CHAPTER - V

Comparative Study
The selected Dalit narratives are the life stories of victimized communities such as *Uchalya, Kaikadi* and *Kolhati*. These people are purposefully underestimated and brought to the inhuman level of beasts and brutes by the mainstream society. Laxman Mane, Laxman Gaikwad and Kishor Kale are Dalit writers coming from the same background of deprived classes. They are the representative of their own communities. The people of these communities are excluded from the opportunities and benefits of democratic India. These writers narrated their own experiences of miseries and suffering in the so called established society. The selected memoirs are the sincere attempt to bring out the oppressed voice. The oppressed writers were the victims of the main stream society.

These works are live experiences of subjugation and humiliation of the oppressed classes. The narrators have narrated the painful life of their own community through their own journey of life. They have come from the same background of exploitation, humiliation. They have also revealed their way of life from their childhood to adult age. The socio-cultural aspects of the oppressed classes are minutely observed in the selected narratives. The poor economical conditions of these communities are equally brought into our notice through these notable works. The narrators are victimized on various grounds dominated by so called established people. These writers have raised their voice against the established and dominant class who made their life miserable and deplorable to live in a dignified way.

Mane, Gaikwad and Kale are inspired by the modern democratic values such as equality, liberty, fraternity and justice in their way of life. They are also motivated and accelerated the feeling of liberation and freedom by the thoughts of Dr. B.R. Ambedkar and the prominent Dalit writers. J. M. Waghmare writes about the effect of Dalit writing upon the marginalized groups:
Emergence of Dalit literature has a great historical significance in India. It is generic in the sense that all other marginalized and oppressed groups of people are under its sway and sweep. It has struck a keynote awakening their consciousness for forging their identities. It has given ample inspiration and insight to the writers emerging from the tribal and nomadic communities. Writers like Laxman Mane, Laxman Gaikwad, Kishor Kale and Waharu Sonvane are a few outstanding examples. (Waghamare 22)

These enlightened groups tried to unearth the pain and agonies of these people. In the result, they raised the voice of socio-cultural transformation of the underprivileged groups. The similar problems are raised by these writers of their own community in the present memoirs. The caste factor was one of the major problems in the life of these deprived classes. Poverty is one more additional problem observed in the life of the oppressed people. No one of these communities escaped from the clutches of poverty. Hunger is also one of the common problems narrated by these writers in their work. They struggled hard for their bread and butter right from their childhood. These deprived communities collapsed due to the constant problems of superstition, ignorance, illiteracy, addiction and debt. They had a number of problems due to their lower caste while getting education. Jatpanchayat is also played an important role in the life of the oppressed communities narrated in the autobiographies. It interfered in the normal life of these oppressed classes.

The inhuman treatment lodged upon these oppressed classes was the sorrow of these writers. The helpless and pathetic condition of these subjugated classes was the major aspect narrated by these writers. The narrators have observed the miserable and painful condition of oppressed classes under the influence of various factors in the so called established society. They have also brought into our notice the dominant and dignified life of handful of people in mainstream society. There are a series of events of humiliation, exploitation and deprivation of
these lower classes. The struggles of the parents of these writers are notable and full of hard work. The experiences of ghosts, sacrificing goats, fair, and festivals are commonly observed in these works. The several childhood accounts are equally narrated in these memoirs. The struggle for education was the common aspect typically narrated by these writers. They had to go to school without uniform and books due to their dire poverty.

The concerned writers are born with a number of problems in the deprived classes such as *The Branded, An Outsider and Against All Odds*. They had come across similar problems narrated through their own narratives. The present writers were around thirty while writing these autobiographies. These works are meaningful and realistic one based on daily experiences of the marginal people. They insisted that the works should be analyzed from sociological point of view instead of literary one. The narrators believe that the narratives should be analyzed from a sociological perspective focused on social and moral values. He asserted, "Let there be a sociological evaluation rather than a literary one of this work. This is my humble expectation.” (Gaikwad ix)

The attempt of these narrators is the same as to revolts against oppression and exploitation and demand social and economic justice. The texts are based on moral values and welfare of the down-trodden classess. The thematic concern is humanistic which is closely associated with the hopes for freedom of a group of people who are victims of social, economic, and cultural inequality. The present writing looks at reality with open eyes. It views every aspect of life objectively. The exploitation and atrocities in the deprived classes are commonly narrated through the Dalit memoir. The writers accepted the social values based on democratic principles. Any literature should be produced for humanity and equal justice. The writing should be for those who are the victims of social, economical and cultural. The literary manifestation of this social awareness is essential part of Dalit literature inequality. Dalit writing tries to reveal social reality of
marginalized people. Arjun Dangle urged for sociological evaluation of Dalit literature.

Studying Dalit literature or the role of this literature from only a literary or an academic point of view fails to present a complete perspective in assessing it. Dalit literature must be assessed in the sociological framework. (Dangle 237)

Language used in the present works is against the conventional norms of writing. These writers avoided the use of standardized Marathi words, phrases and ideas. The works are found in their own native and natural language. There is no use of artificiality and farfetched ideas. The present Dalit narratives have broken the rule of traditional writings. In this regard R. S. Jain rightly puts:

Person and personality, beginning and development, character and characterization, sophisticated mixture of fact and fiction, well knit plot of events and eventualities of the Marathi literature were replaced by a different set of persons, characters, events, motifs and plots. (Jain 7)

These works resembled rawness and rusticity of words. There is no use of technique to attract, impress or influence people. There was no well thought plan to attract sympathy and pity of others. The works seem to be honest sincere and natural outcome. These works are lacking in style and technique but social and meaningful. The use of language is simple, honest and natural. They have succeeded in their narrative technique through the simple and straight forward method. The writers are faithful in their presentation. Laxman Mane, Laxman Gaikwad and Kishor Kale tried to write like accomplished writers.

The view of life conveyed in these memoirs is different from the established writing. We would come into contact with new world, a new society. The languages of these narratives are distinct one of the reality. The language employed is the spoken language of these deprived and subjugated classes. The languages of these narratives are recognized as an uncultured and barbaric one.
The idioms and phrases are supposed to be uncultivated and savage. The narrators used quarter language rather than the standard one. The present autobiographies have rejected the standard language. The educated and cultured people blamed these writing for its arrogance and rusticity. But the oppressed enlightened writer preferred native language rather the standard one.

Sharankumar Limbale rightly speaks regarding the uniqueness of mother tongue while narrating the Dalit experiences: “In fact, standard language does not include all the words of Dalit dialect. Besides, the ability to voice one’s experience in one’s mother tongue gives greater sharpness to the expression.” (Limbale 34) The present autobiographies have referred to the idioms and phrases which are appropriate for revealing the inner world of the oppressed classes. The distinctive use of language in the present autobiographies contributes to Marathi language and literature as well.

The present narratives in Marathi have been translated into English enriching not only Indian literatures in English but also the world literature of the marginal groups. The languages of these memoirs are the languages of oppressed classes such as Uchalya, Kaikadi and Kolhati community. Sometime it is felt difficult to understand. But at the same time, they are contributing to the vocabulary of Marathi language. The treatments of social values are important in comparison to literary values in these memoirs.

The women of deprived classes projected in the present works are comparatively pitiable and helpless. They faced dozens of problems because they were females. The dominant people of the village always looked at them as a consumable commodity. These oppressed women are teased, molested, seduced and misused time to time on the basis of caste, class and sex. S. D. Khandagale rightly talks about the miserable life of Dalit women:
A woman is exploited not only because of her sex but on the basis of her class, race and caste. The plight of Dalit women is far more terrible because she is imprisoned in three ways i.e. caste, class and sex. (Khandagale 77)

The village people satisfied their sexual hunger through immoral and forceful relations with Dalit women. The girls of the lower classes were sold and purchased like beasts in market. It is doubtlessly true that men from upper caste section of the society ill-treated these subjugated ladies. But it is also true that they were not protected by their own men. Girls for them were a guaranteed source of income. Kolhati father and brothers used to force their daughters and sisters to have sex with the men who paid maximum amount to them.

The women portrayed in the present works are hard worker and deprived ones. They were excluded from every opportunities and conveniences. The women depicted in the present narratives are subjugated and marginalized in their every sphere of life. The mother of Mane wandered from place to place with donkey and caravans. She brings stale food and gives to her children and also helped in her husband’s works. She always struggles for her children. She begets children in a critical condition.

Paru is another character raped and molested in An Outsider. Her cry for help in her critical condition sympathies us. Her husband also treated her brutally. She was beautiful and it was her mistake. Women are sold and purchased in these deprived communities like an object. Mother of Gaikwad died in her bitter poverty and superstition. The women portrayed in these works are helpless, painful and deprived ones.

The conditions of women in these memoirs are pitiable and helpless. The women presented in Kaikadi community by Mane are in full of torture and humiliation. They are also dominated and subjugated in their domestic life. Mane has narrated the struggle of Kaikadi community women from their birth to death.
The women exploited under the rule of Jatpanchayat and patriarchal order is rightly observed by Raj Kumar: “The panchayat was also a manifestation of the patriarchal order in which women hardly expected to get justice. As a result, the kaikadi women were often the cross-bearers of the community.” (Kumar 183)

The women are given brutal treatment not only by dominant people but also the police. The subjugation of women is rightly observed by Gaikwad in Pathrut community. He narrated the exploitation of women in Pathrut community as “Grandmother told us, when the police catch me, they hang me upside down by the legs and lash the soles of my feet with a whip, thrust burning cigarette-butts into my anus. If I don't confess to the theft, they bring shit near my mouth and force me to eat it and keep on beating me.” (Gaikwad 164) The women of Kaikadi community are given brutal treatment by the police are disgraceful and shameful on the part of humanity.

The condition of women in Kolhati community is even worst. It is needless to say the pathetic condition of women in Kolhati community. The women are supposed as a commodity to be sold and purchased in the market. Kale has recorded the real world of Kolhati women and her struggle for life through his autobiography Against All Odds. He wrote the book to reveal the plight of the Tamasha dancers in Kolhati community. The Kolhati community forces its women to dance and attract male attention. The young girls of Kolhati community Young, teenage virgins are given to the man in a ceremony called 'Chira Utarna'. The man pays a fixed price for the virginity of a girl. As long as he visits her, she does not dance on stage and does not see any other man. But if she is abandoned by the man, she has to go back to the stage and earn money for her father and brother. Thus women are also subjugated and humiliated in Kolhati community by their own male as well as by the dominant people in the mainstream society.
The present memoirs have narrated the culture of these communities such as Uchalya, Kaikadi and Kolhati. Thieving was the main business of the Uchalya community. The fair and festivals are the essential part of these communities. The marriage system of these communities and their Jatpanchayat were special of these communities. The age old method of ‘Chira Utarna’ was common practice in Kolhati community. The different religious places and gods are the special attraction of these memoirs. The present works are full of cultural experiences of these nomadic communities. There are many incidents in these memoirs which help us to understand the culture and customs of these people. It also makes to realize the facts of these deprived nomadic communities.

Most of the Dalit autobiographies are the projections of rural and urban culture. The present works narrated the rural and urban life of these communities. These writers initially came from rural and then entered in urban life. In the result the present work recorded both the experiences of rural and urban life of these communities. Gaikwad narrates his journey of life from his childhood to a social worker. In his course of narration he touched rural and urban life. The incidents and experiences presented in An Outsider by Mane are from rural and urban. Against All Odds is also a perfect projection of rural and urban life. Mixture of rural and urban culture is a special of these works. The half of the life of these writers is developed in rural part. They entered the city life after thirty for different social activities. After the completion of their basic education, they involved in social work to motivate their community.

The problem of hunger and poverty is commonly observed in the present narratives. The communities mentioned in the present work have not fulfilled their basic needs. To complete their hunger was the major barriers in their way of life. They are struggling for their bread and butter from their very beginning of life. They are deprived of their fundamental needs such as food, shelter and clothes. They never got sufficient food in their way of life. Most of the times, they lived on
leftover food from the villages nearby. Sometimes the entire family of ten to fifteen people went without food for days together. Laxman Gaikwad roasted rats, pigs and ate to fulfill his stomach. They ate leftover, stale food in the marriages for days together. Dr. Lulekar rightly narrated the picture of Pathrut community: "Stealing for stomach, punishment for stealing, stealing after completion of punishment. Such was the rotation of Pathruts life." (Dr Lulekar 186) There are an innumerable accounts of hunger observed with these deprived classes such as Pathrut, Kaikadi and Kolhati. They are always suffered poverty and hunger and struggled for their existence. The picture of poverty and hunger is frequently portrayed in the present works. These writers are the real victim of poverty in their community portrayed in these memoirs. The writers were victimized under the various problems raised in the present work.

*Jatpanchayat* is also one of the dominant factors which played an important role in these communities. It is a team of selected members of a caste who settle the disputes of the people in the caste. It played a negative and destructive role in the overall development of the community. Actually Panchayats were formed with high ideals of maintaining unity and harmony in the community. But it created hurdles in individual progress of the community. Most of the time justice is denied in the panchayat. The present narratives tried to wage a war against their cruel dominance of Jatpanchayat in the community. Laxman Mane, Kishor Kale, Laxman Gaikwad overthrew the ever feared authority of the Panchayats. The weak men and women in these oppressed classes were victimized under the tyrannical rule of *Jatpanchayat*.

The women were the worst sufferers depicted in the present works under the rigid rules of panchayat of these communities. The women did not get representation in Jatpanchayat. It means they are denied justice by avoiding their existence in Jatpanchayat. R. S. Jain talked about the present writer who challenged against *Jatpanchayat* prevailed in the mentioned community as:
Mane, Gaikwad, Pawar, Kale rejected to abide by the orders of their respective Jatpanchayat obviously because their education and public contacts had made them bold and rebellious. Laxman Mane's marriage was legalized in the constitutionally formed court of law. Kishor Kale dethroned his panchayat after becoming a doctor. (Jain 11)

These writers have acquired social and economical stability through education and employment. So they have encouraged discarding the authority of Jatpanchayat. Gradually the writers are tried to move towards socio-cultural transformation by enlightening their thoughts

The Indian caste system was the major barriers in the life of marginalized writers to receive their fundamental rights. The oppressed people such as Uchalya, Kaikadi, and Kolhati were the victims of poverty, slavery, illiteracy, ignorance, injustice, untouchability and atrocities due to their birth in lower castes. The religious scriptures supported the man-made casteism. The so called dominant Hindus subjected these deprived communities to untold miseries and anguish. The upper caste Hindus forced these oppressed classes to live outside the villages and did not offer them work to live a dignified life. Unfortunately, the sufferings of these underestimated classes and downtrodden haven’t been depicted in the mainstream Indian literature.

The first time in the history of Indian literature; the oppressed voices have challenged the established writings of the Hindu dominant class through the writing of Dalit literature. The present writers were inspired by the writings and thoughts of Dr. B. R. Ambedkar and raised their voice against the caste discrimination, exploitation and inequality. These enlightened Dalit writers started writing about social conditions, disabilities of deprived class and untouchability through their personal life experiences in the form of memoirs.
The selected Dalit memoirs such as *An Outsider, The Branded* and *Against All Odds* attempt to realize the world of downtrodden and their unheard agonies and painful life in the presence of the so-called established Hindus. The present writers suffered due to their lower castes. Laxman Mane, Laxman Gaikwad, Kishor Kale could not get residences even when they were educated and qualified. They were not employed in the government job simply because of their birth in lower castes. All these writers had to lie about their castes in the society. These writers faced all sort of torture and humiliation at their childhood while acquiring formal education. School children, their teachers discouraged these writers by attacking on their low castes. Teachers reserved a secluded corner of a classroom for them. Other children of the villages avoided their company. Yet, these memoirs surpassed every kind of hurdles and difficulties and became successful. Thus education in the life of these writers solved their age old problems from their life.

The caste was the major issues in the life of these writers in their way of progress and development. Low caste was a common problem interfered in the normal life of these writers. They were frequently suffered and humiliated in the name of their low caste. There are several accounts of untouchability and casteism in the present works. Laxman Mane and his community were kept away not only from other human beings but also from human settlements. Their entry in the villages was usually prohibited. If they had to come in, they were to register themselves with the village head. Their faces were considered inauspicious. Nobody gave a smiling face for them. Their women and children were driven from place to place.

The main stream society refused to accept them as a living human being. Mane blamed the caste system: “I was so harassed by my caste that I failed to understand why my caste was low. (164) The writer of these memoirs are frequently humiliated and exploited in the name of caste. They recognized the
uncivilized life of all the oppressed and deprived groups. One more account of caste discrimination is narrated in *The Branded* by Gaikwad as “We should live like other village people. The village people do not allow us to take water from wells. They give us water from a distance without touching us. They do not allow us to visit temples.” (21)

Kishor Kale was also victimized due to his birth in Kolhati community. He was also humiliated and exploited in the name of his own caste. He puts up his own account of humiliation as “Nobody at school made friends with me. For days I kept to myself, quietly attending classes and then going home.” (Kale 126) Thus casteism is one of the major aspects that caused miseries in the life of these communities such as Kaikadi, Partrut and Kolhati. These writers were the victim of Indian caste system in their way of life.

Superstition and blind belief were the part and parcel of these nomadic tribes. Already the people of these communities were far away from education. The lives of these communities were completely influenced by the traditions and customs. The writers of these communities provided innumerable account of blind beliefs and superstitions through their narratives. Waman Nimbalkar writes about the beliefs of these communities as

> There are many incidents in the autobiography that highlight ignorance, superstitions, faith in miracles, rampant in the community (Nibalkar 143)

The people of lower communities believed in blind belief and miracles in their every sphere of life. Once, Gaikwad was admitted to school by his father Martand. Suddenly, the children of the village began to suffer from loose motions and vomiting. The village people blamed Martand for admitting his son to school. They linked the relation between the incident of schooling of Gaikwad and loose motion of the children of the village. Such kind of blind belief was frequently observed among the people of lower class. Gaikwad put an account of pass which
is received from village Patil for their community. The people of Pathrut worshiped their pass as god and the blade as Laxmi in their family. Gaikwad says whenever his grandfather, grandmother and others in his family set out on a thieving mission, they bought a cock and sacrificed it to the blade, sprinkled some drops of its blood on the blade and the pass. Gaikwad noticed his father’s belief:

Once my father had told me that if one sat continuously for a month between a rui and a berry tree to relieve oneself, and then buried a rupee between these trees located in a cemetery, one would always be left with a rupee in his purpose, whatever amount one might spend. Moreover such a person understood the language of birds. (85)

Laxman Mane also narrated the belief and ritual of his own community. It was routine of their community to wander from one place to another with their caravan. Once, Laxman's father approached a new place where he was intended to settle with his family. Mane narrated the belief of his father in God by joining his palms and prayed as "Bless us with good luck." He took a pinch of vermillion from inside the basket of the idols and threw it on the ground. Kaikadi community was influenced so much with their blind belief and rituals in their every path of life. They never forgot their gods and deities before their festivals. Limbale rightly said about Kaikadi community:

The exploitation and the predicament of Kaikadi community are based on the dominant factor such as superstitious belief and faith in god." (Limbale 140)

We have also an account of beliefs in Kolhati community. Once Krushnarao Wadkar, a supposed husband of Shanta picked up the images of the gods from her little Puja placed and threw them at her, when she was menstruating. Shanta did not touch anything or anyone in the house and touching her gods was blasphemous. It was an orthodox Indian belief that women were unclean when they menstruate, and so for four days they did not touch anything in
the house. Once Shanta rushed into the sitting room and saw the cobra with its raised head and hood. Kishor narrates: “The cobra is symbolic of lord Shiva, who wears one round his neck, and Monday is Shiva's day. Shanta fasted and prayed to Shiva every Monday.” (125) Thus the selected narratives are full of blind beliefs and faith in god.

The narrators of these memoirs are the central characters. The entire stories of these memoirs are moving around the personality of these narrators. The experiences of these narrators are the experiences of their own community. They are the collective voice of their own community. The agonies of narrators are the agonies of their own community. The entire stories of these works are the stories of these deprived classes narrated by these writers. They are the representative of their own communities and their suffering. The writers are the model of exploitation and humiliation of their own community.

These writers have come across a number of other characters while narrating the story of these oppressed classes such as Pathrut, Kaikadi and Kolhati. Apart from the narrators, there are some other characters who attracted our attention. There are characters such as mother and father of Mane, Parumami, Sami, Pingla Joshi noticed in An Outsider. The Branded also noticed character such as Martand, father of Gaikwad, Santram Bhauji; a trainer of thieving, Manikdada, Tata, Shobha; a lover of Gaikwad, Elappa; a frank and bold character. The characters in Against All Odds are also the attraction of this work. They are Nana, Shanta, Mother of Kale, Dipak, Jiji, Baby Maushi, Rambha Maushi, Kondiba Aja and Shalan Maushi etc.

The selected narratives have provided the realistic account of Nomadic tribes such as Kaikadi, Pathrut and Kolhati. The writers are the representatives of their own communities. Laxman Mane belongs to Kaikadi community. He wrote An Outsider which is a life experience of Kaikadi community. He narrated the
struggle and painful life of Kaikadi community. Laxman Gaikwad belongs to Uchalya community. He wrote *The Branded* which is a record of Pathrut community. He narrated miseries and sorrows of his own community with the number of innumerable accounts. He is also a representative of his own community and narrated every experience through *The Branded*. Kishor Kale belongs to Kolhati community. He wrote *Against All Odds* narrated pathetic and helpless condition of Kolhati dancer and an illegitimate child of Kolhati community.

The selected works are assessed under Dalit point of view. Dalit consciousness is typically observed through the narratives. Dalit Literature should be produced with the Dalit consciousness. Human liberation is the inspiration of Dalit writing. It revolts against oppression, exploitation and demands social and economical justice. It seeks to bring change in the social consciousness. It is human oriented literature. The content of these writing is essentially social. The present texts are written with Dalit point of view. The social reality and desirable transformation is the base of Dalit point of view. Dalit writer is bound to have a Dalit point of view for producing original and important work.

Dalit point of view constitutes humanistic approach towards down trodden. The experience of Dalit insight is required for any individual Dalit writer to produce good literature. Any writer can be said to have Dalit insight, when he experiences a Dalit viewpoint in the form of various distinctive individuals. The commitment with a point of view is an essential for creation of good literature. Sharatchandra Muktibodh put his view: “In fact all great literature is committed to life and this commitment has expressed itself through the great point of view of the time.” (Muktibodh 269). The great literature had a concrete point of view through their experience. The present Dalit writers have visualized Dalit point of view itself through concrete experience in their own oppressed community.
A Dalit point of view calls for a writer to internalize the sorrows and suffering of Dalits. The present memoirs are written with the Dalit vision which demands a total transformation of marginal world. The narrators have portrayed their own community with their own experiences. The present works are produced with Dalit consciousness Zakir Abedi comments,

When the narrator is from outside the Dalit community, there is a greater possibility of narrating merely as an observer whereas when the narrator is from within the community, more than his observation, his experience percolates into his thought. (Abedi 267)

The communities narrated in these autobiographies are marginalized and deprived ones. The selected writers are influenced by the thoughts of Dr. B. R. Ambedkar and modern values. As a result, they challenged the exploitation of their community through their narratives. These memoirs are the records of exploitation, humiliation and harassment of these communities such as Kaikadi, Pathrut and Kolhati. Pains, sufferings, sorrows and miseries of these communities are the major aspect of these memoirs. The writers have tried to project a realistic account of their own community. The languages of these narratives are against the traditional role of Marathi language. These works are written in the regional languages of their communities. The use of language is the speciality of these works. Comparatively the selected narratives are literary incomplete. But sociological point of view they are sound and authentic one. The problems of these communities are projected from social point of view. Moral and democratic principles are the pillars of these memoirs.
The narrators of these works are comparatively similar to their ages. They are around thirty while writing these memoirs. The struggle for education was a common aspect narrated through these works. The works assessed are translated from Marathi into English. English version of these memoirs is taken for critical analysis and evaluation.

The writers projected the journey of their life from their childhood to adult age. The experiences of these writers were full of struggle and exploitation. They moved towards an act of social work after their education and settlement in life. They contributed in their own community through their different social work. The present memoirs raised voice against caste, untouchability, inherent occupation, women torture, poverty, hunger and so many unsolved problems of these nomadic tribes. The communities mentioned in the present Dalit narratives lived in poverty, starvation, ignorance, insults, injustice, atrocities practices totally against humanity and democratic values. The journey of these writers is leading towards liberation of their own community. They are trying to liberate their own community from different hurdles and difficulties.

The present study is a sincere attempt to bring into our notice the marginalized group and their agonies and painful life. They wanted to attract the attention of the so-called educated and learned people towards the deprived classes such as Kaikadi, Pathrut and Kolhati. The present writers not only talked about the problems of these oppressed classes but also contributed in their life. The story is not the personal saga of Mane, Gaikwad and Kale but the life story of Kaikadi, Pathrut and Kolhati respectively.

The world is narrated by these writers never became the subject of established writers earlier. The present autobiographies are written against the so-called established culture and tradition. They have broken every norms of prevailed writing and established their own identity. The attempt of transformation
and emancipation of these deprived classes from the domination of established age
old Hindu culture attracts our attention and made us to probe about these
oppressed classes. Definitely, somewhere we are approaching towards the goal of
these narrators behind the writing of the autobiographies. It can be realized with
the statement of Gaikwad:

Hence this urge to write to awaken this bourgeois society to the sorrow and plight
of my unfortunate community. (Gaikwad 20)
Works Cited


