

CONTRIBUTION OF SELECTED INDIAN WRITERS IN DALIT FEMINISM: A COMPARATIVE STUDY

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Abstract

Indian writers in their own languages are trying to focus the problems of women, especially of the Dalit women. Their contribution limited to the languages to which they belong. So far not much of work is done in the fields of comparative literature. Geetha Nagabhushana is the prominent among modern kannada writers. She has achieved much in forms like novel, story, play, criticism etc. She has expanded Kannada literary sky from writings; has brought honour to Kannada literature. Like her, Sivagami is prominent among Tamil writers. She has given great contribution to Tamil language and literature. She has expressed her thoughts through story, novel, play, criticism etc. Geetha Nagabhushana and Sivagami are almost contemporaries. Both have written about Dalit women- their exploitation, harassment, pain, blind beliefs, stupidity- dealt with these mirroring the above courageously. So this article is an effort to evaluate the works of Dalit feminist writers Geetha Nagabhushana a Kannada writer and Sivagami, IAS a Tamil writer for their view points about the Dalit women, their treatment in this society and about the expression of them. As powerful writers how much they were able to exploit their language to achieve their goal will also be studied in this research. So this article deals with the comparative study of them in their story and novels.

Paper Identification



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1. INTRODUCTION

Dalitism aims at the freedom of all those people who are oppressed and exploited by the people belonging to the highcaste. In a similar way Dalit Feminism talks about the freedom for Dalit women in all spheres of the society. Devadatta says that it is “The resulting actions of women who are oppressed and exploited in the society, their family and at work” (Murugarathinam 2000:138)

In general, men control women to show that they are powerful. Strong men control weak men. Right at the bottom of this power of hierarchy are the Dalit women. They are doubly controlled and oppressed. Apart from being exploited financially, oppressed by men in general, they are also oppressed by caste

related issues and men folk belonging to their own community.

Dalit women led a very sad existence where they had to wash the cloth soaked with menstrual blood of the upper caste women or by getting exploited physically in order to eat just one meal a day. The dalit girls who attained their puberty were forced to pay tax for attaining puberty. The Dalit women were not allowed to cover their upper torso with cloth as a way to show their inferiority to the upper caste people. History shows that many Dalit women, not willing to live such a life filled with unending torture and exploitations, not willing to live a life without respect and honour that every human being deserves, had ended their lives by committing suicide. The Dalit women have been portrayed as those having low moral values, easily compromising their honour, seducing the landlords who they work for in various mediums like written fiction and movies at various levels.

2. DALIT FEMINISM IN GEETHA NAGABHUSHANA & SIVAGAMI: A COMPARATIVE VIEW

The present research belongs to first type. Such a type of studies could have involved the works written in various languages in vivid times on the basis of subjects and can identify the similarity as well as the difference of that and on the basis of that have more opportunity to think widely about the society and culture.

The main character 'Anandayi' (the meaning of the Tamil word 'Anandayi' is 'a lady with full of joy and happiness') in the novel 'Anandayi', has joy and happiness only in her

name. In actual life, she is suffering from pain, rebuke, perversion, sexual abuse, etc. Anandayi came across a cruel male dominated world; she was like a jail bird in the house. While this is one generation, the next generation struggles for their rights and economic freedom in this society and this novel mentions these incidents and speaks about a lady who hails from a Dalit (downtrodden) family and fights for their rights and privileges.

Anandayi suffered a lot in the hands of her husband Periyannan and tolerated his torture because of her children; bearing all these pain and distress she brought up her children and got them married. Even at this old age her husband has not changed and continues to scold and beat her; in addition he has sexual affairs with many women. Anandayi's character portray Dalit women in the society, their suffering, culture, habits and many such things in their life.

While comparing the Tamil novel 'Anandayi' written by Sivagami with Kannada novel 'Asaregalu' written by Geetha Nagabhushana, both of them speak about the life of three generations of Dalit women, depicting their childhood, youth, old age, and explain their sufferings and misery at different stages with their parents, spouses and children.

In the Kannada novel 'Asaregalu' the female character 'Thayavva' got married to a man and suffered at his hands in her married life; she got a female child by name 'Thalavva' and to bring up her child, Thayavva became an agricultural coolie. After some time unfortunately Thayavva died and her daughter Thalavva had to do her mother's job and

thereby became a labour for her survival. Her father got his daughter married to a person and the couple gave birth to a male child. Having come to know that her husband was a sexual broker, Thalavva came out with her son to her native village and brought him up. The son had grown up, got married and left his mother in lurch. Thalavva had to depend only on herself for survival and continue to suffer in her old age.

Both the novels *Anandayi* and *Asaregalu* portray three generations; and the main characters namely *Anandayi* and *Thalavva* in these novels suffer at their old age without money even to get their petty needs.

Both the novelists portray the Dalit society which they saw and where they grew. The husband character in the *Anandayi* novel written by Sivagami, earns money but spends it with another lady and thereby least bothered about his family. In the Kannada novel *Asaregalu*, the husbands in all the three generations do not go for any work and only the women folk look after their families. Further the men in this novel force the women to get into prostitution. This is how the novelist Geetha Nagabhushana created the characters in her novel.

The similarity in both these novels is male domination in the Dalit society and the women undergo untold sufferings by the harassment of their own men folk in their homes, society and everywhere. Both the novelists explain the agony of Dalit women and it is indeed touching and melting the readers' heart. The differences in both these works, however, are mostly in the usage of dialects and portrayal of social habits.

The women characters *Veni*, *Pungavanam* and *Malarkodi* of the novel '*Anandayi*' can be compared with *Soni* of '*Dhummassu*' novel, '*Jvalantha*', '*Durantha*', '*Belakinedege*' stories and *Seeningi* of '*Beli*' story written by Geetha Nagabhushana.

The characters, *Veni* of the Tamil novel and *Seeningi* of the Kannada story *Beli*, are the two women characters, depicted as the sexually harassed women by their improper relatives.

When Veni was sleeping in the night, Manickam, a nephew/sister's son of her, had sexual affair with her. "Did he touch me thinking that I am somebody else? Dirty fellow, I am his aunty/mother's sister. Is it not similar to touching own mother? " (Sivagami 2011:188). *Her eyes were full of tears.*

Veni felt a hand touching her thigh and suddenly removed the touching hand; she rushed to nearby window and saw *Manickam* was running. Thus men behaved without any morality.

In the short story '*Beli*', the female character *Seeningi* lost her husband and stayed in his house itself; one night her father-in-law *Gurulingappa* sexually outraged her. He had to treat his daughter-in-law as own daughter; but he sexually misbehaved with her. The similarity in both these stories is both *Gurulingappa* in *Beli* story and *Manickam* of *Anandayi* novel are exhibited as sexually perverted characters. The only difference in both these novels is, while *Veni* in the Tamil story continues to live bearing all the insults

and disrespectful treatments, the Seeningi of Beli lost her life.

In Anandayi novel, another female character Poongavanam fell in love with Duraisamy. Both of them lived together without any formal marriage and gave birth to a child. But Duraisamy all of a sudden left her alone and ran away. With the baby on hand, she led a lonely life. With no help from brothers, she was living alone; knowing this, Duraisamy again came to her house, but Poongavanam did not permit him to enter and driven him away.

Anandayi said poongavanam, "without marriage, why did you conceive to have baby?" Pungavanam replied "yes, I did a mistake. You beat me with chapals. But don't ask me to go and live with him; he may repeat the same thing again.... I suffered once, it is enough" (Sivgami 2011:324). Pungavanam established that a lady can live alone in the society.

In the same way, Soni, in the novel 'Dhummassu' of Geetha Nagabhushana, fell in love with Mallesh. Before getting married, Mallesh expired and by that time Soni became pregnant; she had to work as a building construction labour. With great pain and misery, she brought up the child. An old man in the construction site told her, "Soni, indeed you have enough strength to do any difficult manual work and women have energy, similar to a Tummasu (a long wooden hammer). Hearing his comment, Soni exhibits her strength by telling herself, "Yes, I can bear

any amount of difficulties and troubles; I am not a lady to get defeated in the life."

Seeningi, a Dalit girl in the story 'Jvalantha' lived with an upper caste man by name Raghavandra, while both the Dalit and upper caste people opposed them. When Raghavendra died, none came forward to bury his body in the grave yard. Seeningi gave some money to Muslims and burnt her husband's body in a burial ground of upper caste people. The upper caste people convened a meeting and levied a penalty of Rupees two thousand on her. She accepted to pay the penalty, went to the burial ground, collected the bones of her husband and gave them to those people; she further said

"take these bones as (The penalty for my mistake; when I asked your permission to burn the dead body, you just refused; still I burnt the body of Raghavandra in the buried ground of upper caste people with the help of Muslims. Now I handed over the bones to you as a penalty. Nothing more could be given; do whatever you can" (Geetha Nagabhushana 1989:273). With these words, she just came out of the meeting.

In the 'Durantha' story, Mahadevi's husband left his wife, married to an Islamic lady and lived with her. Hence Mahadevi left her husband, both mentally and physically and led her life alone. Once when her husband met her, she told him

"leave me alone; if my caste people see me with you they will boycott me

and my life will become as that of the thieves” (Geetha Nagabushana 1993:107).

It shows her affinity towards her dalit caste. Till her death she lived alone, did not meet her husband and finally on her death her caste people buried her. Thus the woman character of Mahadevi in this story exhibits that dalit women are mentally strong.

Malarkodi a female character in ‘Anandayi’ novel got separated from her husband and led her life. The husband of Malarkodi had an affair with a widow in the next house. Once he insulted the widow in a main road and she died there itself. He then left her wife and children and absconded. Having known all these, another character Poongavanam asked Malarkodi, ‘will you join with your husband if he comes back again?’

“I have suffered a lot till now; I’ll lead the same life for some more time. If my children grow up our life will change. I can’t accept him again” (Sivakami 2011:322). From these words we come to know that women are prepared to live alone in the society.

From all the above stories, both Sivagamai and Geetha Nagabushana explain through their women characters that, Dalit women are capable of leading their life alone. And they can fight for their rights and lead a good life.

3. SEXUAL ILL-TREATMENT

Both the authors Geetha Nagabushana and Sivagami, explain in their novels and short

stories, about how dalit women are exploited by higher caste men folk. A comparison between the characters of the two authors in their respective stories is being done in this part of the thesis.

From the characters by name ‘Thangam’ in the novel ‘Palaiyana kalirhalum (Removal of the old)’, Roja-Rani, Mallika in ‘Unmaikku munnum pinnum (Before and After the Truth)’, and Ammukkutti in ‘Ammukkutti enroru pen (A girl by name Ammukkutti)’ by the author Sivagami, we can understand the plight of the dalit women in the society.

In the novel ‘Palaiyana kalithalum’ the female ‘Thangam’ was raped by ‘Paranjothi Udaiyar’. Further he thought that she would not tell the incident out side and he could give her some money to settle the issue. But what had happened can be understood from the following lines.

“He never thought that Thangam would approach the police and complain against him; he was expecting to assign her some field work in his land and settle down the matter by giving some money to her” (Sivakami 2013:47). Though Thangam is a dalit woman, she has fought for justice with no fear.

In the novel, Unmaikku munnum pinnum (Before and After the Truth), a public enquiry took place in Virudunagar district, before the jury consisting of Ms. Kalpana Advani, Chair person of National women’s forum, Ms. Santhi Devi, Ms. Vijayaraj, Retired high court judge and Ms. Necla, in addition to many police officials and the public. Those who

assembled in the court thought that the victim Ms. Rajamani, while describing the atrocities done to her, would cry and scream as any other woman would do; but she boldly pointed out the head constable, who had sexually abused her, in the court before high police officials and all of them were so thrilled to witness her courage and boldness.

Kalpna Advani was shocked by the formal statement made by Rojarani. Kalpna further severely criticized the police department and this made the dalit women to be bold enough to report the atrocities done to them.

Further, the character 'Ammukutty' in the short story 'A Girl by name Ammukutty' is a servant maid and she is working in the house of Mrs. Neelamegam. When the servant maid came out of the house to throw away the dust in the dust bin, the driver of the judge, who was serving in that house, misbehaved with her by touching her breast. Shocked by his indecent behavior, she was weeping and informed the matter to Mrs Neelamekam. She questioned the driver what did he do. He replied

'nothing madam'. She got wild and shouted at him by scolding, "you scoundrel and rascal", and slapped on his face (Sivagami 2014:114).

The male dominated society considers women as a source for sexual activity. The sexually perverted men like the driver mentioned above and the lady like Mrs. Neelamegam who boldly slapped him, clearly indicate the slow but steady improvement of the dalit women in the society.

The sexual perversions described in the Tamil novel and short stories written by Sivagami are also found in the Kannada novels and stories written by Geetha Nagabushana which can be noted from the characters of the following works.

The dalit women characters like 'Lachhi', 'Singari', 'Neelaganga', 'Amari', etc. from the novels "Hasi mamsa mattu haddugalu (Raw meat and the eagles)", "mappura thai makkalu (Mother and children of Mappura)", "Neelaganga", "chaitrada haadu (Spring song)" and the character 'Ganga' of the story "Avva (Mother)" of the Kannada works can be compared with the dalit characters of Tamil works written by Sivagami.

The dalit female character 'Lachhi' in the story 'hasi mamsa mattu haddugalu (Raw meat and the eagles)' was forced by a person by name 'Kulkarni' to have sexual contact with him; but she refused to yield to his pressure. Hence she was accused as a thief and happened to be jailed. But in the prison too, a few policemen sexually assaulted her. Having lost her self-respect, she led her life as a dead person. After released from the jail, she had none to get support; she was admitted in an orphanage home. Here too she was sexually abused by a few officials and she was forced to become a prostitute. Later, Lacchi was married to a drunkard and got a child. After giving her a baby, he left her. Having become an orphan, she tried to commit suicide and in this process the baby died. For the suicidal crime, she was again imprisoned. Thus her story comes to an end.

The life of a devadasi (dancing girl attached to a temple) in Karnataka is portrayed through

the character of Singari in the novel 'mappura thai makkalu (Mother and children of Mappura)'. 'Singari' the dancing girl was supposed to have taken birth by the blessings of Mappura, a village deity. Her parents decided to conduct her marriage with her uncle's son named Shivarudra, She too loved him. But the upper caste people used to exploit the dalit girls of that village cunningly in the name of god and religion. Thus the upper caste people made her as a devadasi and killed her lover Shivarudra. On the night of her conversion to devadasi system, Singari was sexually used by the village land lord. Day by day many people like the land, lord, Reddy, Gounder, etc. sexually assaulted her and she became a prostitute. Thus her life changed from bad to worse.

'Neelaganga' is the main character of the novel named 'Neelaganga'. She got married to 'Malleshi' a servant working with the landlord of that village and both of them were serving in his home. When Malleshi was not in his house, the landlord sexually abused his wife Neelaganga. Knowing this affair, Malleshi could not oppose the landlord who looked after him all these years, and got suicided by jumping in a well. Having lost her husband, Neelaganga became mad. Her brother took revenge on the landlord and thus the story comes to an end.

Amari is a dalit lady character in the novel 'chaitradahaadu'. Her husband 'Dukkiya' is a henchman of the local landlord; he murdered a person by the order of the landlord and was imprisoned. Amari, though being alone, was a woman having self-respect and she did not allow anyone to sexually harass her. The

persons like Kulkarni and others who tried to molest her were afraid and ran away when she took sickle in her hand. But one night, four persons sexually assaulted her and she became pregnant. Amari, Though a strong lady, was leading a pathetic life. She gave birth to a child and died. Having released from the jail, her husband Dukkiya took care of his child and said "Oh! My baby,

I am your father; you are no more an orphan. We will teach a lesson to those who spoiled your mother; then only we'll leave this place" (Geetha Nagahushana 1993:198). Those who were present there like Chetti, Salima and others heard this and ran away. Dukkiya became wild.

'Ganga' is a female character in the story 'Avva'. Her husband 'Mylari' on the advice of his master 'Kulkarni' had shivered one's leg and was imprisoned. 'Ganga' was left alone with her child and doing some work on daily wage. One day her child was suffering from jaundice and she took the child to admit in a hospital at 'Kalaburgi'. The doctor prescribed some medicine and asked her to buy it. Having no money, she was weeping and standing outside the hospital. Seeing her pathetic condition, a person who came in a car, took her with him. sexually used gave fifty rupees and brought her back to the hospital, after one hour. She bought the medicine and gave it to the doctor for the treatment of her child. But unfortunately the doctor's treatment failed and the child died in a few days. Unable to do anything, Ganga came out of the hospital and cried. She saw the same person who came in the same old

car. He invited her again and said that he would give money as given before. Becoming wild, she threw stones on his car and the glasses were broken. The person left the place by driving his car swiftly.

Each one of the dalit female characters of the stories authored by Sivagami and Geetha Nagabushana, were sexually ill-treated by upper caste men folk. Some of them lost their life. Both the authors portray in their stories, the sexual violence on the dalit women and thus both the novelists have the same view on this subject.

But Sivagami in her stories show that the dalit women boldly fight against their ill-treatment and see that the miscreants are punished; further the author exhibits that her characters are bold enough to face the situation.

Though Geetha Nagabushana in her stories illustrate about the sexual harassment faced by dalit women in detail, has not given any possible solution. But she explains in her stories that the devadasi (dancing girls of temples) system prevailed in Karnataka, slowly changes into prostitution to exploit the girls. On the contrary, Sivagami has not touched this subject. However, both the novelists describe in their own styles, the atrocities done to the dalit women in their respective areas. This similarity can be seen from the characters of both the authors.

4. EDUCATION OF DALIT WOMEN

Women's education is an essential requirement. If a male member gets educated, it will be useful only for him. But if a female

member gets educated, it will be useful to the entire family as well as to the society.

"The feminists in Europe too welcomed the women's education and literacy. John Stuart mill in his book on women's repressiveness indicates that only the educational knowledge will save the women from slavery and suppression" (C N Kumarasamy 2001:323).

Sivagami advocates that dalit women must get educated to take a self-decision in order to improve self as well as her community. The dalit women characters in her stories are bold and ready to face anything against them.

The novel 'palaiyana kalithalum' is an autobiography of Sivagami. In this novel, the character Gowri is a dalit girl; she has done degree course in a college, completed her research work and is working as a lecturer in the college where she studied. Gowri's father Kathamuthu insisted her to get married; Gowri in her reply to her father asked.

"By marrying you, my mother suffered enough; do you want me also to suffer like her?" (Sivagami 2013:196).

Kathamuthu felt as if he was slapped by her. Further she told

"First of ail you must know how to respect a son-in-law of the house" (Sivagami 2013:196).

It is not known where Gowri has learnt to speak like this with her father. The courage

and self-confidence seem to be obtained by doing a job and earning through it.

The female character Neela of the novel 'Unmaikku munnum pinnum (Before and after truth)' is an IAS officer. She is a dalit lady. But she refused to yield to the cruel untouchability, being practised by the government officials and others. She created a limit to maintain her self-respect.

Though Neela was a government official, she used to help her own dalit community people, scheduled tribes and other weaker sections of the society, by conducting meetings, editing journals and fighting for their land ownership, etc. Because of her activities, she was relieved from her job and kept in waiting list, by alleging that she was against the government. However she did not take it seriously. But her colleagues discussed and commented on her actions thus:

"She was horn in a downtrodden family and she is the first generation learner; what is the reason behind her actions to loose her job? Being a government official, why should she behave like this?" (Sivagami 2012:12).

Further, several dalit officials like Chellamuthu and Sabesan started advising her and speaking to her in a similar way, that is not to comment on the government.

By hearing their comments and seeing their behavior,

"she was shocked to know that the dalit officials themselves are

supportive of dominant forces; she saw an unbreakable rock before her" (Sivagami 2012:208).

But she did not loose her heart and was prepared to swim against the current. She fought for the dalit community in the removal their poverty, slavery; she also conducted conferences for getting the land in which they work. Because of her agitations, the government suspended her from the service and kept in the waiting list.

Thus this novel elucidates how Neela, an educated dalit lady and a government official, who fought for the rights and justice of the downtrodden, faced the problems from the politicians, government authorities and others.

5. HATEFULNESS AGAINST MALE DOMINATION

A father is supposed to be a model for his children. Further, the parents are expected to look after their children and give importance to their education. The children may dislike their fathers and hate their male domination, when their mothers are ill-treated by them. Such characters can be seen in the stories written by both Sivagami and Geetha Nagabhushana.

In the novels of Sivagami, her lady characters normally dislike their fathers due to their male domination. In one of her works, Palaiyana kalithalum, the dalit male character Kathamauthu boasts him as a big leader in solving the issues among his community people.

Though Kathamuthu had a wife by name Kanakavalli, he got married Nagamani as second wife and was living with both of them in the same house. Thangam, a lady who questioned his misbehaviour, had to become forcibly his third wife. Seeing all these atrocities of Kathamuthu, his daughter Gown hated her father and his male domination.

When Kathamuthu told his daughter to get married somebody, she retorted by saying

“Do you want me to suffer as my mother suffered with you?” Also, once, Kathamuthu asked his son ‘Shekaran’, “Will you not stay in the house even in the evening? What business do you have with that fellow ‘Chartdran’ ? Shekaran replied his father, “Don’t worry dad....., I will not go on marrying as many wives as you are doing. I am not a person like you.” (Sivagami 2013:196).

The daughter and son of Kathamuthu indicate their father’s erroneous behaviour. His action of marrying any number of ladies, and thereby the display of his male authoritarianism are hated by his own children.

The character ‘Periyannan’ in the novel ‘Anandayi’ is a father of five children. But his behaviour too seems to be obnoxious.

Periyannan, when his wife Anandayi was very much alive, brought another lady Lakshmi and lived with her in the upstairs of his house. This conduct of Periyannan was hated by his daughters Kala and Dhanam.

Dhanam asked her mother,

“To how many persons, father, brother, your husband’s second wife, etc. I have to be afraid?” (Sivagami 2013:262). From her question it can be understood the male domination mentality of family members.

Further Anandayi said,

“he did not have time to properly wear his dress, but he hit his wife with his leg..... Nonsensical fellow..... He could have shown this anger with that fellow Manickam. His wife is the first enemy in his house. “(Sivagami 2013:272). From these lines the hatred towards male domination of all is shown very well.

In her short story ‘Ore oru urile ore oru anna (An elder brother in a village)’, Sivagami portray that a father is giving more importance to the male child than the female child.

A female child ‘Gandhi’ said her mother that she was feeling hungry; mother replied that food would be given after father’s arrival. But the child saw her elder brother was eating; as soon as her father’s arrival she reported the matter. Father asked where his son was and opened the store room. He saw his son with food in his mouth. He asked his wife and she replied that their son went to the bazaar, brought coconut and did many a work; then he told about his hunger and hence she served him food. “Then father gave him half an egg from his plate. Gandhi saw this also” (Sivagami 2014:112).

The characters in the novels of Sivagami have been seeing the male domination in their houses since their childhood and hence they hate the male domination in the society.

Geetha Nagabhushana also in her Kannada novels mentions about the male domination in the society. They can be compared with the above mentioned characters of the novels written by Sivagami.

The character 'Kolappa' in the novel 'Asaregalu' written by 'Geetha Nagabhushana' does no work and is leading his life with the earning of his wife 'Thayavva'. He gets his required money from the earnings of not only from his wife but also from his mother and father as well. With this grabbed money, he spends his life with other women in different places and sometimes even before his wife.

Once his three year old child "Thalavva" requested him to get her a new shirt. Kolappa became wild and beat his child severely.

After Thayavva expired, Kolappa got her daughter Thalavva married to one by name Kadiyan. Kadiyan was running a brothel house, which Thalavva could not tolerate. She with her baby child came out from him and was leading a miserable life, even without her father's help.

In this story we come across the characters with male domination, with irresponsible husband and father, who are least bothered about their kith and kin.

In the Kannada novel 'Chaitradahaadu', there is a character by name 'Devappa'. His

daughter "Amari" left her husband and was living in her mother's house. As her mother died, she had to go to work to lead her life. Her father was a drunkard and rarely came home. He never used to give money to the family. Once, Amari scolded her father for his drinking habit and irresponsibility. He replied that he had to drink to forget the death of her mother; further he asked what she was earning was not sufficient to lead the family.

When she lamented about her father's behaviour to her friends 'Egi' and 'Muthavva' they revealed shocking news of his contact with brothels. They further asked if she did not know about it. It was a big blow for Amari.

Amari did not have any support from her house or elsewhere. Because of this, a few persons sexually assaulted her and finally she died. In this story, the father Devappa did not take care of his daughter and display the male domination. The author of this story reveals irresponsible behavior of a male character through Devappa.

In the short story "Juvalantha", the female character "Seeningi" was forced to become a devadasi by her own parents.

After her mother's death, her father married another lady and did not take care of his daughter. Because of his irresponsible activities, his daughter's life changed from bad to worse.

In the short story 'Chitti mathu rickshaw (Chitti and a Rickshaw)' after the death of the lady character Citti's mother, her father "Kamanna" married another lady. Chitti's step

mother forced her to become a thief and ordered her to steal something from others; unless she brought some stolen goods or money, her stepmother never gave her anything even to eat. Since her childhood, Chitti grew up as a thief and was caught by police. People like Kamanna never cared for his daughter and her future; he is shown as a symbol of 'male domination' in the story.

In the Kannada short stories and novels of "Geetha Nagabhushana" the male characters as father or husband behave in an irresponsible way with their family ladies; further they have a feeling of male superiority over the ladies of their family.

In the above mentioned Tamil stories, the male characters as a father, husband, brother, etc. of the author 'Sivagami' never care for dalit lady characters and they exhibit their male domination over the lady members of the family.

Both the authors in their literary creations portray the male characters as people with the mentality of male domination, while the dalit women characters are self-dependents. In this way both the authors have a similar view.

6. CONCLUSION

We deal with how the word Dalit originated, how and in what context it was used, the nature of Dalit literature, objectives, well-defined divisions and so on. We learnt about how to face and overcome the problems of Dalits. Dalit literature in Kannada and Tamil and about the history of Dalit feminism. We have also understood how the Dalit women suffer due to the practise of untouchability

and how they overcome it, the number of acts of sexual violence they go through, and how important education is to help them progress in life. We have also seen about their good values and character in this research.

In this article, the novels and the short stories of both Sivagami and Geetha Nagabhushana have been studied and compared. In the comparative study, it is found that the dalit women do not hesitate to lead a lonely life leaving their husbands, if they are unable to tolerate them; further the dalit ladies are sexually exploited by the upper caste people and the ladies are ready to fight with them. Finally, both the writers agree that dalit women can improve their life only by getting education and having self-confidence.

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