CHAPTER - VI

Conclusion
The Chapter One presents the social, economic, educational and religious condition of Indian society. It also deals with the slavery of oppressed classes meted out in the name of God, religion and religious scriptures. The arrival of British brought radical changes in Indian society. There has been an influence of modernization and democratic values upon the Dalit society in the post-independence India. The social engineers such as Phule, Shahu and Dr. Ambedkar revolutionized the mind of the deprived educated groups. The enlightened group of Dalit community raised the voice against exploitation and humiliation. They expressed their miserable and painful conditions. The present chapter also deals with the development of Dalit literature, definition of Dalit Literature and its features. The present chapter has mainly focused on Dalit narrative and its development. The selected Dalit memoirs have contributed significantly to Marathi Literature due to their uniqueness of language and motif. The selected Dalit Narratives are accepted by the larger part of the world due to their universal appeal for democratic principles and human values. The chapter helps to understand the background of Dalit literature to assess the selected Dalit memoirs.

The Chapter Two is a study of The Branded by Laxman Gaikwad. It attempts to examine the realistic account of the narrator and his own community, Uchalya through the popular Dalit memoir. The Branded is a record of exploitation and humiliation of the Uchalya community. The present narrative has tried to make the reader realize the drastic problems of the Uchalya community. These people are socially, economically and culturally victimized in the name of their lower caste. There is a struggle of Gaikwad and his community to overcome their hunger. The people of Uchalya community are branded as thieves and lodged false charges against by the dominant village people and police authorities. On the one hand, the Uchalyas are denied all lawful ways of living; they are forced to thieve and pilfer to meet their hunger. On the other hand, the so-called educated people grab crores of rupees and live a dignified life. This contrast is exposed by Laxman Gaikwad. The people of
*Uchalya* community are frequently exploited and humiliated due to their lower caste. They struggle to put up with poverty. The women of this community go through double slavery. The problems of superstition, untouchability and destructive role of Jatpanchayat are typically narrated in this chapter.

The Chapter Three is a critical study of *An Outsider* by Laxman Mane, a famous Dalit narrative. It is a struggle of Mane and his own *Kaikadi* community. The present memoir depicts subjugation and exploitation of Kaikadi community at the hands of the so-called established society. The people of *Kaikadi* community have been deprived of every kind of freedom and liberty. They are oppressed and suppressed in the name of caste. The narrator depicts a realistic account of *Kaikadi* and their problems. They live an unsettled and insecure life, in search of food. The present chapter has raised the problems of *Kaikadi* community. Hunger and poverty are the constant problems faced by these people. Mane and his family members live entirely on their begging and sometimes on the leftover food thrown to them. They undergo a lot of harassment by the dominant people while collecting food. They are abused at and ill-treated in the name of caste. The present chapter has observed the various problems of *Kaikadi* community such as poverty, untouchability, Jatpanchayat and superstitious belief, etc. The deplorable condition of women in *Kaikadi* community is also a major problem narrated in this Dalit narrative and analyzed in the chapter.

The chapter Four is a critical study of *Against All Odds* by Kishor Kale. It deals with a struggle of a Tamasha dancer and her illegitimate child in *Kolhati* community. The women of Kolhati community are supposed as a source of income. The people of this community live on the earning of their daughter and sisters. They force their daughters and sister to dance in Tamasha party to earn money. The parents never think of the settled life of their daughters and sister. They do not allow their daughters and sisters to get married. They are afraid to bring their regular income in the absence of their
daughters and sisters. The young girls of Kolhati are given to men in a ceremony called *Chira Utarna*. In return, the man needing himself for the deal pays a fixed price for the virginity of these women to their parents. Such women are loyal to their supposed partner. But most of the times, these women are abandoned by their partners. Consequently, the women have to return to Tamasha Party to earn money for their parents. Thus, women of Kolhati community are considered as a commodity and are humiliated not only by their parents but also the dominant people in the society. An illegitimate child of Tamasha Dancer in Kolhati community goes through a miserable and helpless life. Kishor Kale as an illegitimate child is also not treated well by his grandparents. The present memoir is an attempt of Kishor Kale to live a dignified life. Therefore, he continues his education despite hostile conditions and becomes a doctor. The present narrative is an attempt of narrator towards liberation. The narrator wants to awake his community from the age-old habits and customs through his journey of life. The chapter focuses on the narrator’s struggle to achieve overall liberation.

The chapter Five is a comparative study of the selected Dalit memoirs. The selected Dalit narratives are the life stories of different victimized communities such as *Uchalya, Kaikadi* and *Kolhati*. These deprived lower castes are oppressed in the name of caste, religion and gender. The selected narratives form the sorrows and pain of different groups. All these subjugated classes are exploited and humiliated on the grounds of their caste status. The narrators of these memoirs are inspired by the thoughts of Dr. B. R. Ambedkar. They attempt to raise their voice against the established society and want to liberate themselves from the age-old customs and domination by the mainstream society. These narrators want to establish their own identity through education. They all are victims of untouchability and casteism. They are exploited and humiliated in one way or the other. The domination of Jatpanchayat is equally observed in these narratives. An account of superstition and blind belief also becomes part of these narratives. The selected narratives
are assessed from the sociological point of view rather than from literary one. These narratives have full moral and human values. The language makes these memoirs fascinating. The motif of these narratives is the other major deviation. One comes into contact with a new world, a new society. All these works are translated from Marathi into English enriching not only Indian literature in English but also the world literature. The women portrayed in these memoirs are found in a deplorable and helpless condition. They are ill-treated and humiliated on the basis of caste and gender. All these memoirs are a blend of both the rural and urban life of these marginalized groups. The narrators are victims of poverty and hunger. They have done their best to depict the sorrows and agonies of their own community each in the presence of so called established people. The experience of these narrators is the experience of their own community. The communities mentioned in these memoirs belong to Nomadic Tribes. They are unsettled and insecure in their life. Dalit consciousness is a dominant aspect of these memoirs while narrating the story of the deprived classes. The narrators of these memoirs are from the same age group. The narrators have struggled for their education and searched for their own identity. They want to liberate themselves and their own community from every kind of slavery. The struggle for education and self-identity are the common aspects observed in these notable Dalit memoirs.

The study deals with the causes and consequences of Uchalya, Kaikadi and Kolhati community narrated in the given Dalit memoirs. The Dalit narratives are the documentation of social awareness and social experiences of the marginalized community. The social reality of these deprived classes is realistically depicted through these Dalit memoirs. Dalit narratives are the authentic records of social condition, social movement, and social struggle. The narrators of Dalit memoirs mean a collective voice of their own subjugated community. The narrators themselves are the important character to depict social conditions of their community, through their own experiences. Dalit narratives present a deplorable condition of the marginalized groups. Every
Dalit narrator reveals the sorrowful and painful life of their society. The attempt of these narratives is to awaken their society to self-identity and liberation. The present narratives have tried to demonstrate the marginalized world of Uchalya, Kaikadi and Kolhati communities. It is also an attempt of these narrators to react against the established unjust social order. They want to create social awareness among the oppressed classes. Dalit narratives bring forth the agonies and miserable life of the down trodden classes. The selected Dalit memoirs depict the problem of hunger, poverty, superstition, subjugation of women and domination of Jatpanchayat. The social problems of the oppressed classes are assessed on sociologically. The research study has followed a descriptive and analytical method to assess these Dalit narratives.

The selected Dalit memoirs bring into common notice the social, cultural, religious, educational condition of the deprived classes such as Uchalya, Kaikadi, Kolhati. The study has dealt with caste-consciousness, self-assertion and social transformation. It has endeavored to realize the authentic world of the aforementioned nomadic tribes. Casteism and untouchability in Maharashtra are to be analyzed sociologically for the realistic account of Dalit community. The bitter experiences of poverty and hunger identify the crucial problems of these deprived communities. They lose their energy and enthusiasm to collect daily food in democratic India. After the completion of education, the selected Dalit writers tried to search their own identity and aimed at dignified life in the mainstream society. The communities such as Uchalya, Kaikadi, Kolhati have collapsed owing to the problem of illiteracy, superstition, Jatpanchayat, addiction to liquor, debt and ignorance. The destructive role of Jatpanchayat has made these people miserable and helpless.

The study has brought out exploitation, humiliation and deprivation of the marginalized communities. The lack of health facilities and conditioning of poverty and casteism have hindered the way of getting formal education in these communities. The selected Dalit narrators are the product of ideology of
Dr. Ambedkar and they attempt to liberate their own community from the age-old clutches of the slavery of the main stream society. The double-way slavery of women in the marginalized community also forms the crux. The women are subjugated by Dalit male as well as the dominant social group. The marginalized community is deprived of equal opportunity, equal social status and equal individual dignity. The selected Dalit memoirs give a clear sociological point of view to understand the realistic account of the marginalized communities such as *Uchalya, Kaikadi* and *Kolhati*.

The study observes that a handful of people enjoy greater degree of freedom, social status and security while a larger section of the downtrodden classes is deprived of fundamental rights such as food clothes and shelter. The study motivates the educated people to probe into the suffering of the marginal world. The protest against the established unjust social order and rejection of the entire hegemonic tradition are the main concern of these memoirs. The study creates a new paradigm, a new set of values based on the democratic principles.

The narrators of these memoirs are enlightened by the thoughts of Dr. B. R. Ambedkar. The self-asserted writer attempted to liberate their own community from the age old habits and slavery of established people. The typical regional language is one of the major deviations of these memoirs to understand the real world of these marginalized communities. The communities suffered from the lack of economic, social, and political empowerment and find themselves estranged from the mainstream society. The present study motivated educated people to probe the entire history and culture of the downtrodden classes. The protest against the established unjust social order and rejection of the entire hegemonic tradition are the main concern of these memoirs. The question of evolving an idiom of these communities is significant for Dalit writings.
The narrators of these memoirs narrate the slavery and subjugation of women in the patriarchal Indian society. Dalit women are twice exploited within the community and outside. The issues raised in the present memoirs are assessed under subaltern point of view. The study attempts to evaluate the memoirs for social justice, self-identity and social transformation. An attempt of the narrators towards liberation by breaking every hurdle is observed through these memoirs. The narrators of these memoirs are not only the writers but also the active social workers. They formed different organization for the achievement of a dignified life.

It is aimed to evaluate Dalit memoir which contributes not only to Indian literature but also to the world literature. Dalit memoirs are required a critical assessment to enrich Dalit literature. Dalit memoir brought a new society and experiences. Miserable and helpless condition of *Uchalya, Kaikadi* and *Kolhati* communities in democratic India make us thoughtful and considerate. Dalit memoirs are to be evaluated from sociological point of view by the mainstream critics to get equal justice for literary merit. Dalit memoirs have to be written, translated and discussed to surface the oppressed and marginalized world.