Kamble in a New Horizon: The Prisons we Broke as a Bildungsroman Genre

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Abstract: The Prisons We Broke, in a sense, aids us to comprehend the ethos of Dalit communal and the vast vicissitudes that happened in due course of the period. Kamble, in her autobiography, resounds the impression of how women grieve from various dominations. She beautifully interlaces the triple domination that a Dalit woman undergoes in the name of gender, class and caste. Deplorably in a country like India, the caste decides the status of people. In style, Kamble, in her autobiography, depicts the incisive copy of the existing oppressive caste system, social stratum and patriarchal faith of the Indian society. Kamble's writing, in many ways, has helped to bring out her feelings and corporeal belligerences that a woman undergoes in the public and private sphere. Her autobiography has shared the most discrete reminiscences of her life, registering numerous astringent experiences at various phases to build up a narrative in a framework of the bildungsroman genre. This paper examines the methodology of how Baby Kamble has used her pen to convalesce the oppressed and endeavour for the improvement of Dalit women.

Keywords: Triple Domination, Bildungsroman, Convalesce, Endeavor, Oppressed.

1. Introduction

Baby Kamble was recognized as a protuberant writer of Dalit literature. Amid the prominent conventional writers, she stood renowned for her writings and celebrated as an activist [1-5]. Her text dominates female subjectivity throughout and highlights how the caste and patriarchy doubly endure women in the hands of the upper caste and the hands of their men. Being a woman from the suppressed class, she felt it is necessary to convey her anguish to the universe through her writing [6-11].

Though India positions progressively in its social credentials in all circumstances, the utmost part of the south and north has not fetched greater welfare to most people [12-17]. The 'Varna System' outlined according to Hindu mythology has ranked the unfortunate people. According to Hindu scriptures, the Brahmins at the top, next to the Kshatriyas, the Vaishyas and the last were the Sudras. It was this system that ranked people into different classes. The unfortunate people ranked by the Hindu varna system are Dalits. They are ranked below in the Hindu caste system [18-23].

These unfortunate people suffered badly in the hands of the upper caste right from the colonization period. Still, the suppressed were able to fight back and assert their rights by reuniting under the term "Dalit" under the canopy [24-29]. Sadly, the Indian constitution has failed to end the atrocities against the Dalits even in this 21st century. Dr B R Ambedkar's dream of economic and social equality is still a question in India, particularly outside the cities, where the atrocities persist in various degrees [30-39].

In the 1960s and 1970s, the Dalits raised their voice through literature for the first time in the Marathi language and later in other regional languages like Tamil, Kanadam, Malayalam, Telugu [40-59]. These writers used poetry, drama, novel in a larger account to share their personal experience of caste discrimination they faced in society. They well used the genre autobiography to raise the issues to the limelight to reach a larger audience as it depicts the authentic representation of their life [60-67].

The translators play a dynamic role in translating the text that is written in regional languages [68-73]. It is indispensable to convert the text into English as it reaches a variety of audience, and also the other conquered class all over the parts of the world get access to it. The translators stalwartly trust that translation acts as a bridge between the manifestation of confrontation. The chosen text, *The Prisons We Broke,* cross-examines various incidents and frontier searching for identity as a woman in the caste-based patriarchal Hindu Indian society.

Earlier, the life story of Dalit was portrayed by another stream of writers. The real essence of their life was hidden, and it was projected colourfully. The latter revealed the real picture to correct the false image of the caste

portrayed in mainstream writings. Therefore, the Dalit writers wanted to bring the hate of Dalits life into the hands of the upper caste through their writings.

2. Objectives

- To analyze the tripartite subjugation.
- To investigate the diverse threads of feminism.
- To scrutinize distressing reminiscences .

3. Discussion

Tripartite Subjugation

Kamble rightly points out that Dalit women are triply suppressed in society in gender, class and caste. Her portrayal of patriarchy was not to condemn their men but tried to explain the violence they performed on their women. She says it was an outlet for their men to oppress their women by beating or abusing them badly in public. Kamble points out that the Maharwada echoes with the cry of women every day due to their husbands beating for useless reasons. The parents had nothing to do with love and care for their girls; instead, they were seen only as a burden. They suffer irrespective of their age at every stage of their lives. They are made to suffer sympathetically, physically and innocently. The women from the Dalit community face triple pressure; as a woman, a Dalit and economic deprivation.

Dalit women were not respected either by their family members or by the people outside the society. Apart from doing a household article, they were just treated as a childbearing machine and sexual objectification. They are treated as callously and left in a kind of tautness where she could not feel safe or have an exhalation of liberation. Eventually, to infringe the masculinity and honour of Dalit men, the women become the object of hatred and anguish.

Marriage was considered to be an evil spell for the newly married innocent girls. They were married at the early age of eight or nine where they were not aware of what is marriage? They had hard times with their in-laws. They have to prove to themselves every day that they are doing best in every situation, or else they will be beaten or abused badly by their husband or by their in-laws. Even for her small mistakes, her parents' where answerable. The men never cared to ask or hear her difficulties in her in-law's house. She was just considered to be a kind of slave to do all the household drudgery. The mother-in-law mollifies and reimburses her suffering in the hands of her in-law by treating the same to her daughter-in-law.

Generally, women were kept under the control of men. The Dalit women in the society experience triple subjugation. First as a woman, secondly as Dalit, thirdly, the class she belongs to. Being a Dalit and a woman from a low social hierarchy, the women face violence in all forms. The plenteous violence that she faces from morning to the dawn has not been highlighted or raised in any Dalit movement. These movements somehow unnoticed the everyday annoyances that she faced within her families. According to Indian National Family Health Survey reports, most marginalized women face violence by their spouse and in-laws.

The male-controlled civilization has forced such religion-cultural meanings on them. This society never permitted women to relish their life as they wish. They were always prohibited and curbed by the engendered label. Kamble was not exceptional; she expresses the physical violence how they are canned, lynched, thrashed by their fathers, brothers, comrades and husbands. She was oppressed by her mate whenever and wherever; she goes against the age-old customs. She illustrates an occurrence of how she fell prey to her husband's male prejudiced attitude. During a train journey, a stranger constantly gawped at Kamble. For this, she was suspected and hit by her husband on the train. It was not her fault, but she accepted it thinking it to be her destiny. It indicates patriarchal domination. This is not the attitude of one woman but the attitude of entire marginalized women. They have accepted this kind of treatment unconsciously. As these women stay back as the victim in society, the male takes advantage of doing it so.

Threads of Feminism

In Kamble's autobiography, one can invisibly see the threads of feminism. She had narrated some of the incidents that Dalit women faced in society due to their position in the hierarchy order of caste and gender. She has rightly used her autobiography as a platform to raise her voice within her community first. As a note to the future generation, she wrote the struggle of her and her fellow women in her autobiography. She wanted to

record the history of her community because it may be represented differently after centuries if it is not documented.

Dr Babasaheb Ambedkar was the significant source of inspiration for Baby Kamble. From her early stages, she had been exposed to his movements. She took part in campaigns that Ambedkar promoted. He was seen as a saviour and power to change their destiny. She took the words of Ambedkar and studied sincerely during her school days. Through her education, she set an identity that she belongs to Mahar community without any shame and fear to society.

She took educations as her robust tool to fight against the caste corrupted society. It was not a cinch for a Dalit woman to get an education during those days. Kamble was able to attain it only because of his father, who Dr Ambedkar influenced. Like other Dalit women writers, Kamble also faced a lot of problems in her school days by her upper caste teachers and classmates. Very few boys and a hand count of girls were able to get an education. No incident left for her to rejoice about her schooldays.

The education she received has helped her to beam up in her life. She has openly discussed the traditions, superstitions, ignorance and some of the blind ritual of her community in a bold manner. She has also highlighted how her people lack education, modernity, wisdom and self-confidence. She never accepted her fate instead of fighting for the rights by involving herself in the Ambedkarite movement and her brother. In many circumstances, she supported her brother and some youth boys who composed songs highlighting Ambedkar's ideology. She tirelessly counselled the people who were not ready to give up their old customs.

She was able to witness the transformation among her people but deliberately. Some people even got converted from Hinduism to Buddhism after hearing the speech of Ambedkar. In her autobiography, many references were highlighted how her people refused to accept the leftovers and the carcasses offered to them by the upper caste people. She felt proud to call herself an artefact of the Ambedkarite movement and paid tribute to Babasaheb to ameliorate them in her writings.

Distressing Reminiscences

Kamble was shocked once reading Hindu mythology from a newspaper on the portrayal of Sudras. It wasn't very objective. In the narration, God Vishnu cheated a Sudra woman by disguising himself as her husband. The Chasity of the woman was questioned here. When she read the story, she was enraged. "The story represented how the upper caste had mythologized the repression of Shudra men and women" (146). It disturbed her a lot, and she realized how they easily took them. This incident made her express her anger through writing as an autobiography.

In her writing, one can witness the lawlessness of the upper caste towards the Mahar men and women. Several manifestations were set for Dalit women on their dress codes. They were not allowed to drape a bordered saree because it was considered a privilege only for the upper caste women. The Dalit women had to drape by concealing it inside or to tear the border before they drape it. They were not allowed to wear slippers and stand along the upper caste on the roadside. If a mahar woman sees an upper-caste man, she has to bow and utter these words "The humble Mahar women fall at your feet, master" (52).

Everyone takes the chance to dominate the feeble Mahar women. Their names did not call them. Their wages were thrown to them to avoid physical contact. Sometimes they were given only the leftovers as their wages despite doing hard works like carrying firewood, grazing the cattle's and cleaning the cow sheds from morning to evening, working in the field etc.

She also remembers how women keep their dwellings as a happy place for their family despite facing many hardships. These women always imagine their house as a royal place. They clean and polish once in a while with the cow dung. Many mothers stood as a standing example for their daughters. They took worshipping God as a vital role. They had their own beliefs. They performed many rituals, and Kamble enjoys the position taken by women during the ritual time. Women are given a special place when God and Goddess possess them. They threaten the men till they are conciliated. They take this state as a chance to make the male member beg at them to forgive their sins. It seems to be like taking an act of revenge on the patriarchate. Though she plays this role for only a few hours, she gets the satisfaction of her birth. This momentary repeal in the patriarchy system gives an opening for mentally broken women. These women have deeply rooted a belief in their consciousness that their husbands are God to them. Carrying this kind of impression in their psyche, they silently accept their relatives' mental and physical torture.

4. Conclusion

Kamble's autobiography is a kind of an individual expose which consciously or unconsciously portrays her life. It depicts the inner journey and inner struggle that she underwent. A deeper study of her text unknots the inner recesses of the feminine psyche. She used her writing as a metaphor for her survival, and the autobiography served as a tool to weed out her dejections and afflictions. Her writings tried to defy social standards and executions and helped to unlock the gates of liberty for other women.

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