

Demarcation in Bama's *Sangati*

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Bama

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Abstract

"Education is the most powerful weapon which you can use to change the world". The survival of the fittest is not easy as saying it. Preaching is easier than practicing. In this novel, we could see senseless over powering society providing an ill treatment to a particular community people and being more than mean to them. The elements present are realistic as the reality could never be hidden. One day or the other it will come to the light. Every fall has an opportunity to rise. Similarly, the elements of revoking aspect into the individual is the uniqueness of the novel. The subjugation parallel with the subaltern view itself is enough to remove the inner self and happiness. The equipment of one's own wit only could make one brave and remorse for revolution. Pitying things is shown by many writers in their writings but they do not put forth solutions for the problems. Bama sets herself as an example that her novel proceeds with pain and a solution too. The paper also eludes the unseen fringes of the society, which on regular basis they are brought down to suffer.

Key Words: Dalit, discrimination, fighting, revolutionary, women.

Dalit Women Subjected to Oppression Also by Their Own Men

Dalit women have been subjected to oppression not only by the men and women belonging to the upper castes but also by their own men. Dalit women face double oppression, that is the patriarchal oppression and the caste oppression in its varied manifestations. Bama's Dalit perspective eludes the patriarchy works in case of women. Women are wage earners as much as men engaged in diverse forms of arduous, underpaid and unpaid jobs- ploughing, manuring, sowing, weeding, harvesting, digging wells, collecting firewood. More paradoxical is that men can be set free after work, meanwhile parallel to it is the woman who are forced to do work at the home also with no help by their men.

Physical Torture

There arises the issue of the physical torture such as sexual harassment and abuse in the place where they work. The superior caste people who are their employees often indulge in these lowly job. The rule within a boundary differs for both the opposite gender. The women are restricted. The women should not laugh or talk loudly; they are supposed to consume food only after their men consume the food. The highest form of suppression is she does not have the liberty to choose or marry the person she likes. The community and caste matters there and not the heart. The power of the name and fame resists which is predominant to the people.

***Sangati*, as a Narrative of Personal Experience**

This novel *Sangati*, capsulate the author's own experience of working within a heterogeneous and oppressed society. This book itself stands as an autobiography of itself. The book is not voluminous but it throws its intensity within the heart of the readers. The imprints of the characters are not narrated. The house and home are the central and social identities and a community cultural form. The novel does not deal with a single person or their identity but the importance of domestic and material realities proceeds the peak of awareness in the minds. In this work *Sangati*, Bama blatantly renders the experiences of Paraiyar women including their gender discrimination, humiliation and also the abuse in something uncommon in the writings. Bama brings the Dalit writing not as a monotonous way but through a rise of agony and pain. The absolute essence of the pain could be only said by the sufferer, which is proved by this art as a rise in anger. This text opens up new perspective on the Dalit Women. She explores the image of her woman, a Dalit, a subjugated one. The elevation of lifting from low to high peak, the transformation in a female's life is been explored here. Every woman has trouble but these Dalit women are brought to the in-depth of agony and pain.

Husbands Oppressing Wives

Other community or society women survive with certain limits, but these women have to survive along with their husband, within their caste and a cruel fenced circle. Here their depth of pain cannot be expressed in words too. These women are subjugated both in home and in society. She is a caste victim of the patriarchal society. Paati, Bama's grandma projects her radical views and resentment when she narrates the life story of her daughter who was beaten to death by her lustful husband. At the same time, the marginalized woman

rebels and raises as a reaction for the trauma she undergoes. This is something new and the voice of the voiceless is heard. The pain at the final level is not concentrated. From the childhood the pain is experienced and stated in this text. This protest is not a straight flow like water flowing through pipes. It's a stream line flow of river, has ups and downs. The depiction of the downtrodden subaltern people is pathetic.

Young Girls Forced to do All Household Works

The young girls are forced to look after all the jobs at home, "cleaning vessels, drawing water, sweeping the house, gathering firewood, washing clothes and so on" (Sangati 7). They are denied the right of education unlike her community boys who study in school. Gender roles are inscribed in the children right from their childhood. The girl child takes after the feeding. When the child falls ill the male gets special love and utmost care, meanwhile the girl child are not paid attention. Bama arises in anger questioning her society's tradition when she asks, "when Patti, aren't we human beings?". When Sappani says, "In these days, neither the girls nor the boys are going to look after you. If we work hard, we earn or own kanji(food)" It is an indication of the psychology of the philosophical transactions into a mind. Only when these people work hard to the core they are able to get a porridge, which could feed their daily stomach that would help them to survive.

Education – Agent of Change

"Education is the most powerful weapon which you can use to change the world." Bama with her construction of the work states the inability of a woman to not free herself from the clutches of the society and they are dominated. Their survival is hard yet they balanced them and tried to keep themselves happy. The spirit of searching happiness in what we do, even in suffering is something which every human has to learn. This may even create the positive vibe within the mind. Dalit woman is amazing because she manages to do all the jobs at a stretch. Her sustained consistent of energy and dedication is unlike men who do a monotonous job. When they return home they don't do work at home instead they move out to meet their friends for chatting. Bama exclaims, "Even machines can't do as much" (Sangati 78).

Story of Mariamma

Sangati traces the reality of the oppressed society by the upper castes towards Dalit women in terms of labor, exploitation and threat of rape. The story of Mariamma, Bama's cousin, speaks volumes of the helplessness. The Dalit Women always have the unsecured feel because of the upper castes people's torture where it is her own duty to safe guard herself. It is her responsibility to keep herself safe. The identity of a women is her purity. Once when her purity is collapsed or disturbed everything is shattered.

A Journey for Dalit Towards Rebuilding Self-Esteem

Sangati is different perception from rest of the writings. Because the Alma Mater of suffering is not the concentration but the result for the suffering the rise after the fall is credential here. The subjugation is not appreciated or accepted any more. The sense of questioning is evoked. This is a tool which helps to seek their own identity. It is elevating, motivating and inspiring for themselves. It is like adding ingredients for a dish which has to

come out successful in a servable consumable manner. The descriptions in the novel stands as a journey for Dalit towards rebuilding their self-esteem, from feeling a sense of shame at their own birth as Paraiyar, a downtrodden caste to a sense of pride and confidence in their breed. The lifting after so much of burden of ill omen from their shoulders is compared to supernatural elements because of unbelief in liberation of Dalit women.

Bama through her narrative technique expresses her 'survival-of-the-fittest' capability from the horrid experience is thought provoking. As the Sangati is a handmade reinforcement of revolution and it is an outcome of empowerment through education and introspection. The book is essentially subversive in nature and it brings a new equal better world from a Dalit women's hope.

"Be the change that you want to see in the world."

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