

# Discussing A Theme of Gender, Caste, Social and Institutional Issues in BAMA'S *KARUKKU*

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**Abstract** - The modern Indian literature is that the representation of every aspect of life. Dalit literature deals with the oppression of dalits within the Indian scheme. Dalit literatures are noted as a rebellion against the suppression, humiliations by dalits in past and sufferings continuing even now a day. The motive of Dalit literature is that the liberations of dalits. The narration of the story of Dalit literatures are purely experienced based. Their shame, anger, sorrow, suppression, sturdy, hopes became a sturdy hand for Dalit literature. In this society marginalized the dalits for various reasons like caste, gender, colour, money, and complexion. *Karukku* focuses caste oppression on hate is professed as casteless religion. It expresses the author's tension for the church and within her native village amidst the people. She exposed the betrayal of social and institutional establishments.

**Index Terms** - marginalized, suppression, humiliations, domination, betrayal.

The modern Indian literature is that the representation of every aspect of up so far life. Indian English literature is an authentic enterprise to exhibit the ever-rare adornment of Indian writing in English. English has arrayed to be a replacement sort of Indian culture and voice within which India converses regularly. Many female writers are exhibited their views and voices through literature. Dalit literature deals with the oppression of Dalits within the Indian scheme. The term dalit originated from Sanskrit 'dalit' meaning oppressed. Dalit literatures are noted as a rebellion against the suppression, humiliations by dalits in past and sufferings continuing even now a day. Dalit life would present from dalit point of view when only an ideal work of Dalit literature can produce. The motive of Dalit literature is the liberations of dalits. The narration of the story of Dalit literatures are purely experienced based. The writers within their work present the precise truth of the lifetime of enthralled society and under advantaged within the Indian

society. Their shame, anger, sorrow, suppression, sturdy, hopes became a sturdy hand for Dalit literature. In this society marginalized the dalits for various reasons like caste, gender, colour, money, and complexion. People are marginalized by the category people. Especially the dalit people were marginalized, muted and dominated for several years. They were tolerated of these sufferings eventually only they started raising their voice for his or her rights. Therefore, dalit literature manifested as a voice of dalit people and their rights. Kamila opines "It is additionally a revolt against social injustice, and their need will be a society for them innocent of discrimination... She bravely strikes out the ill-treatment of upper caste towards out castes". (p.104) A Tamil writer Bama champions the reason for ladies and dalits. She focuses the struggles of dalits in her work '*Karukku*'. It is her autobiography. Faustina Mary Fatima Rani was born a Roman Catholic. She made 'Bama' her pseudonym. Her ancestors were dalits. She studied in her village Puthupatti and graduated and has become a nun for seven years. She then left the convent or nunnery and commenced writing about her childhood experiences. an acquaintance of her to encourage and he or she or he published her '*Karukku*' in 1972. *Karukku* earned the Crossword Book Award in 2000.

*Karukku* centers around caste oppression in hate are professed as casteless religion. It expresses the author's tension the church and within her native village amidst the people. She exposed the betrayal of social and institutional establishments. It tells of herself and recovery from social devilishness. *Karukku* means sharp blade-like leaf the tree. It scratches and tears the skin if not handled properly. Bama compares *karukku* together with her life experiences. She is shattered by the events round her. Bama says that the events in her life made her bleed like wounds made by *Karukku* leaves. Bama's book

Karukku is present how dalits are treated with prejudice and hubris both in social life and convents. In social life, she faces many obstacles and dominance of people. In churches and convents there's discrimination against the dalits. The monks are materialistic and also the nuns are caste frenzied and biased and side with the rich.

Puthupatti is Bama's village dominant by Nadar, Naicker and Chaaliyar population. The Parayas and Pallas should rely upon the mercy of the Naickers who own a major portion of the land. There is rift between the Pallas and also the Parayas themselves. Each Paraya family works for a Naicker family. Bama's brother's disinterested reply on his identity to the Naicker aroused his anger. He felt disrespected. It absolutely was made an issue when Bama's grandmother getting left-over food and given drink poured from four-foot height are indicative of the sense of untouchability pervading the society. Bama after being marginalized by upper caste she exhibits with anger and opens up her silence raises her voice in *Karukku*.

"One day I went with paatti to the Naicker house. After she had finished all her filthy chores, paatti placed the vessel that she had brought along with her, by the side of the drain. The Naicker lady came out together with her leftovers, leaned out from the way and tipped them into paatti's vessel, and went away. Her vessel, it seemed, must not touch paatti's; it'd be polluted..." (p.14)

Even though Bama seen and experienced these instances, she is speaking of the chain-like structure of untouchability passing from one community to another- the dalit is untouchable to Naicker, Nadar, Chaaliyar and these are detestable to other upper castes.

"I don't know the way it passed off the upper-caste communities and therefore the lower caste communities were separated like this into different parts of the village. But they kept themselves to a part of the village, and that we stayed in ours. We only visited their side if we had worked to try to there. But they never, ever, came to our parts." (p. 7) However, Bama exposes such things as they are doing happen even at the moment in villages. Because such things happened, it pricked the psyche of people affected. While Bama shares her own experiences from school, college, B.Ed. College and therefore the convent and each place she feels herself as a tormented

woman. "If you are born into an occasional caste, every moment of your life could be a moment of struggle". (p. 27). In many stages of her life Bama felt awkward for her birth in low class community.

Bama raises many questions unto her about the positive qualities and attributes that Dalits are capable of. She realizes that those who degrade them and exploit them won't leave them at that. An occasion of fight between the Chaaliyars and so the Parayas ends up in police becoming prejudicial against the latter community. The police got fed which they pounce against the dalits and whichever man is seen, he is arrested, beaten up and jails. Many men, fearing police assault escape into the jungle. Dalit houses get violently inspected to the dismay of women. Even the Parish priest doesn't spare them.

Dalit people first do not understand the power of education but later Bama made them realize actuality value of education and commenced understanding actuality worth of education which could bring their dignity and self-respect. Bama stands as a representative of her entire community. Bama describes her pain and sorrow as, "Now, many thoughts come crowding to me I'm form of a bird whose wings were broken. After its wings are broken it's protected on condition that it stays within its cage, but if it comes out it can only flap its wings uselessly unable to fly. Which is that the state during which i'm now? I don't know when my wings will heal and gain enough strength so I too am ready to fly again. As people throw sticks and stones to wound a wingless bird, many of us have wounded me with their words and deeds. Yet I do know I'm moving forward slowly step by step". (p.104)

In village festivals too, the upper caste like Nadar never participates in Dalit's celebrations. The guile, hypocrisy and prejudice exercised in Christian nunnery and convents are quite against the most effective image of such institutions that Bama had in her mind. She realizes that to show a dalit means living a lifetime of struggle throughout. *Karukku* deals with various disgraces inflicted upon Dalits both in society and religion. it is a style of indirect appeal to society to become human.

Bama's grandmother can be a preferred servant. She hires labourers for the Naicker family she worked for. But Sundays, she has gone to toil there day after day of the week. Sometimes she has requested on Sundays also. to help her grandmother, Bama would go and

collect thorny sticks for fences. She also collected Palmyra leaves, and coconut fronds for fuels. She would flatten garbage to be dried up for fuel. Pulling groundnut crops was a significant labour. Cleaning the groundnuts and breaking the sheet and would fetch the labourers some money.

Sometimes picking stray onions and collecting firewood would engage them for labour. Going into the jungle for firewood was dangerous. Twigs and thorns would tear the skin to bleeding. Climbing the hills and coming down would be tedious besides being dangerous. The bundles of firewood then are sold at seven or eight rupees each. Boys' reception would graze the sheep and cattle. They despite exploitation and cheating had to toil until the moment of death. It had been only during this fashion that they will even half fill their bellies. Times had changes to such an extent that even children do the work of adults. Bama refers to the add match-box factories where children worked. The van from the match-box factory would reach the break of the dawn. The microscopic children got ready with their porridge in carriers, half-asleep and tottered to the van for work. They worked sticking the match-box labels. They made firecrackers using chemicals. They accustomed return home tired at seven within the evening. They will not study. It was highly difficult to fill their bellies. The smell of chemicals was their lit, not the smell of education.

Bama particularly mentions some incidents that occur in and around the village representing the entire community. For example, her attention is revealing within the way during which she talks about every single old woman. This enables her to bring out representatives for every type of dalit individuals in her novel-mother, grandmother, brother, old man so on. Bama shows how the dalits are tortured and exploited by the state- aided machinery surpass the rich upper caste people. Dalits must suffer during this caste- ridden Indian society. They are discriminated everywhere in schools, and colleges, and buses.

" People cast contemptible glances at them and then the author remembers in Karukku how once in her school she was branded as a thief because she belongs to a low- caste community". (p. 16)

Dalits are discriminated by their religions too. Bama narrates the experiences at her own point of humiliation of the Christian Dalits must endure within the church and within the convent. Bama realized that folks despite their toil were not able to have any crash

in hand. They lived on only for their daily food. They owned no property nor land nor even an honest house to measure in. In this condition, they worked for the nice of the rich.

#### CONCLUSION

Dalit women faced much violence and harassed by men and as inferior to men. They are not getting money properly for their work. Men got much amount while women got meagre salary for the identical work. In many places, landlords harassed Dalit women, often scold them with unkind words and ill-treated them. Because of their family and kids only, they tolerated these kinds of evil actions. Bama projects that Dalits should become independent from the socially constructed prison so on fight against the force of enslavement and separation. In *Karukku*, Bama depicts her anger about the enthralled hopes of Dalit those are still in gloom of mistreatment and inequity. Dalits were neglected and lived within the state of enslavement. In spite of their pain, sufferings, injustice and struggles they have to lift up their positions. Dalits have sought to redefine their position and transform their character of Indian society.

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