

A Study of Social Realism and Self Identity in the Select Dalit Autobiography

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Abstract

The present research entitled “A Study of Social Realism and Self Identity in the Select Dalit Autobiography” is to explore Omprakash Valmiki’s Joothan, Baby Kamble’s Prisons We Broke, Siddalingaiah’s Ooru Keri, Bama’s Karukku, and Gunasekaran’s The Scar. The present research is a modest attempt to analyze and evaluate the theme of exploitation in these selected autobiographies. The select autobiographical novels present social, political, and economic problems, which India faces from colonial period to the present day. This study deals with six novels to trace out metamorphosis of Dalit autobiography as a genre. Dalit autobiographical writing has been formed as an independent literary form of writing. Dalit writers present their personal life to the readers through words. They want to feel them how they have lived. Dalit autobiographical writers should consciously place selected events in their autobiographies. This makes Dalit autobiography as objective and artistic. Dalit autobiography is a history of its own. It is also a history of family, society and its culture. The main motif of the research is to critically compare and contrast the similarities and differences in the writings of six Dalit writers. The study analyses the resistance of the six autobiographies to result in progressive change in Indian society. This paper presents class, caste, and gender hierarchies combined to influence the life choices and experiences of Indian Dalits.

Key Words: *Dalit point of view, Social Injustice, Dalit autobiography, Victimological perspectives, Marginality, Realistic Expression, Caste, Class, and Gender.*

Introduction

The research paper has been entitled “A Study of Social Realism and Self Identity in the Select Dalit Autobiographies”. It explores five select Dalit autobiographies. They are: *Joothan*, *Prisons We Broke*, *Ooru Keri*, *Karukku*, and *The Scar*. This paper deals with three autobiographies written by Dalit men. The remaining two Dalit autobiographies are written by women. It gives ability to the women to choose their own Choices. It studies reflection of social empowerment of Dalits, Self-empowerment of Dalit women and political struggle. It also shows the dual discrimination of Dalit women as Dalit, and as a woman. Dalit women are doubly marginalized.

Dr. Siddalingaiah

Dr. P. Siddalingaiah's in the novel *Ooru Keri* also presents caste based discrimination of Dalits in Karnataka. He depicts how the Dalit people in Karnataka resist for getting social, economic, educational, and political rights. In all his literature, including *Ooru Keri*, Dr. Siddalingaiah represents the realistic picture of social manners towards Dalits by the so-called upper caste people in Karnataka.

Omprakash Valmiki

Omprakash Valmiki is a multi-faceted personality in the arena of Hindi Dalit literature. Valmiki undergoes inhumane treatment given by the upper caste people in his village from his early childhood. He starts reading books by the notable writers in literature from early childhood. He takes inspiration from the philosophical books of Dr. Babasaheb Ambedkar to struggle against the clutches of casteism through. In the beginning, Dr. Babasaheb Ambedkar was an unknown entity to Valmiki. When he comes to know the heroic struggle of Dr. Babasaheb Ambedkar against Hindu norms and how he saves the lives of Dalits from casteism, Valmiki decides to write about whatever his community suffered under the clutches of casteism.

Baby Kamble

Baby Kamble was born in 1929, in Veergaon, a village in Purander Taluka in Pune district at her grandparent's house. Baby Kamble's pioneering autobiography is *The Prisons We Broke*. It is an account of Dalits in Maharashtra. It is a memoir depicts the realistic picture of the Mahar community, particularly in Maharashtra. It portrays the struggle of the Mahar people with upper caste specially Brahmin. Kamble used the dialectal Marathi of the Mahars living around her area, Phaltan which is a small town in the star district of Maharashtra. *The Prisons We Broke* illustrates the resistance of Mahars after Babasaheb Ambedkar entered the global of Dalits. In the present book, Baby Kamble does not speak her life struggle but speaks about her community's pitiable life condition. The Dalit writers emerged from the inspiration and protest of the social reformers like Mahatma Phule, Maharaj and Babasaheb Ambedkar. Kamble has spent her whole life as an activist for the emancipation of Dalits. She has a strong impact on Dr. Babasaheb Ambedkar's revolutionary struggle to eradicate the ignorance of Dalits. From, her childhood, she has participated social activities along with her grandparents. She takes inspiration from being an activist from her grandparents. Her grandmother used to

give a speech at the fair to the Dalits. kamble gets inspired by her and also takes an oath to go towards the path, which is directed by the masiah, Babasaheb Ambedkar.

K. A. Gunasekaran

K. A. Gunasekaran has grown up as a boy from the parayar caste, in the milieu of Christian, Hindu and Muslim communities. K. A. Gunasekaran narrates the familiar tale of caste oppression and prejudice prevalent in the villages of Tamil Nadu. As the narrative unfolds, the reader is shown how the marginalized people encounter with the three religious communities. The deep pain of the paraya surface through the risible anecdotes the ridicule the grievously unjust practices of the 'upper' castes. The autobiography *The Scar* emphasizes the fact that Indian villages are doubly caste-conscious and cruel, and that Dalit emancipation rests in better education for the community. Gunasekaran writes in colloquial style to capture the innocence, cruelty and drama of south Indian village. This autobiography is considered to be first modern Dalit autobiography in Tamil, *The Scar* is an important novel, which examines Dalit assertion and emancipation.

Bama

Bama is the most celebrated contemporary Dalit woman writer. Her works have been translated into English, German, French, Telugu, and Malayalam. Bama's *Karukku* is a classic of subaltern writing and the first autobiography by a Dalit woman writer. *Karukku* is a poignant tale of life India. This novel revolves Revolving around the main theme of caste oppression within the Catholic Church, it portrays the tension between the self and the out-casted community, and presents Bama's life as a process of self-reflection. It also shows her recovery from social and institutional betrayal.

The autobiography *Karukku* means palmyra leaves, which, with their serrated edges on both sides, are like double-edged swords. By a felicitous pun, the Tamil word *karukku*, Containing the word *karu*, embryo also means freshness, newness. In her foreword, Bama draws attention to the symbol, and refers to the words in Hebrews (New Testament), 'For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart.' (Hebrews, 4:10). The term *Karukku* symbolizes two meaning. It is a weapon that roots out social discrimination. If anyone reads it, it will hurt their hearts. The word *Karukku* indicates the nativity of the writer and her environment.

Objective of the Study

The objective of this study is to trace the voices of Dalits through literary writings focusing on their themes and techniques. It deals with Dalit realism and self-identity with reference to five selected novels. The present research study is an exploration of the Dalit life, their exploitation, deprivation, and their sincerest efforts to fight against it. The society, culture, religion, denial of education, and subjugated position of autobiographer have been primarily discussed in the study with the help of the interpretation of the selected five autobiographies. This study concentrates how Dalit autobiographers have sincerely interpreted their lines that motivate to uplift and enlightened life. It estimates Dalits protest

and constructive resistance seen in the biographies. The chosen biographies have established their identity despite in human exploitations. The present research is an attempt to analyze and interpret the quest for Dalit social realism and Dalit identity by Dalit autobiographies. The descriptive, analytical, referential, and interpretative methodology has been applied.

This study offers comparative analysis of the three select male autobiographies has been based on the Dalits resistance and realism. It demonstrates the struggle for the emancipation of Dalits, the anger of protest, social association and revolt for the self-respect. This study deals with two female autobiographies, which revolves around different aspects like their resistance for seeking education, resisting for acquire good social status in the society. It presents the research for self-respect and self-identity. It also highlights to place political and economical status of Dalits in society in both the autobiographies.

Review of Literature

This research paper presents review of literature related to the major critical works done on the selected novels. This paper provides the major controlling ideas of the research. It also supplies survey of literature and establishes how the present research deviates from other critics in the appraisal of critical texts written on chosen works. A single attempt at the scrutiny of social realism, self and social consciousness, self identity, and social activism, has not been made and this study fills in the gap. Keeping in mind the paucity of critical studies and evaluations, an attempt is made in this research to study exhaustively Dalit selected autobiographies with reference to the Indian Dalit men and women and their social conditions and problems portrayed by Dalit writers Omprakash Valmiki, Siddalingaiah, Bama, Gunasekaran, and Baby Kamble.

This paper provides objective of the study and limitation of the study. The present study is a modest attempt and proposes to examine the predominant features of Dalit chosen autobiographies. The objective of the study is a re-evaluation of dalit social issues, social injustices as shown in Dalit autobiographies in the present context and the scope of the study is limited to five autobiographies with the multifaceted social problems. This research offers five reviews of literature. In literature, some studies are dealing with Dalit life and their struggle. One of these studies is a research paper entitled, “Omprakash Valmiki’s *Joothan: An Untouchable’s Narrative of an Untouchable’s Life*” by Dr. Rata Bhattacharjee. This paper emphasizes an individual’s attempt to emancipate him from the age-old evils of Untouchability. Another study is “Dalit Eriting, Cultural Trauma and Pedagogy: The Testimony of Omprakash Valmiki’s *Joothan* written by Pramod K. Nayar. This essay explores the systematic dimension of trauma, atrocity and oppression.

There are some other research studies on Siddalingaiah’s *Ooru Keri*, entitled “Self Empowerment in Siddalingaiah’s *Ooru Keri: A Study* by Bharathiraja. S. In this paper, Bharathiraja explores that the author got self-empowerment from low socio-economic status and protested against injustice. Some research works on Baby Kamble’s *The Prisons We Broke* entitled as “A Comparative study of Baby Kamble’s *The Prison We Broke* and Bama’s *Karukku* is a research paper written by Murhari Banshelkikar Yashpal.

There are some research papers about P. Sivakami’s *The Grip of Change*. “The politics of form in Dalit fiction: Bama’s *Sangati* and Sivakami’s *The Grip of Change* by

Pramod K. Nayar”, which reflects a radicalization of consciousness. In general, there are many other studies and critical works, which are denoted to Dalit literature. But, the present research study is different from other research works because this study asserts a forceful voice for equal status for Dalits. Its novelty lies in its concern about the oppressive system and an alternative approach for a human society. The study initiates the ground for developing positive moral values in our community.

The writer **Yeshwant Madav Radhakrisan** has published a paper entitled *The Dalit and non- Dalit Autobiographies*, in which he observes the impact of education and aim to compare two autobiographies which belong to the same century but have completely different perspective of their life. This paper presents a critical reading of *I Follow After* and *The Prisons We Broke* and deals with feministic argument having religious conversion and domestic life as themes.

Sara Beth has written an article titled “Hindi Dalit Autobiography: An exploration of Identity” in which Beth mainly deals with the exploration of the identity of Dalits Hindi autobiographies which are important sources in the broadening of the social and political identities of the Dalits. The selected autobiographies are important sources as they try to represent Dalits in very affirmative and positive terms and also turn the pages to re-inscribe Dalit identity as a positive asset. Dalit autobiographies not only represent the one, who writes them but they represent the whole Dalit community. This research states that, Dalit autobiography is a creation of the new cultural form of the Dalit identity.

Bijender singh in his research paper “Sharnkumar Limbale’s The Outcaste: Misfortunate Dalit Femaleness” discusses the pitiable condition of Dalit women in male dominated society. They are used as commodity and exploited socially, economically at every walk of life. Bijender states that, repeated exploitation in male dominated society they are bettered, deserted and physical violence.

Portrayal of Dalit Self and Social Consciousness

The significance of individual relationship with politics and literary expression could be traced from the view of social reality and cultural ideologies. It is also necessary to examine the social awakening of the “Self”. Dalit literature is widely spread Dalit autobiographies in the annals of Dalit writing. They inspire each individual of Dalit with brotherhood. They express Dalits sorrow and oppression. In Dalit literature each writer is the sole representative of Dalits. They express sorrow, hunger, and agony of Dalit people. The writer Stephen Bufferfield writes African-American Autobiographies, “The self belongs to the people, and the people find a voice in the self” (Mostern, 51). It is observed that, slave autobiographies serves as a lens to analyse Dalits, who are portrayed exploited life. Dalit writer give voices for the entire community, who have been mute for centuries.

Dalit self-consciousness affects people in varying degrees, as some people are constantly self-monitoring and self-involved. Psychologists frequently distinguish between two kinds of self-consciousness, which is a tendency to introspect and examine one’s inner self and feelings. Public self-consciousness is an awareness of the self, as it is viewed by

others. This kind of self-consciousness results in self-monitoring and social anxiety. Both private and public self-consciousness are viewed as personality traits, that are relatively stable over time, but they are not correlated.

Omprakash Valmiki's *Joothan*

Omprakash Valmiki documents socio-cultural realities portrays the autobiographical novel in *Joothan*. The autobiography is the experiences of men and women of Dalit community. Valmiki's depiction of childhood has significant memory of caste atrocities, poerty, injustices, and humiliations. Dalit novels are written from the Dalit settlement. Valmiki gives an account of Dalit people, who went school for the first time after several centuries. Satpal Hiram Singh and Omprakash were the first Dalit students, who began to enter school, when they began to study, their conduct with their people declined. Omprakash Valmiki's senses of self and community was juxtaposed in his novel *Joothan*. He observed the upper caste people in order to educate and improve his life style. He was not allowed by upper caste teachers and classmates.

Vasant Moon narrates the historical and political hostility between Mahars and Hindu. It is inevitable in Maharashtra wherein Hindus attacked Mahars. Dalits got the social consciousness to boycott the traditional occupations. A rich Dalit man Dasharath Patil gave support to the poor people. Vasant Moon recalled the attitude of his master Mr.Khedkar. The master understood Vasant's poverty and appled other rich people to donate shirt and pants to Vasant Moon. He brought out his memory of deliberate inability in wearing a perfect dress. The historical partition of British India is on the basis of religious belief, and it moves to the creation on 15th August 1947 of the sovereign states of the domination of Pakistan. Dalits social crisis motivate Vasanth to record his cultural attitudes and religious tensions in his autobiographies as an eye witness.

In 1938, Vasanth Moon began to participate in Dalit Movement called Samata Sainik Dal, which was established in Nagpur. It taught the discriminated people discipline, military maneuver, and unity. Ambedkar organised meetings, the Dalit Movement volunteer's maintained order and discipline with the influence of Ambedkar, Vasant Moon began to work for his people. He got higher education. He also edited the speeches of Babasaheb Ambedkar in English. The curse and religious foretelling became false. Dalit people normally do not believe in God. The religious faith and rituals became barriers to the exploited Dalits of India.

In *Joothan*, Valmiki draws attention to the bitterness and ambivalence. As the title of the novel *Joothan* literally means that food left on eater's plate. The root of the Hindi word "*Jootha*" means polluted. The title encapsulates the pain, humiliation and poverty of Valmiki's community. Leftovers simply mean food remaining in the pot, which can be eaten in the next day meal. Valmiki gives a detailed description of collecting, preserving and eating *Joothan*. This novel shows, that his memories of being assigned to guard the drying *Joothan* from crows and chickens. He relished the dried and reprocessed *Joothan* burn him with renewed pain and humiliation in the present. Valmiki's inscription of profound violation done him and his people's human rights is extremely powerful and deeply disturbing.

The novel *Joothan* is considered in the form of wave upon wave of memories that erupt in Valmiki's mind whine triggered through a stimulus in the present. His memories are

of trauma that Valmiki had kept suppressed. He employs metaphors of erupting lava, explosions, conflagration and flooding to denote their uncontrollable character. The text follows the logic of the recall of these memories. Instead of employing a linear pattern, Valmiki moves from memory to memory, and pictures how his present is deeply scarred by his past.

Valmiki shows the traumatic moments of encounter with his persecutors as dramatized scenes, and as cinematic moments. In the novel every events are narrated in the present tense, capturing the intensity of the memory and suggest the subject has not healed from the past traumas. Valmiki portrays his schooldays social encounters, and how he has victimized in his schools. The text details with which Valmiki inscribed suggests how strongly these past events are imprinted in the narrator's mind. From the perspective of the victim, Valmiki breaks through the wall of silence and denial behind which the Dalit suffering had been hidden. In the novel, Valmiki encounters with his various school teachers that, shows how Dalit children are abused verbally, physically and publicly. This autobiography as a testimony to a crimes suffered, acquires the character of a victim impact statement. Valmiki's reconfiguration of the myth also intertextualizes *Joothan*. Valmiki shows the character of Eklavya as representing the denial of education to Dalits.

The novel *Joothan* has the twofold task of celebrating and honoring Dalit assertion, and attacking and dismantling anti-Dalit hegemonic discourses. Valmiki writes the village pastoral that was long a staple of Indian literature in many languages. He rewrites rationalist discourse of grass root democracy. Valmiki portrays a village life where the member of his caste, chuhras out-casted from main village and they were forced to perform unpaid labor, and denied basic requirements like access to public land and water. The novel *Joothan* is a transformative movement for Valmiki, who has rendered in the metaphors of melting away of his deadening silence, and the magical transformation of his muteness into voice. He narrated this movement at length in *Joothan*, and provides a key to how marginalized groups enter into the history. The novel presents an episode wherein Valmiki was dragged to his field to show sugar cane just a day before his mathematic examination.

Valmiki's portrayal of village life is written in a lyric mode of Hindi nature poetry where the sickle welding, songs of farm workers are the picturesque of his landscape. Valmiki juxtaposes his harsh portrayal of the village life and its exploitative economic to a famous poem by a canonical Hindi poet. This reveals Valmiki's antagonistic relationship to the canon of Hindi literature. Valmiki does not trust that his upper caste reader will not understand his Dalit point of view. The novel *Joothan* is full of similar conundrums. Valmiki states that, higher caste Hindus give value to the contrived social phenomenon of the high caste *Varna* system. Any high caste Hindu reader denies the truth claims of the Dalit speaking a subject, which has come to voice after centuries of enforced namelessness and voiceless of Dalit. As a witness noticing routine atrocities, Valmiki brings them into a new discourse of human rights and justice.

In this novel, Valmiki lists out names of people and places by their real names is one of the strategies through which Valmiki establishes the status of *Joothan* as testimony and it gives *Joothan* the status of documented Dalit history. The novel *Joothan* demands a radical shift to the upper caste and upper class readers insisting that, they have to follow Dalit point of view. *Joothan's* dual addressivity problematizes the reader's caste and class. Valmiki's

employment of irony, satire, and anger are directed at non-Dalit readers. As a writer he does not claim national collectivity. He has written to point out the exclusion of people like him from the imagined community of the nation.

Baby Kamble's *Prisons We Broke*

In the autobiographical novel *Prisons We Broke*, Baby Kamble records historical events in her autobiography. Her memory attracts the researcher on the issues of poverty, settlement, and cultural attitude of the Mahar people. She also brought out the economical status of Dalit people. Her father undertook a canal construction project from the British Government in 1918. Though the construction works, poor people got job and earned some money to feed their starving children. Kamble narrates her life from her childhood that witnessed her people's suffering and their survival. She begins to say the discriminations in settlement, and caste. The poor people worked in the upper caste people's homes and farms. The food-grains and seeds are gathered by them in hot sun light. But, they were given less-wages.

Kamble's political and sociological attitudes towards Babasaheb Ambedkar, was great. Her consciousness was over powered with movement and writings of Ambedkar. Dalit people began to identify their origin and freedom. They incorporated the personality of Ambedkar. Ambedkar belongs to Mahar community, who represents entire mass Dalits worship Ambedkar as their political godfather and their consciousness were reformed by his thought and creative thinking. On the other hand, upper caste people assault verbally Ambedkar has educated himself. Dalit community was not accepted by conservative upper caste men and women.

Dalits were neglected by upper caste orthodox people, who were immeasurable by observation of appearance of India. Some of the news agencies portray the Dalit situation like "Dalit activist leaves hospital alleging negligence by doctors" in *The Hindu* on 9th March 2011 by Mohammed Iqbal. Babasaheb Ambedkar has dedicated his life to the development of his people. Similarly, Baby Kamble followed Ambedkar in order to develop the standard of Dalits' lives. Her sense and selfhood was represented in her life and writings. She was one among the millions of Dalits whose lives were never respected in terms of socio-economic and religious perspectives. Her humanitarian thoughts provoke her to study on Dalits.

Siddalingaiah's *Ooru Keri*

Siddalingaiah's autobiography *Ooru Keri* is entirely a document of educational and political development of Dalits. He got food and basic needs from a school teacher Andalamma. In spite of poverty, he did not reveal his poverty. In school, free study materials were given, but Siddalingaiah did not get them. The teacher Andalamma saw the submissiveness and pleading face of Siddalingaiah's father and gave him more support for his studies. Here to the boy affection is increased by her care.

Siddalingaiah settled in Bangalore and began to concentrate on his study. He also developed the art of speaking. As Federic Douglass influenced by the book *The Columbian Orator* (64). Douglass focuses on the master-slave dialogue and the speech on behalf of Catholic emancipation. Douglass articulates why slavery is wrong both philosophically and

politically. *The Columbian Orator* becomes a symbol not only of human rights, but also of the power of eloquence and articulation. Douglass sees his own life's work as an attempt to religate *The Columbian Orator*.

Siddalingaiah gave lectures on Ambedkar's ideology. He earned sufficient money and bought clothes and books. Sometimes, he sold the prize cups to get books. Siddalingaiah's self-survival and progress shows that, he was a representative of Dalit people, whose life is surrounded with poverty and struggle. He worked wherever money comes in a decent way. He got the books for study by working in the house, factories and by making speeches. Similarly, all the Dalit writers taken for this research worked in factories, farmlands and attempted to study. He was a rationalist. Ambedkar's influence on him stimulated his consciousness to trace the existence of God. In a speech, he openly said "God does not exist." Upper caste people planned to assault Siddalingaiah for the behavior on extinguish of the candle. Fortunately, he got the first prize. The religious faith did not give him any salvation in socio economic status of Dalits. He tried to awaken the consciousness of humanity. Siddalingaiah enlightened himself by reading books of great scholars, teachers and political leaders, who worked for the welfare of Dalits. The conscious of self and society became source of motive in his writing.

Bama's *Karukku*

In the novel *Karukku*, Bama constantly interrogates her institutions and herself. She appeals to the reader for the justice through her writings. At the first hand, she got inspiration from his brother Raj Gutham, who made Bama as a revolutionary excellent. She became good in learning. Bama's childhood memories attract the reader towards the description of her village and settlement. She also questioned why all the government buildings were constructed in the upper caste settlement.

Bama contributed significant literary assets. As far as language is concerned, she used Dalit's spoken idiom. Her writings break all conventions of life writings. She created domain for Dalit feminism that celebrates Dalit lives. Vincent B Netto, "The Subaltern Can Speak?: Bama's *Sangati* as a Chronicle of a Caste." proclaimed that, "Bama, one of the first Dalit women writers to be widely recognized and translated committed to imparting values of self-esteem and social consciousness among the Dalits, she has tried to articulate the aspirations and the anxieties, the fear and the hope, the past and the present of her society" (67).

Bama's "self" was incurred to help the poor children. She saw children of Dalits were ill-treated or misused by upper caste teachers in Christian convents. Bama decided to convert to Christianity as a "teacher-nun," she can enter as a teacher in convents. Bama was disappointed in her study and service. She decided to quit her job from the Christian institution. But there was no other source of income to run her life. When she wanted to wear a "*Silk Sari*," there was no *Sari* and money to purchase it. With this state of deprivation, Bama came out to world of self-reliance. Bama felt herself as a bird whose wings were broken. She confesses that without earnings, she may not do anything. Her heart was filled with agony and humiliation. She also juxtaposes feminism and casteism, which stand in clear testimony that, she is a writer with a difference. She does not separate gender and casteist identities. She argues for the liberation from the castiest and the gender oppression.

Gunasekaran's *The Scar*

In the autobiography *The Scar*, Gunasekaran remembers his family and poverty which devastated his childhood. He mentions how cultural and traditional formalities are being missed by lack of money. His sisters Kalavathi, Malathi and Jothi did not have ear-piercing ceremony due to poverty. Gunasekaran gave importance to women's basic desires. Whenever a puberty celebration goes on, he could not feel happy, there was not such a celebration for his sister in the earlier days.

Gunasekaran failed in SSLC and he worked in N.H. Jalal Mat-Shop to support his family. Usually, a Dalit boy or girl was not free to learn or enjoy his or her childhood or adulthood. They are victims of poverty, discrimination and atrocities. He began to work to meet out the family expenses. A Muslim friend, N.H. Jalal, who had a mat shop in Salaiyur had worked hard to have a shop in Sothukudi. Gunasekaran found employment in his shop. Gunasekaran's village people both Dalits and Muslims used to enjoy his voice and narration of films. They gave him food and amount as compliment. Later, he wrote poetry, folk songs and drama. They were staged. He also acted in the Tamil film *Azagi* in 2002. His conscious about the inter-caste marriage was different. He said that the couple will be killed by the upper caste relatives. It is only in film and politics, love and inter caste marriages were highlighted. His teacher Mr.Meera gave him a letter to join in the AIR, Trichy. The recommendation letter gave him an overwhelming opportunity to sing in the radio. He was in Dalit colonies and in a poverty ridden environment. After seeing the recording rooms, Gunasekaran was surprised to see a new world of advancement which was not accessible for a poorer Dalit.

Gunasekaran got the opportunity to felicitate at the Chevalier Award to Actor Sivaji Ganesan in America. He saw a procession for demonstration "demanding same-sex marriages." He thought that Dalits are still unaware of their basic rights and live in darkness in India, whereas, America has entered into inter-race marriage and same-sex marriage. It is sure that, Gunasekaran was conscious of the culture and people of various societies. As an intellectual, he staged states plays to educate the people about the caste triggered impacts. In his personal interview, he states. "all my genres explore social injustice imposed on Dalit community and my works liberate the Dalit people from caste ridden society" (3). Babasaheb Ambedkar recalled certain burning consciousness of his fellow Dalits in his autobiographical narration *Waiting for a Visa*: "All this I knew. But this incident gave me a shock as I had never received before, and it made me think about untouchability" (5). Gunasekaran says that, non-Dalits are aware of the existence of untouchability. But, they are not the direct victims of discrimination. He says that: "they are unable to realise how they are oppressive" (5). The most determined research of Ambedkar is found in all the autobiographies. It is undeniable that the ideology of Marxism and Ambedkar's movements are well documented in Dalit literature. As a pioneer, Ambedkar collected the power of all the deprived sections. His religious faith on Buddhism is individual conversion. It is one of his protests against caste system. A fine blending of form and content reflects the social reality, which would have an impact on the reader. It would also provide insights to his readers to comprehend, understand, and analyse the contemporary social reality and Dalits connectivity, with the structure of society. This study investigates Dalit social thinkers and writers, who have paved the way

towards Dalit emancipation. They played a key role in changing social, economic, political, and social equality of Dalit people.

Self-Identity and Social Activism

Autobiography is self-life-narration of an individual with cultural and political speculations. The consciousness and language of expression are the product of society. Sidonie Smith and Julia Watson trace, that there are “sixty genres” of life narratives and “twenty four narrative strategies” (235-86). Among them, the slave narrative of African American unfolds the human to human deprivations. With the influence of slave narrative, Dalit autobiographies also have parallel expressions of caste hidden apartheid. Dalit writers considered their writing as “agent” for their community with testimonies of caste exploitations. They use their writing to get assertion and activism as the Abolitionist movement in America. In 1999, Human Rights Watch, New York, had published a report on the Dalits. It has been found out that, situation of Dalits are severely deplorable and called their condition as hidden apartheid. Dalits do not enjoy the protections given by Indian law.

Omprakash Valmiki’s father challenged the Headmaster and asserted that, the Chuhre (Dalit) would “study in the school itself.” As a father, he has defended his son’s freedom. Though the constitution of India provides opportunities to improve, Dalits were not honestly entertained in the public and private institutions. Omprakash Valmiki’s father identified his status as weaker community and wished to give education to his son. The provision for education was denied to Omprakash Valmiki. It was illegal to threaten a Dalit from education. It is the right of every citizen of India said by *The Constitution of India*, Part III – Fundamental Rights- Articles 15-16 (7). The government officials never respect Indian law in order to improve the welfare of Dalit.

The writer Omprakash Valmiki had an opportunity to go school, but not sit with fellow class-mates. He began to participate in Ambedkar’s social emancipation campaign. Omprakash began to read Ambedkar’s theory of caste system. Omprakash Valmiki was involved in political campaigning. He found deprivations in voting. Mostly, Dalits were not allowed to vote for themselves. He actively participated to highlight the rights of Dalits and the importance of democracy and the denial of franchise. His consciousness to make his progress became his life motto. Technical education gave Omprakash Valmiki food and dignity. He stayed in the Jabalpur Ordinance Factory and began to enjoy sports, reading literature and participated in political movements. He felt that satisfaction in his food and basic needs, which were never seen before.

Omprakash was influenced by the thoughts of social realities. He wrote about Ganwai brothers, who were blinded by some upper caste people near Poona. He was warned that, as a government servant he should not write articles on such social issues. As a writer, he was restricted covered with bondage and limitation. There was also a fact that, no upper caste media brought out the physical atrocity like man-handling on oppressed people. He sent an essay on the problems of Dalits to *Navbharat Times*, Bombay. His higher officers did not like his social commitment. As a writer and activist, Omprakash executed a number of stage dramas and cultural programmes in order to educate his people. His intellectual revolution became higher and higher. He became editor of Ambedkar’s speeches in English. When, he

became a popular artist, his upper caste colleagues began to discriminate him in working place and cultural activities. He was curious about the Dalits' social mobilisation.

Omprakash recorded the social issues in magazines, newspapers, and novels. Ambedkar's life lesson was prescribed in the Seventh standard in Marathi Medium schools. The lesson was torn off from the text by the order of a Bhramin caste teacher. Though the lesson was intended to awaken the Dalits' social consciousness, the upper caste teachers never liked this kind of Dalits' emancipation. The upper caste people still wanted to oppress the innocent Dalits. Omprakash has made a clear statement, that the Board of Education did not take any disciplinary action to punish the teacher. The government officers and the upper caste people never considered Dalits as human beings and never whole heartily supported the Dalits' welfare. These kinds of discriminations and treacheries were based on caste that, totally affected the author. Omprakash was particular on the education of Dalits. They come across discriminations from officers, school, and other social institutions. Dalits were still considered inferior either in education or in life style. They were not given chances to think and work towards personal and national progress.

Vasant Moon established his intellectual identity in his writings. As a Dalit, he faced several abuses and discrimination during his life period. In 1920, Sasharath Patil Malguzar joined Ambedkar's movement for the welfare of Dalits and they began to boycott carrying dead animals, cleaning streets and toilets. Sasharath Patil Malguzar's life was threatened, and his properties were set-fire [Arson] by all the upper caste people. Sporadic attack and destroying the Dalits' property are hellish affairs used by upper caste people.

Dalits were already deprived of economic and political security. Dalits were not able to survive and manage their life. If Dalits go to the police department for any complaint, they were not respected as sometimes even false FIR's were maintained. Dalit women were raped, killed, and victimized by police men. It was a testimony in the recent decade of the twenty first century. The BBC *News* reported the ground breaking sentence of the High court on false FIR on 29th September 2011 – South Asia news. When, Dalits are denied to do the cleaning and scavenge works. The character Babalya, the village watchman, gave the message that, "Murderers are hiding to kill you". Dalits began to convert to other religion in order to get social and economic security. Their hopes remain unfulfilled longing. In religion also, Dalits were discriminated as converted "Fugitive personalities." The prominent American Abolitionist, journalist, and social reformer, William Lloyd Garrison and his magazine *The Liberator* (1831), Babasaheb Ambedkar's newspaper *Janat* began to reach people and established social awakening. Dalit students began to form SC federation across India.

The Samata Sainik Dal and All-India Scheduled Caste Student Federation conducted a parade in Nagpur city to show their strength of union and assertion. Ambedkar symbolised Dalits as sheep. These creatures were sacrificed whereas lions and tigers were not sacrificed to Gods. He wanted his people as "lions" and "tigers" in strength. Like "the Underground Railroad" in America was the name given to the system by escaped slaves from the South were helped in their flight to the North (1787). The Samata Sainik Dal helped to create social awakening among Dalits. The under-ground railroad construction and the hard work of news paper workers shows social injustices of developed countries.

In 1942, Quit India Movement was in its full swing to remove the British Government and demand immediate independence. It can be turned besides Ambedkar. Rashtriya Swayamsevak Sangh supported the British Government in order to access employments and social developments. The then British Governor-General of India, Lord Linlithgow, had without consultation brought India “The British Indian Army” into the war. Some wanted to support the Battle of Britain, hoping for eventual independence through this support. The agitators broke the window glasses of a school in which, Vasant was studying. The police came and controlled the mob. It could also be traced that, the upper caste people involved in violence to demand independence. Ambedkar was branded as traitor and Dalit. Ambedkar boycotted upper caste social system and he fought for Dalit freedom. Dalits were attacked and their properties were set-fire. The Indian National Congress from its foundation on 28 December 1885 until the time of Independence of India on 15 August 1947, openly made a poster.

The Indian National Congress has not minded about these injustices clamped on Dalits, where as Ambedkar fought for Individual rights for Dalits from the British Indian Empire. When, justice is sought from the ruling government, it was considered a treachery. A Brahmin Marathi Professor A.N. Deshpande was invited to a Dalit meeting by Vasant Moon. The professor suggested that, the Harijan brothers should study high quality Marathi and other literature.

Dalits express their sufferings in their own literature. The professor was an educated Brahmin, he did not say Dalits are disloyal, but asked to study literature to express sufferings. Ramdas Tirpude and Vasant worked hard to run a hand written magazine “*Shuklendu*” (Rising Moon) that chronicles Dalits’ discrimination, economic deprivation, violence, humiliation and ridicules. Ambedkar is congratulated Vasant’s social committed writing and commented in his article “Excellent. Well worthy of emulation” (148) in 1953. This comment of Ambedkar became a seed of inspiration to his team members. For the mass conversion into Buddhism on 14th October, 1956 held at Deekshabhoomi in Nagpur. His team members worked hard to propagandize the conversion to people through their magazine and maintained the discipline of the mass. Vasant requested a wooden chair from a Muslim man and got the chair for Ambedkar. After the programme, the chair was handed over to the man. Vasant Moon wanted to touch the historical chair. Hoping that, he went to the bungalow near the conversion ground to see the chair. The Muslim man had shifted his residence. The pain of expectation is to see the historical chair end in a fiasco. By constant intellectual efforts, Vasant is considered as one of the indispensable Dalit intellectual writer in India.

Baby kamble in the novel *The Prisons We Broke*, advised women and gave food whenever they starved. Kamble highlighted that, the wealthy people are enjoying healthy food and comfortable life. There was no proper food for the poor. She considered Babasaheb Ambedkar as a “protecting weapon” to fight injustices and break the superstitions of Indians. She identified women’s emancipation through his and began to work for her people. Women were ill-treated, Kamble voiced for them. She wholeheartedly participated in Ambedkar’s meetings and speeches. Babasaheb Ambedkar’s birth anniversary was celebrated in 1938. Baby Kamble deeply dedicated her life and soul to the welfare of her people as Ambedkar, Whose ideology changed the foundation of the nation. Dalits began to identify themselves and fought for their freedom. Ambedkar did not expect to join in the social mainstream

society. He documented the sufferings of his people. Kamble acknowledged that Ambedkar solved the issues on the century old-caste system within fifty years. She called him father of God.

From 1938, the people of Phaltan started the tradition of celebrating Ambedkar Jayanti. Dalit women joined in the Mahad Satyagraha of 1927, and Nasik Satyagraha in 1956. All these movements targeted to gain social equality. Ambedkar made law for the Dalits to get their rights in Government, non-government, and political institutions. Similarly, in Tamil Nadu, Periyar E.V.Ramasamy (1879-1973) was the leader of the Self-Respect Movement. It is known as a Dravidian Movement. Dalit critic Raj Kumar says that, “Dalit women take up their pens, and wrote about their life-experiences, particularly about their positions in families. Raj Kumar shows that, dalit gender issues have been documented vividly in Dalit literature”(239). As far the Dalit writings are concerned, mostly they wrote in their own mother tongue. The use of dialects should be welcomed because the dialects portray the authentic feelings of Dalits. “Any language is beautiful because it reflects the human mind. Language is an important part of social life. Every spoken language should be a part of literature. Baba’s words showed influenced Baby Kamble’s way of life and she decided to begin her struggle through writing. She followed Baba’s advice verbatim, to the best of her ability.

Baby Kamble notes the arrival of Dr Ambedkar on the scene and the initial meetings in the 1930s that were organised during religious fairs and the debates that followed within the community. The important contributions of women in this initial phase of the Ambedkarite movement are underscored. The *Kuldevata* (family deity), god Khandoba at Jejuri, was believed to be the saviour of the community. Mahars from all parts of the region came walking in groups from long distances to this fair and Baby Kamble remembers the words of Ambedkar.

Baby Kamble recalls how this speech of Babasaheb gave tremendous courage to the women. Bhikabai, her grand aunt, climbed up on the stage and stood in front of Babasaheb and began to deliver a speech. She appealed to all the women to follow Dr.Ambedkar’s advice and to educate their children, to give up eating dead cattle, and to work towards the betterment of the community. In school, Baby Kamble faced hostility from the “savarna” girls. They were facing Mahar girls for the first time in their lives. When, they had to walk past them, they would run for their lives, shrieking with disgust as if the girls were rotten and oozing with pus. The teacher had given them places at the door away from the blackboard in a corner. There was no way they could participate in the class. After school, they would go in a group to drink water at the school tap. The savarna girls would come in large groups and try to obstruct their path to the tap and would pass snide remarks and throw stones and mud at them.

In the autobiographical novel *Ooru Keri*, Siddalingaiah came to know his role to the emancipation of Dalits after getting knowledge of Ambedkar in a library and immediate conduct with movements. He gave speeches on Ambedkar, and his role in Dalits’ liberation. He also started Night – school for slum children in Bangalore. The education was given in free cast. Siddalingaiah wrote poems and delivered them his speeches. He first emerged on the public scene as a student leader in the 1970s, a period when Dalit rights issues had begun triggering conflict with the upper classes. Siddalingaiah did not join active politics because he

had too much work on hand. Although, he was a teacher and an activist, it was his autobiography that would be most influential, shaping the literary thinkers of his time. He walked to many parts of Karnataka to establish Dalit Sangharsh Samiti movement. Through this movement, he brought out Dalits' basic issues to the government. He first concentrated on his fellow pupils' community.

Siddalingaiah was cheated by politicians. Prof.M.D Najundaswamy asked his followers to through "handbills" at Vidhana Soudha visitors' gallery where social Ministers and Legislators participated. After that, police arrested Siddalingaiah and his friends. They were put in lock-up. At midnight, they were released. He understood the political drama. He organised Dalit students to make a procession towards Cubbon part for demanding Dalits' hotel and repairing the existing hostels. The then Chief Minister D.Devaraj Urs (1915-1982) is particularly remembered for his reforms that targeted the Scheduled Castes and the Other Backward Class of Karnataka is tenure from 1972-77 and 1978-80. He accepted Dalit students' demands. Siddalingaiah sought political and literary solution of upgrade the welfare of the Dalits in Karnataka.

Siddalingaiah got an opportunity to publish his poems in the magazine *Shudra*. Shudra Srinivas, the editor of the magazine asked Siddalingaiah to translate the speeches of Babasaheb Ambedkar into Kannada language. His movement began to progress. As far as his education was concerned, he got first class in M.A., Kannada language, and won the D.L Narashimhachar Gold Medal. He was honoured with the post of Research Assistant at the Kannada Study Centre. In this way, Siddalingaiah's struggle made him to be self-empowered and get a desire for formal education from the beginning. As years rolled, he considered that, learning to read and write are the first steps toward self-empowerment. It accounts from autobiographies and narratives provide a deeper insight into the exploitation of Dalits and their emancipation. Siddalingaiah documented the humiliations and atrocities of upper caste people in writing.

Bama came across numerous caste problems in her village and Christian convents. She was alienated by the upper caste people and Hindu fundamentalists. She documented her sufferings in Dalit dialect of Tamil language as *Karukku*. She did not give names of people, churches and schools. All are anonymity reference. She did not mention her brother's name, but "Anna," or upper caste people like "Naiker." Her hope and perseverance, she got her B.Ed. degree. Bama, as a teacher and activist, wished to bring unity among Dalits and fight caste oppression. Her father, being an Army man, strictly wanted his children to be well educated. Raj Gauthaman, her elder brother encouraged Bama to become an eye opener of the visionless and voiceless people. Since her childhood, Bama inherited a peripheral knowledge about the caste-based society and its oppression, especially from her brother. If an upper caste person does anything wrong, it is accepted as pride of caste. Similarly, it is not in the case of a Dalit, who will be immediately accused of Dalitness.

Bama is being conscious and active for her people, who were transferred to various schools to disintegrate her association with Dalits. As a result, her soul became *Moringa* tree, which is always prone to be broken in the gale: The autobiographical novel *Karukku* was written in Tamil language in 1992, the post-tenure of the Prime Minister, V.P. Singh [(Vishwanath pratap Singh, 1931-2008) was the 7th Prime Minister of India from 2nd December 1989 to 10th November 1990]. Bama did not bring political issues in her

autobiography. John C.B. Webster in his study, *From Role to Identity: Dalit Christian Women in Transition*, found that Dalit women define their roles in Hindu society, Christian traditions and Dalit traditions: “From just adhering to a social role, to having an individual identity is definitely a revolutionary step very much desired by Bama and other Dalit worker” (Raj Kumar, 238). Gunasekaran remained as an artist and writer was never found in political sphere. The growth of Dalit writings are groundbreaking achievements in recent years. Despite provision for compulsory education, Dalits were still in many places denied graduation. After Ambedkar Dalit mass got opportunity to study and improve their walks of life. They also began to write their sufferings and humiliations. They feel writings as “weapon of the weak” (Rajkumar, 247). Though modern critics did not consider Dalit Literature as writing, Dalit themselves began to assert their identity through the “weapon” of writing. Some specific socio-political, economic, and cultural factors provide a space and scope for Dalit assertion. Conducting a research on Dalit literary work is a challenging thing to do. Dalit the literary work is the reflection and response of the author to create social changes, which consequently provide a solution and description of the social phenomena. The authors deliberately describe and explain the social interactions, which happen in the real life without discrimination. As a result, real social life is the main source of the author’s inspiration in making or creating a literary work, which is possibly taken from their real social life. Their response toward the phenomena happens in social life. Every author can purposively express his or her response by assembling the message through his or her literary work.

V.S.Naipaul’s *Prologue to an Autobiography* expresses his longing for writing. He too was deprived of childhood and “deprived of background of knowledge” (118) as Linda Anderson traced his writing. Dalit writings are limited in the use myth, symbol, and irony. Dalit novels are memories of displacement, caste, and sexual humiliations, atrocities, and assaults. The selected writers Omprakash Valmiki, Vasant Moon, Baby Kamble, Siddalingaiah, Bama, and Gunasekaran, they rediscovered their “deprived” identity and began their writing for mass emancipation. They are writers and activists. They also involved in political movements. It is traced-out that, they wanted their writings to be studied by all the readers.

Findings and Outcomes

The idea of Dalit autobiographies is the articulation of oppressed being and text to oppressed people. Through one person’s experience, the discourses powerless empower the Dalits beyond the borders. Generally, a writer is committed to depict the social changes is the writer influenced by changes in society from time to time. Western writer Wellek says “A writer is not only influenced by society; he or she influence it. Art does not merely reproduce life but also shapes it” (90). Dalit authors authentically reflected in their literary works like a looking-glass that reflects the author’s society which provides a response toward the social behavior in the society. The social influences are depicted in writing that globalised the humanity. Social realism includes critiques of beliefs and values, as opposed to the correspondence of depictions to (pre-existing) ideas about “lifelike representations,” says Jeff Adams (10). The literary expression of the Dalit literature is enormously appreciated with the contributions of Dalits’s autobiographies. They reflect enhanced level of social and political

awareness among the exploited community. The influence of Ambedkar is overwhelming in the discourses that highlight the trauma of the Dalits as the experienced Dalits. It also moves towards social, economic and political revolution and makes them as a strong force.

Omprakash Valmiki, vasant Moon, Baby Kamble, Siddalingaiah, Bama, and K.A. Gunasekaran survived from poverty, atrocities, and social and legal injustices. After achieving Ambedkar's dream, they probed deep into the various facts and facets of human life. Their social consciousness, self-respect and vision of future produced Dalit literature and identity. The final fact derived from this study is that these autobiographies highlight social realities that have been kept as the central theme and gave the real description of Indian masses.

The autobiographies *Joothan: An Untouchable's Life*, *Growing up Untouchable in India: A Dalit Autobiography*, *The Prisons We Broke*, *Ooru Keri: An Autobiography*, *karukku* and *The Scar* have depicted the socio-economic and political problems of rural and urban Dalits in India. Poverty, untouchability, gender discrimination, exploitation by landlords and trauma of Dalits are the themes of these autobiographies. They also give some references to the historical incidents of India. Though, they were written in first language, their translation into various languages. In this way, the portrayal of socioeconomic conditions like poorly managed settlement and shelter, lack of water, electricity and hospital facilities are traced to support the analyses of the research. Discriminations based on caste and gender focused to facilitate the argument. In schools, employment institutions, public places, travel, and politics, Dalits were discriminated. Dalit women were not allowed to educate and work as men sometimes less wage was given to women.

The evergreen atrocities based on caste burn in sequences of the text of the autobiographies. Events of atrocities portrayed in the fourth chapter. Dalits are being beaten, killed, and dalit women are being raped and killed. When they gave mass voice against the social and legal injustices, they were treated as mere animals. Dalit autobiographers also gave their psychological impacts meted out by caste exploitations. In addition to political identity, the Dalit discourses highlight caste based problems in the national and international forums. The writers and researches were brought out to understand the social discrimination and debate on the issues. It has been producing the new forms of intellectual representation in various languages. It voices social and political consciousness and monitors the Dalits' welfare and justices.

Summation of the Study

It is found that, Dalit autobiographies are different from the non-Dalits of India. A sense of happiness is found in upper caste people's autobiography, whereas, each Dalit autobiography is recorded with a life that, experienced caste atrocity and discrimination, which continue beyond the death of the autobiographer. Due to extreme and cruel caste-based discriminations in Hindu religion, many Dalit women and men have changed their religion to Christianity and Buddhism for their liberation. Those who have changed their religion also face such discrimination. In spite of deprivation, many Dalits have received opportunities to get good education and jobs. Dalit women work as nurses in hospitals and clinics run by Christian missionary. However, they were in due course marginalized.

The Dalit experienced narratives are very distinct and vary from the non-Dalit narratives in a number of ways. The upper caste people's autobiographies end with body unsettled emotions. The Dalit autobiographies are even at the end unsure of ensured life on earth. They may be educated, professor, teacher, doctor, professionals or any civil service. With the influence of various Western literature, writers, and politicians, these Dalit writers recorded their experienced life stories in order to make aware to their fellow-Dalits. It also stands in neck and neck as the idea of "founders of discursively," triggering opportunities for further research on the Dalit literature for younger generation.

A few years later Omprakash was transferred to Chandrapur, Maharashtra. He never informed Savita about this transfer. In 1974, he started a theater group called Meghdot Natya Sanstha. He got interested both in writing and politics. As Omprakash began to work more on social works, the *Savarna* caste members began to leave Meghdot Natya Sanstha. The upper caste people never liked Omprakash's activities. The level of economic exploitation was very high and clubbed with social discrimination. These become the worst living atmosphere for the Valmiki community. This created a shockwave. He noticed that, literature, especially poetry was "very much artificial and false devoid of grassroots realities of rural society." He started writing poems, which challenged *Brahmanim*, caste oppression, and exploitation. This social context makes Omprakash Valmiki to question Hindu caste society, and subsequently challenge it in all possible ways. This led him to shift to Dehradun where he got admitted in DAV Inter College. He got an opportunity to know and read about Dr. Ambedkar that facilitated him to articulate his anger.

The writer Omprakash asked, "Why caste should be my identity? Some friends indicate towards the loud and arrogant writings. They indicate that I have a narrow vision. Literary expression should be articulated in a broader sense. One should come out of narrowness. Means my being a Dalit and my perspective complimenting to my socio-economic conditions and atmosphere indicate becomes arrogance for them." He further found the reason for such indication that "it is because I am in their views, only a Scheduled Caste standing outside their door. *Joothan* is an autobiography of a person, who has been subject to multiple oppressions, repeated harassments, and humiliations. The author participated in the Dalit movement and contributed through his writing, which forms a protest. Many critics have commended Omprakash's effort to bring to notice his struggle, which is representative of the larger struggle of the Dalits in the country for equality, dignity, and solidarity. Kanwal Bharati considered "*Joothan* as an epic against the caste system and immensely contributed new trends in the Dalit literature" (*Dalit Vimarsh Ki Bhumika*).

All Dalit writers advocated education and self-reliance. Professor Bheemaiah says that, "Caste is not physical monster. It is more of psychological phenomenon. Indian is imbibed with beliefs, and implanted in caste-consciousness" (457). The critical analysis of these Dalit autobiographers led to the understanding of contemporary Indian Dalits through the discourses. It produces inspires more socially committed writers and scholars with a vision of better future. Dalit writers outpouring and execution of thoughts enabled Dalit scholars to globalize all huddles in life. The writers selected for the present study are: Omprakash Valmiki, Vasant Moon, Baby Kamble, Siddalingaiah, Bama, and K.A. Gunasekaran, they belong to various states and languages. But, they were rooted in Dalit culture and race. Their lives, culture, and socio-economic status are still under-developed.

These personalities suffered in the hands of upper caste upper caste fundamentalists. The transformation of this knowledge from the generation to generation would build a strong psychological courage to face any forms of socio-economic-political exploitation. In sum, this paper proves that, Dalit autobiographies are sublime creations, which bring about lamentable pains and sufferings and the evolution of personal consciousness through. From the view point of autobiographers, researcher and critics, Dalit autobiographies are being treated as spokesperson of untouchables beyond time.

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