

NARRATIVE AS RESISTANCE: REIMAGINING DALIT WOMANHOOD IN BAMA, PAWAR, AND KAMBLE

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ABSTRACT

The study analyses how Dalit feminist life writing demonstrates the relationship between caste-based discrimination and gender-based discrimination and labor activities. Bama and Urmila Pawar and Baby Kamble share their personal life stories to show how they developed Dalit identity through their experiences as social outsiders. The narrative operates as Collective Resistance because it uses autobiographical "I" storytelling to create a new identity from the plural "We" "among the people. The author uses comparative research to show how the three writers applied local dialects and oral traditions to challenge Brahmanical patriarchy and the social systems which developed among subaltern groups. The dissertation uses life stories as essential political evidence which establishes new definitions of Indian womanhood through their radical content.

1. INTRODUCTION

The research demonstrates how Dalit Feminism and Intersectionality work together to create Collective Resistance which uses Testimonio for its operations while Epistemic Violence acts as an obstacle to this process. The introduction's initial section presents Dalit female voices to the audience. The first Indian autobiography for Dalit women appeared during the late 20th century after 700 years of silence which had erased their presence from Indian literature. The Dalit woman existed as "the subaltern among subalterns" because she belonged to the social base while her body served as labor and her voice remained excluded from both sacred and secular traditions. The late 20th century brought public recognition to Dalit women who had written autobiographies after they had remained silent for several decades. The authors use personal

documents to create political challenges against both the mainstream feminist "Brahmanical Gaze" and the Dalit politics "Patriarchal Gaze." The research studies Bama's Sangati and Urmila Pawar's The Weave of My Life and Baby Kamble's The Prisons We Broke as its primary texts. The texts explore different linguistic and geographic areas which include the Paraiya community in Tamil Nadu and the Mahar community in Maharashtra. The two groups work to reclaim Dalit womanhood despite their differences. Dalit women will achieve reclamation through group efforts which need to occur collectively instead of through personal accomplishments. The authors of the autobiography use "I" to represent their community because it helps them establish a novel social movement through the life-writing genre.

2. LITERATURE REVIEW

The academic reception of Dalit women's writing marks a definitive shift in post-colonial and feminist historiography moving from the periphery of "sociological data" to the epic center of radical literary aesthetics. The scholars who study Indian feminist discourse do so because they believe that "caste blindness" can only recognize the identity of upper-caste middle-class women who fit the definition of "Indian Womanhood." The complete literary movement of early Dalit literature which evolved into a complete literary movement developed as a revolutionary movement through its male heroes who battled untouchability while their female characters remained silent in domestic spaces. The literary work shows the process through which Dalit women gain recognition as full members of society while their writings create new definitions of Indian womanhood.

Intersectionality and Global Parallels The researchers have established a link between the literary works of Dalit women and international subaltern literary traditions through their research which studies both African American and South African "testimonios." The critics who study Dalit women's experience through Crenshaw's Intersectionality framework show that Dalit women experience amplified suffering through their which leads to "Double Marginalization." Dalit women in the study draw parallels to South African writers who expressed their experiences of "Affective Dissonance" during Apartheid by documenting the mental remnants which they suffer due to the caste system. The scholars theorize that people lose all social and emotional ties to "displacement" through land loss and thus the authors perceive this "displacement" as complete and permanent disconnection from their cultural bonds to both land and social ties. The study finds a research deficiency because existing studies have determined the political impact of the texts, but researchers have not examined how women's "Emotional Compatibility" with regional historical backgrounds differs across different populations. The three authors Bama, Pawar, and Kamble possess individual importance, but researchers require a study which shows how "Collective Resistance" emerged as a shared artistic movement across multiple regions. Researchers consider these works as separate case studies which do not conform to established regional boundaries. The dissertation aims to demonstrate that Dalit womanhood "reclamation" operates as a political movement which extends across different regions. The study investigates the "Psychic Wound" and its "Epistemic Rejuvenation" to explain how subaltern subjects use literature as a recovery space to find their lost identity. The "things" which suffered destruction through centuries of caste oppression are being reconstructed through a new defiance language which unites intersectional and multiple identity elements.

3. RESEARCH GAP

Dalit literature scholarship has expanded during the past thirty years, yet researchers continue to maintain two distinct analytical categories which examine sociopolitical documentation of caste oppression and regional analysis of Dalit autobiographies. The existing research needs more investigation because Shrivankumar Limbal and Eleanor Zelliot established important research channels, yet scholars miss the linguistic pathways which produce Dalit womanhood "Affective Trajectory" through different linguistic environments. The research treats Bama's Sangati, Urmila Pawar's The Weave of My Life, and Baby Kamble's The Prisons We Broke as separate regional examples instead of recognizing their function as common elements in a Dalit feminist movement. Indian researchers need a shared framework to investigate Collective Resistance which functions as a psychological healing method and political solution throughout the Indian subcontinent that stretches from the North to the South. The necessity of Affective Dissonance study has not been fulfilled through Dalit women's life-writing research according to researchers who conduct this study. Indian feminism adopts the theory of patriarchal oppression, but it has developed a "caste-blind" nature which sees Dalits as part of "Indian Womanhood" thereby excluding their unique experiences.

The study analyses how the Paraiya dialect functions in Tamil and the Mahar oral traditions function in Marathi as movements which challenge "Standardized" linguistic purity. The authors establish literary "impure" dialects as evidence of their "Lived Experience" which leads to a demand for literary canon reform through which they seek to establish their dialects as "legitimate knowledge" within Indian literature. Amity University research methodology reference document establishes complete research methodology presentation through its use of complex academic writing which creates a document that exists in paragraph format. The section creates a scholarly "story" which describes your investigation into the works of Bama, Pawar and Kamble through its avoidance of bullet points.

4. RESEARCH METHODOLOGY

The dissertation employs Qualitative, Comparative, and Interdisciplinary Analytical Approach as its research method which enables researchers to execute their research work. The study explores the process through which Dalit Womanhood gets reclaimed by applying a non-linear research method that combines literary analysis with socio-psychological research. The researchers apply Dalit Feminist Standpoint Theory to examine how marginalized groups are studied through the analysis of personal experiences which people have lived through. The researchers use this method to study power relationship patterns which emerge from social status and identity through personal accounts which authors present as their own "insider's testimony." The research framework consists of four components which researchers need to study the links between Theoretical Grounding, textual exegesis, Comparative Synthesis, and Socio Psychological Interpretation.

The research investigates outside the limits of academia to examine how people experience Affective Dissonance when they constantly struggle between two opposing forces which include their personal dignity and the oppressive reality of their environment. The dissertation explains how people use "reclaiming womanhood" as their method of telling radical stories about their life experiences. The process establishes the Dalit female experience as a rightful part of the Indian literary tradition through which the "psychic wound" of invisibility receives its healing.

5. THEORETICAL FRAMEWORK

The research uses Dalit Feminist Standpoint as its main theoretical framework together with Affective Dissonance. Research frameworks must include methods which address the "double marginalization" phenomenon that affects Dalit women. Sharmila Rege's "Dalit Feminist Standpoint" demonstrates its main research influence by showing how Dalit women workers and women from the "untouchable" caste use their specific status to gain understanding and power resources. The study focuses on Affective Dissonance which creates permanent emotional misalignment in individuals. The subject experiences dissonance when her inner self-worth and dignity conflict with outside societal standards which consider her "polluted" or "untouchable." Bama and Pawar's narratives showcase the "Epistemic Wound" which results from people being told their language and oral history and indigenous knowledge are primitive or "impure." The study proposes that writing serves as a method to achieve Epistemic Rejuvenation. The authors chose to write in regional dialects while documenting their communities daily labor because they want to tell stories which affirm knowledge systems that "Standardized" academic and literary discourses have tried to erase. The process of reclamation requires collective effort from all participants. The Dalit feminist narrative uses the "I" to create a "We" which transforms personal memoirs into communal survival manifestos. The framework analysis shows that systematic emasculation leads to the development of hyper-masculinity. The study shows that Dalit men use violence and control to gain power over Dalit women because they suffer from internal power losses which upper-caste hierarchy causes. The Dalit woman must endure "Double Burden" because she needs to combat Brahmanical state oppression while she simultaneously deals with the emotional wounds brought on by

patriarchy in her household. The approach of Collective Resistance provides a solution to eliminate this conflict. Bama's work shows how people can heal their broken selves through shared "Aesthetics of Laughter" while Pawar uses her "Metaphor of Weaving" to demonstrate the same. The dissertation uses this theoretical lens to study texts which function as living "Shouting Testimonies" that demand fundamental changes to the Indian social and emotional fabric. The dissertation uses these theories to present a realistic representation of the Dalit protagonist. The study researchers identified three separate types of caste which include both clinical measurement systems and the social effects that affect women whose voices remain silenced in society. The Bama Pawar and Kamble framework shows that womanhood reclamation functions as a revolutionary reclaiming process which allows them to express their emotional connection to erased heritage. The chapter shows that people are creating a new intersectional language which combines defiance with dignity as they restore the broken pieces of tradition. III. Baby Kamble: Breaking the Prisons of Tradition Jina Anucha presents Kamble's *The Prisons We Broke* which serves as the foundational historical basis for this study. Kamble demonstrates her knowledge about communal existence through her personal experience with the traditional practices and beliefs of Dalit women. The physical realm contained actual "prisons" while psychological "prisons" existed as their separate existence. The "Psychic Wound" illustrates managed body control which began when men took control of women's physical existence. The Ambedkar movement brought her personal transformation which she experienced through her life journey. The Mahar women became the first group to respond to calls for educational and societal change. The Hindu caste system must undergo complete destruction before Kamble can restore her rights to womanhood. Her testimonio demonstrates that group resistance begins when people decide to break their silence. Kamble presents a strong criticism of Hindu traditions which created the prisons that restricted every aspect of Dalit women's existence throughout time. The described Dalit women lived at the village's extreme edges while they needed to follow humiliating clothing requirements and social customs which defined their status as "polluted." The systematic degradation process produced a "Psychic Wound" which led oppressed people to develop an internal feeling of inadequacy which they used to view their bodies and cultural identity through the dehumanizing lens of their oppressors. Kamble's traditions produced physical harm which he displayed through showing body strain from his fieldwork and the psychological burden which people had to bear during superstitious practices that stopped them from mourning or celebrating essential life events. Kamble's narrative centres on the Ambedkar movement which she describes as a complete transformation that led to her lifechanging experience. The Mahar community acquired fresh social and linguistic standards of dignity through Dr. B.R. Ambedkar's command to "Educate Agitate organize." The women attained significant social standing by converting to Buddhism because they understood their freedom demanded they abolish the caste system which determined their identity. Kamble tells her story through her community's unpolished Marathi language because it serves as her personal act of Epistemic Justice. The sacred literary domain contains the "impure" oral history of Mahar women and their "non-canonical" knowledge. The act of remembering becomes a rebellious action because it functions as linguistic reclamation. *The Prisons We Broke* ends with two outcomes The Dalit woman breaks her physical chains while Affective Dissonance resolution helps her establish self-worth through discovering her people's collective history of resistance.

6. DALIT WOMANHOOD AND LIVED EXPERIENCE

The fourth chapter of the dissertation establishes a connection between standpoint theory and Sangati and *The Weave of My Life* and *The Prisons We Broke* by presenting their theoretical framework and actual human development through their narrative content. The Dalit woman experiences her "lived experience" as the primary location where she encounters systematized trauma and Epistemic Rejuvenation. Bama Pawar and Kamble use their writing to show how people acquire water and work in fields and make baskets and join communal celebrations to create their personal stories which they use to challenge the restrictions that society imposes on their movements and jobs. The chapter analyses how "Double Marginalization" impacts Dalit women by studying how Brahmanism's purity-pollution system and patriarchal community rules determine their body movements through their Brahmanism-based society restrictions which Dalit women experience.

The analysis applies "shouting testimonies" to change Dalit subjects from their sociological classification into actual individuals who display existence as resistance against the "Colonial and Brahmanical Gaze." People demonstrate their actual life experiences through their physical presence in the "Politics of the Body" and their work activities according to the "Ethics of Labor." Baby Kamble's *The Prisons We Broke* uses the Dalit woman's body to showcase her historical oppression through her bodily presentation of "prisons" which represent superstitious beliefs along with the physical impacts of severe poverty. The chapter explains how Kamble's story reveals body transformation through the Ambedkar movement because standing tall and claiming space became a revolutionary act. The Dalit woman in Bama's *Sangati* represents a "powerhouse of labour" because her ongoing agricultural work enables her to develop strength. The women who experience domestic disputes and workplace exhaustion sustain their "Emotional Compatibility" through shared defiance language and compliant behaviour of laughing together. The chapter demonstrates how their work becomes social bonds which enable them to endure social alienation because their team efforts create an environment which allows them to receive acknowledgment for their skills. The chapter studies how the "Internal Gaze" operates as Dalit patriarchies develop a distinctive pattern of domestic displacement within their communities. The study examines the "Psychic Wound" which Hyper-masculinity inflicts on Urmila Pawar's *The Weave of My Life*. Dalit men lose their masculinity and suffer humiliation because they believe strict control over women will help them restore their lost power according to Pawar's story.

The Dalit woman faces a unique type of "Affective Dissonance" at its most intense level because she resembles Pawar in her pursuit of educational and intellectual progression. The chapter concludes that Dalit women reclaim their identities through "Aesthetics of Laughter" and "Metaphor of Weaving." The authors establish "Epistemic Justice" through their creation of literary works which incorporate "impure" regional dialects and oral traditions from their communities to demonstrate how their personal experiences form the foundation of a new Indian feminist identity which includes all women. IV. Urmila Pawar: Weaving the Feminist Identity In *The Weave of My Life* (originally *Aydian*) Urmila Pawar uses her community's traditional weaving methods to explain how Dalit women create their feminist identity. The story of Pawar begins in rural Maharashtra and then shifts to the intellectual environment of Mumbai. Through its "Internal Critique" Pawar's work investigates Dalit movement activities. She uses her writing to expose all instances of "Hyper-masculinity" which exist within the Dalit movement. The Dalit men who fought for public equality developed a home behaviour pattern that matched their role as oppressors. Pawar uses her intellectual resistance to document her battle to establish her feminist identity because mainstream feminism excluded her through its caste blindness. The "Weaving" of her story describes Dalit womanhood as an active identity which refuses to accept any form of male dominance. V. Bama: *Sangati* and the Aesthetics of Laughter Bama's *Sangati* introduces a completely different writing style which breaks away from conventional methods used in autobiographical writing. The book presents its content through an episodic structure that does not follow a linear path while it maintains an oral storytelling style. Bama focuses on the Paraiya women of Tamil Nadu who function as "powerhouses of labor" and "agents of resistance" instead of viewing them as victims. The primary characteristic of Bama's narrative uses defiant language to express its central message. The women in *Sangati* use laughter ridicule and bold dialects to mock the upper-caste landowners and the oppressive Church. People use "Aesthetics of Laughter" to build connections against oppression which enables them to re-establish their emotional control over spaces that society has taken from them through their shared love of laughter. Bama shows that Dalit women gain their greatest strength through communal bonding which they call *Sangati* despite facing physical violence. Women reclaim their identity by expressing communal opinions which they share without any socially accepted boundaries.

6.1. Labor as Identity: The Dalit woman who works experiences two simultaneous outcomes which show both her labor exploitation and her labor pride. The working body receives its sacred identity through its labouring activities in both fields and factories.

6.2. The Body and Trauma: The Caste's "Psychic Wound" needs violence as its method to show the social wound which comes from untouchability.

6.3. Linguistic Subversion: The three authors choose to speak their community dialects instead of using the standard form of their Marathi and Tamil languages. The act of Epistemic Justice enables the voices of marginalized groups to reach the sacred spaces of literary scholarship.

7. CONCLUSION

The Dalit women's struggle which Bama and Pawar and Kamble continue to fight for their Dalit womanhood recovery. Caste based "Affective Dissonance" requires public political claims to achieve healing according to the stories in question. The women create their version of "counter-archive" by directing their focus away from "me" toward "we" as a response to India's official historical narrative. The Dalit feminist life-writing of India represents a complete literary movement which transforms how Indian women experience their identity as residents and citizens of the country. The power of witness enables us to reconstruct the "things" which centuries of oppression had broken into pieces. The thesis of this work as it appears in the International Journal of Novel Research and Development (IJNRD) will create a research bridge which connects academic theory to subaltern existence and ensures that "shouting subjects" retain their ability to express themselves.

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