
MARGINALIZATION AND AGONY OF DALIT WOMEN IN BAMA'S SANGATI

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Abstract

The paper intense to throws light on the analysis of dalit marginalization in detail and its effect on gender discrimination and caste. The paper will also examine the contribution of the novelist, Bama, in her work "Sangati". In Indian society, Dalit women are oppressed at the margins by gender and caste. Generally women are facing suppression from men in society. If women were born as dalit community, they should face both male domination and being as a lower caste. Dalit fiction and its scholarly development depend on the shared opinion of social sufferings. It is an analysis of marginal and colonized. The type of dalit literature covers an extensive variety of literary genres. It is not only about whole community but conveyed as an individual. In sangati, Dalit women are anguished from their childhood and Bama portrayed these women from a different perspective.

Keywords: marginalization, domination, anguish, gender and caste.

Introduction

Bama, famously known as Karukku Bama, was born in 1958. She is a Tamilian women writer, a committed teacher and a social activist. She goes by the pen name Faustina Mary Fatima Rani. She is a prolific essayist. Her novels include *Karukku*, *Sangati*, *Vanman* which has been converted into other Indian dialects, English and French. Besides, she has composed twenty short stories which have not been distributed in the book form. She holds a privileged doctorate degree, and has won the Crossword Award for her semi-fictional autobiography in 2000. *Karukku*. She is regularly welcomed by Indian and Foreign universities to address at different conference. She is a multi-faceted personality and is a woman with exceptional strength and conviction to any type of oppression. She has a sharp eye for excellence in nature, significant understanding into issues relating to caste, religion and woman. She has clarity of thoughts and expression. She is devoted to the upliftment of the discouraged, is passionate about teaching and her main goal is to fabricate a casteless society. Bama's grandfather had changed over from Hinduism to Christianity. Bama's ancestors were from the Dalit people group and filled in as rural workers. Bama had her early education in her village. On graduation, she served as a nun for seven years. With her friend encouragement, Bama wrote about her childhood experience. These

experience formed a basis for her first novel, *Karukku* published in 1992. At the point when the novel was published, Bama was shunned from her town for depicting it in poor light and was not permitted to enter it for the following seven months. Bama tailed it with *Sangati* and *Kusumbukkaran*. *Karukku* has translated into English and *Sangati* and *Kusumbukkaran* into French.

Bama's novels concentrate on caste and gender discrimination. They convey caste-discrimination practiced in Christianity and Hinduism. Bama's works are seen as embodying Dalit feminism and are famed for celebrating the inner strength of the subaltern woman. The confession, conversational method of writing embraced by Bama in *Karukku* and *Sangati* is a noteworthy point of reference in Tamil Dalit fiction. It leaves from the artistic, invariably refined and therefore elitist vocabulary of scholarly talk that stands distanced from the marginalized subjects. Bama utilizes the vocabulary and talked idiom of the marginalized in her literary works thereby underlining the ideological supporting that controls the traces of personality, self expression and artistic talk in Dalit writing. She writes on those up to this point underestimated in artistic talk in a dialect that has been held uniliterary. She examines predominant literary practice and explains the encounters of the abused in the language of the oppressed.

Bama writes on Dalit woman in her novels in her ability as a Dalit woman herself. She in this manner makes it clear that written work from the edge – the act of writing for a Dalit woman – is a political act. She looks to overthrow prevailing observation, portrayal and explanation of Dalit Woman's lives. In investigation of Bama's written work, we might follow the nearby connection between education, writing and strengthening that Bama sets as devices that could free woman other caste from leading a corrupted repressed existence eternally. Dalit literary work is a method of activism that tries to free Dalits from the grasp of prevailing belief system and caste persecution. Bama's fiction, as we might examine beneath, contends for mediation with regards to Dalit strengthening in Tamil Nadu. She trusts that "Perusing and Writing are political practice", for Dalit. She gets a kick out of the chance to closer view Dalits imperviousness to mistreatment instead of only record their exploitation by virtue of their caste.

Discussion

In *Sangati*, Bama centers numerous issues the Dalit ladies need to look in the public eye that is rived on the lines of rank and sexual orientation. Bama's anecdotal scene is burned with the brutality on Dalit ladies, spouse beating, inappropriate behavior, depression, ladies deserted by their husbands, numbness, underestimation, refusal of flexibility in homes and, at last, the surrendering of the whole Dalit people group to the financial abuse of the upper stations. Anandakrishnan says that "Dalit women had a tougher fight to wage than other women and must struggle harder to break away from the system if they are to gain entry into the knowledge society." (*Dalit Girl Child's Future Bleak*, 28)

In *Sangati*, Bama examines various issues the Dalit ladies need to meet in their homes and outside their homes. "Love opens the most unthinkable entryway," says the Bible. In any case, on the planet, disdain, viciousness, terrorizing, mistreatment, mortification, badgering and control over poor, pure and helpless individuals persevere all over the place. Difference at the social, financial and political levels is the underlying driver for all shades of malice in the general public. Mentally, man responds when he is stifled and corrupted by others. He even winds up plainly vicious. Be that as it may, when he neglects to affect his oppressor, he irately turns his dissatisfaction on his significant other. This is one reason for spouse beating in Dalit families where ladies are annoyed and embarrassed by men who can't take out their outrage on the upper rank oppressors. Bama says,

[...] I wonder whether all that violence was because there was nowhere else for them to exert their male pride or to show off their superiority. All that suppressed anger was vented when they came home and beat up their wives to pulp. (*Sangati*, 114)

Spouse beating is a day by day occurring in the vast majority of the Dalit families. A Dalit lady's issues start from the time she gets hitched. Tragically, she turns into a casualty in the hands of her better half as well. The Dalit man ends up plainly fierce like a creature when he is disappointed on the planet outside. Bama feels a developing hatred at the bad form – sexual misuse, interminable every day badgering and embarrassment – the Dalit ladies confront. Numerous ladies experience the ill effects of a consuming feeling of mediocrity, which regularly communicates in an absence of self-respect. As a result, numerous Dalit ladies do feel that they have a place in the drains of the ghetto. As Dalit ladies, they have deceived to shoulder: in addition to the fact that they are misused outside home by the upper positions, they are likewise mishandled by the exceedingly male centric men inside the group. Dalit ladies are casualties of inappropriate behavior. Indeed, even before the sun rises, the Dalit lady goes to the field for her day by day survival. When she returns home, she needs to cook for her kids and her smashed spouse. She feels depleted having worked for the duration of the day in the field under hot sun. She is compelled to suit her significant other around evening time in any case. To the inebriated spouse, she is only an accessible body, not a lady with emotions. In her tiredness, on the off chance that she declines to share his bed, she is subjected to vicious beating that she capitulates to him, at long last. This badgering at home is more regrettable than the treatment she got from where she works. Bama uncovered such barbarities stacked on Dalit ladies, both inside and without their groups. The reliance of the Dalit lady on her significant other has genuine drawbacks. Her budgetary instability propels the reliance. Most Dalit relational unions are constrained upon the ladies by their folks. The parental screens choke the ladies who need to quietly endure disharmony in marriage. Regularly disharmony prompts conjugal cracks when these ladies are left by their spouses. The

defenselessness of the Dalit lady is in this way exacerbated. Presently, one may propose that the Dalit ladies could consider wedding outside their group to get away from the smothering male centric pronouncement.

The minimization of the Dalit lady is a complex multi-layered reality. Minimization for the Dalit lady starts at home. The Dalit people group, as most Indian people group, supports the male tyke. The young lady youngster isn't welcome and turns into a protest of separation. In the Dalit home, the male tyke is commended while the young lady tyke is viewed as a revile. Opportunity for a Dalit lady, even in her house, is as yet an inaccessible dream. From her introduction to the world to death, she needs to obey directions of the general public and furthermore the men society at home. There is no flexibility of thought or of activity. Training is denied to her. In numerous Dalit families, ladies are as yet like confined winged animals. They are constrained into noiseless acknowledgment of their low status. They are not permitted to bring their voice up in challenge the dissent of their rights.

The Dalits surrender to the upper station individuals' contention that Dalits are nonentities, a substandard race. From the support to the grave, it is ingrained in them that Dalits are second rate and low-station. Their folks likely showed them that; the schools they went to showed them that; the books they read, even their holy places and clergymen regularly showed them that; or more all the very idea of isolation shows them that. The Indian culture credits to the Dalit lady a humble social esteem. This effects the treatment of the Dalit ladies inside the Dalit family unit. The hesitance of a Dalit mother to bring forth a young lady is intelligent of the staggering social worthiness of the young lady youngster. The nature of mothering appears in the sustaining of the young lady kid. She is a subordinate of the male kid. This gives her lone the auxiliary claim in all issues like, sustenance, training, restorative care et cetera. So the Dalit young lady is naturally introduced to a framework which acknowledges the social worldview of male predominance and sex separation. Bama turns into the shout of the seized young lady tyke that requests a change in perspective. The sufferings had started from their infancy. They live "hard lives" as Bama recalls. Their suffering starts even when they are babies, the case is different with boys, "if a boy baby cries, he is instantly picked up and given milk. It is not so with the girls" (7). She continues saying that the situation doesn't change even when they grow up; boys are given more respect. They'll eat as much as they wish and run off to play. As for the girls, they must stay at home and keep on working all the time. Bama recalls how she ate the "leftover skin" of the mangoes her grandmother brought. If she brought anything home when she returned from work, it was always the grandsons she called first. If she brought cucumbers, she scooped out all the seeds with her fingernails, since she had no teeth, and gave them the remaining fruit. If she brought mangoes, we only got the skin, the stones and such; she gave the best pieces of fruit to the boys. Because we had no other way out, we picked up and ate the leftover skins. In our streets the girls hardly ever enjoy a period of childhood. Before they can sprout three tender leaves, so to speak, they are required to behave like young women, looking after the house work, taking care of babies, going out to work for daily wages. Yet, in spite of all their suffering and pain one cannot but be delighted by their sparkling words, their firm tread, and their bubbling laughter.

Paatti says, "If you are born into this world, it is best you were born a man" (6). A girl child is discriminated since her early childhood. In the community it is not sad to have a girl child but in bringing them up the preference is given to the boys than the girls. Boys are given more care, love and freedom, while girls are restricted within the precincts of home burdened with the family responsibilities. Paatti dwells on the cruelties inflicted upon them by the upper-caste men. Dalit women are not secure outside home, they are crushed to death. Women should never come on their own to these parts. If upper caste fellows clasp eyes on you, you are finished. They'll drag you off and rape you; that's for sure. If you go on a little further, there will be escaped criminals lurking in the plantations. They keep themselves well hidden. You must never let them see you either (8). This is frightening site and this leads to adopt safe route. In the novel, there are many events when women are up against the education and self-dependence of women. The grandmother suggests narrator's mother, as soon as she gets her periods you stop her from studying, hand her over to some fellow or the other, and be at peace. Paatti mirroring the atmosphere of Dalit community and the very idea of supporting the education of a girl child infuriates Paatti and she pours down the wisdom from her experiences:

Keeping young women at home is like keeping a fire going on in your belly. How long will you protect her, tell me? In my day, girls were married off even before they came of age. (*Sangati*, 9)

An early marriage does not guarantee successful life ahead. Perimma, Paatti's daughter, is married at an early age but she suffers torture and dies soon after her marriage. This fills the mother with an unspeakable pain, she recollects:

I reared a parrot and then handed it over to be mauled ... Your Periappan actually beat her to death. My womb, which gave birth to her, is still on fire. He killed her so outrageously, the bastard. (*Sangati*, 10)

Dalit women are destined to work throughout the day and at night are expected to submit them to the male desires. Every night the males desire them and if they deny, they are beaten to death. When bystanders try to save Perimma from the cruel hands of Periappan, he simply asserts, "she is my wife, I can beat her if I want" (12). If a Dalit woman is raped or exploited, she is the one to be blamed always, for the high-caste people cannot be blamed for their ill-deeds. One day a high-caste man Mudalaali tries to molest Mariamma but she saves herself, comes home and tells her friends about the intentions of the high-caste devil but her friends warn her: 'Mariamma,' they said,

It is best if you shut up about this: If you even try to tell people what actually happened, you'll find that it is you who will get the blame; it's you who will be called to whore. Just come with us quietly ... He is upper-caste as well. How can we even try to stand up to such people? (*Sangati*, 20)

Mudalaali, the high-caste man gets offended at the refusal and turns everything round and tells a different tale. Mariamma is forced to beg forgiveness for no fault of her own. Even her father blames her and asks her to beg pardon: "Why are you standing like a stone then? Beg forgiveness, you bitch, I have suffered enough shame because of you" (23). In Dalit community one justice is for man and quite another for woman. Mariamma is asked to pay a fine of Rs. 200, and her brother a fine of Rs. 100. The Naattaamai finished the proceedings saying:

It is you female chicks who ought to be humble and modest. A man may do a hundred things and still get away with it. You girls should consider what you are left with, in your bellies. (26)

When Bama asked about this, her paati replied that in a seasoned way:

Whether it is right or wrong, it is better for women not to open their mouths. You just try speaking out about what you believe is right. You'll only get kicked and beaten and trampled on for your pains. And it isn't just here that it happens, you know. It's the same 145 throughout the world women are not given that kind of respect. (29)

After hearing these words from patti, Bama started to fight against the discrimination among the boys and girls from her childhood. Mariamma is finally married to a gambler, a good for nothing fellow, Manikkam because of her spoiled reputation in the whole community. No one is ready to marry her, she is abused everywhere for no fault on her part. Resultantly, Mariamma suffers blows, kicks and beatings every day. It is because of the false ego of an upper-caste man that she is made a scapegoat, and her life is completely destroyed. In Sangati, there are songs related to the exploitation of women. The husband beats the wife hard even though she is pregnant. She is punished because she caught some crabs from the wet fields and made a curry and ate it before he came home for his meal, showing her subservient position. She sings her pain:

He came to hit me, the hungry brute He pounced at me to kill me He struck me, he struck my child He almost crushed the baby in my womb 146 He beat me until my legs buckled He thrashed me until my bangles smashed. (30)

The times of enslavement under male centric society have instructed ladies to endure noiselessly. Regardless of whether a Dalit lady comes outside the limits, at last she understands that there is no escape, she needs to grapple with her way of life as an informed, financially autonomous lady who lives alone. Ladies are the slaves, the discouraged, the embarrassed, the underestimated, and are destined to experience the ill effects of birth till death: The position of ladies is both forsaken and mortifying, truly. In the fields they need to escape from upper-rank men's attacks. At chapel they should look the cleric's shoes and be his slaves while he undermines them with stories of God, Heaven and Hell. Notwithstanding when they go to their own particular homes, previously they had an opportunity to cook some Kanji or rests and rest a bit; they need to submit themselves to their spouses' torment.

There is another story of a woman called Thaayi, who is very beautiful and is forced to marry a man not worthy of a girl like her. Her husband drags her along the street and flogs her like an animal with a stick or with his belt. He uses all sorts of worst expressions and words to degrade her, calls her 'common whore,' 'Mother flicker's daughter' etc. The narrator shows disgust for Thaayi's husband and asks her mother that if he has tied a tali round her neck, does it mean he can beat his wife as he likes, questioning the authority of men over women. The mother affirms it: It's as if you become a slave from the very day you are married. That's why all the men scold their wives and keep them well under control. Even so, I've never seen anyone else beat his wife like this (43). In the issue of love and inter-caste marriage, the community discriminates against women. Vikrant Sehgal says:

Men enjoy the freedom of falling in love and marrying girls from other Dalit sub-castes like chakkiliyar or pallan. On the contrary, a Dalit woman will be ostracized if

she ever attempted to do the same. (*Empowerment of Dalit Women in Bama's Sangati*, 56)

Ultimately, the women are the sufferers. Dalit women bear the torment of upper-caste masters in the fields and at home they bear the violence of their husbands. Upper-caste males consider Dalit women their property to exploit physically and the lower-caste males unable to revolt against the domination of high-caste males, give vent to their frustration in the dark shadow of night by abusing, beating, insulting and exploiting their wives. Even upper-caste women show no pity towards lower-caste women, they treat them with contempt as if they are the creatures of other species. Dalit women are helpless as such; the fact is they have to fight the battle themselves.

Conclusion

In Bama's works, Dalit ladies are pummeled by their spouses or siblings at home and abused at work by upper position proprietors. Bama, be that as it may, delineates an energetic battle set up by Dalit ladies against male oppression. While Bama finds savagery against ladies as a basically man centric outlook, she additionally demonstrates how Dalit ladies can subvert it through their silliness, diligent work or all the more vitally through access to instruction. Bama commends wenches who utilize their tongue to conquer male fierceness or single ladies who depend upon instruction to cut out an existence free from male expert. On the off chance that dalit women who lived in towns, and who were uneducated could transcend their hardships to hold on with their lives, the present day dalit women could likewise live comparably model lives in the event that they decide to. For Bama, the privileges of her kindred ladies require more prominent consideration when contrasted with the bigger issue of position marginalization, and her stand turns out to be very justifiable truly, on the off chance that one were to develop profound into the genuine issues of the dalit women, which comes crosswise over as a genuine unspeakable atrocity.

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