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Oppression of subaltern women through feminist perspective: A critical study

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Abstract---Dalit or subaltern literature is protest and rejection of Dalit people. Both men and women were subjugated and tortured crowning themselves as Dalits. I took Here, Mahasweta Devi and Bama they themselves Dalit facing so many problems and gave voice against upper class people. Both expressed how they their own oppressions in their writings. They both expressed how they have been marginalised and tortured by those oppressors the so-called upper class. They both considered as untouchables and they faced many struggles which resulted in cruel rapes, massacres, refugees, and so on. In karukku Bama as a protagonist she and her family underwent as Paraiyar tribe, and they were treated very low. Likewise, in draupadi by Mahasweta devi she is the protagonist she also faced the same problems as she also considered as nomadic tribe. In they faced problems even for their people. They go through problems such as issues of caste, sexuality, political influences, violence, gender oppression, untouchability, hatred, discrimination, poverty, subaltern and marginalisation. They even left their hometown as refugees to India, but she never gives up. she stands as an example to their tribe.

Keywords---Dalit literature, rejection, subjugation, discrimination, marginalization.

Introduction

Dalit or Subaltern is not just a word or caste, but it is a realisation, and it is related to the feelings and experience such as joy, sorrow, and struggle of those human. Dalit is not just a system of caste, but it is also focuses on discrimination, race, religion, and gender equalities. Dalits were considered as "Depressed classes" Which the term British used for what we now called "The

Scheduled class " Or "scheduled caste". The term Dalit forcefully expresses their oppressed status. It comes from the Sanskrit root "Dal" Which means to crack open, split, crush, grind, and so on. This was generally used as a verb to describe the process of processing food grains and lentils, likewise men and women under these categories cracked, splintered, crushed, grinded by upper caste. Dalit is a symbol of change and revolution; they believed in humanism. They were considered as untouchables and the practice of untouchability was legally abolished by the Constitution of India in 1950. But even today, the Dalits are still subjected to extreme forms of social and economic exclusion, discrimination, physical and mental torture. When they tried to fight for their rights, they faced many struggles and were tortured by upper caste people which resulted in cruel rapes, massacres, and other atrocities. Dalit literature does not follow any literary convention and these writers have created their own localized language that created a unique writing style. All the incidents they revealed were realistic in their own languages. Dalit literature expressed the knowledge of Dalit writers.

Causes and effect

Dalit literature provided new voice and identity to the communities that they have experienced discrimination, exploitation, and marginalization due to hierarchical caste system. The impact of Dalit writers and writings has compelled the literary association and academy to recognize as a separate category of literature and reward it through several means. All major universities in India have given place to Dalit literature in its curriculum and research agenda of literature department. Before, these writings and voices against upper caste people made the Dalits suffer but now, these made many writings to evolve and made other countries look back to their community. This literature heroically full of life to create a new society and this literature become more realistic and romantic and is unified by the portrayal of discrimination and exploitation. These writings dominantly highlighting the Dalits anguish and were not considered representative of genuine Dalit consciousness and purpose. Dalit literature in India has grown both in quantity and quality and made sufficient impact to shake up the mainstream literature. Dalit literature has also begun to give space for separate sub-category of women writers from Dalit communities. Those writings bring their oppression to right-handed.

Objectives

This interpretation argues about the Indian Dalit Autobiography in Tamil by a woman named Bama which was considered as black writing. Dalit writings are the narratives of trauma, pain, resistance, protest, and social changes. This proceeds from a lived experience of her poverty, violence, rejection, and suffering. These are referred to as a term "Trauma". It also deals with life of an individual Dalit women. Karukku is a powerful critique of Indian civil society, the educational system, the church, and the bureaucracy and it highlights the complicity between class caste in post-independence in India. This becomes speaking about a subaltern subject of narrative that gives voice to the lived experience of herself. Karukku is less an autobiography than a collective biography. Unlike in autobiography the narrator is a person of some social stature and the testimonio is about a common woman but a common woman who

metonymically stands for the community. The problematic hero in this novel is 'caste'.

She describes events that occurred during her life as many stages. She also speaks for an entire community. The title *karukku* signifies both her personal autobiography and an account of her whole community. She also describes her village in her narrative she wholeheartedly says, "our village is very beautiful" When she describes her community she never uses " My people " Instead she writes Most of our people are agricultural labourers. It is not a personal autobiography alone, but a collective archive of suffering. Bama's narrative address two communities one is Dalit and other is Christians are addressed to us. She also describes her difficult situation in life which her whole Paraiyar community endured, they were the poorest of the poor struggling for daily survival, food, etc... Bama also describes about the hard work of the Dalit labourers, driving the cattle in pairs, round, and round, to tread again from straw etc. She devoted Dalits labour in agricultural activities of her village to show their dedication. Bama foregrounds land and community here because it shows the distribution and ownership and caste hierarchies which are closely linked. Even though they struggled, worked hard, laboured heavily they were not paid. This made them a very poor state of living. She also interpret about her humiliation which happens when she was young her grandmother used to go to Naicker's house as a maid and cleans the vessels, washes everything, even she cleans the drainage, they treated this Paraiyar illegally and they were not allowed to touch upper caste people things and even this upper caste treated them as untouchables, when they need water while working this Naicker's stands Minimum four feet height before them and pour water from a height of four feet while her Patti and others received and drank it with cupped hands hold to their mouths. "Whenever I saw them, I felt terrible".

Review of literature

The Dalit Literature has been progressed as a key literary branch that is after the Ambedkar period. This has given rise to many revolutionary issues in a Dalit community which emerge to many social and economic reforms. This has met the purpose of waking up the consciousness that is broken for breaching the identity. If the journey has been started in the 1960s during Marathi, this has spread all over the other languages as well as regions. Currently, this has set up its branch in Indian literature that is rich in literary, social, religious, political, historical, and economic factors. The literature of Dalit is marginal and has been overlooked in the corner of the mainstream that is in the Marathi literature. This has got a poor treatment in India, especially in Maharashtra with the negligence and a lot of discrimination shown by the people belonging to the upper caste. "Orient black swan 2019 Raj Kumar's insight full analysis on Dalit writers have rejected traditional aesthetic of both India and west upholds equality, freedom, and justice. The severity in the writings has given harsh and bad experiences in life of an individual socially. Dalit literature is closed related to the lives of the Dalit people. It is merely impossible to judge on the aesthetic aspects. Instead, one should take sincere and authentic expressions based on the experiences into consideration. In the same way, it can be condemned for being boring, not so aesthetic, insensitive and propagandist. As per the Sharankumar Limbale, the

literature of Dalit has transformed the society of Savarna to bring a lot of change in the heart and minds of the individual who is a Savarna.

Scope

Issues like untouchability, low caste, poor caste and these casteism are still common in rural areas. The reason for this is deep rooted traditions of casteism. Not only adults gone through this type of discrimination and struggle but even, children are subjected to this type of discrimination. Being in a community, or school, or in playground Many children face humiliation because of this caste discrimination. Even these scheduled caste girls have been asked to clean the school toilets and teachers asked these types of scheduled class children to sit separately. India's caste system is considered as the world's longest surviving social hierarchy. Caste discrimination is one of the worst human rights abuses in the world today. Caste discrimination involves massive violation of civil, political, economic, social, and cultural rights. The exclusion of so-called lower caste communities by other groups in society. Certain groups are viewed as dirty and polluting the environment. Moreover, in karukku also Bama and her community people have gone through the same humiliation, they feel very ashamed to touch them they feel they were dirty and polluted. Likewise, in draupadi the Dalit people were also faced the same type of humiliation and shame from the upper caste and even by government and other higher officials. Here, Dr. B.R Ambedkar said that "caste is not just a division of labour, it is a division of labourers.

Methods

Feminism conscious arises from and understanding of intersecting patterns of discrimination, if race and gender are studied as separate categories, one cannot explain how attitudes might change as a result of cross pressures to subordinate the interest of black women so as to protect black women, black feminist identity politics can be defined as knowing and understanding one's own identity while taking into consideration both personal experience as well as experiences of those in history to help from a group of likeminded individuals who seek change in political framework of society. It also can be defined as a rejection of oppressive measures taken against one's group especially in terms of political injustice. "Black feminist writer Patricia hill Collins" believes that seclusion suffered by black women was created through the domestic sphere when black women were considered separate from the perceived white elite who claimed their dominance over them. They also felt a disconnect between black men's suffering and oppression. As a result of white feminist excluding black women from their own experience of marginalization and empowered black consciousness in society. Due to the diverse experience of black women's oppression. The identity implemented race, class, and gender in the dominant group. Bama and Mahasweta devi uses this black feminist concepts in the novels they included race, class, and gender equality among their characters. And the Dalits faced this through caste men, whites etc.

Sigmund Freud's psychoanalytic theory of personality argued that human behaviour was a result of interaction of three components parts of mind that is Id, Ego, Superego. ID is the level of unconscious state of mind, Ego is conscious

levels of state of mind, whereas superego is the preconscious level of mind. Psychoanalysis is defined as a set of psychodynamics theory which explains human behaviour in terms of interaction of various components

Theories and Themes; - Analysis

Theories used in these two novel Marxism, Existentialism, Black feminism, Psychoanalysis, Feminist approach, DalitAesthetictheoryTheory of oppression, Theory of untouchabilityWomenism. Some of the Themes used in these two novels are Gender discrimination, Caste discrimination, Dalit feminism, religious discrimination, Cultural identity, Male chauvinism. In all these we are all influenced by gender norms that tell us what is appropriate for girls and boys, women, and men to do in the society. Because of gender stereotypes, girls and women are often less valued and have social status. In both the novel women faced the major struggles from both upper-class men and as well as from their men's. Many of them still facing the humiliation because of the discrimination. Women must tolerate many struggles from various sides. Even education and dignity for Dalit society need to be based on caste patriarchal system which constantly enslaving the family and community of Dalit. Most of the men in our society are simply Male chauvinists. They do believe that men are superior to women. They have an attitude of superiority towards members of the opposite sex. They will address women as "You women you should not do this, with a condescending tone". " To this day, in my village; both men and women can survive only through hard and incessant labour" This is what the state of Dalit people. The Marxism theory focuses on both social and political class conflict "The communist Manifesto" by Karl Marx and Friedrich Engels lays class struggle which focuses only on sufferings economically by business owners. But it was not the suffering which they underwent on all sides of their life. If race and gender are studied as separate categories one cannot explain how attitudes might change because of cross pressures to subordinate interests of black women. "Black Feminist writer "Particia Hill Collins " believes that seclusion suffered by black women created through domestic sphere and whites who claim dominance over them. All these feminist theory focuses on gender inequality, discrimination, objectification, sexual harassment, oppression, patriarchy, stereotyping and so on.

Critical analysation of the novels

In both the interpretation draupadi and karukku the Indian women faces trauma, pain, resistance, protest, and social changes. This proceeds from a lived experience of their poverty, rejection from the community, caste, and race. Speaking about subaltern subject of narrative that gives voice to the lived experience of herself. In both the novel the problematic hero is "caste" The upper caste and the landlords mistreated them very low, and they were not paid even for their hardworks. They treated them as untouchables but at the end of the novel the higher officials who caught after killing her husband used her body brutally. That whole night she was been used by all those officers who wore themselves that they are upper caste and very loyal. They used her thousands of times; she could not identify those worst faces. She did not feel ashamed to stand before others despite repeated rapes, abuse, and starvation. She faces the next day, but

those shameless upper caste landlords and higher officials scared facing her. In both the novels the lower-class women face the same difficulties as disgrace, hatred, subjugation, humiliation, domination, mistreatment, oppression and even sexually abused. But the both the protagonist faces the situation make the opposers to face trauma. Those sufferings and revolutionary awakening are the basis of Dalit literature.

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