

## Projection of Marginalization in Bama's *Karukku*

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### Abstract

This paper attempts to focus on the voiceless voice of Dalit people and how they are lingering for their self-identity in this society. When time passes everything has changed in this society except the caste system which has a history of more than 3000 years. This article brings fourth the issues of Dalit as oppressed in Bama's *Karukku* and also, pictures torments and hardships of Dalit. This novel projects how Dalit people have to face the sea of sufferings encounters to get their identity in India. Though they are living in independent country their rights are denied to them.

**Keywords:** Marginalization, struggle, rights, freedom, mental conflict, inspiration

Dalit literature is called as "Marginalized" literature or "Subaltern literature, Dalit literature gains a new significance identity of modern Indian literature. Dalit literature is not a voice of single person, it's a voice of thousands of people, experience over thousands of year. Dalit, meaning "broken /scatter "in Sanskrit.

Marginalization happens in the society for various reasons like caste, gender, colour, money and complexion. People where marginalized based on their class and considered as "Untouchable". Dalit people marginalized by the upper class people. In our society especially the Dalit people were marginalized, suppressed and dominated for several years, after tolerating all these suffering they were started raising their voice for their rights. It is revolt against social injustice.

This paper argues the sufferings of Dalit people through Bama's *Karukku*. This novel not just an autobiography work of Bama it is a testimonials of Dalit people suffering. The writing proceeds from a lived experience of poverty, violence, rejection and suffering. We proudly say India is epitome of "Unity in Diversity" but still we are following some margins to separate our self's to express that we are higher than others. They promote their caste in infamous way.

Bama begins her career as a writer. Her first novel "Karukku" is an autobiographical sketch in 1992 for which she received "Crossword Award", her second novel is "Kisumbukkaran" and it was published in 1994, her third novel is "Sangathi" and it was

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published in 1994 and “Vanman” is her fourth novel and it was published in 2003. In “karukku” the author expresses the life of “paraiyar” caste, religion and gender. All her novels are explicit the voice of a subaltern subject, who reflects the vivid experiences of herself and of those who are victims of social and linguistic marginalization. Bama shared some of her own personal bitter experience that which molded her character and made her a very strong person. She shared her experience as a Dalit woman from her childhood to adulthood.

Dalit suffered in the name of “Untouchable” Bama quoted one incident her grandmother worked in a Naicker woman if Dalit people ask water from Naicker home means the Naicker woman pour the water from a fourth step of their home and others received the water in their hand and they drank. The Naicker lady would make sure to stand at a distance to avoid. These type of conditions would make them to feel worse than animal. What are the sufferings and pain they undergone in the name of untouchability was unable to express through words.

“In this society, if you are born in to a low caste you are forced to live a life of humiliation and degradation until your death. Even after your caste difference stalks us in every nook and corner and drives us in to frenzy” (22)

Dalit woman and children are suffered more by the atrocities of the upper caste. They are suppressed within and outside of their community.

“Woman suffered more than men, even if they did the same work, men revised one wage, woman another... men are always more.” (47)

Many incidents in her childhood make her feel shame for her birth in parayar community. She recollected her childhood incidents like playing with her friends, the boys will act as Naikers and the girls as pannayars. The boys will go to the work and girls used to cook food. After thinking about this incident, she felt very bad because even in the games they gave subordinate position for Dalit girls. Bama says upper caste and lower caste community people lived in the different part of the village they kept themselves to their part of their village, and we stayed in ours, Lower caste people goes to work under them. The post office, the panchayat board, the mill depot, the big shops, the church, and the school all things stood in their streets. The upper class people never come to the lower class people because they had everything they need they in their upper class side and she says she don't know how this village separate like upper class people side and Dalit people side in a same village. Many incidents make her to feel humiliated for her birth in the parayar community. This society only makes her to feel humiliated for her birth in the parayar community. In school days she sits far away from the children of other communities. The teachers also treat Dalit people in a very bad manner. Their parents also did

not raise their voice against teacher for supporting their children's because they are working under them. During school days, a new girl came to join our class she came and sit near Bama and she asks you are from which street and Bama said my street name and suddenly she moved from that place and sat with another girl because Bama came from lower caste People Street. She didn't do any mistakes but because of her caste every one marginalized her. Still there is discrimination in our society. The higher class people suppressed lower class people in the name of caste children also suffered because of this cast discrimination they even don't know the word of caste.

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