has lost everything in life. Remember to smile once in a while.” (p. 238)

Matrimony

The woman who has been living a life of suffering and was not sure about what new sufferings would come with this marriage is advised to be happy. As they know the economic conditions of the people. In the Dalit community, economic conditions are also so low as the one who belongs to the upper caste gets most of the economy while the lower or lowest one spent their life starving.

“One rupee per day—barely enough to buy a meal. So, with this income how one can run a family? And the result is the suffering and knowing that they cannot get over it many men stops struggling as can be seen through the description that is “Why does she have to live

under other people's roofs? You are her husband. Her children are your children. Get yourself a job, take care of your family." (Page 228)

Women vs. Women

A woman was not only subjugated by men but also by the women of her in-laws. She had to serve them as she was supposed to serve her husband. She was not only bound to follow the orders of her husband but also his mother and sisters and all.

Ridicule

The author portrayed the sufferings of the Dalit community through her own life and the lives of people around her. This showed the 'ridicule' strategy of the muted group theory in which the subordinate group was silenced by ridiculing their languages; belittling their thinking, and ideas; and repressing their emerging voices. In the novel, the author had been put into prison and

tortured. And, commonly, untouchables were tortured. They were tortured badly on trivial matters. The caste and gender-based subjugation of the Dalit community were much more than that as the people living there know each other and their caste and treat each other according to that, but the author also shared her journey abroad and she said that once her boyfriend was eating the food she has touched. The escape for them was to live in a place where nobody knows about their caste. But how could it be possible because where ever they go people ask about their life and in the Dalit community their life was their caste and their caste was their life, one could not escape from it? Then they had to deal with the conception of truth and lie. If they lied about their caste meant they had lied about their life and if they told the truth they did not have any idea about escape from that and within themselves, they always carried the pain of being

untouchable. People call that caste system was not the one which caused subjugations as it divided the people morally and religiously according to the virtue of birth by their religion but what kind of religion it was that spared his people from all the tortures and miseries all for their life span and generation to generation. People of the other castes think of it as a form of worship to torture them and kill them and they did not feel it as bad and about him was what humanity was for them. Humanity had no religion and caste but caste gender and religion had been on the front to subjugate humanity. Urmila Pawar told in her novel that, at School, her Teacher Herkeker Guruji, often picked on her to clean the dung on the school grounds when it was the turn of her class to do so. Once he ordered her to clean the dung, saying it was their cow that had dirtied the school compound and she felt very insulted. She refuses because it was not the turn of her class. For this curt reply,

Guruji slapped her hard and sent her back home with her cheek swollen. As in chap one page five, she says,

“Guruji got up. I could feel the heat weave of his anger, Aaye used to tell me that if one comes across a tiger or a python, one is paralyzed with fear, I felt just the same. Guruji came closed and slapped me hard.” (p.77)

Her Mother intercepted this Teacher on his way back and threatened him with dire consequences if he dared to beat her daughter again. She told him that he should not ill-treat her children even though she was a widow. She said that she worked hard so that her children would be well educated and do well someday. Urmila recalled the tremendous sense of support that she experienced for the first time from her mother. Once the girls in her class had decided to cook a meal for themselves, they had intended to give her a slip. So, when she joined in, she was asked to contribute money

instead of food and was not allowed to touch the food that was being cooked. Nevertheless, she enjoyed the meal and ate well and the girls discussed this at school, ending up calling her names. Urmila Pawar tells of a “friend” who would not eat at her home, but borrowed Urmila’s sari for a wedding, and returned it in a spoiled condition. Similarly, she recalled how two of her close friends who were Muslims, and stayed in a room rented out by her mother, suddenly stopped interacting and eating with her. They did so after a relative of theirs advised them to observe the customary distance from the Mahars.

Harassment

The humiliation and injustices that Urmila went through during her childhood, because of being from such a lower class, enabled her to depict the inequality and discrimination faced by such people, in the modern world both in villages and in cities. The Dalit Community was facing inequality and was cursed

by the upper class. Other people watched all of it silently because of fear. It depicted the ‘harassment’ muting strategy of muted group theory in which it happened with muted groups of the society in every public place, for example, on the road, offices, schools, and other institutions. About, an irritated woman once asked the rhetorical question on page number two of chapter one,

“Just give us one good reason why we shouldn’t abuse him?” (p.28) It represents their hate and anger for Brahmins or the upper strata of people who created the concept of “Untouchable”. They curse them as;

“May his dead body rot ... why did he have to come and stay here, in this godforsaken place?”,

“May his face burn in the stove.”
.... “Was that bastard blind or what? Couldn’t he see this bloody land for himself?” ... “Didn’t that motherfucker see these deadly hills, paths, forests? How I wish

somebody had slapped him hard for making this decision!" (p.28)

Pawar represented those Aryan castes like Bhirmans, Kshatriyas, and Vaishyas who claimed hate publically towards the Non-Aryans as Shudras, while Shudras hated them too but silently. Pawar's mother belonged to that cursing woman as she says on page two of chapter one, "My mother also belonged to the group of the cursing women. We heard so many cursed from her!" (p.28) Her mother cursed the Aryans because they had an inferiority complex if a woman walked far from them, they abused her for they thought these women saw us as Dalit, as in Chap one page nine she says "Look at them! See how they kept far from us! As if they were wearing the holy cloth like the Brahmin women!" It shows that Brahmin women's clothes were seen as holy and they walk far from non-Aryans because they were seen to be filthy. Brahmins did not even take

part in their holy events and marriages. It was depicted in chapter one, page ten. Pawar writes,

"At that time Brahmin priests performed the rituals of marriage and ceremonial worship for the lower castes, like the Mahars and Chambers. But the priest would never enter the Maharwada to perform these tasks. He would climb a tree on the outskirts of the neighbourhood, muttering some chants." (P.36)

It told about their narrow-mindedness toward non-Aryans, they did even not enter that place where the poor people were living because of Dalit. They faced this kind of attitude just because they were neither Aryans nor pure. Pawar's father was a stingy man and his children were afraid of him. As she says, "He would get angry even if we asked for money to buy a pencil. When he was angry, he looked like a monster" There she compared her father with a monster, to show his horrible behaviour. It also

represented how a Dalit woman was suppressed by Dalit men. Pawar also talks about Susheela who was her cousin, married to a drunkard man and his mother was a tyrant, they both beats her badly and drive her out of the house on a dark stormy night, the poor woman with children and broken bodies comes back to home with the hope of Sympathy and love from parents but when she reached home, Baba says,

“Who’s that? Susha? All right, give her something to eat and send her back the way she’s come. She must stay with her in-laws!” (p.51)

This kind of rejection broke her internally, there was no place left for her. She was not accepted by her in-laws or by her parents. She still was forced to live with her In-laws despite being neglected, insulted, and beaten. Nobody dared to conflict with him, to send Susheela back with an aching body and aching mind.

Rituals

During the Holi Festival, it was the Mahars boys who were working there but they were not allowed to participate in the ritual of actually lighting the fire. The ‘ritual’ point of the muting strategy of muted group theory is obvious here, in which the potential voices are silenced through social rituals, which eventually leads to the subordination of the whole group. In fact, “the Marathas, Bhandari’s, and kulwadis who were in for front of the ritual sought the blessing of the goddess and then set the woods on the fire.

Pawar says:

“Mahar youth is made to do the hard work of cutting down Branches and trunks of trees and carrying them to a field where a fire will be lighted at dusk, but they are not allowed a place in celebration; it is the upper caste men who carry the palanquin of the goddess, and the Mahars are forbidden to touch it.” (p.19)

This done, they would start praying loudly. This ceremony was called Garhane. It featured lots of prayers for the village's wellbeing and averting calamities. But funnily enough, they also prayed for diverting the calamities to the Mahars. Then the ritual of howling and cursing began. Again, the terrible curse would Target the Mahars. But the Mahars dared not to protest against this. On this occasion, the kulwadis, Marathas, and Brahmins would make sweet chapattis called Puran Poli. The Mahar women would be excited and eager to go to the houses of these upper caste People to beg for festive food.

Urmila Pawar, like other Dalit women, writing in Marathi, has her style in dealing with the subject of suppression and degrading beliefs associated with religion. Giving these up was an important part of Ambedkar's mobilization of the Dalit community. However, Urmila Pawar noted towards the end of her

autobiography that, when she visited her village years after she left, she found new roads, buildings, and signs of Prosperity; but inside the houses of new Buddhists, she was dismayed to see that old icons and talismans had reappeared. Harishchandra Throat, her perspective husband had quit his job because of being at the receiving end of caste prejudice.

Conclusions

In this era of economic and social globalization, the Dalit community was recognized to be inferior humans of the erstwhile untouchable communities from their rage against inequality, urge for humanity *Ants among Elephants and A Weave of My Life* portray the lives of people in the Dalit Community. The Dalit community is divided into groups based on the caste system. The castes followed the Brahmin religion in which people were thought to be made from different parts of their god and according to that they cast themselves as superior and inferior.

The lowest of the caste was that of untouchable, as the name suggested they could not be touched by other people and the things they use were filthy for others, they cannot enter the temple and they were bound to live at the boundaries of the village and there were many restrictions upon them.

The potential voices were silenced through social rituals, which eventually lead to the subordination of the whole group. The subordinate group was silenced by ridiculing their languages; belittling their thinking, and ideas; and repressing their emerging voices. As the name suggested, the dominant group always enjoyed the power, and therefore it controlled and put checked every platform from where any voices could be heard, i.e., history, academia, media, etc. It happened in every public place, for example, on the road, in offices, schools, and other institutions.

The Dalit Community survived under the influence of many

problems. They suffered subjugation based on caste and gender. People treated them as the lowest being or even worse than that. The woman was the ones that suffer the most due to the low medical facilities available for them. Their economy was also the least one that they could barely fulfill their hunger. Their health showed their suffering they were low-weighted people living under the shade of starvation. And they had been told about it at a little age that they were going to suffer all their life. They could escape from this only by shifting to other regions where people did not know about their caste but they could not escape from the questions about their life and eventually their life is their caste.

During the Holi festival, it was Mahars boys who collected the logs of woods for lightning the fire but they were not allowed to participate in the ritual of actually lighting the fire. Marathas, Bhandari's, and kulwadis who were at

the forefront of the ritual sought the blessing of the goddess and then set the woods on the fire. This started praying loudly. This ceremony was called Garhane. It featured lots of prayers for the wellbeing of the village and averting calamities, but funnily enough, they also prayed for diverting calamities to the Mahars. But Mahars dared not protest against this. On this occasion, Kulwadis, Marathas, and Bhirhamans would make sweet chapati called poran poli. The Mahars women would be excited and eager to go to the houses of these upper caste people to beg for festive food. One of Urmila's cousins Susheela who was married to a drunken man and had a stingy mother-in-law was once beaten badly by both her husband and mother-in-law. They drive her out of home on a dark stormy night, the lady with children and a broken body returned to her parent's home with the hope of sympathy but her father saw her with an eye of anger and asked her mother

to give her some food and returned to her home, she had to live with in-laws in every condition and nobody had dared to refuse from his order. Harish Chandrathroat, her prospective husband had quit his job because of being at receiving end of caste prejudice. However, Urmila Pawar noted at the end of her Autobiography that when she visited her village after years she had left, she found new roads, buildings, and signs of prosperity but inside the house of neo-Buddhist, she was dismayed to see that the old icons and talismans had reappeared.

Future Implications

This research will be helpful for future researchers to understand and analyze the literature of marginalized people all around the world, with multiple dimensions to understand their lives and problems, to help them to tackle their social, cultural, economic, and biological problems, etc.

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