



BAMA'S KARUKKU: A SYMBOLIC REPRESENTATION OF SELF AND SOCIAL NARRATIVES

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ABSTRACT

Bama is the pen name of Faustina Mary Fatima Rani. It is intended to introduce Dalit writing from Tamil Nadu and also to have a cursory glance on Dalit writing across India. It will take us on the thought deeply rooted in about the character of Dalit life and writing, about the connection between activism and literature. The complicate issues from different perspectives due to the feature of Bama's work as a Christian Dalit also as a woman writer, both of which provides a tangentially different understanding of Dalit experiences. In this paper we will know about everything of Bama's work Karukku, as a study of work as an embodiment of entire society.

Keywords - *Self, Elements, Autobiography, Identity, Caste Crisis etc*

INTRODUCTION

Bama is one of the most outstanding Tamil Dalit writers and among the recognized figures of Dalit writers from throughout India. She shot into reputation collectively together along with her autobiography novel, *Karukku*. *Karukku* is published in 1992. It gained the Crossword Award for fiction in Indian languages to be had in English translation in 2001. This is translated by Lakshmi Holmstrom. Bama is certainly referred to as Faustina Mary Fatima Rani, who changed into born at some point of a Roman Catholic own circle of relatives in 1958, in the village of Puthupatti in Tamil Nadu.

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Bama is broadly acclaimed in English however her pseudonym, Bama, is shaped up from Non-Fictional Prose the distinct sounds from her Christian name. She changed into a Dalit Christian own circle of relatives, her grandfather transformed to Christianity. Bama commenced to write down *Karukku* and finished it in six months.

The fame of the own circle of relatives did not alternate lots and they remained landless employees, laboring for upper caste landlords. However, Bama's father changed into with inside the military which made a few distinction to their lives. Like all youngsters, the motive for liking the game is common of her mindset to lifestyles and writing as she says in an interview that I favored the complete enterprise of challenging, crossover and vanquishing the opponent. The narratives of self and society is the kernel of the writing with distinctiveness of this literary piece of fiction. This autobiographical canvas, offers testimony approximately a lifestyles, needs to be dealt with as a distinct literary style to be visible as an attestation of truth, a social critique, in addition to a cautiously designed and written literary narrative, to be liked as an effective paintings of fiction.

Karukku is divided into nine chapters and additionally capabilities a preface and an afterword. The advent to the book is likewise really well worth analyzing. Bama tells us in the preface that it have been the complexities she confronted and her preference to break free of oppressive bonds that brought about her writing this book. Bama refers to the epistle to the Hebrews wherein the phrase of god is defined as a two-edged sword. The reference is to the prevailing statement: the phrase of god lives and active, sharper than any two-edged sword, piercing to the department of soul and spirit, of joints and marrow, and discerning the mind and intentions of the heart. She feels that human hearts are hardened and unaware of God now. She feels that Dalits need to communicate up now, feature as god's phrase, and pierce the hearts of the oppressors.

Bama makes us known with the village has visible now no longer development and there are numerous groups who stay there however she could come to the problem of castes and groups most effective after she tells us approximately her village. But the define of the village can't break out references to castes and groups due to the fact the very names of various locations factor our interest to possession or use with the aid of using humans of numerous groups.

While she appears to be nostalgic approximately the past, and portray a romantic image of her village, an extensive analyzing will display that she continuously seems on the Natural environment as sites of exertions and scenes for acts of discrimination. She keeps to give an explanation for the naturalism extremely good factor approximately her village, her movements directly to percentage anecdotes of some humans known as Bondan, who gained



not to stay with the aid of using his wits, stealing from the landlords. She sketches an entire life of blind faith, notion in spirits, and of almost unquestioning reputation of the oppressive magnificence shape.

The landless employees knew each area of their village and could unfailingly occur for paintings at the right area on the right time. This magnificence shape is written into the social geography of her village as she says that I do now no longer recognize the way it occurred that the top-caste groups and consequently the decrease-caste groups have been separated like this into distinct elements of the village. The Dalits could attend the other aspect after they had paintings to attempt to get there. They had no motive to considering all establishments similar to the post-office, college, and the church stood of their part of the village. Bama offers a critique of village lifestyles at the same time as she appears to give an explanation for it nostalgically and yearning. She tells us the nicknames of individuals, their eccentricities, after which ends the bankruptcy with the recounting of a place legend of a more youthful sister who has resent with the aid of using the brother's spouse and who is subsequently compelled to kill along her seven youngsters whilst her sister-in-regulation became they all out.

In *Karukku* Bama illustrates untouchability for the primary time. She says she noticed it in exercise and changed into humiliated with the aid of using it whilst she changed into a younger child, strolling again from college. In her standard fashion, she describes her walks again from college, how she loss to dawdle and watch the goings on spherical her. She offers us a view of what all problems to occur in the market the days. But sooner or later whilst she entered her avenue she noticed that a place have been observed out and consequently the Naicker changed into overseeing the situation.

She recollects that each her grandmothers labored as servants for Naicker households and recounts their habitual humiliations. They labored difficult for the Naickers, from dawn to dusk, with nearly no reward. Even the meals that they were given to this lower caste people changed into leftover meals from the Naicker home, meals which changed into given nearly as a favor. It's her elder brother, who changed into already analyzing on the university, who knowledgeable her approximately caste practices and informed her to review, demonstrating through his very own lifestyles that schooling broke down caste limitations and practices.

Bama suggests how prejudices and caste practices are such plenty a community of the device that decrease caste youngsters are discriminated in opposition to nearly evidently even in establishments similar to the college and consequently the church. The varsity and consequently the church environment are not also escaped from it.



Over time, she realized that she has a separation between her and set customs. Tamil pair saw what the nun who saw Tamilyan to begin with low bottom floor. The first monastery she sent was shock after acquiring her order. Kemiteda was rich, he had sound situation that fulfilled all chalk jobs and considered them. Bama was full of her anger, because she did not notify her nuns of her opposition, for she was in a lower class when she was insulted with her low flammable symptoms. Bamas includes actions on the chapter of the chapter and neutralized Dalitality status, and the disposal of these agencies, which uses us as a chunk of in the subject.

She talks about games people hate to play when male young are allowed and girls are prohibited. The planets of reality dictated the outlines of their simulated games. Soon after they got married, if the husband was drunk and beat his wife, the police would come and beat him, or at work some boys would turn into Knickers and humiliate others. Only men were allowed to go to the cinema. And when they grew up, the girls could no longer go out to play. Then she explains the grown-ups' games, from Shilambam to cards and Kabaddi. She sings, dances, breaks the procession, and talks about ways to celebrate the holidays. Hunting was also a rewarding hobby. The festival is celebrated in a variety of ways.

She started out as a discrepancy between the church and the community, and it is said that the community is now more interested in film than church prayer. On New Year's Day, Dalits had to give gifts to the priest, and therefore she had to give gifts to the abbot as well, and in exchange for the sign of the cross on her forehead, she had to buy expensive fruits that she had never tasted. She says people did not remember the hymn, and she said the incident involving a baby and a nun made them rediscover how little Christ's love and patience are in the church. Bama describes how bad she felt when they came to the dorm for their daily diet and high school review, and how her parents supported her. But they did not believe in sending her to her school. They preferred her coaching as her educator. But after having Bama's mother pawn her earrings she was wearing, she was sent to her school after the nun who taught Bama 11th standard made a fuss!

Her father washed her hands and she had to wear the same clothes every week to measure. Her performances again earned the respect of her classmates and teachers. She speaks of a sense of deprivation that is balanced by a sense of accomplishment. According to her, even the poor of the upper classes suffer. It is even more difficult because there is often no hope for the poor. Children can add such a climate and cannot strive for education. She speaks hopelessly about how her rich people live on the labor of the poor.

She felt uprooted in spiritual, as she did in an upper-class home. Her monastic life was so full of politics and intrigue that she could not even begin to add to the peace. Monasteries were



not meant to alleviate suffering around them, but to enjoy them. Her status in the monastery also depended on how wealthy her family was. The monastic university was no better.

Bama was forced to serve the rich, not the poor, as she wanted. She was commanded to gain obedience and faith in her conduct. The training, the nuns received had nothing to do with the life they later had to measure. Bama believes that the church has nothing to do with the realities of Indian life, and the authorities were brainwashed while studying in Europe and America. The monastery not only knew nothing about the Dalits, but even made disparaging remarks about them.

CONCLUSION -

Bama as an artist in words, depicted social reality and craves for its reform and transition. *Karukku* is a piece of work where her identity fights with an oppressive practitioner in the church, and as a Dalit Christian. Racial fabric of Indian social system is nicely comes out in *Karukku*, with various events of her life. Her boiled Catholic Christian girl and a woman are mediated by the fact that she can be a woman with human sensibility. It is the role of religion and faith to maintain purity and morality with all and to aware each identity to increase belief towards devoted God, dedication to God. She laments the rise of filth and unbelief that characterize modern life.

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