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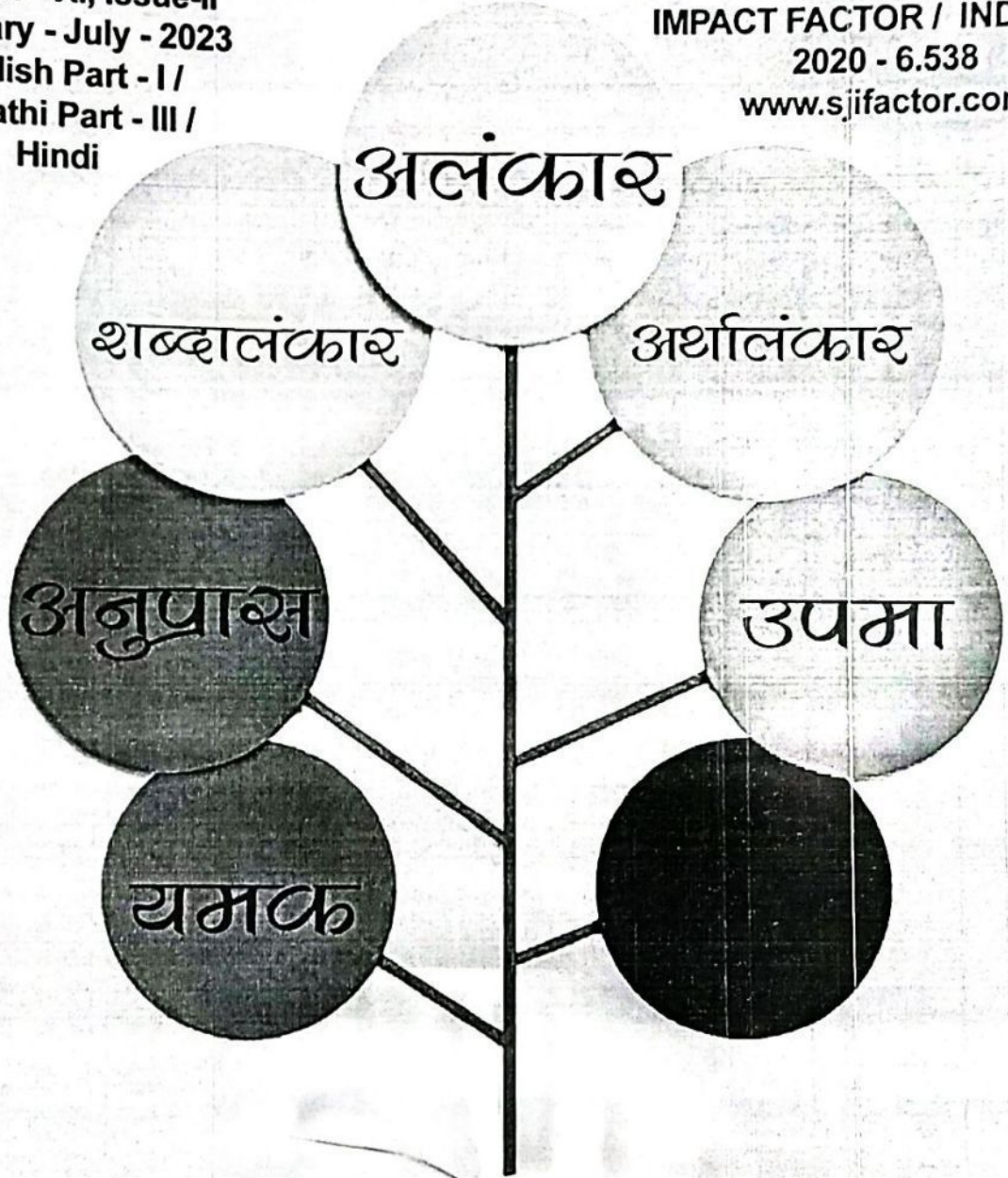


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11. The Study of the Social Life Status of Indian Women in the 19th Century

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Abstract

The social reformers of the 19th century got full support for the promotion and development of progressive social elements from the modern ideology and outlook. In the course of social reform, the attention of the reformers went toward different aspects of the then-social system. In this sequence, the question of how to improve the condition of women came in the form of a challenge. At the same time, Christian missionaries and Western-educated intellectuals started many efforts to upgrade the downtrodden condition of women. There were many social evils related to women in the then-Indian society, such as child marriage, infanticide, sati-practice, the pathetic condition of widows, and low-level female education, etc. Initially, the British government took some steps to end some of these evils. For example, efforts were made to ban infanticide by the Bengal Regulation Act of 1793 and 1804 A.D, but all these steps and efforts went in vain and the evils related to women remained the same in society. Various social reformers made concerted efforts to improve the condition of women. Since then there has been some improvement in the condition of women. The purpose of this research paper is to study the status of the social life of Indian women in the 19th century.

Keywords: Indian Women, Social Life, Economic Status, Social Evils

Research Methodology

Data for the research has been collected from secondary sources.

The Objective of Research

1. To study the status of social life of Indian women in the 19th century.
2. To know the problems of Indian women in the 19th century.

Introduction

The status of women in India has faced many major changes in the last few centuries. From a position of equal status with men in ancient times to a low standard of living in the medieval period as well as the promotion of equal rights by several reformers, the history of



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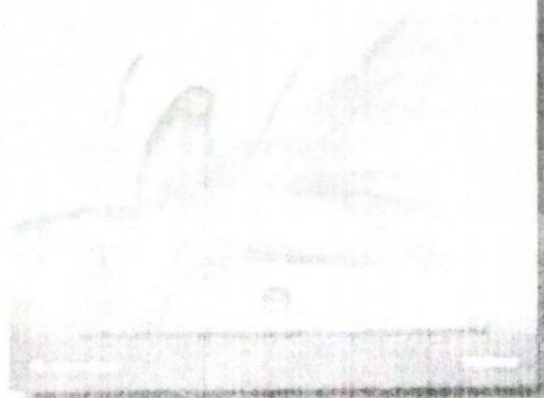


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Depiction of Caste and Untouchability as a Root Cause of Discrimination in Daya Pawar's *Baluta* and Sharankumar Limbale's *The Outcaste*

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Abstract-

For centuries Untouchables were treated inhumanly and worse than animals, by Savarna Hindus. Several movements were made to fight against caste injustices. But it was Dr. Ambedkar who made them realize that they too are human beings like all other upper caste people. Taking inspiration from Dr. Ambedkar's works and words a new literate generation of untouchables started writing poems, stories, and autobiographies. This writing was a new movement in contemporary Marathi literature in Maharashtra, its motto was not art for art's sake instead it was art for life's sake. This literature is referred as Dalit literature and sometime Ambedkarite literature. Dalit writers realistically portrayed the caste system and untouchability as being a root cause of discrimination in their writing. The scope of Dalit literature is vast. For the sake of convenience for the present paper, the genre of autobiography is taken in which we could find a full sketch of life, and from vast Dalit autobiographies two Dalit autobiographies are selected. These are Daya Pawar's *Baluta* and Sharankumar Limbale's *The Outcaste*, which was originally titled *Akkarmashi*. Both narratives delineate caste injustices and atrocities on the Mahar community. Both autobiographies were primarily written in the Marathi language and later on they were translated into many other Indian and foreign languages. In 2015 Jerry Pinto translated *Baluta* into the English language with the same title. While Sharankumar Limbale's work *Akkarmashi* is translated into English by Santosh Bhoomkar in 2003.

Keywords- *Baluta, the Outcaste, Caste discrimination, Untouchable, Dalit, slavery.*

Depiction of Caste and Untouchability in Daya Pawar's *Baluta*

Daya Pawar's Autobiography *Baluta* is a landmark in the history of Dalit Literature. It paved the way for many other Dalit writers to write in this literary genre. While dealing with his life experiences he has exposed his victimization and humiliation due to his untouchable Caste.

Caste-based Nomenclature

The earlier name of Daya Pawar which was given by his parents was *Dagadu*. This name is caste-indicative and humiliating. If we just glance over the names of untouchables before their historic conversion to Buddhism led by Dr. Ambedkar we could find out such names as *Kacharu, Karu, Satwa, Zingru, Botaru, Sadkya, Sukya, Jogya*, etc. These names of untouchables were predefined by Caste System. Brahmins were named Vidyadhar, Shatriyas were named as Balram, Vaishyas were named as Lakshmikant whereas Shudras and untouchables were given shameful names as mentioned above.

Discrimination in School

Ancient Greek philosopher Plato defines education as a means to achieve individual and social justice. But this justice was a mirage to Indian untouchables, until the arrival of British rule and revolutionary movements by Mahatma Jyotirav Phule and Dr. Babasaheb Ambedkar. Like all other untouchables, Daya Pawar faced so many problems in his school life. He was not allowed to sit with upper-caste Maratha students. His mere touch could pollute them; he had to carry a granary sack for his sitting. The caste System denied him access to common drinking water and he had to go to *Maharwada* to quench his thirst. Even the teacher was not free from caste bias. His behavior was the same as that of other villagers.

Humiliating treatment in village rituals and festivals

Traditionally Mahars were art lovers. They were part of Tamasha, the village theater. They were experts in singing and playing musical instruments. When festivals were celebrated in the village untouchables were asked to entertain upper-caste people without giving them a paisa. There was a custom that on *Padwa* Untouchables must give music free of cost.

Balutedari another form of slavery

The *Balutedari* system was a practical application of the caste system based on the division of labor. There were twelve *Balutedars* in the village system. Here Brahmins were