1.1. PRELIMINARIES

India is a multi-religious, multi-cultural and multi-dimensional nation. It has age long old traditions. Diverse religions maintained their fixed patterns of life which made them rigid. Especially, Mansmruti based Hindu culture with its hierarchy of Varna system looked down upon the lower varnas. The shudras suffered as they are denied to live decent life. Being only servants to upper varnas, they could neither get education nor the ways of awakening. But the 18th century reforming movements tried to break the dominant rules of Hindu setup and attempted to reform the life of the shudras.

India became free from British clutches and on 26th Jan. 1950. Indian constitution came in power which gave fundamental rights to people. Dr. B.R. Ambedkar’s efforts brought self-respect in the lives of the backward communities. People started to learn and earn which led them towards progress. They recorded their experiences of insult and inhuman treatment given by Hindu setup. Their literary pen pictured pain and pathos. Especially, autobiography proved a mile stone and recorded ups and downs of their life. It became a separate branch of literary genre which needs to be studied systematically. The present research work is an attempt to study dissonant voices in the subaltern autobiographies of Laxman Mane, Sharankumar Limbale, Laxman Gaikwad and Kishor Shantabai Kale.

1.2. HYPOTHESIS

The purpose of the present dissertation is to find out the answers to the following questions:

1. Do the dissonant voices raised in the subaltern autobiographies speak in single voice of restrictions and slavery imposed upon them by the customs and traditions related to Indian Hindu Society?

2. Can “Laxman Mane’s An Outsider, Sharankumar Limbale’s The Outcaste, , Laxman Gaikwad’s The Branded and Kishor Shantabai Kale’s Against All Odds,” be studied to search the roots of their humiliation? Does the hunger in the belly make them accept the suffering and search the root of their self- respect?
3. Can we zero down the same struggle for existence, quest for self, search for identity, and self-respect or revolt against the society in these works of art?

4. Can we study the principles-Reject, Rebel and Revolt against the imperialistic Hindu social setup in the autobiographies of Laxman Mane, Sharankumar Limbale, Laxman Gaikwad and Kishor Shantabai Kale?

5. Can we study Indian Subaltern Autobiographies in the light of Post Colonial Theory?

1.3 STATEMENT OF THE PROBLEM

The statement of the problem for the present research study is presented as- ‘Dissonant Voices in Subaltern Autobiographies’

1.4 A BRIEF SURVEY OF POST-COLONIAL THEORY

1.4.1 Commonwealth Literature

The term ‘Commonwealth’ was first used by “Oliver Cromwell in 1649” [Quoted in Jadhav (Ed.) 2006. 50]. It implies ‘the common good, the politics in which power rests with the people’. In 1931, the British Empire was renamed as the British Commonwealth of Nations with the creation of the doctrines. Australia, Canada, New Zealand and South Africa formed the ‘Other members’ of this organization with Britain. The commonwealth countries are those that emerged as independent nations from the bondage of Colonial dependence. Some of them are closer to British tradition - politically, racially and culturally; where as another groups of nations are not. The member countries of the Commonwealth differ in culture, geography, ethnicity and other aspects, but the feature of Commonwealth, which is reflected in their writings, is unity in diversity. ‘The Third World Literature’, ‘New Literature’, ‘Minority Literature’ and ‘Post- Colonial Literature’ are some of the names ascribed to Commonwealth Literature. “New Literature is that which emerges from a liberated country which had been so far a colony of the British imperial power. Such literature which includes creative writing in English is different from the established traditional
English literature. It widens the horizons of English literature. It includes a high range of writers hailing from different countries.” [50]

The two books titled *The Empire Writes Back* (1987) by Ashcroft, Griffiths and Tiffin and *The Encyclopedia of Post-Colonial Literature in English* (1994) by Benson and Connadley proved to be the last nails in the coffin of Commonwealth Literature and popularized the term as ‘Post-Colonial Literature’.

### 1.4.2 Post-Colonial Literature

Post-colonial theory emerged as the part of Commonwealth Literature. The 20th century scholar critic Bijay Kumar Das focuses the origin of the post-colonial aesthetics in “Frantz Fanon’s *The Wretched of the Earth* (1961) and its theory in Edward Said’s *Orientalism* (1970). The critical assessment of it dates back to Tiffin’s epoch-making book *The Empire Writes Back* (1989),” [2002.159]. In the late 1980s and early 1990s, the term ‘Post-colonial’ was used to replace the earlier terms like ‘The Third World’ or ‘Commonwealth Literature’. The term *Commonwealth* has the inklings of colonization and colonizers. So, the new term *Post-Colonial Literature* is coined to suggest de-centering of colonial literature.

### 1.4.3 Post-Colonial Theory and Thinkers

Regarding Post Colonial theory Bill Ashcroft says-

> Post Colonial Theory is a discussion of margin, slavery, suppression, resistance, representation, difference, race, gender, place and responses to the influential master discourses of imperial Europe … and the fundamental experiences of speaking and writing by which all these came into being. [Quated in Sinha, Sunita.2008.01]

It shows abstract condition of the global condition after colonial period. It is the description of discourses informed by psychological and epistemological orientations. It has got variety of theoretical perspectives including Postmodernism, Marxism, Feminism, Colonized nations as Post-colonial. It is a way of limiting scattered positions under one umbrella. It studies how oppression, resistance and adoption have occurred during the colonial rule. It analyses strategies of specific power, domination, hegemony and oppression utilized by the colonizers in the colony.
It adopts Psychoanalysis, Feminism, Post-structuralism, Postmodernism, Historiography, Foucauldian Discourse Analysis, Cultural Studies, Anthropology, Urban Sociology, Architectural Studies, Philosophy, Reader-Response Theory and even Marxism to the theoretical formation of post-colonial theory. “The principal thinkers and theorists Frantz Fanon (The Wretched of the Earth, 1963 and A Dying Colonialism, 1962 and Black Skins White Masks, 1967); Aime Cesaire (Discourse on Colonialism Pleads for Negritude); Albert Memmi (The Colonies and The Colonised, 1965); O. Mannoni (Prospero and Caliban); Naugi Wa Thiong’O (Decolonising the Mind, 1986) have basically contributed a lot. But the true subaltern study started in post-colonialism with the theories of Edward Said, Gayatri Chakravarthy Spivak, Aijaz Ahmad and Homi Bhabha.” [Tanveer, 2007. 7-17.]

1.4.4 Pioneers of Post-Colonial Theory

Post-colonial criticism has no master text. It emerges out of so many schools of thoughts as – Post-structuralism, Postmodernism, Orientalism and so on. The terms like Marginality, Subaltern, Hybridity, Expatiate, Immigrant, Multi-culturalism, Diaspora, Colonialism, Post-colonialism, Post-coloniality, Mimicry, the other and the Outsider, frequently occur in the space of post-colonial criticism. [Das,2002.203].

Edward Said’s book Orientalism (1978) is said to represent the first phase of post-colonial theory. Edward Said, Gayatri Chakravarthy Spivak and Homi Bhabha - all the diasporic intellectuals have popularized post-colonial theory. “They have been influenced by French thinkers and critics of the late 20th century named Michel Foucalt, Jacques Derrida and Jacques Lacan.” [221] Edward Said, Gayatri Chakravarthy and Homi Bhabha emerge to be the pioneers of the post-colonial theory. Post-colonial world is also considered as the non-western. The Westerns (Europeans) are at the centre and the rest of the globe under the reign of the western colonizers is said to be the ‘Others’ and ‘Colonized’. The term Post-colonial is referred to the rebel of the Easterns to capture the centre of the power. It has social, cultural, political crisis including literary. It is the quest of the colonized for their existence and self-respect. Edward Said’s concept of Orientalism, GayatriSpivak’s term Subaltern and Homi Bhabha’s terms The Other and Hybridity make the foundation of post-colonial theory. They have revolutionized the post-colonial criticism.
1.4.4.1 Edward Said’s Orientalism

Edward Said belongs to West Jerusalem. He worked as Professor of English at U.S.A. Being a polyglot; he had inwardness with European languages and cultures. He became conscious of Western attitude to the East which is embedded in ‘Orientalism’. “The term ‘Orientalism’ occurs in Said’s Magnum Opus. Orientalism refers to ‘the historical and ideological process whereby false images and myths about the Eastern or the ‘oriental’ world have been constructed in various Western discourses, including that of imaginative literature.” [Ross and Roy. 1998. 262] Orientalism is based upon cultural superiority of the West over the East by the means of imperialism. It is authority of the Westerns over Easterns’ territory through military power. Through colonialism, the Westerners settled their power and did exploitation of the inhabitants in the East. Therefore, post-colonialism refers to the period after colonialism, which helps the native inhabitants to take their place gaining independence and overcoming political and cultural imperialism. Thus, the terms ‘Orientalism’, ‘Imperialism’, Colonialism’ and ‘Post-colonialism’ are co-related.

“Orientalism is taken as a source book which gave a sense of identity and status to the marginal (i.e. the colonised) in the eyes of the West.” [2002. 215] Orientalism is the first book in a trilogy devoted to an exploration of the historically imbalanced relationship between the world of Islam, the Middle East and the ‘Orient’ on the one hand, and that of European and American imperialism on the other. The Western attitude towards Orientals is based on ignorance of the Eastern culture and literature. The colonizers imposed their culture and literature on the colonized people through various ways. Edward Said tries to show that the West was wrong to treat the East as inferior both culturally and intellectually. ‘Orientalism’ unmasks Western imperialism. “It can be said to inaugurate a new kind of study of colonialism.” [Ahmad. 1999. 44] Edward Said is not against the West, but he wants the West and the East to come closer for better understanding, so that, one cannot claim superiority over the other. He is of the opinions that since all cultures are hybrid and heterogeneous, the complete separation of the East and the West is well highly impossible. He says, “No one today is purely one thing.” [1993. 408] Cultures are so mixed-up that we are slowly moving towards one culture which will have the components of both, the East and the West. He rejects the very idea of purity.
1.4.4.2 Gayatri Spivak’s Subaltern

Among the intellectuals who laid a strong foundation for postcolonial thinking is a diasporic intellectual Gayatri Chakravarty Spivak who is rightly called by Robert Young as “the second member of the ‘Holy Trinity’ of the postcolonial critics, others being Edward Said and Homi Bhabha” [Harasym and Spivak. 1990.25]. Having been a student of ‘deconstruction’, she recently practices postmodern critical approaches. She is eclectic in her approach and is very often described as “a Feminist Marxist Deconstructivist” [25]. She perceives herself as “The postcolonial diasporic Indian who speaks to decolonize the mind.” [25] Spivak focused issues of Feminism. Her focus is particularly on the double colonization and double marginalization of post-colonial female. She calls postcoloniality a “Deconstructive Case”. [26] Through deconstruction, she focuses on the subject of ‘Otherness’ and also takes care to point out the omissions, contradictions, etc. Spivak focuses on the role of the ‘subaltern’. G.N.Devy analyses Spivak’s essay “Can the Subaltern Speak?” in the following words-

In the essay Can the Subaltern Speak? Spivak focuses her attention on the theory of subaltern. While speaking of the subaltern, she actually means the Sub- proletariats who are very poor like the washerwomen, non-washing workers and people of inferior rank, status or caste and so on. She concludes the essay, saying that there is no possibility for the subaltern’s voice to be heard into the master-discourse of dominant culture. They are only condemned to be known, spoken for or represented in a distorted fashion by others. If this is the case for the subalterns in general, it is even worse for the female subaltern who finds no scope for her to speak or make her experience known to others in her own voice. Although Spivak believes that a genuine representation of the marginalized ‘other’ is impossible, she still thinks it to be necessary. She believes that ignoring the oppressed person’s speech would be to continue the imperialist project. Therefore, recording of the subaltern’s dialogue with a person whose voice is heard in the dominant world would be a proper solution to this. [Quoted in Jadhav. 2006. 44]

1.4.4.3 Homi Bhabha’s Concepts of Mimicry, Hybridity, and Otherness

Homi Bhabha’s theory of postcoloniality is expounded in his book Nation and Narration (1990) and The Location of Culture (1994). Bhabha gave new terms to post-colonial theory. Postcolonial theory hinges upon colonizer-colonized relationship. Paradoxically, it is not about colonizer but about the colonized. ‘Other’,
‘Mimicry’, ‘Hybridity’ and ‘Otherness’ are the terms that explain the state of the ‘colonized’ in the postcolonial era.

**Mimicry:** “Homi Bhabha exposes the irony, self-defeating structure of colonial discourse in *Of Mimicry and Man.*” [Bracken, 1999, 506] “Bhabha’s term *mimicry* is a part of a larger concept of visualizing the postcolonial situation as a kind of binary opposition between authority and oppression, authorization and deauthorization. Mimicry can be taken as a way of eluding control.” [Das, 2002. 222] “Mimicry is a sly weapon of anticolonial civility and disobedience … Mimicry inaugurates the process of anti-colonial self-differentiation through the logic of inappropriate appropriation.” [Bracken.1999. 506]

Bhabha locates the third space, which belongs neither to the insider nor to the outsider. It is as a part of both. It contests the terms and territories of both.

**Hybridity:** Hybridity means to weave the culture and literature of the native and the invader i.e. the colonizer and the colonized. It remains most influential and controversial among the recent postcolonial studies. It is a violated authenticity. In Indian context, it is the outcaste.’ It is an image of a *black skin with white mask.* Hybridity, being an integral part of postcolonial discourse, it is “discrimination between the diverse modalities of hybridity, for example, forced assimilation, internalized self-rejection, political co-operation, social-conformism, cultural mimicry and creative transcendence.” [Ella, 1993, 110] Bhabha’s term ‘Hybridity’ gives affirmative answer to Gayatri Spivak’s question ‘Can the subaltern speak?’ It means the subaltern voices have appeared in spoken form. Hybridity became ‘In betweenness’ which later on became ‘Diaspora’ though it refers to displacement. Hybridity bridges the gap between the West and the East. It opens the possibility of international culture of hybridity.

**Otherness:** The term ‘Otherness’ is taken from Jacques Lacan’s concept ‘*Other*’ and Fancon’s concept of ‘Other’ which means ‘binary opposition between the white and the black’. It refers to colonial racism. The ‘other for the white man’ is the ‘black man’. The concept of ‘the other’ and ‘the hybrid’ may be best explained through the poem of Langston Hughes who expresses the sorrow of ‘otherness’ and ‘hybridity’. It has Question of Identity-
My old man’s a white old man  
And my old mother’s black  
If ever I cursed my white old man  
I take my curses back.  
If ever I cursed my black old mother  
And wished she were in hell.  
I am sorry for that evil wish  
And now I wish her well  
My old man died in fine big house  
My ma died in a shack  
I wonder where I’m gonna die  
Being neither white nor black?

[www.poemhunter.com / poem /cross/6]

1.5. DALIT AND SUBALTERN CONCEPTS

1.5.1 Dalit Concept

India is a multi-dimensional and multi-cultural nation with special reference to its religion, caste and community. It has mixed culture from ancient days. The caste system as reflected by Hindu, Muslim, Sikh and Christians was considered to be the pillars of this nation. This system, though not considered pillars of the nation today, still survives. ‘Hinduism’ is a typical religion, based upon Manusmruti’s Varna – system. It has gradation of four Varnas as – Brahmin, Kshatriya, Vaishya and Shudra. Manu, the maker of this system, indirectly maintains it still today. Specially, Shudras are the people who were never allowed to have equal social status. They were never treated as human beings. Service to upper Varnas was their fate. Their humiliated life remained pathetic. This backward, subaltern, in the Indian context ‘Dalit’ in Hindu society remained always suppressed and depressed.

‘Dalit, the concept applied today, originates from ‘Padadalit (Distressed). “But today, Padadalit means servant at the foot’. [Bhagat, 1992. 41] Dalit means economically backward, starving from food, shelter and clothing. According to Laxmanshastri Joshi, “Dalit means left and thrown behind social class in the human progress.” [Sonwane, 1979. 5] The question is, who has thrown away this class? After realizing the reasons, the social reformers and thinkers started studying the situation. In such situation, Baburao Bagul, a great writer of Dalit literature wrote... “Dalit is he who wishes to remake the world and his life.” [Bhurugkar, 1995. 7] “Dr. B.R. Ambedkar, the spirit and backbone of this movement, made use of the word Dalit at
first. In the very beginning, the word was limitedly used for ‘Mahar’ caste. Later on, it included all scheduled castes.” [Kathare, Waghmare, 2006.28.] Dalit society is basically illiterate and economically backward so, despair is found there. They run behind pleasure and depend upon their fate and become fatalist. The Manusmrti based religious scriptures feed to this fatalistic society. Due to it, the society remains superstitious. Customs, traditions, superstitions grow day by day. Regarding Dalit society in Marathwada, Dr. Katare states—

During medieval period, Mahar, Mang, Chambhar and Dhor, these castes were included under Dalit category. Their reference comes as ‘Aatishudra’ and ‘Asprusha’ (untouchables). [28]

Regarding hard working image of Dalit society, Robertson states—

In rural area, Dalit was living as landless land-labour and hard worker. His house was a small hut. He acted as a watchman, a gatekeeper, etc. He had to do the task of the master. [1987. 18]

Looking at such pathetic condition, Dr. B.R. Ambedkar with his followers left Hindu religion responsible for inhuman life and accepted Buddhism on 14th Oct. 1956.

1.5.2 Subaltern Concept in Indian Context

‘Subaltern’ is the term used by Gayatri Chakravarthy Spivak in postcolonial theory. Her essay “Can the Subaltern Speak?” remained debatable. She tried her best to focus downtrodden mute-community, yet not represented in literature. Subaltern in Indian context is Dalit. “Subaltern is lower in rank, subordinate.” [Stein, 1996. 1413] Webster’s Dictionary defines the term as, “Subaltern is a person holding a subordinate position or being inferior in respect to some quality or characters.” [1996. 2273] with all these meanings, Subaltern at international level and Dalit in Indian context seem to be the same. It can be said that Dalit Literature is Subaltern Literature and Dalit Autobiography is Subaltern Autobiography.

1.6 DALIT LITERATURE

Literature is supposed to be an instrument of social change by the communists. They applied manifesto of their communist movement for the liberty and total equality of the working class. Social conflicts came on anvil and movements of
liberation started throughout the world during 19th century. These liberation movements used ‘writing’ as a weapon of propaganda and tried to bring revolution in the society. In India, the revolutionary deeds of Mahatma Phule, Rajarshi Shahu and Dr. B.R. Ambedkar proved fruitful to change Indian cruel tyranny of Hinduism. Social protest took place. Dalit movements revolted against evil setup of Manusmruti that was inhumanly ruling India for the last 5000 years.

1.6.1 Making of Manusmruti

Regarding the making of Manusmruti, A. H. Salunke, a great social activist and reformist writes-

In 321 B.C., Chandragupta Maurya was in power. Maurya’s rule remained up to 125 years. King Brahadrath from Maurya’s ancestors, appointed Pushpamitra as his Army Chief. When the king was observing Army in 187 B.C., the chief with his malice tricks killed the king and took hold of the power. With these cultural and religious powers, the Brahmins took hold of the political power too. Instead of using the power in favour of all, they implemented politics in favour of Brahmins only. To support it religiously, the making of Manusmruti took place. [2006. 3]

The implementation of Manusmruti made four sections of society as Brahmin, Kshatriya, Vaishya and Shudra. This hierarchy of four-story-building of Hindu society heartlessly crushed the Shudras by keeping them away from all human rights. The only duties did exploitation of this section of society. As a result of this, Shudras suffered a lot and lost human rights. The pathetic condition of Shudras is due to the unequal treatment given by Manu, the maker of Manusmruti. What Manusmruti did is, made Brahmins, the Super Power of Hinduism, the Almighty and the God on earth. Almost all the powers remained in the hands of Brahmins which resulted in spreading the utter darkness in the huts of the Shudras.

1.6.2 Revolutionary Trio: Phule-Shahu-Ambedkar

The 19th century revolutionary forces enlightened weaker sections of the society. Process of awakening got started due to Dr. B.R Ambedkar who implemented the social reforming activities of Buddha, Kabir, Mahatma Phule and Rajarshi Shahu. Keshav B. Wasekar writes in his Preface to Madhyugin Wa Adhunik Kavita thus-
The first word of Dalit poetry appeared through the abhangas of Saint Chokhoba. They were thinking that their past deeds were responsible for their sorrow. They didn’t realize upper-castist’s conspiracy responsible for their suffering. They raised their sorrow before ‘Vithoba’. How will he listen who really doesn’t exist? Time and limitations of thoughts remained responsible for those conditions... as it was education. Dr. B. R. Ambedkar’s inspiration stood responsible for the making of Dalit literature... ‘Educate, Organize and Agitate’... this value trio brought into reality by Dalit society. [2008. 45]

This awakening in the socially backward class made them to realize reality, hypocrisy, wickedness and tricky nature of religious rule. Under the leadership of Dr. B.R. Ambedkar, social reforming movement remained active and so-called mutes started to raise their voice for human rights. Social rebel took place. It was a kind of volcano of the feelings of Dalits through movement and through words. Dalits asked for the social audit of the exploiting nature of culture and ruler of it. Dalit movement and its literature propagated ideas of liberty, equality and fraternity. It remained the severe weapon of awakening the society to rebel against the tyranny of Hindu setup based upon Manusmriti. In literature, especially poetry and autobiography, a wave of anxiety raised against the social, religious and political system. It remained anti-Hinduism literature which refused superstitions, God and its legends. It followed scientific point of view and trio of democracy. It became the manifesto of the human life, free from every bondage. Vijaykumar Karajkar states-

With the social consciousness of Dr. B.R. Ambedkar’s, self-search, self-consciousness and self-respect, Dalit society turned towards education. [2006. 159]

1.6.3 Reflection of Dalitness in Literature

Education brought enlightening and life of backward castes got uplifted. These uplifted writers are pouring pain of their past and present through writing. It refused all those means of exploitation including books and their creators. To Valmiki, the composer of Ramayana, Daya Pawar writes-

Father Valmiki
You sang in praise of Ramayana
As you are Mahakavi...
...... Hey! Mahakavi
How should I call you Mahakavi?
This suffering to be hanged on the entrance of the village
At least a verse you had written
I’d have carved thy name on my heart. [1994. 15]

All the exploiting centers of Hinduism got blasted through the agitation of Vidrohi Literary Movement, Dalit Panther and Dalit literature. Spirited, educated, and awakened talent started designing new setup to be brought into existence. In relation to temples, Rajpankhe writes in his Gazal-

Aye! These temples and monasteries are old centers of market
Aye God! Why are new images carved and for what? [2008. 2]

Such questions got started raising from all the directions. The first Dalit Sahitya Sammelan took place at Bombay. A great writer of Dalit literature, Annabha Sathe was the President of it. In his Presidential address, he exposed Hindu superstitions. He said-

This world - this earth is not resting on the hood of Sheshnag but resting on the palms of proletarian.
[Quoted in Dangle (Ed.), 2001. 1176]

Existence of Dalit society raised through this speech showed the further directions to the creators and exploiters. Dalit literature came at the centre of talk after 1960. It became a major stream of literature. Through social and literary discussions, the term ‘Dalit Literature’ came ahead. It never accepted the meaning as neglected, suffered and weak. The Varna system kept this major section of society away from knowledge, respect, power, property and culture. Calling them Dalit, they were totally neglected. Indian literature never used words to pen picture them. So, thought-blinding tradition of the Brahmins is totally rejected by Dalit literature. It started growing to be freed from exploiting thought and mental slavery. The Dharmantiar of Dr. B.R. Ambedkar in 1956 proved a great blow on the slavery. Keshav Meshram, a great Dalit writer and critic writes-

The neglected collective power came in the face of Dr. B. R. Ambedkar. His leadership potential is felt in all fields by Savarnas.
‘Our pain and pleasure should be expressed in our language’. He used to say, “The language of our books must be sweet like the coconut juice. Sleep must run away by reading them and must stimulate the power of thinking. These are the origin spirits of Dalit literature. [Quoted in Joshi (Ed.), 1977. 660]

Dalit literature refused the strategy of so-called existing literature and its culture. In folk tradition, Annabha Sathe’s poetry, short-stories and novels proved milestones. “Fakira, published in 1959, remained The greatest artistic creation and

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exposed the established set of literature. After 1960, very realistic burning issues of the society appeared through it. The authors like Baburao Bagul, Shankarrao Kharat, Keshav Meshram, Waman Ovhal, Hira Bansode, Daya Pawar, Datta Bhagat, Waman Nimbalkar and Arjun Dangle forcefully came in picture ahead. After 1979, a wave of autobiography came with the publication of Baluta by Daya Pawar and there opened a new branch of Dalit autobiography. Daya Pawar, P.E. Sonkamble, Laxman Mane, Uttam Bandu Tupe, Shankarrao Kharat, Rustum Achalkhamb, Sharankumar Limbale, Kishor Shantabai Kale, Laxman Gaikwad, R.K. Tribhavan, Keshav Meshram, Bhagwan Ingle and Namdev Kamble wrote autobiographies and exposed the suffering of their caste and community. Even women writers boldly expressed their self and society. These include the autobiographies of Shantabai Kamble, Baby Kamble, Janabai Gireh, Janabai Gauot, Shantabai Dani, Vaishali Survase etc. Autobiography became a great source to get relief from sufferings. It was also an attempt to expose the existing social setup, for the making of new society based upon the name of humanity.

This research study is an attempt to search and research the ways to uplift humanity. The barriers are even today too as A.H. Salunke, writes-

*In that sense, Manusmruti has not become outdated or died, but alive and existing... even today, it is flowing through their blood and is active in their breathing. The awakened social reformers tried to pluck it and even burnt it. Still it has been shooting. In glorifying it, many people feel happy and satisfy their cultural ego. They are running movements to bring back social system based on Manusmruti in Indian which is to be realized.* [2006. 3]

Existing Manu-made literary movements and Dalit literary movements always have these conflicts. One wishes to implement cruel rule and another tries to destroy it. Dalit literary movement wants social justice, peace, harmony, equality, brotherhood and liberty. Dalit literature is the protest against all those cruel systems that never thought humanistically about all the sections of society.
1.7. TRIO OF DALIT LITERATURE

1.7.1. Revolt

According to Gangadhar Pantawane, “Revolt, Scientificty and Universality are the revolutionary trio of Dalit literature.” [1999.39]. The first revolt started with movement and the next through literature. This revolt is against Hindu culture and Hindu social system in past and present today. It is Hindu social setup that has been ruling us from thousand of years by creating - illiteracy, blind- faith, slavery, exploitation, inequality and untouchability. It made Dalit community as a target to exploit, for which the religious authority created holy-books. This system systematically suppressed the downtrodden by spreading inhuman and non-scientific things as – “Brahmin born through mouth, Kshatriya through arms, Vaishya through thighs and Shudras through legs.” [40] This system devaluated Shudras by neglecting them and preserving all human rights. Hardhearted Brahmin Dharma kept them inhuman by refusing them humanity and existence. They lived helpless, illiterate poor and mute in such humiliation up to 20th century. It was Dr. B.R. Ambedkar who made them realize their direction of awareness. This social revolt was against inhuman devaluation and all types of exploitation. It was a fight for liberty, social justice, prestige and constructive approach. Dr. B.R. Ambedkar gave them the policy to educate, organize and agitate for self-respect. It has a thought to destroy inhuman social setup for reconstructing a new value-based society. This movement started to search meaning in history and direction to get meaning in life. Dr. B.R. Ambedkar through his works Who Were the Shudras? and The Untouchable gave a vision to look at the history. History is not simply the record of events but reflects social, religious, political and ethical system of the past. Hence, it remains the mirror in which our existence, image and value can be found out of this awareness; Dalit writers refused traditional mentality, Brahmin Dharma, his humiliated image, the base of Vedas and Upanishads, Geeta and literature that focuses God, Karmawad and effects of it. His rejection is that neglected, inhuman existence of Shudras created by Manu, the maker of this Varna system. Therefore, Dalits read history to make history. They, who forget history, cannot create it. This rebel and revolt is to have self-respect and identity that would be based upon democratic dogma.
1.7.2 Scientificity

Religious principles and religious theories stand on the pillars of faith in the existence of God. Human behaviour is controlled through God, temples and buried the scientific point of view. It accepts supernatural elements. Dalit literature by accepting faith in science rejects God, temple and all the supernatural elements. It rejects religious exploitation. It says to not to believe in any Superpower, God or Son of God, but the efforts of man. Science rejects all the superfluous faiths and frees the man from religious slavery. Scientific point of view in Dalit literature destroys all those centers of exploitation based upon religion. Dalit literature wants all round progress of humanity. It grows on the food of scientific thoughts. Scientific point of view according Dr. B.R. Ambedkar is – ‘purity of mind.’ He states-

And of what sort is Purity of mind?
Herein a certain one is not covetous
Or malevolent of heart and his right view.
This is called purity of mind. [1957. 230.]

Hindu mentality has inequality, ‘divide’ and rule principle. Dalit literature rejects this inhuman Hindu mentality.

1.7.3 Universality

Universality is another inseparable element of Dalit literature. This universality accepts the sorrow of the whole world as ours. Dalit is a social and cultural pain, suffering and exploitation. Dalit literature doesn’t accept humiliated human life. Dictionaries define Dalit as ‘broken’ which is not acceptable. Actually, it is better ‘to break’ and not ‘to bend’ mentality. So Dalit literature broadens its scope to worldwide humiliation, untouchability, inequality, racism, casteism, slavery to be cleaned and new spirit to fight against adverse conditions is to be filled. It gives principles to fight collectively against the man-made exploitation policies on the names of Gods. It accepts and spreads universality, equality, liberty and brother-hood. It fights for human rights, existence, prestige and justice. It prays and pledges to make society based on democratic principles. Dalit literature doesn’t accept internal dilemma rejecting universal vision. Dr. B.R. Ambedkar addressed to the makers of literature thus-
I intentionally want to tell the literarians to explore high life-values and cultural values through their creativity. Our attention should never be narrow-minded and limited. Make it expended. Our speech should never remain in narrow domestic walls. Let it be spread. Our pen should never be kept limited to our problems. It must enlighten the rural area to wipe utter darkness. Don’t forget that our nation has a big world of neglected Dalits and people full of sorrow. Understand their sorrow, their pain and make their life happy through literature. It really has got real humanity. [230]

Namdev Dhasal, one of the prominent authors of Dalit literature, writes in his one of the poems-

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Then the remaining should never make slave to others
Rob not by calling you, white you, Brahmin you, you Kshatriya,
You Vaishya, you Shudra and humiliate not.
One sesame be eaten by all and poetry be written on MAN.
The songs of man be sung by man. [2007. 11]
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So, it would not be needed to state that the inspiration of Dalit Literature is not Hinduism, Marxism or Black Literature. It has taken revolutionary spirit from life and philosophy of Dr. B.R Ambedkar. Dr. Janardhan Waghmare, the thinker and educationist of India, in his research article “Slavery and Untouchability: Which is Worse?” writes in relation to Negros and untouchables in India in the following words-

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The slave status carried no stigma on the man in the society. He was touchable and even respectable... untouchability is worse than slavery because slave has personality in society, while the untouchable has no personality; he has been made abundantly clear.... Untouchability is worse than slavery because it carries no such security as to livelihood as the later does. No one is responsible for the feeding, Housing and clothing of the untouchable. From this point of view, untouchability is not only worse than slavery but is positively cruel as compared to slavery. The second or third difference between untouchability and slavery is the slavery was never obligatory. But untouchability is obliged. [1992. 30-31]
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It clearly shows the independent existence of Dalit literature.

Dalit literature totally rejects the principles and philosophies of inequality. Ambedkarism is the true inspiration of Dalit literature. On 14th Oct. 1956, Dr. B.R. Ambedkar embraced Buddhism and gave twenty two pledges to his followers. These pledges are the manifesto of Dalit literature emerged in the last four decades. The writers of this branch have continuously been doing devotional work to free humanity from the bondages of Manusmruti. Almost all the branches of literature like poetry,
autobiography, short stories, plays and criticism emerged and established as Dalit Literature. It gave significance to the true and trustworthy picture of life. It strongly 'supports ‘art for life’s safe’. The questions raised against culture never became the part of ‘art for art’s sake.’ Its intention is never simply to entertain but to awaken the downtrodden about the reality. To criticize such literature on the basis of classicism would be wrong. It is to be judged on the basis of its inspiration, intention, experience and sensibility. Still in relation to Dalit literature, its social movement and philosophy must not be forgotten. Language is a social identity. This social identity of language is the expression of cultural life. General Indian literature gives its central force in the hands of some imaginative, unbelievable, nonscientific power. Dalit literature rejects it and makes Ambedkarism as its backbone. The present thesis intends to search the Dalit consciousness in Laxman Mane’s *An Outsider* and Sharankumar Limbale’s *The Outcaste*, Laxman Gaikwad’s *The Branded* and Kishor Shantabai Kale’s *Against All Odds*.

### 1.8. AUTOBIOGRAPHY

The concept of autobiography, male autobiography, female autobiography and the distinction between male and female autobiography may be discussed in the following manner.

#### 1.8.1 Autobiography

Due to reform movements of ‘Phule-Shahu-Ambedkar’, new awakened society existed. Spirit of existence and identity came on anvil. Due to the call of Dr. Ambedkar, ‘Educate, Organize and Agitate’, the Dalits revolted through social and literary movements. Literature reflected it. Autobiography, after poetry, is that mirror through which fearless presentations of life and society took place. Autobiography remained a strong vehicle and weapon in the hands of suffering souls. So, autobiography is… “an account of a person’s life written by that person or himself / herself.” [Cole’s Editorial Board. 2001. 22] According to Longfellow, “autobiography is a product of firsthand experience.” [Prasad, 1996. 173] Dr. Johnson states, “an autobiography is everyone’s life which is best written by himself.” [173] So, autobiography is a life history written by oneself. It gives the inward
personality of the writer. It reflects writer’s thoughts and activities. Writer remains confessional and self-analyzing.

1.8.2 Male Autobiography

The autobiography written by the male enjoyed the right to expression and proved a remarkable section of the genre of literature. Being male, he has no boundaries of expression. Still, the upper caste male enjoyed every kind of liberty during his narration. On the other hand, the lower caste male belonging to subaltern society faced a lot of difficulties in the initial stage. But the awakening due to the Ambedkarite philosophy, he strongly refused all the bondages of slavery imposed by Hindu religion. The autobiographers like Daya Pawar (Baluta), P.E. Sonkamble (Aathavniche Pakshi), Laxman Mane (Upara), Laxman Gaikwad (Uchalya), Sharankumar Limbale (Aakarmashi) and Kishor Shantabai Kale (Kolhatyacha Por) broke all the age long traditions and challenged the cruel rules of Hindu culture.

The upper caste male autobiographers’ narratives and the narratives of the subaltern autobiographers differ a lot form each other. Upper caste authors have always tried their best to maintain their culture in favour of them. But, the subaltern male authors strongly rebelled and rejected insulting life beyond the imagination. They exposed the better realities treating them like the slave and demanded self-respected life.

1.8.3 Female Autobiography

Autobiographies of the male and female authors differ from each other. Male author feels free and enjoy ‘right to expression’ freely in comparison to the female author in Indian context where patriarchy is dominant. Age long old traditions have denied female to speak. On the contrary, male have become dominant in every field of work. Lack of education and dominance of religion have trapped female and treated them unequal. Manusmrti made them puppets. Rather than exposing their inner ‘I’, the female authors have pen pictured themselves as supportive and secondary to male. They praised their father and husband instead of touching the issues of their life, in the initial stage. As the awareness grew and feminism enlightened them, they proved volcanic in the male dominated Hindu culture.
In Indian context, most of the female autobiographers like Shantabai Kamble’s *Majhya Janmachi Chittar Katha*, Baby Kamble’s *Jinna Aamucha* Mallica Amar Shaikh’s *Mala Udhvasth Vyachay* and Kamla Das’s *My Story* rebelled and revolted against domestic and religious slavery imposed upon them. Self-respect played significant role in their autobiographies and the ‘New Woman’ emerged in the genre of literature.

### 1.8.4 Distinction between Upper Caste Female and Lower Female Autobiography

Male in Indian social setup received honor where as female got neglected as secondary. Negligence in every field of life tortured the female. Democracy awakened them and inspired to express their suffering. Regarding the difference between upper caste and lower caste Female narratives, Zakir Abedi in his *Contemporary Dalit Autobiography, Quest for Dalit Liberation* records Poitevin’s opinion as-

**The narratives exhibit the double discrimination which singles Dalit women out for repression: caste untouchability and gender instrumentality. [2010. 248]**

The female in general and female in subaltern society differ a lot. They can’t be taken on equal grounds. The tragedy of subaltern female is more than that of the subaltern male and female in general. The upper and the lower caste female are humiliated by their male but the depth of their sorrow and suffering is unequal. The intensity and depth of the subaltern female is more than the upper caste female. So, naturally, the autobiography of the upper caste female and lower caste female have reflected different issues of life. The penetration in the autobiography of lower caste female is more than that of the upper caste female.

### 1.9. A BRIEF SURVEY OF DALIT AUTOBIOGRAPHY

Literature is the product of human mind. It is criticism of life according to Mathew Arnold. It reflects society. Typical class and its culture come through the pen of that society. The writer reflects the class, says Oscar Wilde, through poem, prose, novel, drama, story, biography and autobiography. The conscious mind of the author always searched pain and pleasure. Imagination and reality made him to write his
feelings and thoughts. Poetry remained spontaneous overflow of his thought and feelings, said Wordsworth and many times the insatiate soul of the author made him write and be free from burden of experience. Autobiography always remained medium of expression for the authors who had a lot of uneasy experiences of life to share for themselves and the society. The earlier educated class maintained culture, but the later educated backward classes blasted all those traditional concepts of literature and its classical patterns. It was such a strong flow that destroyed the existing evil construction of settings of society that always worked for their systematic exploitation. In world literature, there has been a long history of such narratives.

1.9.1 Historical Background

India, being commonwealth of England, suffered and rebelled to achieve independence. Right from the beginning of Indian culture, especially ‘Hindu’ created system of exploitation under four ‘Varnas’ gave inhuman treatment to the subaltern class of the society. After being free from the bondages of British, the Indians breathed air of liberty. During the British rule itself, the subaltern class of this nation received awakening through the social reformers like Mahatma Jyotirao Phule who aimed his life at educating the women and Dalits. Thereafter, under the blessing and scholarship of Sayajirao Gaikwad and Rajarshi Shahu, the awakening took place in Dalits in the name of Dr. B.R. Ambedkar. Dr. B.R. Ambedkar who dedicated his life for the upliftment of down-trodden people of this nation, breathed spirit in the skeletons of Dalits and social awakening took place. Through Constitution of India, he gave rights to those who had not known about their roots of slavery and exploitation. He ran schools and colleges to enlighten the rural masses and awakened them. These educated members of such masses, thereafter, started using words as weapon against unjust, cruel and tyranny rule of this nation. They studied Dr. Ambedkar’s research work and realized that they were exploited by the Manusmruti setup of the Brahmns of this nation. They started the intellectual fight against the inhuman cultural creating Manusmruti which was burnt by Dr. Ambedkar. The writers took inspiration from these revolutionary pillars like Mahatma Phule, Rajarshi Shahu and Dr. B.R. Ambedkar who became the trio of inspiration for the Dalit writers.
1.9.2 Indian Tradition of Autobiography and Dalit Autobiography

Regarding tradition of Marathi autobiography Dr. Vasudev Mulate says - “In Marathi literature, writing autobiography has got ancient tradition. The social reforming Saint poets like Namdev, Tukaram and poetess Bahinabai started it. But in true sense, autobiography got started in the midst of 19th century. The grammarian Dadoba Pandurang started it”. [Mulate, 1999. 22] In relation to Dalit autobiography, Dr. Vasudev Mulate further states-

In 1948, Vitthal Babaji Palwankar’s (P. Vitthal) Kridajivan was published. His life and work remained as a cricketer. Being Dalit, his some of the life experiences comment upon life. However, it doesn’t present entire pen picture of Dalit life. What is needed in Dalit autobiography is not there in that. [25]

“Aga Je Kalpile Nahi’ (Even That Was Not Imagined) by S.N. Suryawanshi published in 1975. Being Mahar in the beginning and then converted Christian, the Hindu community treated him in the same manner as Mahar.” [25] This complaint of Suryawanshi according to Mulate is to be taken into consideration while searching the roots of Dalit autobiography. Actually, the Dalit autobiography roots may be found in the yearly college magazine. “This issue was published by Milind College, Aurangabad. In 1964 yearly issue, P. E. Sonkamble’s Watadya, autobiographical article was published. This article may be considered the beginning of Dalit autobiography.” [26]

1.9.3 Dalit / Subaltern Autobiography

Subaltern autobiography with special reference to Dalits in Maharashtra really has a different face. It has got more than sixty autobiographies, out of which ten may be certainly remarkable. Education enlightened socially down-trodden classes of Maharashtra and people felt ‘autobiography’ a remarkable medium to express ‘self’ and ‘society’. Dalit autobiography received honour at national and international level. Sharankumar Limbale received ‘Gangadhar Gadgil Award’ through Akhil Bharatiya Sahitya Sammelan. Uchalya by Laxman Gaikwad received Sahitya Akadami Award at national level. International Award from Ford Foundation was given to Baluta by Daya Pawar. These autobiographies are special in the sense, that they have a great history of struggle, rebel and honour. So, such Dalit autobiographies are never the individual records, but have become the socio-cultural documents of the castes, tribes
and societies. These writers never attempt to celebrate themselves or try to win sympathy. It is that unrest and angst which restlessly poured through their words. They find relief through their words. They unburden themselves and wish their community to be relieved from the suffering and unjust social rules responsible for their humiliation. They point out that social system is responsible for their inhuman life. They wish to change the existing cruel rules unequally ruling them. They sow their words to get the crops of free and frank life. They wish to clean the dirty way of life for the generations to come. Pain is at the root of subaltern autobiography. As there is no scope for imagination, the writer directly catches the heart of the readers. On all tests of literature, subaltern autobiographies prove their literary merit. So, be on this background, the national and international awards honoured this branch.

1.9.4 Origin of Dalit Autobiography

Regarding the origin of Dalit autobiography, Dr. Vasudev Mulate states - “Dalit autobiography originated from yearly issue of Milind Mahavidyalaya. Aurangabad.” [26] The Dalit students coming from rural area expressed their memories and reminiscences. “P.E. Sonkamble narrated his memories in a sequence. It resulted in the publication of his book titled Athwanchale Pakhi”, [26] as an autobiography. Because of the protest of Dalits, autobiography received support. Many writers rebelled and revolted through autobiographies. Many of them silently exposed their pain and pathos. These autobiographies received inspiration through Gautam Buddha, Mahatma Phule and Dr. B.R. Ambedkar. “This literature is not simply expression of sorrow but makes the reader to rebel against social injustice to receive equality. It has power of rejection, revolt, faithlessness in God, knowledge, science and to use them for gaining power and economic power remained revolutionary Dalit consciousness.” [13] It has a great potential to awake and activate the sleeping society. Shankarrao Kharat’s Taral Antaral, Daya Pawar’s Baluta, P.E. Sonkamble’s Athwanchal Pakhi, Laxman Mane’s Upara, Laxman Gaikwad’s Uchalya, Sharan Kumar Limbale’s Akkarmashi and Kishor Kale’s Kolhatyachya Por remained milestones. It’s difficult to reveal reality. Specially, autobiographers face many difficulties to express life that always insulted them. It was such a past, which is shameful even to remember today. However, P.E. Sonkamble became pioneer and made way for others. The writers felt fearful whether to speak of that hellish part or
not, will it destroy their present image or support them. The readers feel shameful to read. How disgusting and difficult it would be for the writer to live. This view made the writers to write and readers to think. It started a thinking movement among those who were responsible in the making of this social system. It is a great courage to speak about unbelievable sufferings of the community. Many authors received threats by their community and relatives who felt such writing as an insult to them. But these writers never served to such threatening. They continued their journey courageously.

On the level of language, these autobiographies come from unexpected region. The writers used their own regional dialects. Dalit autobiography became a story of the caste community and tribe and naturally received words and phrases from the same system. It enriched Marathi language in particular and Indian English literature in general. In true sense, as a book, Daya Pawar’s “Baluta is honoured as the first Dalit autobiography.” [27]

1.9.5 Nature of Dalit Autobiography

Dalit autobiography has become a very special branch of Dalit literature today. Deep meditation and sincerity in narration are the special features of it. “The autobiographers received inspiration from Dr. B.R. Ambedkar’s life, works and philosophy.” [Dangle, 1994. 237] This background educated and motivated to them. They got luxurious life and new ways of development. Almost all the autobiographies are written by the autobiographers before their age of thirty years. These autobiographies have never come out of satisfactory journey of life, but agony, disgust and penetration of inhuman suffering made it possible. Insatiate authors are revealing themselves from pain. Once again, they are wounding themselves by writing of the past. They are unstitching their life. It is conflict of the humiliated ‘self’ of the autobiographer and the established ‘self’ of the author. The Dalit autobiography proved guidelines to plan the development programmes to the State Government of Maharashtra. It awakened the down-trodden and showed mirror to the makers of social system about the disgusting picture of the society.
1.9.6 First Dalit Autobiography

Dalit autobiography at first appeared on 24th Dec. 1978 with the publication of Baluta by Daya Pawar. The articles of P.E. Sonkamble though appeared first in the college magazine; it collectively appeared as in a book form on 27th Jan. 1979. Daya Pawar writes-

*Baluta published on 24th Dec. 1978, I had not thought about its sensation. It gave me praise and even condemn equally. Therefore, I have neither egoist feelings nor depressed feeling. I have come above that.* [Quoted in Pantawane (Ed.), 1983]

If thought logically, it is P.E. Sonkamble who becomes the first autobiographer in Dalit writings and if considered the publication of the autobiography in the book form, the credit goes to Daya Pawar. However, the publication of such narratives created sensation and a long tradition of writing autobiographies for social purposes got started.

1.9.7 Self-consciousness in Dalit Autobiography

Dalit autobiography reflects the self-development. It shows how the narrator has developed himself through the calamities and adverse conditions. It remains an intellectual attempt to examine one’s own self, being objective and aloof. It also expresses that the author is also a human being with excellences and defects. It reveals fight of the self with those unbelievable superstitions and inhuman things. It remains rebel against all those natural and man-made systems. ‘I’ always strengthens him to fight against all those inhuman customs and traditions. So, ‘I’ in Dalit autobiographies always stands for society. It never appears on the personal level. The consciousness of ‘I’ remains representative of ‘we’.

Due to the caste system and birth-based occupations, Dalits had no self-consciousness. Due to the philosophy of Buddha, Kabir, Phule, Shahu and Dr. Ambedkar, the downtrodden society awakened and received self-consciousness. The image of this consciousness reflected in all forms like literature, religion, politics etc. The starving community always blamed to their fate, but after realizing the self-respect and self-consciousness, the community realized the hypocrisy and unjust system imposed upon them. The authors coming from such suffering background started searching their identity. The people who were never considered human beings
are to be awakened, remained the primary motive of such writings. That we too are
human beings and we too must receive all those honours distributed to the upper caste
people, just because of birth was realized by the people. They realized that the system
itself is baseless and must be broken to establish new system based on human rights.
This search for liberty, equality, justice and fraternity became the value system to be
raised and required in such societies. Utter darkness in the life of subaltern society
must be replaced by light. They wish to wipe utter poverty in the light of education
which is the only source for them. The sharp sensibility of this society has been
searching new horizons for the establishment. They wish to throw disgusting life, not
because of their human error, but because of the system developed enslave and
dishonour them. All those social bondages slaverizing them needed to be broken -
remained the root cause of rebel and revolt. The power to say ‘No’ to those inhuman
exploitations, slavery and defame on the name of caste has come. Fight for right and
democratic rule in the true sense has also remained the prime demand. ‘Self- respect’,
from all those Manu-made systems, has come to these awakened authors of the
autobiographies. “Dalit consciousness plays a prominent role in this regard.”
[Limbale, 2004. 32]

1.9.8 Realism in Dalit Autobiography

Autobiographer recalls his memory which remains the part of his life. Many
times, it becomes impossible for him to remember as it was and fragments of life
experiences come up. It also depends upon the oldness of those memories. Some of
the memories may go on the level of imagination. Many incidents reflect from the
overheard things by the author. So, it’s natural to have some part of it from fixious
elements.

What matters most in autobiography is the understanding of the author
depending upon the situations. When and what the autobiographer says is the storage
of his past. This storage remains the sum of his felt, seen and understood feelings. It
has what the ‘self’ felt, understood, experienced and seen. It has sweet mixture of
experienced and imagined life. So, his imagination remains the base of experienced.
In Dalit autobiography, the experiences play vital role. It has ‘self’, ‘society’ and
‘culture’. The autobiographer never limits his narrative to himself but speaks of the
social issues. He becomes a spokesman of his people and society. His personal sorrow becomes social. He reveals himself and reveals slavery and exploitation of the system imposed upon him. This intention never limits him and leads him to the level of society. He takes care of the brooding generations to be preserved from the harassment and dehumanized status of human life. He becomes the medium to expose real picture of his pain and pathos. Indirectly, he exposes the social system responsible for his downfall.

1.9.9 Commitment of Dalit Autobiographer

Dalit autobiographies remained explosive in social and religious phenomenon. Its every activity at social level placed its base on science and humanity. It claimed democratic rule. It has a specific value system based on human ground. So, the commitment of the author remains behind such writing which leads the motto of ‘art for life’s sake’. The religious imprisonment always dehumanized the subaltern class. It ends with optimism and buries pessimism. The narrator remains the representative of human value system to be implemented to uplift those who are buried and bottomed. It refuses Manu-made setup and fights for rights to live satisfactory, honourable life. It motivates people to leave the dark paths, humiliating them. It is preplanned writing to explain and expose the cruelty and crime imposed upon the down-trodden by the upper caste people. The intellect never wanders on imaginative paths, but breezes on the way of carefree life. It is used as a tool to awake the society. Dalit literature also became directive to the Dalit movements fighting for social justice. So, the Dalit autobiographer remains awakened and active for social justice as an activist. He can never escape from this commitment. M.N. Wankhede forcefully writes…

Friends, the day of irresponsible writers is over. [1994, 237]

1.10 DISSONANT VOICES IN SUBALTERN AUTOBIOGRAPHIES

“Dissonant voices are “disagreeable or harsh in sound.” [Prasad.1996.416.] They are “disagreeable or unsatisfying in sound.” [Webster. 1996. 1971] They are also - “sounding harshly, discordant, inharmonic.” [Ranade.2005. 557] These dissonant voices rebelled against the Manu-made setup of Hindu religion. These
people are most suppressed and depressed for harmony, equality, fraternity and liberty. The root cause of their agony, anger, slavery and inhuman treatment lies in the Hindu setup, which they want to break. They want to create equality and make faith in education for progress. It is their urge to record their past. Their literature is their social protest. So, it is not an easy deed to speak or write against Varna system, but the autobiographers dared and exposed the life of the subaltern class for uplifting the community for social welfare and political activities. Their voice is for dignified life in Indian Hindu setup.

1.11 CONCLUSION

In this way, Commonwealth Literature from 1649 became The World Literature, New Literature, Minority Literature and Post Colonial Literature. All the suppressed human beings of the world raised their voice against the imperialistic culture that ruled them heartlessly. Their harsh and rebelling sounds are heard in the whole world. The Negroes in the Western World and the Dalits in the Eastern World revolted against the inhuman system imposed upon them.

Especially, the Subaltern Literature in India is known as Dalit Literature. It is the literature of the protest for self respect. It is rejection of the cruel inhuman, Hindu social setup based upon Manusmruti. The present research study is an attempt to focus dissonant voices in subaltern autobiographies written by Laxman Mane, Sharankumar Limbale, Laxman Gaikwad and Kishor Shantabai Kale.