

Caste Discord of Dalit Women in Bama's Karukku

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Abstract- Dalit are marginalized by non dalits, women are marginalized by men, and children are concealed because of scarcity. These are numerous men and women dalit writers are writing down about the subjugated life of dalits. Dalit women writer Bama during her autobiography Karukku she represent herself for articulate the hurting narrative of dalits and the torture of adulthood in dalit life. Dalit peoples are covert based on standing, belief, service, and economic in Bama's Karukku.

Index Terms- subaltern, dalits, marginalisation, domination, repression, social order, untouchability.

INTRODUCTION

Subsidiary is to position or keep a celebrity in a helpless or unimportant position within a society. It can also mean someone who has been marginalized or subjugated. Minority is always marginalised by popular. 'Majority' is refers to great of persons without wealth and power. Minority is opposite of majority, they are small in number of people without prosperity and authority. Female, poor, black, disabled, and outcaste are minorities in any society. Prejudice on the basis of gender, caste, ethnicity, and race are the main marginalizing navigation medium in society. Discrimination due to caste in India is prevalent and Dalits are mainly marginalized by non-dalits.

In India, there are numerous men and women Dalit writers who uttered the suppressed life of Dalits all over the world through their writings. Bama is one of the Indian Dalit women writers who represent her to express the tender life of dalit people and also the agony of adulthood in society. Karukku is an autobiography work written by Bama. Her other works are also considered as autobiographical because they depict her real life experience. She represented herself for all her dalit women writings where Bama's each word in Karukku express the pain of Dalits. In India, untouchable concept is

followed for many centuries. India has divided the population into two main groups: They are upper caste and lower caste. 'Dalits have been imprisoned for production upon production, and been told again and again of their poverty, they have come to believe that they are dishonoured, wanting honour and self-worth, secure'.

Upper caste people believe Dalit people as symbols of injured party, uncultured, undisciplined and contaminated. "After all, you are from the Cheri, you might have done it. You must have done it. Even children are also treated in a harsh way by upper caste people. Upper caste society squeezes Dalit children's courage in the stage of blossom. "They never employ a Dalit child as undergraduate leader. So even from an early age, Dalit children are disadvantaged of leadership opportunities". Upper caste people make believe that the lower caste people are lower. "How can we allow these people to come into our house? In any case, even if we were to allow them, they would not enter our homes: they themselves know their place". Upper caste people ruined Dalit's bravery, rights, conviction and remain them under their control, they make Dalits depended on them for all things like occupation, food, education and etc. They squeeze their individuality then they prevent them from upward social recruitment in reaching their rights. "I am like a bird whose wing was broken down. After its wing has been out of order, it is protected only if it stays within its cage. But if it comes out, it can only flap its wing uselessly, powerless to fly."

People are separated into various castes according to the occupation "Nadar who climb Palmyra palms for a living, to the right there are the Koravar who sweep streets, and then the leather working Chakkiliyar, some distance away there are Koravar who make stoneware pots." Occupation is the big weapon to upper caste people for making Dalits has the labours of upper caste people's paddy fields. Upper caste

people made everything by lower caste people made everything by lower caste people's hand, but they do not touch them, there is no humanity in upper caste people's action. "Naickers were upper caste and therefore must not touch Parayas. If they did, they would be contaminated. That's why he had to bear the tie together by its thread." Even children's games also articulate caste discrimination. Dalit children only play the nature role like labourers, and upper class children only participate the character role like owner and master.

"Dalits are not Hindus..." individuality is the basic thing for person life; it gives deferential life to human being. Individuality comes when people are conventional by society or groups. Dalits are not conventional a part of Hinduism, they are only in the edge of the Hindu society. They do not have any rights to articulate themselves in deferential society. They are marginalized by upper caste Hindus, basic remuneration are deprived of to Dalits, they move to where they get remuneration for stay alive so they change their religion. "Pallars are in the list of planned social group so they get instructive opportunities and come up in life. Parayars don't have such opportunity. This is since many of them transformed to Christianity and so became 'Backwards caste'. But the birth mark given by civilization cannot be transformed. Even after exchange to another faith they still carry the tag like lower caste and untouchables "The Parayas who transformed to Christianity in order to flee domination in Hinduism were greatly surprised to knowledge the domination within the church." Dalits are continuously hidden by the name of lower caste. Dalits are always measured as lower caste and untouchables in all religion "In realism, there is no difference between Hindus and Christians in the way they treat Dalits". But Dalits have a tie to climb and raise their eminence to enter the core of the society and that fasten is in the form of learning. Christian missionaries made the Dalits attain important position in society by way of giving them scope for learning.

Next biggest disadvantage of Dalits is poverty; because of poverty children are disadvantaged of their education and childhood bloom movements. Children are made to work as labourers in match industry to hold their family: "At an age when should be going to educate, studying like everyone also and live about in the evenings, they are shut up inside the

factory as an alternative". Only one rest can give identical life to both upper and lower caste n society that is poverty. So people born in poor family are also marginalized by civilization even though they are in upper caste "Life is difficult if you happen to be poor, even though you are born into the upper caste". But Dalits whether rich or poor, find hard to make both ends meet.

Gender discrimination is a wide-reaching occurrence. Irrespective of population, religion, castes, civilization and culture marginalizing the adulthood preparation is widespread in all society "Being Dalit, they suffer due to caste intolerance. And being women, they become the casualty of the patriarchal social order in their family and exterior". Even if one is from upper caste or lower caste if one is born as a woman one mechanically becomes a minority "Bama celebrate the vivacious and colourful culture of women in her society" this is the satire of the women life, "Bama says that the upper caste women are more dependent relative on men more than Dalit women". Lower caste men are subjugated by upper caste men, but Dalit women are subjugated by both Dalit men and non Dalit men and women "The women are especially oppressed by high- caste people as well as their husbands". In any fight or war between two countries or two religions or two castes or two cultures the first assault is on adulthood. Upper caste people do not touch lower caste people, because it will contaminate their cleanliness. But upper caste men rape and kill lower caste women and they consider this as an economical act to show the people.

Women have to work like men and more than men, in undeveloped fields. Dalit men and women are both operational, but at home Dalit men do not do any family work but women have to do both field work and marital work. But they couldn't get the same salary: "Even if they did the same employment, men received higher salary than women. They always pay men more. I could never appreciate why". Women are trained as a familial workers right from their childhood. Women's education is also broken up by their parents, because they want them to get married and reconcile behind early in life "They said it would be difficult for me to find a husband in my neighbourhood if I went in for further teaching". Equality between men and women are the exasperating thought of every society. Society

teaches that women are born for rendering service to men and men are born to control women. If women try to live their lives according to their wish, they have to face many attacks from their society “May Dalit women, for who toil in their very life, breath who lead vigorous lives in spite of all their weariness and anxieties”. Writer Bama also has to bear and endure many sufferings and attacks from this society. With the help of education, she could stand on her won feet in this cruel society. Even though she had earned her place in society and her identity as a Dalit does not give full freedom in this society. “I don’t feel that free when I am in the company of other people.”

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