

## LITERATURE REVIEW:

Autobiography is a presentation of the wholeness of personal identity in only a particular work and self knowledge is then a primary motive of any autobiography. It explores the intuitive knowledge of some unique experience. However, Indian Dalit autobiographies are quite different from the other autobiographies written by well-known Indians because they present the struggles of a deeply sensitive people belonging to the lowest stratum of the Indian Hindu society. In the proposed research work the selected autobiographies have been taken to study the discourse of resistance. The several critics and research scholars have examined and analyzed the Indian autobiographies focusing the ideologies of the writer and the socio-cultural conditions of the day. However, no serious research work, as far as the present investigator's knowledge is concerned, is done on the autobiographies selected for the study. The literature review of the Dalit Indian autobiographies shows that very few researchers have tried to focus Dalit Indian autobiographies in the light of the theories of the discourse of resistance. So the proposed research intends to study the select Indian Dalit autobiographies with reference to Arvind Malagatti's *Government Brahmana*, K. A. Gunasekaran's *The Scar*, Namdeo Nimgade's *In the Tiger's Shadow*, Siddalingaiah's *A Word with You World*, Y. B. Satyanarayana's *My Father Baliah* and Balbir Madhopuri's *Changiya Rukh Against the Night*. The major research work on the Indian Dalit autobiographies is as follows.

1. Aston N.M., 2001, *Literature of Marginality: Dalit Literature and African American Literature*, ed., Prestige Books, New Delhi. This book investigates many similarities and differences between two marginal literatures: Dalit Literature and Black American Literature. He suggests that some form of literature like poetry and autobiography suit more to these experience based writings as they are nearer to the impulse of the experience.
2. Prasad Amar Nath, M. B. Gaijan, 2007, *Dalit Literature. A Critical Exploration*, Sarup and Sons, New Delhi. The book opens with Darshna Trivedi's article. It sets the tone of the entire critical exploration on Dalit literary theory. She quotes from Rig Veda to recent Marathi poems to prove her argument, which she does quite successfully. She has critically examined the origin of the term Dalit, compared dalit literature with mainstream literature and concluded her article with future of Dalit literature. Her article opens with

the angst-ridden voice (quoted from a Marathi dalit Poem): “I reject your culture. I reject your parmeshwar centered tradition. I reject your religion based literature.”

3. Ahmad Imtiaz, Upadhyay Shashi Bhushan, 2010, *Dalit assertion in Society, Literature and History*, Orient Black Swan Private Ltd. The essays in this volume provide an incisive analysis of the identity of the Dalits in history, literature and society. They focus on Dalit assertion and agency in postcolonial India, their quest to break free from poverty and social exclusion after centuries of oppression, and also the dynamics of a pervasive caste system which is inimical to the growth of a collective consciousness among the backward classes
4. Amandeep, (2010). He discuss how different historical events and issues have shaped Dalit consciousness over the period. Bhakti movement in Maharashtra is one such to help these down trodden voices coming to an edge.
5. Pal Virendra, (2011) In the view of the deep rooted caste system in India, this paper explores how U.R. Ananthmurthy takes a different stance in Samskara through the story of learned Brahmin, how he refutes the alleged religious sanction of casteism and orthodoxy. The paper tries to argue how the origin of casteism and untouchability can be attributed to the misunderstanding of Dharma, rather than the understanding of it
6. Yeshwant Madhav Radhakisan, (2011) ‘The Dalit and Non- dalit Women Biographies’, The Criterion: An International Journal in English ISSN (0976-8165), Vol. II. Issue III. This article stresses the change of perception in Dalit and non-Dalit communities. “For the upper caste woman her family is her world and for the Dalit woman her community is her family.”
7. Siva Nagaiah Bolleddu (2011) ‘An Interview with Sharan Kumar Limbale’, The Criterion : an International Journal in English, ISSN 0976 8165, Volume: II Issue: 1 Sharankumar Limbale is one among the most renowned Dalit writers in India. This paper discusses some of his views and perspectives about Dalit literature in India in an interview form.
8. Sheeba Rakesh, (2011) Here, interestingly, the author, Nagar is not dalit but the sensitivity and sensibility of the text has generated many similar responses as a dalit writing creates. Amrit lal Nagar’s ‘Nachyo Bahut Gopal’ (1978), talks about the lamentable situation of the Dalit society . Here , like any typical Dalit literature, he uses the touchstone of the truthful

projection of dalit consciousness for its success. Some of the issues he discusses are the questions of establishment of identity, the responsibility and agency in the creation/retention of that identity.

9. Knotkova-Capkova Blanka, (2012) this is a collection of stories which are relevant in today's caste sensitive India. Set in Bengal, these stories discuss different takes on Dalits by local land lords and upper caste Brahmins. It also shows how in modern times, money power automatically converts into superior casteist power.
10. Islam Safiul, (2012) The writer explores the problem of untouchability in South India which is much more meticulous than any other parts in India. Higher castes believed themselves to become polluted if Kammalan (blacksmiths, carpenters etc.) approached within sixteen hands, toddy trappers within twenty-four, Pollaya or Cheruma (peasants) within thirty-two and Paria within forty hands. Nayadi were kept at a distance of more than two hundred hands. Tanks of higher castes became unworthy of use if the untouchables passed by them. Untouchables could not wear gold ornaments, nor use umbrellas and footwear. They could not attend schools where children of other castes were enrolled..."
11. Raj Kumar, (2012) A collection of stories about today's caste sensitive India, and how the urban – rural rift catalyzes the problem of caste discrimination.
12. Sagar Shivaji, (2012) " In an autobiography, the writer looks back into his past at a certain point in his life and creates the character of his own 'self' with the help of his memory." With this statement, the article analyses the distinct form of African American and Dalit autobiography. It is different from other regular biographies as here the writer, who belongs to the marginal strata of the society, has faced many difficulties and conflicts of his life; and with what stuff his personality is formed. Yet while narrating the experiences of his life, the author gives an objective analysis of his 'self' and it is due to such objectivity and disinterestedness that his autobiography successfully creates the image of his 'self' in conflict with oppressive social and cultural conditions.
13. Sonkamble Uttam, (2012) In this study, the writer compares three prominent autobiographies, *The Weave of My Life: A Dalit Woman's Memoirs* by Urmila Pawar, *Untouchables': My Family's Triumphant Journey Out of the Caste System in Modern India* by Dr. Narendra Jadhav and *Baluta* by Daya Pawar. These autobiographers are in a way

mirrors to the Dalit writers and the entire community. This Dalit fervor continues to motivate the coming generations in order to stake their rights and live with self pride and dignity what was dreamt by Dr. Babasaheb Ambedkar.

14. Dr. Rajesh Kumar in his research article *Exploring Converging Dimensions: Dalit and Australian Aboriginal Autobiographies* (2012) says that aboriginal writings and dalit writings are a form of “resistance” literature and “narratives of pain”. Both writings have launched their literary careers by first narrating their life-story, i.e., making autobiography an institutional space through which they can first enter the literary public sphere.
15. Mini Babu’s Research paper *The Dalit Vision and Voice: A Study of Sharan Kumar Limbale’s Akkarmashi*(2012) comments that Dalit Intellectuals operate their modes of resistance creatively in Dalit literature, the most powerful being Dalit autobiographies. Dalit Literature is an arduous endeavour from the canonical to the marginal, from mega-narratives to micro-narratives, from the virtual to the real, and from self- emulation to self-affirmation.
16. Dr. Sanjiv Kumar in his research article *Contextualizing Dalit Aesthetics in Dalit Autobiographies* (2012) Mentions how dalit writers through dalit Aesthetics talks about assertion and resistance. For them, ‘Writing’ itself has become a liberating process through which they could give vent to their suppressed voices.
17. Prasara V P’s Research article-*Modes of Resistance in Dalit Feminism: An Insight into Bama’s Sangati* (2012) discusses the stark realities of dalit lives and their commendable attempts to upraise socially. The beginning of the novel displays a state of depression and hopelessness of the dalit women; but the latter part reveals the vigour, courage and the resilience of women even in the midst of all misery. They face the problems by their solidarity. They chatter and laugh to forget their sorrows; they celebrate their newly found identity and inner strength. The narrator finally becomes free of the clutches of her limitations. She works and lives by herself. But it is striking to note that she had to hide her caste name out of fear of repercussions. Even when there are more educated and self reliant women among the dalits the cult of violence still continues to trouble their lives .
18. Dr. A.P. Pandey’s article *Dalit Subalternity in Omprakash Valmiki’s Autobiography: Joothan* (2013) attempts to show that Dalit literature looks at the things from the Dalit s

point of view. It aims at creating awareness among Dalits and so-called untouchables to rebel hereto against the oppression and injustice perpetrated on them.

19. Ali Ahmed Khan's research article- Identity Crisis in Dalit Short Stories from Maharashtra(2013) attempts to analyze the literary output of the 'dalits' of India in order to find out the voices of resistance and the struggle for identity by this marginalized group of the caste ridden Indian society.
20. Preeti Oza's Research article - Literature of Bias: Intercultural and Cross-Border Comparisons between Dalit Literature and Black American Writings (2013) discusses the contribution of Dalit literature. She opines that Dalit literature threatened the Brahmanic hegemony from literature and concentrated Dalit masses for assertion, protest and mobilization.
21. *No Alphabet in Sight* edited by Susie Tharu and K. Satyanarayana, opens up a new debate on the long history of Dalit literature and its current prominence in the contemporary scene of literature and politics. It also shows how Dalit literature moves beyond the usual discourses of literary modernity.
22. Ruman Sutradhar in his article- Dalit Movement in India: In the light of four Dalit literatures (2014) bring forth the various aspects of Dalit's lives that led to the movement, in the radiance of four Dalit literatures.
23. *Writing as Resistance: Literature of Emancipation*, ed. Jaydeep Sarangi (New Delhi: Gnosis, 2011)-the book highlights the priceless contribution of the stream of Dalit literature to Marginal, Subaltern and Post-colonial literature. Articles in it have tried to make sense of the vibrant phenomenon of Dalit Literature through sophisticated lenses of feminism, environmental consciousness, subaltern perspective, intra-stratum dynamics, post-colonialism and marginalization.
24. Ram Naresh in his research paper A Dalit's Voice of Oppression, Resistance and Empowerment: A Critique of K.A. Gunasekaran's *The Scar* examines the struggles and sufferings of the Dalits for their survival and the space created by them in the Hindu society in K. A. Gunasekaran's autobiography *The Scar*.

25. R. Janani, in her paper - Identity Crisis and Search for 'Self' in Aravind Malagatti's The Government Brahmana focuses on concept of search for the 'self' and Aravind Malagatti's search for an individual Dalit's identity after attaining a certain status in society. The paper also presents insight into the Dalit's search for identity in society.
26. Shabnam Lohani's article Voices of Rebellion: An Analysis of Dalit Poetry attempts to explore the poetic stance of the Dalit poets and their endeavors in giving a voice to their bitter experiences in a society that is dominated by the caste system.
27. Yatendra Kumar Nigam and Dr. Vijay Kumar Roy in their research paper-Neo-Dalitism: A New Approach To Dalit Literature -- proposes the concept of New Dalitism as changed way of expression . It is a kind of Marxian- Ambedkarite angle of resistance; an active resistance based on the basis of reason and humanity.
28. Udayan Gautam's Research paper Dalit Literature: Literary Repraisal Against Indian Cultural Hegemony examines dalit literature's kinship with cultural studies and a section of it is further dedicated to identify dalit literature's urge to break free from the cultural hegemony that Indian society has always sustained.
29. Sarah Beth's research article- Dalit Autobiographies in Hindi: the transformation of pain into resistance examines Dalit autobiography as a form of political assertion. It gives Dalit entrance into a public space through identity-based narrative authority. Autobiography provides a space for Dalit writers to regain control over the constitution and meaning of Dalit selfhood and join in a show of strength with the larger 'Dalit community
30. Shewata Singh's essay- Representation of Dalit women in Dalit men's and women's autobiographies focuses on autobiographies by Kaushalya Baisantri and Surajpal Chauhan to look into the diverging ways in which Dalit life-narratives written by men and women vary in terms of emotions, the nature of the narrative and a sense of family and community
31. Mousumi Das's research paper- The Condition of Dalit by Non-Dalit Writers, explores how non-dalit writers like Tagore, Anand, Devi, Tendulkar, Roy, Rao, Karnad have depicted about the cruel and burning oppression of dalits

32. Dr. Tejaswini P. Narayankar's research article- Anger And Protest As The Symbol Of Dalit Feminine Concept attempt to discuss anger and protest which is widely observed in dalit feminist literature.
33. Dr. Tejaswini P. Narayankar's research article Dalit Autobiography: An Evolution of Individual Self- discuss the dalit autobiographies and their evolution. Self recognition is the main motto of dalit autobiographies. They summon truth from the past about poverty, helplessness along with resistance.
34. Navleen Multani has awarded Ph.D.degree from Punjab University, Chandigarh under the title *The poetics of Justice: The Discourse of Resistance in the Selected Indian Fiction*
35. Rajpankhe M. S. has awarded M. Phil by Y. C. Open University, Nasik and Ph. D degree by Dr. Babasaheb Ambedkar Marathwada University, Aurangabad, under the title of *Dissonant Voices in Subaltern Autobiographies: Post-colonial Study*.
36. Milind Pandit has also awarded Ph. D. degree from same university under the title of *Influence of Dalit autobiography on post modern writing*.
37. Ashwin S. Meshram is one who has awarded Ph. D degree from Nagpur University, Nagpur under the title of *Revolt Motif in African American and Dalit Literature with Special Reference to Native Son, Invisible Man, Upara and Athavaninche Pakshi*.
38. S. Bharathiraja is one who has awarded Ph. D. degree from Annamalai University, Tamilnadu under the title of *A Study of Social Realism in the Select Indian Dalit Autobiographies*.
39. Ramesh Landage has awarded Ph.D.degree from Tilak Maharashtra Vidyapeeth,Pune under the title *A Cultural Study of Dalit Autobiographies in India*