An Inquist Study on Sufferings of Dalit in Bama’s Karukku

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The Study focuses on the Gender discrimination in Bama’s Karukku. Bama could be a notable Woman novelist, story writer, essayist, and social activist of Madras, who not only refine the society on Caste discrimination but she has also narrated her own life history through this novel Karukku. Her writing mainly focusses on social and gender equality, education etc. She also focuses on the iniquity against the ladies within her society and fights for the emancipation for both men and ladies in her community.

Bama was born in 1958 as Faustina Mary Fatima Rani at Puthupatti, Virudhunagar district in Madras. She was born in a very Roman Catholic family to Soosairaj and Sebasthiamma. She studied in her village Puthupatti. After her graduation she became a nun and served in convent in various places in and around Indian for seven years. She isn’t contentment with the nunnery life due to caste discrimination within the church and convent. Finally, she left the convent and began writing. Karukku was first published in 1972. After the publication of this autobiography, Bama was prevented from her village people for the portrayal of their real condition and poor light, they instructed her to not enter the village for about seven months. However, Karukku was significantly acclaimed and won the Crossword Book Award in 2000. Bama followed it with Sangati, Vanmam, and Kusumbukkaran.

Karukku means sharp blade leaf of the tree it incises the skin when not handled carefully. Bama draws attention to the symbol, and refers to the words from The Holy Bible from Hebrews “For the word of God lives and active, sharper than any two- edged sword, sharp to soul and spirit, of joints and marrow, and discerning the thought and intention of the heart” (Hebrews 4:12). Bama narrates her sufferings which made her life bleed like wounds made by Karukku leaves. She wrote her autobiography as a way of healing her wounds: It impact among the people many folks start to read her novel and fight for his or her self-respect.

Bama starts the novel with the outline about her village. She loved the village for its beauty. The village is extremely small but had numerous communities’ lives there. The village is surrounded by mountains. The mountains encircle the village, making it a border.
During the time of year, the village seems more greenly. When the rain falls heavily so there’s many waters within the lakes. At the time people accustomed catch fishes from the flowing water of pond and lake. that the streets are overflowed by the fishes like Kendai, Paaruku Kendai, Keluti, Ayirai, Koravi, Viral. Most of the people are agricultural labourers. When there’s no work, they might head to the wood to collect firewood sell them. The class people own lots of land and live comfort live.

Bama from her childhood saw the folk working very hard. Her mother and grandmother worked hard from dawn to dusk with none rest. there’s no particular work for people. The folk indulge themselves ploughing, manuring, watering, seed-souring digging wells works in Naicker families therefore the elder from Dalit caste aren’t given due respect by children of Naicker family. Bama’s mother and grandmother worked as servants in Naicker families. The elders are called by their name by babies from Naicker family. The elders from Dalit community should call them as ‘Ayya’ or ‘Amma’. This caused psychological disorder and disgrace to Bama. from time to time of thirst Dalit people would be supplied with water poured from four feet height. It pained Bama to determine her grandmother include the left over rice and curry. It pained Bama, but her grandmother said that the Naickers who fed them rice were the king. “These people are the Maharajas who feed us our rice without them, how”.

When Bama visited high school, the warden sister couldn’t accept low-caste or poor children. The nun would tease the youngsters with none reason. The low- caste child wasn’t given any importance in hostel. Even in buses, the youngsters weren’t permitted to sit down the opposite caste women would shift their sitting. The poor children also paid the fees for hostel like other children, for his or her food and so also the youngsters have to hear of these words. In such time Bama felt awful. The thought that folks of her community carry on savage life on a daily basis. She realized that her community children should get good education. Bama felt that if she could become a nun, and enter a convent she could work and help her community children.

She entered the convent with a sturdy motive to spend her life usefully serving for the poor people. After she entered the convent. Bama worked in convent for seven years. The nuns made the children do all menial work. There was division among rich and poor and also based on languages. Nuns who were humane had a tough time. She realized that there is no possibility of this service. Always there is a discussion about what to prepare, what to eat and how to enjoy rather than the serving for poor people. They never thought about the suffering of these people. Even in the convent and church also there was caste discrimination and suffering. Bama began to question them, argued and fought for her community children. In the mean time she was transferred five times. She had to compromise herself when she was posted to big convent. Bama was not able to cope her life in convent. So, she decided to leave the convent life. She realized that she could pray to God and help her community people as an ordinary human. Bama life was very difficult after she left the convent. She was prohibited by the upper-class community people. Bama experienced hunger solitariness. She felt sure of her courage and resolve to live. She felt that a tearful life would be better than a life of fraudulent smiles. Bama says that life is very difficult when born as a poor, that too when born as a poor in a Dalit community.

Bama highlights that Dalits should break free from the socially constructed prison in order to fight against the force of oppression and segregation. In Karukku Bama expresses her anger about the sufferings of Dalit people who are still in dreary of exploitation and discrimination. In spite of their pain, sufferings, discrimination and struggles they should come up in future. Bama stands up against the social scale of caste prevalent in India. Bama worked hard to attain the identity through her writing.
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