

**THE OPPRESSION OF DALIT WOMEN IN KARUKKU BY BAMA
AND DRAUPADI BY MAHA SWETA DEVI**

Submitted in partial fulfillment of the requirements for the award of
Master of Arts degree in English

by

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**DEPARTMENT OF ENGLISH
SCHOOL OF SCIENCE AND HUMANITIES**

SATHYABAMA

**INSTITUTE OF SCIENCE AND TECHNOLOGY
(DEEMED TO BE UNIVERSITY)**

Accredited with Grade "A" by NAAC

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This is to certify that this Project Report is the bonafide work of **BERLINMARY. S [Reg.No.39970002]** who have done the Project work. She has carried out the project entitled **"THE OPPRESSION OF DALIT WOMEN IN KARUKKU BY BAMA AND DRAUPADI BY MAHA SWETA DEVI"** under my supervision from June 2020 to April 2021.

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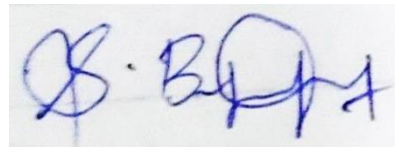
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DECLARATION

I **BERLINMARY. S [Reg.No.39970002]** hereby declare that the Project Report entitled **“THE EVOCATIVE OF BALANCING MISERY AND BLISS IN SELECTED NOVELS OF ‘PIPER KERMAN’ AND ‘SUSANNAH CAHALA’** done by me under the guidance of **Mr. SENTHIL KUMAR**, is submitted in partial fulfilment of the requirements for the award of Bachelor of Arts degree in Sathyabama Institute of Science and Technology.

DATE :05.04.2021

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ABSTRACT

Dalit literature is a literature of protest and rejection of Dalit people. Both men and women were subjugated and tortured crowning themselves as Dalits. Here, Maha sweta Devi and Bama expressed their own oppressions in their writing. They also expressed how they have been marginalized and tortured by upper caste people. They were considered untouchables and they faced many problems and they faced many struggles which resulted in cruel rapes, massacres, refugees and so on. In karukku by Bama the protagonist's family were considered as Dalits and they formally underwent as paraiyar tribe . Likewise in Draupadi by Maha sweta Devi the protagonist's family were also considered as Dalits and they formally recognized as a nomadic tribe. In both the stories the Dalit faced same problem such as issues of caste, sexuality, political agendas, violence, gender oppression, untouchability, hatred, discrimination, poverty, subaltern and marginalization. These made them suffer a lot. In karukku by Bama the protagonist Bama went as a refugee to India , but she never gives up. She stands as an example for other Dalits. The same In draupadi by maha sweta devi the protagonist Dulna was murdered and draupadi was cruelly raped by higher officials . Even though she is raped , she evokes the next day and stands alive in front of those men's naked and tries to prove her struggle on that night. She also been example for other Dalit women.

KEYWORD: Dalit literature, Rejection, Subjugation, Discrimination, Marginalization

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CHAPTER I

INTRODUCTION

Dalit is not just a word or caste but it is a realisation and it is related to the feelings and experience such as joy, sorrow and struggle. Dalit is not just a system of caste but it is also focuses on discrimination, race, religion and gender equalities. Dalits were considered as "Depressed classes" Which the term British used for what we now so called "The Scheduled class " Or "scheduled caste". The term Dalit forcefully expresses their oppressed status. It comes from the Sanskrit root "Dal" Which means to crack open, split, crush, grind, and so on. This was generally used as a verb to describe the process of processing food grains and lentils. Dalit is a symbol of change and revolution, they believed in humanism. Dalits were considered as untouchables and the practice of untouchability was legally abolished by the Constitution of India in 1950. But even today, the Dalits are still subjected to extreme forms of social and economic exclusion ,discrimination, physical and mental torture. When they tried to fight for their rights they faced many struggles and were tortured by upper caste people which resulted in cruel rapes, massacres and other atrocities. Dalit literature does not follow any particular literary convention and these writers have created their own localized language that created a unique writing style. All the incidents they revealed were realistic in their own languages. Dalit literature expressed the knowledge of Dalit writers.

It's Origin and Spread :

The term Dalit literature was first appeared and used in 1958. The term Dalit came into prominent in 1972, when a group of young marathi writers and activist founded an organization called Dalit Panthers. Dalit literature was emerged in 1960 in marathi language for the first and soon it appeared in many other languages such as Hindi, kannada, telugu, and in tamil languages through native Dalit writers. Dalit literature in India was first appeared through translation

from Marathi to English . Dalit is not just a word, but it was apparently used in 1930 as a Hindi and Marathi translation. The origin of a Dalit literature is in regional literature in late 19th century but many pioneering works have been produced in Maharashtra and Gujarat. Soon after Dalit literature was published in variety of Indian languages such as kannada, telugu, tamil, hindi, malayalam etc.. These are also available in English translation.

Dalit writings and writers emerged during the medical times. It was begun from Maharashtra in marathi language in 1960 , and established all over India. Later 1960, the movement for the Dalit literature spread to other countries and languages such as Gujarat in gujarati, Bangalore in kannada, Punjab in punjabi, India in hindi, Kerala in malayalam, bengal in bengali. Dalit literature also started to use all literary forms such as poetry, short stories, novels, plays and autobiographies in various languages.

Causes and Effect :

Dalit literature provided new voice and identity to the communities that they have experienced discrimination, exploitation and marginalization due to hierarchical caste system. The impact of Dalit writers and writings has compelled the literary association and akademi to recognize as a seperate category of literature and reward it through several means. All major universities in India have given place to Dalit literature in its curriculum and research agenda of literature department. Before ,these writings and voices against upper caste people made the Dalits suffer but now, these made many writings to evolve and made other countries look back to their community . These literature heroically full of life to create a new society and this literature become more realistic and romantic and is unified by the potrayal of discrimination and exploitation. These writings dominantly highlighting the Dalits anguish and were not been considered representative of genuine Dalit consciousness and purpose. Dalit literature in India has grown both in quantity and quality and made sufficient impact to shake

up the mainstream literature. Dalit literature has also begun to give space for separate sub category of women writers from Dalit communities.

Author's Biography :

Karukku by Bama :

Karukku is an autobiography by Bama. She was born in 1958 in India. She was also known as Bama faustina soosairaj. She was a tamil Dalit feminist also known as teacher and novelist. Her novel autobiography karukku during 1992 which is full of joy and sorrows experienced by Dalit Christian women in Tamilnadu. She also wrote two more novels such as sangati and vanmam. Along with that she wrote two more collections of short stories kusumbu karan and oru Tattvum erumaiyum. In addition to this she has written twenty and more short stories. She belongs to Roman Catholic family. Bama's ancestors belongs to Dalit community mainly they were called as paraiyar. They also worked as agricultural labourers. Bama had her early education in her village. Her literary influence includes tamil writers like Jayakanthan, Akhilan, Mani and parthasarathy. In college she read and enjoyed kahlil gibran and Rabindranath Tagore. She became a school teacher for very poor girls. She also served as a nun for seven years. After she joining as nun, Bama found out there was separate training center for Dalit Catholics. She finished her studies and joined as a teacher at Catholic Christians school. After this she began writing. She was encouraged by her friend and wrote her childhood experiences in her first novel karukku. She wrote her novel, short stories in her own dialect tamil that was unique to her community.

Works and Themes of Bama:

Bama started writing after she joined in Catholic Christian School. She wrote her first novel karukku during 1992. She used her own dialect in her first novel and she also decided to use the same dialect in all her novels and short

stories subsequently. Karukku was critically acclaimed and won the crossword book award in 2000. It was become textbook in various courses like Marginal literature, literature in translation, Autobiography, Feminist literature, women's writing in literature Subaltern literature and also in Dalit literature . After that she wrote "Sangati" in 1994, " Vanmam" in 2002 are the famous novels by her. She also wrote short stories like "kusumbu karan" in 1996, " Oru tattuvum erumaiyum " in 2003 , "Harum-scarum" in 2006, "what am I"?, " Blink", "Lucy lady bug's backyard adventure".

Bama's novel focuses on caste and gender discrimination. Bama's work are seen as embodying Dalit feminism and are famed for celebrating the inner strength of subaltern women. Bama has said that she writes because she considers it as her duty and responsibility to share the experience of her people. She also finds the act of writing itself as a "political act " and a "weapon". She continuously fights against the dehumanizing caste practice. Her writing also signifies these things that ,among human beings, there are none who are high or low. These who have found happiness by exploiting us will not escape easily. We have to bring change in the society where all are equal.

Draupadi by Maha Sweta Devi :

Maha Sweta Devi was an Indian writer in bengali and social activist. She wrote more than 100 novels and over 20 collections of short stories including political pieces, plays and children fiction. Maha Sweta Devi was considered a literary treasure, who used her "pen" to fight for the rights of downtrodden and the tribal communities. Maha Sweta Devi was the voice of landless labourers in India. She had an intimate connection with tribal people and she was fond of documenting her hardships in life and also her people's hardship. Maha Sweta Devi through her works she became a socio political commentator of the underprivileged and marginalized people. A number of her works have been Adapted for the silver screen. Govindh Nihalani's 1998 film is based on her novels on the emotional struggle of a mother who tries to understand the reason

behind her son's involvement in the Naxalite movement. Maha Sweta Devi won several awards like Sahitya Akademi, Jnanpith, Padma Shri, Padma Vibhushan etc... Maha Sweta Devi studied Adivasi, Dalits and marginalized citizens mainly focused on women's suffering. She raised her voice several times against discrimination suffered by tribal people in India.

Works and themes of Maha Sweta Devi:

Maha Sweta Devi has been an important figure castigating political authorities for exploiting the poor and underprivileged and criticizing and raised her voice against social injustice. Gayatri Spivak says Maha Sweta Devi is a champion for the cause of subalterns, the poorest of the poor, who denied their rights for the society. Her works reveal intimate knowledge of history, politics, lifestyle and mindset of tribals. Her character is drawn from poor, oppressed classes although she has also written about the middle class life and historical figures. History, myth, folklore and contemporary reality, novels, plays and short stories many of her stories are located in tribal regions of Bengal, Bihar and Madhya Pradesh. Her novels are Mother of 1084 in 1974, Imaginary maps in 1993, Aranyer Adhikari in 1977, Rudaali in 1993, The queen of Jhansi in 2000, Breast stories - collection of stories Draupadi is one among it, old women, Dust on the road, five plays, Butter soil, Mirror of the darkest night etc... In all her works Feminism is the key theme used by Maha Sweta Devi. She always focuses on problems and challenges of subaltern women.

Historical Background During Bama's Period:

During 1992, communal riots took place, around 3000 people died. Government of India establishes SEBI, stock exchange regulator. Indian rupee exchange rate also collapsed during this period. It was 20₹ to one dollar ₹ in January 1992 and it became 30₹ to one dollar ₹ in December 1992. There is a huge difference 50 percentage depreciation in value. Japan also apologized for focusing Korean women into sexual slavery during the world War II. In Cuttack

and in odisha over 200 people died after drinking illegally brewed liquor. About 600 people were hospitalised. It was the biggest tragedy in India. After that the state government banned alcohol in 1994.

Historical Background During Maha Sweta Devi:

During 1926,Hindu muslim strife in calcutta. The First world War and its aftermath, caused major changes in the power balance of the world, destroying or transforming some of the most powerful empires. The first world War termed as a great war. The war itself was a chance for the combatant nations to show their military strength and technological ingenuity. German introduced machine guns, U-shaped boats, and deadly gases. During the 20th century the public service Commission established it was later reconstituted as federal public service Commission by the government of India act. The public service Commission was set up for the first time in British colonial rule in 1926. After independence, the commission was established in Pakistan in 1947 under the provision of government Pakistan act. Global war in Europe took place. It was the second World War against Poland.

CHAPTER II

NOVEL ANALYSATION ON KARUKKU BY BAMA

This interpretation argues about the Indian Dalit Autobiography in Tamil by a woman named Bama which was considered as black writing. Dalit writings are the narratives of trauma, pain, resistance, protest and social changes. This proceeds from a lived experience of her poverty, violence, rejection and suffering. These are referred to as a term "Trauma". It also deals with life of an individual Dalit women. Karukku is a powerful critique of Indian civil society, the educational system, the church and the bureaucracy and also it highlights the complicity between class caste in post-independence in India. This becomes speaking about a subaltern subject of narrative that gives voice to the lived experience of herself. Karukku is a less autobiography than a collective biography. Unlike in autobiography the narrator is a person of some social stature and the testimonio is about a common woman but a common woman who metonymically stands for the community. The problematic hero in this novel is 'caste'.

She describes events that occurred during her life as many stages. She also speaks for an entire community. The title karukku signifies both her personal autobiography and an account of her whole community. She also describes her village in her narrative she wholeheartedly says "our village is very beautiful" When she describes her community she never uses " My people " Instead she writes Most of our people are agricultural labourers. It is not a personal autobiography alone, but a collective archive of suffering. Bama's narrative address two communities one is Dalit and other is christians are addressed to us. She also describes her difficult situation in life which her whole paraiyar community endured, they were the poorest of the poor struggling for daily survival, food and etc... Bama also describes about the hard work of the Dalit labourers, driving the cattle in pairs, round and round, to tread again from

straw etc.. She devoted Dalits labour in agricultural activities of her village to show their dedication. Bama foregrounds land and community here because it shows the distribution and ownership and caste hierarchies which are closely linked. Even though they struggled, worked hard, laboured with heavy they were not paid. This made them a very poor state of living. She also interpret about her humiliation which happens when she was young her grandmother used to go to naicker's house as a maid and cleans the vessels, washes everything, even she cleans the drainage, they treated this paraiyar illegally and they were not allowed to touch upper caste people things and even this upper caste treated them as untouchables, when they need water while working this naicker's stands Minimum four feet height before them and pour water from a height of four feet while her patti and others received and drank it with cupped hands hold to their mouths. "Whenever I saw them I felt terrible".

When she entered the class room the entire class turned to her side with an awful look towards her which made her weep that whole day and she sits in a bench, no one touches even her bench or even the things she used. She was been considered as untouchables and her place where she sits and used becomes a prohibited area to the upper caste children. Even, she self motivated herself had Annan (her elder brother) as her role model and worked hard, studied hard with all her breath so she stood first in her class and some became friends even though she was paraichi. Bama interprets her own life in terms of her social identity. When Bama enters the convent to work hard for the poor children, but when she saw that there both the upper caste and the lower caste took a vow that "they will live in poverty" They will not enjoy worldly pleasures, they live life as a sage and be in poverty but when Bama saw deep inside, the convent does not know the meaning of poverty, It is only the upper caste christians who enjoys the benefits and comforted. This lower caste becomes poorer and poorer. Dalits became priests and nuns, they were pushed first of all. They endured suffering for the sake of God. There was no such love and care shown to the poor children. They actually rob from the poor who struggled for

their livelihood. Especially this young woman and the poor woman suffered twice as much as the others.

Dalit woman faced structural binds of class, caste and gender. They faced both caste oppression and gender oppression in their society. Whenever the village faced the problem, the policeman and other officials forcefully pushed these paraiyar caste people and they charged false accusations on them. There is no government, no law, no justice for their side. Bama with her knowledge documented all these problems that resulted in social identity. Her sufferings and her entire community call of struggle was noted earlier. Later she left the convent and started to write and put her efforts at studying and improving herself than earlier and stands as an example to other Dalits.

Novel Analysis on Draupadi by Maha Sweta Devi :

This interpretation argues about tribal people who were struggled by wealthy landlords. Maha sweta devi situated her story against the Naxalite movement. The protagonist in this story is Dopdi mehjan, so called as Draupadi by her landlord suraj's wife. She was a woman belonging to the Santhal tribe of West Bengal. Her husband Dulna and Draupadi were working under this wealthy landlord's surja sahu. They made them work hard in their agricultural field and they harvested many crops for their landlords. But they mistreated them very low and were not paid for their hard work. They were treated as untouchables because they were Dalits. Each and every need in their life they need to beg before them they were discriminated against and humiliated by their landlords. So they planned to kill suraj saha and his son. This made their life to the turning point. They faced both caste oppression and gender oppression.

They hide themselves in a forest jharkani. They lived hiding themselves before the police man and other higher officials insake of escaping their lives. The government attempts to subjugate these tribal rebel dopdi and dulna along with a group of Dalits. They were belongs to Naxalite community people were

the whole government is fond of search them and to sentence them behalf of this murder. The government and other officials trapped the groups one by one by kidnapping, Murdering, and also some were raped. Well this Dulna one day caught by the trap of policemen by their gorilla warfare , we're he went to fetch water for her wife. But when police officials saw them immediately they murdered him, with the help of his murder they trapped dopdi. They mistreated the women twice as much as the men.

When the officers trapped her and captured her they planned to violate her body. These upper castes failed to see the caste and race to fulfill their needs. The Higher official sena nayak ordered the men's and intended the other officials by saying "whoever needs USE HER".

That whole night dopdi was used thousands of times. She could not identify the faces. She was tied up and they tore her garments to fulfill their nerds. Draupadi is a representative of millions of tribal women who were fighting against the oppression. Even though she was bruised she was portrayed as a proud and strong woman in this story by Maha sweta devi. In Spite of repeated rape ,abuse and starvation she faces the next day. She did not feel ashamed to stand before others, but she came with bloody wounds and stripes in her whole body , and she came naked before them without an unbowed head. When others looked at her they shouted and said wear your garments and come. But she stands as an example to other Dalits to stay strong and fought for her justice the day before. She also asks the sena nayak if you have guds, if you are a man use me before this crowd. When she said these words she shouted at the front of sena nayak without any fear in her eyes. This become example to other Dalit women.

Comparison on these Topics:

Both the novel in karukku by Bama and in draupadi by mahasweta devi the protagonist went through many difficulties like disgrace, hatred, subjugation, humiliation, domination, mistreatment, oppression on both caste and gender from the upper caste people. The upper caste people in both the story mistreated the protagonist and also the people who belongs to Dalit community and lower community. They were also hatred and treated them as untouchables. In karukku Bama's patti (grandmother) and her whole community people are treated as untouchables. When they are in need of water. Similarly in Draupadi, draupadi and her husband dulna and all her community people are treated as untouchables. They hate to have communication with them. Similarly both Dalits subjugated by their landlords. They were treated as slavery. Each and every basic needs they are humiliated by them to be fulfilled. They were poorer struggling even for their food and survival. They were even brutalized by the upper caste people, when they questioned about their wages and heavy labours. "They worked hard unlimited but they paid limited". They were discriminated against for the sake of caste, class and gender. No one is there to support their lives. They were also sexually abused by the upper caste men. When they caught up they used some poor women for their needs. In karukku by Bama the poor women were abused by the upperclassmen and no government is ready to hear their exploitation caused by them. Also in draupadi many Dalits were abused when they caught up by the higher officials. All these oppression, sufferings, slavery, exploitation, marginalization faced by both the characters in the novel. They faced many problems for the sake of caste, religion, gender etc... In both the stories the Dalits were accused falsely and charged by the policeman. Here, the authors too have similarities both the authors in the novel used their "pen" and their "writings" as their weapon to fight against these upperclassmen.

Themes Used in these Novels :

- Gender discrimination
- Caste discrimination
- Dalit feminism
- Religious discrimination
- Cultural identity
- Male chauvinism
- Subaltern
- Tribal community
- Marginality
- Theory of Enslavement

Gender Discrimination :

This major theme of gender discrimination used by Bama in *Karukku* and *Maha sweta devi* in *Draupadi* which mainly focuses on gender problems. The word *karukku* in Tamil meaning palmyra leaves with their intended boundary on both sides, which are like two edged swords. The term *karukku* also refers to an embryo or seed that signifies freshness and newness. *Draupadi* was taken in the form of myth which women are oppressed from *Mahabharata* still now.

We are all influenced by gender norms that tell us what is appropriate for girls and for boys, women and men to do in our society. Because of gender stereotypes, girls and women are often less valued and have social status. Girls and women suffer most of the negative impact of rigid gender norms and roles. They are more likely to experience restrictions of their freedom and mobility. Gender discrimination describes the situation which people are treated differently rather than male or men. This gender discrimination leads sexual harassment and catcalling acts that works around school or work place. In both *Karukku* and *Draupadi* women faced this major struggle by men. They were forced ,

threatened and violated by the upper caste people. They caused acts such as sexual abuse and catcalling.

Caste Discrimination:

Issues like untouchability, lowcaste, poor caste and these casteism are still common in rural areas. The reason for this is deep rooted traditions of casteism. Not only adults gone through these type of discrimination and struggle but even, childrens are subjected to these type of discrimination. Being in a community, or school, or in playground Many children faces humiliation because of this caste discrimination. Even this scheduled caste girls have been asked to clean the school toilets and teachers asked these type of scheduled class children to sit separately. India's caste system is considered as world's longest surviving social hierarchy. Caste discrimination is one of the worst human rights abuses in the world today. Caste discrimination involves massive violation of civil, political, economic, social and cultural rights. The exclusion of so-called lower caste communities by other groups in society. Certain groups are viewed as dirty and polluting the environment . Moreover in karukku also Bama and her community people were gone through the same humiliation, they feel very ashamed to touch them they feel they were dirty and polluted one. Likewise in draupadi the Dalit people were also faced the same type of humiliation and shame from the upper caste and even by government and other higher officials.

Here, Dr. B.R Ambedkar said that "caste is not just a division of labour, it is a division of labourers.

Dalit Feminism :

Dalit feminist argues that women and in particular Dalit community are worst sufferers of structural domination of men over women and they are dual victims to both patriarchy and the evil of caste. These dalit women advocated that their concerns and ideologies that are different from the upper caste women.

All the women in this Dalit community faces the brunt of patriarchal society but the very nature of this structural violence is more extreme with respect to women belonging to the lower caste, they are oppressed not only by the men in their own caste but also by the men who belongs to the upper caste. Here, the women should tolerate both the sides. Even these own caste men also suffered and oppressed by both upperclassmen and their men. In Dalit feminism, Dalit women fighting against the hegemonies of caste, class and masculinity, the political expression of the intertwining struggles of both caste and gender. Dalit feminism hence is essential to democracy and equality. They are considered as scheduled class, scheduled caste, scheduled tribes and backward classes. Education and dignity for the Dalit society need to be based on caste patriarchal system which constantly enslaving the family and community of the Dalit women struggles for even for their basic necessities in life and they left with basic information available by their elders and family too.

Religious Discrimination:

Religious discrimination involves treating a person unfavorable because of his or her religious beliefs. The law protects not only people who belongs to traditional organized religions such as buddhism, christianity, Hinduism, Islam and judaism but also others who have sincerely held religious, ethical or moral belief. Religious discrimination can also involves treating someone differently because that person is married to an individual particular religion or some other religion. It also holds both harassment or charging false accusations on a person because of his or her religion. In karukku and draupadi both the characters faced this harassment and charge of false accusations because of religious discrimination.

Cultural Identity:

Cultural identity refers to a person's sense of belonging to a particular culture or group. This process involves learning about and accepting traditions,

heritage, language, religion, ancestry, aesthetics, thinking patterns and social structures of a culture. People have their beliefs, values, norms and social practices of their culture and identify themselves with that culture. It seems that there are different viewpoints regarding culture and social identities. Cultural identity is defined as the identity of a group or culture. Further, cultural identity is similar to and it overlaps with identity politics. This process results in personal marginalization and it may lead to social marginalization which includes a person's economic, employment, educational and cultural loss. This is because different groups such as black and whites perceive events and problems in different ways. Cultural identity such as gender, age, status, or class, religion, sexual orientation, language, mental and physical ability, race and ethnicity all these together are called cultural identity which leads to cultural diversity.

Male Chauvinism:

Most of the men are simply male chauvinists. They have a belief that men are superior to women. They have an attitude of superiority towards members of the opposite sex that is women and they were considered as male chauvinism. Their behavior of doing all these things tells his attitude. These type of men can do anything he need, he may also cheat or flirt with other women, but he may not tolerate the idea of women or wife cheating or flirting with other men. Even it signifies getting dowry from the girl's parents, this shows they are buying a wife, rather appreciating. And some will address their wife as "you women you should not do this, with condescending tone. Moreover some will not accept a woman's success as they feel women must not earn more than him. These types of men have their own perception that man is always right and women don't know what they are talking about. Some of the parents who belong to this type of chauvinism will say rather to educate your boy child than your girl child.

Subaltern:

The literal meaning of subaltern is belonging to an inferior rank or position. Sociologists study and view Indian society from various perspectives. A subaltern perspective is one of them. Subaltern perspective can be depicted through caste, race, occupation, class, age, color and many other factors too. It embodies the features of dominance and submissive behaviours. In our society there are different rules and regulations for the untouchable or Dalits. These untouchables or Dalits were looked down upon. Dr. B.R. Ambedkar from our country was the first untouchable to go abroad for his higher studies, when he returned he observed the subaltern nature in our Indian society. They proposed the idea to the oppressed classes to make them grow, to provide them equal rights and opportunities and to let them access the other privileges too. Even though our society is still divided into numerous castes like scheduled caste, scheduled tribes, other backward classes etc... It has really become an indispensable task to let the minorities to grow.

Tribal Community:

The term tribe is used in many different contexts to refer to a category of human social groups. There is no exact definition or criteria for considering tribes as human groups. However it is defined as various terms such as 'Tribe Or 'aboriginal' or 'depressed classes' or 'adivasis'. Normally a tribe may be a group of individuals among a community. Speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous though originally it might have been so. Tribal societies are small scale and restricted within the spatial and temporal range of their social, political and legal relationship and possess a morality, a religion and broader view of corresponding dimensions. Tribal languages are unwritten and hence the extent of communication both in time and space is integrally narrow. On the other hand, tribal societies exhibit a remarkable economy of design and have compactness and self sufficiency lacking in modern society. These people face many

problems like land alienation, indebtedness, poverty, unemployment, lack of education service, migration, language problem, problems in their property etc.

Feminist Approach :

1. First Wave Feminism: Men's Treatment of Women

In this early stage of feminist criticism, critics consider male novelists' demeaning treatment or marginalisation of female characters. First wave feminist criticism includes books like Mary Ellman's *Thinking About Women* (1968) Kate Millet's *Sexual Politics* (1969), and Germaine Greer's *The Female Eunuch* (1970). An example of first wave feminist literary analysis would be a critique of William Shakespeare's *Taming of the Shrew* for Petruchio's abuse of Katherine.

2. Second Wave Feminism: Gynocriticism

Elaine Showalter pioneered gynocriticism with her book *A Literature of Their Own* (1977). Gynocriticism involves three major aspects. The first is the examination of female writers and their place in literary history. The second is the consideration of the treatment of female characters in books by both male and female writers. The third and most important aspect of gynocriticism is the discovery and exploration of a canon of literature written by women; gynocriticism seeks to appropriate a female literary tradition. In Showalter's *A Literature of Their Own*, she proposes the following three phases of women's writing:

The 'Feminine' Phase - in the feminine phase, female writers tried to adhere to male values, writing as men, and usually did not enter into debate regarding women's place in society. Female writers often employed male pseudonyms during this period.

The 'Feminist' Phase - in the feminist phase, the central theme of works by female writers was the criticism of the role of women in society and the oppression of women.

The 'Female' Phase - during the 'female' phase, women writers were no longer trying to prove the legitimacy of a woman's perspective. Rather, it was assumed that the works of a women writer were authentic and valid. The female phase lacked the anger and combative consciousness of the feminist phase.

MARGINALITY :

“The margins nation displace the centre; the people of the periphery return rewrite t history and fiction of the dalits, ‘Marginality’ is historically specific social construct marked by contingency mainly because it is discursive formation. The dialectics creates discursive openings for marginalized voices by questioning and displacing the location of power. [4] In India, the subaltern voices within the mainstream nationalism began to be heard much before the colonization. 1930s onwards, voices from repressed community in India, the untouchable castes, Dalits, began to get increasingly audible Dalit creative and polemical writing which attempts in such writings to deconstruct the nation as conceived within the parameters of the Hindu nationalism of the nineteenth century provide rich angles of comparison with similar ideological forays made by the Aborgines of Australia through their creative writings. [5] Such literature functions as a potent subaltenist mode and becomes a significant discursive site of resistance to elitist historiography, colonial and national Dalit Women Poets are struggling to justify with their own identities in their poems, mainstream poets are talking about love, patriarchy, equality, beauty, religion, myths and legends, social class, heritage, consciousness, position, children, food, economy, etc. Dalit poets concern is more liberal and autobiographical compared to the other modern poets. Their poetry is their past and present and future hence it is rebellious as well as reflective in nature. Savitribai Phule is guiding the women of her time to work. [6] She furthers adds that everything will be lost if we are not

educated and it is education which gives us the wisdom and make us human. So, she says to her fellow sisters not to sit idle; get education so that they can end the misery of oppressed and forsaken.

Poisoned Bread published in 1992 is one of the first anthologies in Indian Dalit Writing from Marathi Language. The voice of the Marathi speaking people were silenced for centuries until Jyoti Ram phule and Ambedkar stated their revolutionary works. Mahar was the main community in these regions who are the witnesses of the painful degradation during the colonial rule and specified them as untouchables.

Alienation both social and psychic is an overarching thematic concern in this anthology. The readings reflect many of the theoretical and philosophical concerns of the Dalit Panther Movement. Arjun Dangle asserts this literature can bring about a revolution through materialistic approach through his collection of poetry, autobiographies, essays and this signifies the seminal moments of writing.

Dr. Jyoti Lanjewar's poem Caves gives the rebellious tone against the social inequalities of dominant society. She expressed that she had been silent all these days and was listening the voice of right and wrong. But, now she got the truth behind her communities existing status. She asks the simple question to the culture which was responsible for holding backward classes on such a filthy place. After examining such pitiful condition of her community she says this land was never mother to us.

Theory of Enslavement :

As this thought of enslavement of ladies is established on the hypothesis of a man centric culture Mahashweta Devi's works report individual lives where ladies' bodies become the site of sexual control notwithstanding bearing the social engraving of rank/class. The specialist tries to analyze how disregarding

this over esolve the women's activist governmental issues of the account has effectively challenged ladies' minimization. To accomplish this, the study proposes to contend 'The Issues of Gender and Identity in Mahashweta Devi's works'. The sections conspire as pursues: It starts with Introduction which expounds the significance of opposition as Indian Women's Writing in English. It additionally explains the development and improvement of Indian ladies writing in English, which structures the premise of the analyst's purpose to assess the Issues of Gender and Identity in Mahashweta Devi's works.' It dissected Mahashweta Devi's job as an author in Understanding the Women question.

The word sexual orientation brings out an invigorated response, especially in the present air of constant discussions scrutinizing the infirmity of our general public in the wake of various episodes of separation based on Gender being accounted for over the globe. At the point when the spotlight is focused primarily on the Indian culture, sexual orientation turns into the reason for choosing the destiny of the subject, even in issues concerning the fundamentals, for example, birth and passing as particular premature birth of the female hatchling. In the sexual orientation one-sided, male centric Indian culture the vast majority of the ladies are viewed as optional, are enslaved and misused for being ladies. India's immense history has looks at endless models verifying the expressed case. Raj Ram Mohan Roy's striking advance challenging act of sati framework in the early piece of twentieth century was instrumental in hindering sexual orientation related predisposition existing in the public eye. The act of Sati, the nonsensical practice no more exists because of the intercession of social activists like Raja Ram Mohan Roy. The other profound established misogynist rehearses which keep on frequenting Indian ladies have today arrived at the pinnacle bringing about gatherings of people and activists dissenting and requesting exacting activity against the perpetrators of sexual orientation inclination.

Mahashweta Devi is a white collar class Bengali, extremist author and a columnist. She has made commitments to abstract and social investigations in India. Gayatri Chakravorty Spivak has deciphered her works in English. In her works, Mahashweta Devi addresses and grills the convergence of indispensable contemporary issues of legislative issues, sex and class, and this is correctly what makes her a glaring figure in the field of socially dedicated writing. Her wide running works incorporate fiction like *Breast-Giver*, *Draupadi*, *The Five Women*, *Ma from Dusk to Dawn*, *The Fairytale of Rajabasha*, *Doulati the Bountiful*, *The Witch*, *Behind the Bodice*, *Bayen*, *Upin*, *Kunti* and *Nishadin*, short fictions, youngsters stories, plays and dissident composition compositions. Her ground-breaking, frequenting stories of misuse and the battle have been seen rich sides of women's activist talk by driving researchers.

In Bengal, Mahashweta Devi has voiced and spoken to the hardships of the discouraged innate. In some short stories, she has significantly depicted the eerie encounters of Dalit ladies, the situation of her endurance. She additionally uncovers the dim substance of supposed socialized society through a portrayal of the untold sufferings of an inborn lady. As a social dissident, she has spent numerous years crusading for the privileges of Dalit. She is granted with the Jnanpith Award (India's most noteworthy artistic honor) in 1996, and the Magsaysay Award, what could be compared to the Nobel Prize, in 1997. Since Mahashweta is an over the top lobbyist and composing go to her as an instrument in her fight against abuse, and minimization of inborn. She challenges the male centric government in family and network. Mahashweta Devi, a social extremist and author has featured dehumanizing treatment of ladies, especially of the innate starting point, uncovering the framework's disappointment in perceiving the privileges of the ladies of our city as well as of the ladies of these minimized networks. The ancestral lady cut off from our general public, are abused by the Government authorities presented in the timberlands on watch them. These purported defenders amusingly wind up disregarding the very nature they should watch.

Quotes on Karukku:

Bama, writes the book by saying

“This book was written as a means of healing inward wounds; i had no other motive”

She wanted to explain her inner thoughts and sufferings through her work that is her motive too.. Other than nothing else she says.

“Our village is very beautiful”

She says her village is more beautiful, where she can feel the nature surrounded by her but they failed to enjoy it.

“Caste is not just a division of labour, it is a division of labourers”.

This was quoted by Dr. B.R. Ambedkar, Bama uses it in her autobiography to describe about the dalit labourers because of their division in their caste system.

“All the time I went to work, for the naickers, I knew u should not touch their goods or chattels ; I should never come close to where they were, I should always stand away to the one side , these were their rules, I often felt pained and ashamed, but there was nothing that I could' do”.

These are her childhood experiences which they felt ashamed before that naicker, (those who are upper caste) they consider them stupid and they mistreated them in a very bad manner.

“To this day, in my village ; both men and women can survive only through hard, and incessant labour”.

They survive because of their hard labours, if they failed to do whatever they laboured they would be in an empty stomach.

“We play sometimes cops and robbers, or husband and wife but my favorite game was kabaddi, she says”.

“I felt that at the seminary, I would be able to carry forward my work with poor”.

She wanted to dedicate her life to living with the poor. But unfortunately seven years later, in 1992 , she get married and settled down.

“My ambition is to communicate dreams and aspirations of my people, who have remained fringes for centuries in Indian history”.

“For the word of God is living and active, sharper than any two edged sword, piercing to the division of soul and spirit; of joints and marrow and discerning the thoughts and intentions of the heart.” - Hebrews:4:10

These are the biblical words taken from the NEW TESTAMENT (kjv) to reveal the pains.

“We who are asleep, must open our eyes, and look about us, we must not accept the justice of our enslavement by telling ourselves; that , it is our fate, we must dare to stand up for change”.

“Life is difficult it happens for poor, the condition of those who born into paraya community; as the poorest of poor struggling for daily survival, doesn't need spelling out”.

“When I entered the classroom, the entire class turned round to look at me ; and I wanted to shrink into myself as I went and sat on my bench still weeping”.

“Nowadays, I have left the order, I am angry, when I see priest and nuns, How long will they deceive us”.

“Dalits have begun to realize the truth, they began to live again with honour, self respect and with love toward humankind ; to my mind this alone is the true devotion”.

Quotes on Draupadi :

“Thou; unclean, untouchable, dirty, for no cause, they opposed, we Dalits to endure these suffering”.

They treated them as unclean, untouchables refused to touch them as they were dirty, they were opposed as they were Dalits and endured many sufferings because of these upper castes.

“Dopdi, dulna realized truth, stands against those opposers (wealthy landLords), even, to kill them for their survival”.

Dopdi and dulna both worked under the wealthy landlords, they didn't pay them, they realized what they thought about them and stood against them, at one sort of time they even hardened to kill them.

“Government uses all forces, including kidnapping, murdering, even raped tribal death in invariably accidents”.

“Dopdi dulna , most wanted list , in WestBengal”.

Dopdi and dulna murdered their landlords and they became the head of the whole Dalits, the government targets the whole Dalits but they focused on

this dopdi and dulna, if they caught them it would be easier to catch the whole community. So they made a wanted list over West Bengal.

“Woman's body vastly different from man's, is often seen as means to oppress her”.

“She, once captured, then countered, degraded and dehumanized, where hands are tied behind, all bones are crushed, sex being terrible wound”.

She was captured by the senanayak and degraded before all the people and she was tied up that whole day and she then dehumanized throughout the day and she was wounded because of their cunning abuse.

“Draupadi black body comes even closer, her ravaged lips bleed, as she begins laughing”.

Draupadi was black as she belongs to Dalit comes with full bleed even she stands example for her whole community, endured all the sufferings and laughed at them.

“Draupadi wipes the blood on her palm and says, in a voice that is terrifying; 'sky splitting, and sharp, as her ululation, what's the use of clothes? You can strip me, but how can you cloth me again?’ “Are you man””?

The whole day draupadi was used by those animals and she was bruised fully with bleeding wounds and came in front of senanayak on the next day without any clothes, wipes her blood, asked those men “are you man”?

“If thou art a man, use me before this crowd”.

She boldly asked those men if you are a man then use me before this crowd, so that every one can see this terrible things happens to us like dalit women.

“Naked, thigh and public hair matted with dry blood, two breasts, two wounds; is shocked by her defiance, with her hands on her lips, as the object of search, "there isn't a man here that I should be ashamed”.

When everyone there saw her, naked coming before , they shouted at her saying go and put on your clothes and come are you not feel ashamed, then she shouted and said, if there is a man then I should be ashamed. As no one here was not even a man.

Theories used in these novels:

- Marxism
- Existentialism
- Black feminism
- Psychoanalysis
- Feminist approach
- Theory of oppression
- Dalit Aesthetic theory
- Theory of untouchability
- Womenism

Marxism :

Marxism theory was introduced by Karl Marx. It is a theory of capitalism, Marxism is a social, political and economic theory originated by Karl Marx which focuses on struggle between capitalist and the working class people. They were inherently exploitative and would ultimately lead to a revolution in which the working class would overthrow the capitalist class and seize control of the economy. Marxism in both social and political theory, which encompasses Marxist class conflict theory and Marxian economics. Marxism was first publicly formulated in the 1848 pamphlet, "The communist Manifesto" by Karl Marx and Friedrich Engels which lays out the theory of class struggle and revolution,

Mahasweta devi and Bama uses this Marxism in their novels, where the characters over there also suffered for economically. Marxism theory were this business owners and landlords have got their maximum benefits by letting the most hard to the poor workers and labourers to work and they pay them the lowest possible wages. This creates unfair imbalance between owners and labourers whose work they exploit for their own gain. Marxism thought of revolution against those thoughts of class structure among the society who unites the working class by raising awareness and class consciousness.

Existentialism :

Existentialism is a form of philosophical inquiry by Fyodor Dostoevsky. Existentialism is the belief that through a combination of awareness, free will and personal responsibility, one can construct their own meaning within a world that intrinsically has none of its own. Existentialism believes that society should not restrict an individual's life or actions and that these restrictions inhibit free will and development of that person's potential. To understand existentialism it is important to take responsibility for your own actions. Existentialism theory is a centuries old philosophy. It embraces personal freedom and choice. Here, in both karukku by Bama and draupadi by mahasweta devi the Dalits women lost their freedom or choice of living. They were next to the bondage or slavery under the control of upper caste men. Existentialism is typically focussed an individual human lives and poignant inevitability of suffering and choice for each individual whereas romanticism tended to be more oriented to the whole of nature and saw human beings as a part of that wider picture furthermore, romanticism flourished before centuries. It is all about importance of individuals, importance of choice, anxiety regarding life and death, contingencies and extreme situation meaning and absurdity, authenticity, social criticism, importance of personal relations and religious aspects.

Black Feminism:

Black feminism conscious arises from an understanding of intersecting patterns of discrimination, if race and gender are studied as separate categories, one cannot explain how attitudes might change as a result of cross pressures to subordinate the interest of black women so as to protect black women, black feminist identity politics can be defined as knowing and understanding one's own identity while taking into consideration both personal experience as well as experiences of those in history to help form a group of like minded individuals who seek change in political framework of society. It also can be defined as a rejection of oppressive measures taken against one's group especially in terms of political injustice. "Black feminist writer Patricia Hill Collins" believes that seclusion suffered by black women was created through the domestic sphere when black women were considered separate from the perceived white elite who claimed their dominance over them. They also felt a disconnect between black men's suffering and oppression. As a result of white feminist excluding black women from their own experience of marginalization and empowered black consciousness in society. Due to the diverse experience of black women's oppression. The identity implemented race, class, and gender in the dominant group. Bama and Mahasweta Devi uses this black feminist concepts in the novels they included race, class and gender equality among their characters. And the Dalits faced this through caste men, whites etc... .

Psychoanalysis :

Sigmund Freud's psychoanalytic theory of personality argued that human behaviour was a result of interaction of three components parts of mind that is Id, Ego, Superego. Id is the level of unconscious state of mind, Ego is conscious levels of state of mind, whereas superego is the preconscious level of mind. Psychoanalysis is defined as a set of psychodynamics theory which explains human behavior in terms of interaction of various components. Sigmund Freud was the founder of this thought. Freud drew on the psychics of his day to coin

the term psychodynamics. Based on the idea of converting heat into mechanical energy. He proposed psychic energy converted into behavior. Freud's theory places central importance on unconscious and psychological conflicts. Psychoanalytic theory focuses on the role of a person's unconscious as well as early childhood experiences and this particular perspective dominated clinical psychology for several decades. It is used to explain the nature of human development and all aspects of mental functioning. Critics of psychoanalytic theory claim human behavior. When the Dalits women were forced by both upperclassmen and their own men because they were women, this made them lose their conscious level and they faced many difficulties in both karukku and draupadi novels.

Feminist Approach :

Feminist theory includes many ideas and the theory aims to understand the gender inequality and focuses on gender politics, power relations and sexuality. In both the novel karukku and draupadi the characters faced this feminism and they struggled gender equality and sexual abuse through this feminism. While providing a critique of these social and political relations much of feminist theory also focuses on promotion of women's right and interest. Feminist theories first emerged as early as 1794 in a publication such as "vindication of the rights of women by Mary Wolstone Craft".The changing women speech after arrest for illegal voting and so on. It examines women's and men's social role, experience, interest, chords and feminist politics in a variety of fields, such as anthropology and sociology, communication, media studies, psychoanalysis, home economics, literature, education and philosophy. Feminist theory often focuses on gender inequality, this themes often explored in feminist theory which include discrimination, objectification, sexual harassment, oppression, patriarchy, stereotyping, art history and contemporary art and aesthetics. All these afflictions and sufferings were endured by dalit women and

they suffered gender inequality, discrimination, sexual abuse, oppressions and so on.

Theory of Oppression:

Despite the concern with oppressive systems and practices there have been few attempts to analyse the general concept of oppression. Recently, Iris Marion Young has argued that it is not possible to analyse oppression as a unitary moral category. Rather, the term 'oppression' refers to several distinct structures, namely, exploitation, marginalisation, powerlessness, cultural imperialism, and violence. This paper rejects Young's claim and advances a general theory of oppression. Drawing insight from American chattel slavery and the situation of the German Jews during the 1930's, I argue that to be oppressed is to be unjustly denied the opportunity for what I call 'resilient autonomy'. I argue that all instances of oppression can usefully be analysed in these terms. I test my analysis against each of Young's five structures of oppression, concluding that in each case they are captured by my analysis. Oppression Theories provide a framework for understanding power and privilege and the intersectionality of class, race, gender, self and group identity within the context of social work practice. Reflective exercise will be offered such that participants can begin to explore their personal biases and stereotypes that can affect the understanding of human behavior and dynamic in the practitioner-client relationship. Readings from Paulo Freire's *Pedagogy of the Oppressed* will be introduced as a framework for understanding oppression on a systemic level and in the context on the practitioner-client relationship .

Define social justice, economic security, equality as well as oppression.

- Identify the core concepts as posited by Paulo Freire.
- Define the term 'praxis' as conceptualized by Paulo Freire.

- Apply Freirian thought as a catalyst for change within multi-social system levels (i.e. the practitioners' organization, social policy, government institutions).
- Identify the role played by human behavior in the social environment.
- Identify ways clients, social workers, social agencies and social movements can promote justice and equality and to assuage oppression.
- Identify the impact of privilege and oppression and the potential power dynamics of race, sex, class, heteronormativity, ability, age, and religion in the context of how the dynamics of oppression impact the human developmental process.
- Explore personal biases and stereotypes that can affect the understanding of human behavior and change and the practitioner-client relationship.

Dalit Aesthetic Theory:

Dalit aesthetic theory is a indigenous and is strongly based in the history, politics and culture of Dalits. Indian literature has always used the themes of untouchability in its literary pieces but the description was mostly from the point of view of a writer who is upper caste. The word Dalit does not refer only to Buddhists and backward class people, but also to all those who toil and are exploited and oppressed. This theory tells us about cultural conflicts of the socially, economically and culturally deprived and disadvantaged group of people. It requires literature to be revolutionary, didactic and doctrinaire. For Dalit writers the literature which deals with the oppression of dalit due to the disparaging and thereby defective dogmas of hindu religion defines Dalit literature, irrespective of the fact whether the literature is written by a Dalit or by an upper caste writer. However, the word Dalit has become a synonym of scheduled castes and scheduled tribes because 90% percent of the people of

scheduled castes and scheduled tribes live below the poverty line and that they have been the real victim of the disparaging dogmas of hindu religion. Dalit writers and intellects clearly stated that it was not the literature of particular caste. Their stand from the beginning is broad based and well-developed which acquaints people with caste system and untouchability.

Dalit Aesthetic Theory has similarities with the theories of subaltern literature, African American Literature as well as with problem play, and Drama of Ideas. Dalit Aesthetic Theory is indigenous and is firmly rooted in the history, politics and culture of Dalits. In Indian literature the use of untouchability as a theme is not new. Caste consciousness is a motif in the writings of 14th century saint-poet Chokhamela, a village Mahar, Kabir, Ravidas, Jyotiba Phule, Mahatma Gandhi, and Tagore. Prior to Ambedkar the untouchable writers accepted tacitly the tenets of Hindu religion and philosophy, namely, the theory of Karma and Varnashramdharma. But at the same time they regretted their miserable condition and despicable status in the society. Contemporary Dalit Literature is Ambedkarite Literature in which there is a portrayal of agonizing reality, and the expression of a radical revolt against the age old, time honoured defective traditions, conventions, and dogmas of Hindu religion. Dalit Literature cuts at the very roots of Varnashramdharma. According to Ambedkar the root cause of social and cultural exploitation of the Dalit lies in the disparaging laws pertaining to the status of the Dalit ordained in ancient Indian scriptures of Hindu religion and philosophy. Contemporary Dalit Literature portrays dreadful and humiliating events of Dalit world. It represents inequality, sorrow, and misery of the oppressed class.

Dalit Literature tells us about the cultural conflict of the socially, economically, and culturally deprived and disadvantaged group of people. It requires literature to be revolutionary, didactic, and doctrinaire. Dalit etymologically means “oppressed” or “broken” and is generally used to refer to

people who were once known as “untouchables. These are the people who have been exploited since centuries in the name of caste, class, society, religion etc.

The best definition in the contemporary uses has been given by Gangadhar Pantwane, a professor of Marathi, who says,

“To me, Dalit is not a caste. He is the man exploited by the social and economic tradition of this country.” He does not believe in God, rebirth, soul, teachings of holy books, separatism, fate and heaven because they have made him a slave. He does believe in humanism. Dalit is a symbol of change and revolution.”

Dalit literature is the literature of these oppressed people. It incorporates many qualities which distinguish it from mainstream literature. It has a fiery strength, an authenticity, a sense of social mission and expressive vibrancy. It is a literature that calls for a change in the attitude of society towards certain basic issues concerning individual relationship, social organization and caste based discrimination. Its message is clear and resounding. Its quality of literary expression is also of a high order. Arjun Dangle, the editor of *Poisoned Bread*, a collection of Dalit writing says, “The aesthetics of Dalit literature rest on three things: first, the artist’s social commitment; second, the life-affirming values present in the artistic creation; and third, the ability to raise the readers’ consciousness of fundamental values of life like equality, freedom, justice, and fraternity.

Oppression theories provide a framework for understanding power and privilege and the intersectionality of class, race, gender, self and group identity within the context of social work practice. Reflective exercise will be offered such that participants can begin to explore their personal biases and stereotypes that can affect the understanding of human behavior and dynamics in the

practitioner-client relationship. Oppression theory defines social justice, economic security, equality as well as oppression. According to Paulo Freire thought change within multi-social system levels, the practitioners, organization, social policy and government. It identifies the roles played by human behavior in the social environment and also social workers, social agencies and social movements can promote justice, equality and to assuage oppression. It also identifies the impact of privilege and oppression and potential power dynamics of race, sex, class, heteronormativity, ability, age and religion in the context of dynamics of oppression impact the human development process. It explores personal biases and stereotypes that can affect the understanding of human behavior and change and the practitioners client relationship. Oppression is unjust treatment or exercise of power. Oppression refers to the discrimination when the justice does not target and may not directly afflict everyone in society but instead targets specific groups of people. Oppression is the main theory used in both the novels *Karukku* and *Draupadi*.

Theory of Untouchability :

There are many theories about origin of caste and subsequent to the origin of untouchable castes. The untouchable leader Dr.BR Ambedkar during (1891-1956), held theories on both. He wrote that the caste system originated from upper caste men and their requirement of endogamy preserved its purity and from that was spread to lower castes. Untouchables were held, had been Buddhist isolated and despised when brahminism became dominant about the fourth century. His theory is important both because it led to his conversion to upperclassmen and the untouchables, because it represents the need of all untouchables to explain their status. Most untouchable castes have a myth of origin usually relating to cosmic mistake, almost assume that a past karma of body deeds or careful fulfillment of duty in a previous life produces karma that determines the caste into which one is born. It is clear that the impurity of untouchable is conceptually inseparable from the purity of both upperclassmen

and brahmin. other theorist limit the role of purity and pollution, holding chiefly that purity needed for ritual spread to other occasions. Tribal groups were under this caste system suffered this belief system such as supposition that untouchable were indogenous people ruling the land. This theory of untouchable is focuses on both the novel karukku and draupadi mainly these Dalits faced this untouchable and they isolated and despised from upper caste people.

Womenism :

The term womenism was coined by scholar "kimerle crenshaw"to describe the interwind impacts of racism and sexism upon black women which is very much involved in both karukku and draupadi where, the Dalits characters faced these racism and sexism. Mainly it was against to black women. A womenist us a black feminist or feminist of colour. Black American activist and the author Alice Walker has used the term to describe black women who are deeply committed to the wholeness and well-being of all the humanity male and female. According to Walker, womanist unites women of color with the feminist movement at the intersection of race, class, and gender oppression. Womenism is a form of feminism focused especially black women. Womenism recognize the inherent beauty and strength of black women hardship and seeks connection and solidarity with black men. Womenism identifies and criticizes sexism in black American community and racism in the feminist community. It further holds that black women sense of self depends equally on both their femininity and culture. Black American Civil rights advocate scholar of critical race theory which explains the interrelated effects of sexual and racial discrimination of black women. The black poor women suffered by middle class men and women, upperclassmen and women, middle class whitemen and women, upper caste white men and women and also by their own mens too.

Literature Review:

Mahasweta has written hundred books to her credit, including novels, plays and collection of stories. She has won the prestigious Jnanpith and Magasasay Awards for literature is concerned with the plight of the tribals living on the fringe. Mahasweta becomes more and more involved with the lives and struggles of the unprivileged tribal women and the atrocities inflicted on them. Draupadi is about the Santhal tribe girl, who is vulnerable to injustice but resist the burnt of social oppression and violence with indomitable will and courage and even try to deconstruct the age old structures of racial and gender discrimination. Draupadi is translated by Gayatri Chakravorty Spivak. The most interesting part of the story is that Dopdi Mejhen is portrayed as an illiterate, uneducated tribal woman.

Yet she leads the politicized life amongst all because she is engaged in an armed struggle for the rights and freedom of the tribal people. This paper presents the modern breaks with tradition and the development of new forms of discourse and harmonious with the women's cause for the problems that in rejecting the binary structures of patriarchal discourses which are sight of the political, social and ideological forces of racism in our society. Stories travel from culture to culture and their transmission through translation takes innumerable forms. Translation into English sometimes acts as an instrument of empowerment of the marginalized sections of society- dalits, tribals, women- giving writers who deal with the struggle of the disenfranchised in society greater visibility and creating solidarities across the multi-lingual and multi-cultural Indian society. Foremost among such writers in India is, of course Mahasweta Devi, who has been well served by her translators in English.

The present paper aims to analyze the contours of Mahasweta Devi's intervention into history that seemingly springs from her subalternist project. Her texts produce a deconstructive, counter-historical discourse that aims at centering the hitherto historical margins by; re-examining the dominant

nationalist history and exposing its elitist bias by focusing attention on the neglected and marginalized locations.

Mahasweta's texts undertake a contrapuntal reading of the mythical discourse and write back to the nationalist mythologizing of a monolithic, integrated Indian culture at the cost of oppressing the low castes, and tribals. Her stories, like "Draupadi", "Breast giver"-engage with the Indian epic tradition as crystallized in the Ramayana and Mahabharata in an innovative way. Dopadi, in her story, "Draupadi" is a revised and demythicised incarnation of the epical Draupadi, who belongs to the Santhal tribe. In her reincarnation, she is placed within contemporary historical context, where her present status is described to be that of an activist in the naxalite movement of the seventies. This article would be focusing on how Mahasweta's Dopadi ironically reverses the signs of the semiotics of the epic to produce a sense of bewilderment, incomprehension and scare among the male hegemonic power structures.

Throughout Mahasweta Devi's varied fiction women's subjugation is portrayed as linked to the oppression of caste and class. But in the best of her writing she quite brilliantly, and with resonance, explores the articulation of class, cast, and gender in the specific situations she depicts."

The present paper will analyze Mahasweta's "Draupadi" where a Santhal tribe woman fought for the rights of her community. This paper would critique the life of the tribal Dopdi and the mythic Draupadi of the Mahabharata as both seem to have struggled for their legitimate rights, snatched by the establishment throughout their life.

Bama's zeal for working towards the empowerment of Dalits find expression in Karukku. The narrative is an articulation of the silence of the Dalit community as a collective whole. It shows how Bama has grown from a village girl with an acute sensibility to a woman disillusioned and later energized by the odds she faced. As is known, "Dalits are nameless and faceless people in

dominant Indian culture" (Satyanarayana 64). What Bama has attempted in *Karukku* is universalize the struggles and sufferings of the community who live in penury unaware of the power of education which can alter their predicament.

The 'untouchable liberation movement' was begun by Dr. B.R. Ambedkar. Speech was his medium of connecting with the masses. Later, literature and art became a medium of revolt alongside political activity.

Short stories, poems, street performances, novels and various other genres voice the protest of the Dalits. Dalit literature, "expressed grinding poverty and often misery—and yet it reflected pride in the way in which people had survived and sometimes fought under these conditions" (Omvedt xiv).

An autobiography that *Karukku* is, takes one through the harsh lives of Tamil Dalit Christians in the native village of Bama and their relations with members of other castes and communities living nearby. Though she received higher education and was lucky to go out of her village to pursue a career in teaching she feels the same pain as any dalit still living the dark world of the village. She writes, "I share the same difficulties and struggles that all Dalit poor experience" (79). Dalits are forced to do menial jobs.

Children, from a very tender age work in factories under hazardous conditions apart from helping their parents in the field. Bama hailed as a first Dalit women writer in India. She portrays the sufferings of Dalit people through her novel *Karukku* (1992). An autobiographical work depicts the difficulties and challenges faced by her in different stages of her life. *Karukku* refers to a double-edged stem of the palm leaf that represents the life of Dalits in Indian society. *Karukku*, she describes the subjugated Dalit people and the disgrace faced by the domination of the upper class. Dalit people are exploited both politically and economically and also been discriminated and brutalized by the upper caste society. Dalits are considered as 'outcasts.' Dalit women face discrimination, and abuse like sexual abuse by upper caste men and even shown discrimination

in employment and wages. They were treated merely like slaves to the upper class. Discrimination by caste in Indian society is considered as vulnerable to oppression and suffering.

Karukku is an elegy to the community she belongs, and she writes humorous incidents from her childhood. She says about how women and Dalit people are marginalized, hegemonized and downgraded. She wants Dalit women to awake and rise for their rights. This paper focuses on the humiliation, discrimination, exploitation faced by women based on caste, religion, gender and the perilous situation of Dalit community.

CHAPTER III

CONCLUSION

Bama has not only questioned the system but also suggested a solution by treating boys and girls and also women and men equally in both education and also in other sorts of activities and providing the girl child enough freedom would eradicate the evils of justice, violence and inequalities. She was like, I am a part of collective awareness, I carry their voices. In her writings she claims the release for her feelings an opportunity to express the "nature of the castiest society". Thus despite of their worst forms of discrimination, struggles and sufferings, dalits have sought to redefine their social status through education and conversion in order to transform the character of Indian society as we live in a republic. But still dalits are denied to have justice, equality, liberty and fraternity the four basic principles of democracy. Dalits considered caste is the main hinderance for their oppression and thus they decide to convert to a faith that does not recognize any kind of discrimination. For dalits conversion is not only a social act but a political act also but bama's karukku, point out that in present social context conversion does not ensure or encourage social transformation. But dalit experience suggests that, in practice, a dalit is not allowed to rid of his/her caste identity that stigmatises him/her socially, even in the new theological set-up adopted by him/her the hope for social transformation through religious conversion thus remain elusive.

Bama's karukku is as much about her as it is about her community. Her gender and her religion are added factors in her sense of disenfranchisement as a dalit. She writes as a dalit woman about the experiences of dalit women in her works. Her gender complicates her dalit identity as much as her dalit identity complicates her position as a woman and a feminist. Karukku is a path breaking work that explores the various facets of exploitation of dalits, specifically of paraiyars in Tamil nadu, even within and by the church. One must remember a

salient point about conversion to other religions by dalits. They usually convert as an entire community, as a caste based in a certain location. Hence their identity as a caste is carried over, unfortunately, into the new religion. Equally unfortunately, converts from upper castes seem to carry their caste-attitudes into their new religious identity. Thus, caste practices and prejudices are found in all religions in India. Neither religion nor legal, constitutional intervention seem to provide any answers to the dalits. Much of dalit writings lived lives of the writers that seem to add truth value and hence literary worth in the eyes of translators and publishers. While it is true that the oppressed will write about their lives in order to assert a quest for equality in freedom and solidarity.

Before concluding, Bama's *karukku* totally consists of ten chapters, first one contain setting of the novel, second chapter has caste system and practice of untouchability, third chapter is about conflicts of paraiyars and chaliars, fourth chapter discusses Hard working dalits, chapter five contains her childhood games and festivals, sixth is full of importance of education, seventh discusses about Christianity religion, In eighth chapter she discusses about her nun life, nineth is about life of convent, tenth chapter is her realization. To conclude Bama's *karukku*, it is a sense that it presents the protagonist at the central position that fights against all kinds of discrimination and comes out of them making herself stronger as a person. She fights for her justice and for caste liberation. Not only for this she is also a rebel within the Christianity, she rebels and walks out of the convent to experience freedom. In addition as dalit writer, she is a dalit activist to fight for caste liberation as a women, she is a dalit feminist writing against male domination.

Mahasweta devi uses the way of protest, Dopdi takes very different and makes it an extremely shocking, powerful and innovative narrative. She is an ordinary tribal woman but in reality she has created stir among police and military authorities who are on massive hunt for her. They remain confused about her real name, dopi Or draupadi. Dopdi as a peasant tribal name and

draupadi as derived from the name of the famous character in mahabharata. In the epic draupadi is married to five pandavas, spivak says, within a patriarchal and patronymic context she is exceptional, indeed an attacker in the sense of unpaired and uncoupled. Her husband, since they are husbands rather than lovers, is legitimately, pluralized, the mahasweta story interrogates this singularity. Draupadi is tortured and raped throughout that endless night and mutilated by infinite lustful men-active pistons of flesh rise and fall rise and fall over it. After the tragic incident, Draupadi does not behave like a helpless victim, instead she stands firm before sena nayak with naked and says " What's the use of clothes? You strip me then how can you cloth me again? Are you a man? The story is intensely powerful and shocking. Senanayak feels absolutely powerless and totally shaken. The story interrogates the lofty patriarchal. Traditions of indian culture and what kind of identity is created for draupadi. In Mahabharata, draupadi was honoured by Lord krishna who appears and saves the woman and honoured the woman but in mahasweta's draupadi no miracle happens and divine Lord krishna does not appear to save the honour of woman. Draupadi acquires a new self-definition and becomes the active maker of her own meaning. She refuses to remain the object of a male narrative asserts herself as subject and emphasis on the truth of her own presence, she constructs a meaning which senanayak simply cannot understand. She becomes that which resists 'counter' male knowledge, power and glory therefore he is terribly afraid.

Draupadi story has changed me in elemental way it moved foundational blocks and replaced them with something new like shame with hope, fear with courage and this been very much morality to other dalits as well as those are in the border live who were suffered and oppressed by both upper caste and society which they refuses them. These turn ups on draupadi made great impact to the oppressed woman and as well as the writers who need to write these types of oppressions, this dopdi language and words of fire has never imagined possibilities. As her words and mighty power throughout the story has seeped all

the readers skin especially mahasweta devi who has experienced the most, and dopi's laughter began flowing through veins, this would wreck partitions, classes and rhetorics, regulations and codes, had been realised by devi's work and as well as by me. This builds empathy for those that are never spoken of in mainstream literature. Even though the character dopdi had dehumanized, oppressed, tortured and even seduced she stands victim before the world with mighty armor and she used nakedness as her weapon and with the voice which offers a way to rupture the whole structure of the story. This representation of draupadi by mahasweta's story demolishes the traditional idea of the subaltern as when the some other woman who replaced dopdi's character will definitely took a weapon of attending suicide or murdering someone but even though it demolishes the traditional identity it gives a clear picture of fighting against those lustfull animals with different weapon which none other women used it. Dopdi is a subaltern woman who speaks loudly and literally and metaphorically her voices terrifying the sky splitting and thunder comes with the heavy lightning and with the sharp ululation which is never heard by those mens.

Draupadi was a most memorable pierce of story from mahasweta's novel the breast stories, the first part of the story contain her tribal history, second part the tragic begins where the wealthy landlords had cheated and misbehaved and troubled them so they killed the landlords and this made them "most wanted" in West Bengal. The final part of the story was Dulna been gunned by policemen and however dopdi manages to escape but unfortunately she was trapped by police and they tortured and raped her and inverts this fear and disgrace of rape towards her exploiters, she prefers the way of resisting instead of remaining silent. She shows no trace of shame on her face, instead, her oppressors felt ashamed. To conclude, the draupadi, here dopdi and dulna played a central position fighting for injustice and brutality which they endured, even when dulna was captured and murdered, draupadi had no hope, even though she had fought for her life and also for her whole community. Several women were raped and suffered by some evil men. They were losing their hope and their end will not be

a rebel to others, but draupadi an example to whole women empowerment, mahasweta devi writes this as a symbol of powerlessness into powerful resistance.

To conclude, the whole both the characters were faced the same affliction from the same type of oppressors. Even the oppressed women in both the novels fought for justice and withstand the power of knowledge and strength which evoke other women to fight for their own freedom and justice and they never fed up with their rebels, and they were the most significant characters. As their voices and rebels were documented, still some of the oppressed women's were not able to rebel and not able to open their voices to the world, these records by Bama and Mahasweta will definitely evoke them and to stand firm for their them and as well as for the people and their community. Both protagonist Bama and Draupadi revealed endless powerful resistance which has been a fine source to the people who are still in their oppressions.

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