

A Selection Of Meena Kandasamy And Urmila Pawa's Novels About Dalit Women's Exclusion

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Abstract

Women's studies, intersectionality, and feminism have identified power structures in the literature. The Dalit literature movement emerged during the social reformation movement. In the 20th century, post-modernism and post-colonialism brought about a democratic revolution that demanded equal human rights for all. The marginalized, the oppressed, and the aboriginal were brought forward by it. Many social revolutionaries started movements against the stigmatized social practices during the new waves of humanism that spread across India. In addition to challenging the hierarchy of caste system, the movement also sought to give voice to Dalits through literature. In this way, it has its own aesthetics, with newer subjects, styles, techniques, and forms. It is usually written in regional languages because it is rooted in the region. Furthermore, it's also a paradox that dalit literature is written in regional languages for authenticity, yet its sole purpose is to tell the world about their existence and plight. *Exclusion, Assertion, and Patriarchy: Meena Kandasamy and Urmila Pawar's selected works. This article is divided into four chapters on Exclusion, Oppression, and the Knowledge of Rights Known to Subalterns.*

Keyword :-Gender studies, aboriginal, aesthetics, regional, patriarch

Introduction

The central significance of gender to the operation of caste was vividly explained in the Meenakandasamy Gypsy Goddess there was sense of incidence and ridicule to which dominant caste retain their superiority by subjugating the dalit. They followed modes of exclusion, domination, exploitation and stigmatization. In this sense, as Velaskar (2016) observes, women feature "as gateways to caste through whom caste purity could be threatened and caste status could be claimed" (p. 391). "to understand the reality of caste in Indian society in general, and the Dalit community and Dalit women in particular, an analysis of interlinking caste-class-gender dynamics is imperative". In Meena Kandasamy's the Gypsy Goddess the incident related to women is the shock of witnessing the slavery and marginalization done towards the gender, who are silent and voiceless. The creation of caste association fueled the caste politics and the resultant is so worse that the women are captives and the victims of the forces.

"Chinnamma of Irukka died on 15 August 1925 from complications arising out of child birth. The death due to septic shock, resulted from the use of an agricultural sickle to cut her umbilical cord. The new born was handed over to her grandmother, Karuppaayi, a domestic help of Europeans in Tranquebar. She was dragged from her grandmother's home and the fourteen year old girl heard nothing but her own screams through the night. The landlord rapists did not stop, nor did they dignify her with a single word. Sources say that no case was filed". (Kandaswamy 34)

.This incident underscored caste institutionalization. Honor is a problematic and contentious concept that intersects with patriarchy and caste. Gupte (2013) notes that caste honor is largely determined by the behavior of women (p. 73), and according to Welchman and Hossain (2005), it is "vested in male (family). Specifically, control over women's sexual conduct: actual, suspected, or potential" (p. 4). It is one of the most important ways of demeaning Dalits to defile the honor of Dalit women. This casts aspersions on both Dalit males (who cannot protect their women) and Dalit women (assuming they survive upper caste rather than commit suicide).

Problems faced by women

There is a profiled caste system, a wide difference in classes, and a difference in women's status, where they believe they are physically unfit and handicapped, leaving them behind in decision-making most of the time. Despite the fact that this is true for the entire women community, it is still severe for voiceless subalterns. According to the book, 'The History of Doing' written by Radha Kumar, the majority of feminists in the early days of the movement had scoffed at the concept of having women represented in political bodies, fearing that it would lead to deradicalisation and that women in politics would prioritize their political interests over feminist causes. Indian feminists have recognized from the beginning that gender equality is meaningless in a socio-economic system that is characterized by a multitude of inequalities based on caste, class, religion, and population. As a result of simplistic assumptions, the women's movement has been linked with a wide range of social issues. However, despite all this, the overall status of women has not improved, and has actually declined, despite some significant gains. Over the last few years, the struggle has been characterized by advances and threats, coupled with realizations. In a male-dominated society, women's unequal status is a major cause for hesitation in decision-making. Family members would never allow any female member to interfere when discussing some major issues decades ago or even today. Another subordination in Indian society is the culture that forbids her to raise her voice in front of her father, husband or in-laws. During the court proceedings, her own brother supported her husband by asking for evidence that he had been married. By bringing the proof given by the priest who helped them get married, her father's second wife rescued her. Even she told her that no one would support her because they are used to living in a compromising situation. "Take this and do what you need to do about your husband and brother." There is no surprise in Tara's expression. He has the audacity to deny that he married a young girl in court. It was neither you nor her that he thought of. What is her relationship to him if he is not married to her? Is she a slut, a mistress?" (kandaswamy 108)

Patriarchy, in its broadest sense, is the manifestation and institutionalization of male dominance over women and children in the family, as well as the extension of male authority over women in society as a whole. Basically, it implies that "men hold power in all the important institutions of society" and that "women are denied access to such power". However, it does not imply that "women are either totally powerless or totally deprived of rights, influence, and resources" (Lerner 239). In another story 'One in Hand' the loneliness of the subjugated mother undergoes operation where she gives her kidney to her husband and lie in the hospital waiting for her family members to visit her. She found out that her sons are with their father and the bed next to hers is empty and a young nurse in her white uniform was standing next to it writing something down carefully. She saw her young son approach her and asked her about her health, her younger son's kidney had fully matched her husband's but because he was young, had a good job; and because she had seen his hesitation she had offered hers instead. Her name is Vinodhini post marriage her name changed as Kaki even her children called her Kaki and she felt the marriage was life-imprisonment; her mother-in-law left all the responsibilities on her husband. Kaki managed to help settle her brother-in-law and two sisters-in-law and see them through their marriages.

Aspects of sexism and oppression

When she was asked to sign forms were supposed to be before what purpose. She never asked which paper she was signing even when she was donating her kidney, she signed on papers she knew nothing about. Kaka decided everything himself as if he had drawn a line on stone. All his life he had known her, first as his cousin and then his wife, Rajani Dinkar Juvekar - perhaps he never saw her as a woman with human intelligence and feeling, but only a puppet. Her son spoke with a drawn face and mentioned Kaka is in coma. She looked at her son and spoke, pulling herself together, "You know I was in coma all my life too. You don't need to look at me like this. I know because I was in coma, you never spared me any thoughts." (Pawar 165). The patriarchal system is characterized by power, dominance, hierarchy, and competition. So patriarchy is a system of social structures and practices in which men dominate, oppress and exploit women. Gramsci writes: "Every trace of independent initiative on the part of subaltern groups should ... be of incalculable value for the integral historian. Consequently, this kind of history can only be dealt with monographically, and each monograph requires an immense quantity of material which is often hard to collect. Certeau explains the production of historiography as "operation" and "fabrication" Gayatri Spivak states, "The figure of woman the relationship between woman and silence can be plotted by women themselves; race and class differences are subsumed under that charge." (86)

When we come to the concomitant question of the consciousness of the subaltern, the notion of what the work cannot say becomes important. Woman laments the strange hold of obnoxious practices and beliefs of the early periods and

tries to explain their origins. The entire society apparently existed only for the man. Saheb Deen maurya(1998) blames on Manu for the depressed state of women during the early years. According to Manu, "There can be no independence for woman at any stage of her life; before her marriage she must remain under her husband and in the event of her widowhood under that of her children." Due to the intersection of caste, class and gender, Dalit women are subjected to direct and structural violence. Specifically, the structural violence and lack of access to resources perpetuate their poverty and undermine their dignity. Due to the intersection of caste, class and gender, Dalit women are subjected to direct and structural violence. Specifically, the structural violence and lack of access to resources perpetuate their poverty and undermine their dignity. The question dignity, self-respect, equality in pay all were seemed to be the distant dream for the women of Dalits as they had very less to know about the things happening around. The change in the structure, succinctly help women to come out the cage they are in. The scripture is most definitely directed to possession of her own body. The scripture is most definitely directed towards man, woman at the best should not limit her actions and should never consider herself an 'invalid' once she was pregnant and certainly had neither the time nor the rights to question her status. There is no indication that tasks, occupations or physical requirements were differentiated, separated or limited on the basis of sex or sexuality and its various functions and conditions. Women assumed a central pivotal position in prehistoric age. She alone could bring new life to the tribe by generating a child. B.R sharan(1992) states:

"On the important question relating to women's rights, individual orthodox views cut across all political or religious barriers. One finds people condoning the burning of a young widow, some advocate denial of subsistence to her, others would like that a woman must allow herself to be overburdened with unwanted children even if that means virtual death to her when alive."(19)

Their activities are generally confined to voice their rights to live with dignity. Active demonstrations are generally against rape or for social and economic justice demanding a rightful place in society.

Conclusion

The caste system of India has a profound and deeply rooted origin within Indian history and appears to be a prolonged and persistent component of Indian civilization and social order. It appears that people who live and observe it, whether in practice or as a means of survival, adhere to this conduct by learning and perceiving it. Changes in attitudes have taken place. There is however a fundamental blueprint that seems to remain constant. A cultural habitus such as the Indian caste population is evident in the way Dalits behave, sense, and experience existence, according to Pierre Bourdieu. Women are excluded from most opportunities for elevating their status because they are excluded from functions traditionally reserved for men (Chakravathy, 1993). The men in a traditional patriarchal society possess all of the authority. They are viewed as the most intelligent and are, therefore, the ones who are most likely to make decisions.

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