

Bama's *Karukku* is a justification of Dalit generation spoiled by Caste and Religious bias**Author: S.MAHESH****Supervisor: Dr.R.AJITH,**

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Abstract:

This paper tries to expose the Dalit children's life as toys in the superstitious role of religion. Based on the "varna" caste system, Hindu religion only headed to all religion in India. This concept followed by generation to generation and ruined religion's peace and separated people in order to follow different religion. After Independence, social activist's movement of religion, insisted Government and law-makers to provide religion rights to follow their desirable religious order without any oppression. Its results Indian constitution issued law that Every Indian can follow their religious order without disturb others freedom. Even Dalits belong to Hindu religion they won't get any respect from society. This effect made Dr.B.R.Ambedkar denied to follow Hindu religion of multiple dissimilarity. So he became a devotee of Buddha religion, also he insisted Hindu oppressed people to follow Buddha religion. Religion invented for spread love, peace and faith. Later religious order designed by priests and tyrant rulers as their own favour and create disparity in Hindu religion.

Keywords:

Dalit Children education, Communal domination, Religious bias and Christian missionaries inequality role

In front of God's creation, all are equal and consider every soul is worth. But Brahmins and Orbits invent specific ritual and manipulated other community people's thought that Dalits appear, voice, touch, shadow, all are untouchable. The present day also, many temple's authorities not permit Dalits enter into temple. It affects not only men and women and the Dalits

school children also. Dalits also called as “Harijan”. In school, Dalit children hide their identity to prevent others from ill treatment and oppression. So they didn’t tell anyone if they belong to the Dalit community. During Bama’s school education, she also hid her identity as a Dalit woman, whereas Government provisions and social oppressors showed her identity and made her feel uncomfortable among classmates. This realistic incident is that:

All the same, every now and then, our class teacher, or the PT teacher would ask all the Harijan children to stand up, either at assembly, or during lessons. We’d stand. They’d write down our names, and then ask us to sit down again. We felt really bad then. We’d stand in front of nearly two thousand children, hanging our heads in shame, as if we had done something wrong. Yes, it was humiliating.

I was awarded a prize for standing first among all the Harijan pupils of that district who took the government S.S.L.C. exam that year. My name was called out in assembly, and everyone clapped.

Why? Is it impossible for a Harijan to study, or what?.(21)

This kind of oppression happened simultaneously on school and college education. In school education, she tolerated the communal shame and humiliation when indicated her as “Harijan”. She won’t accept the same ill-treatment in college education. She reacted violently, while the Lecturer indicated her as scheduled caste student.

The Religion hegemony rooted for Christianity religion spread everywhere and stand indelibly in India. The Hindu religious instruction included various inequality, and diversity into people. These created wide changes among Hindu followers, and converted into Christianity. Beginning Christianity religion spread religion order, through churches, schools and convent also provide free education with food. When people tried to access their daily needs and food also civilisation with education. These are all provided by Christian missionaries to Dalits because they only suffered a lot by communal disparity. During the independence movement, Dalits suffered a lot by lowest economic power and droughts. So a group of Dalits converted their religion from Hindu to Christianity. Dalit people won’t have economic sources to provide education and food to their hungry children. That’s why they sent their children to follow Christianity religious order and pursued education went to Christian convent school.

In Christianity convent, Nuns handled students respectively, those who belong wealthy family and high class, if the children belong to Dalit community. Nuns treated them downtrodden and poorest level. This realistic incident existed in the teaching career of Bama, who work as Nun, “In certain orders they would not accept Harijan women as prospective nuns and as even a seprate order for them somewhere(25)”. She couldn’t accept that Nuns treated Dalit children with inhumanity and slaves. She was in the critical situation that hide her Dalit woman identity. Because she felt that even Dalits have good education and settled in job, they couldn’t bravely expose their indentity publicly. The main cause is that people live in twenty first century, though they can’t come out from the lower religious hegemony, caste disparity and social oppression: “There was a desire in my heart to help other children to better themselves , as I, born into the same community, had been able to do, because of my education. I really wanted to teach such children (77)”.

Though she voluntarily became as a Nun, she couldn’t tolerated the humiliation and partiality in Dalit children’s education and growth. She felt strangely for why people still hold caste and religious hegemony and insist younger generation to participate dissimilarities. It affect the future generation also live without peacefully and avoid the equalitarion concept. Just see out the religion is the way to faith on god and love others without any hurt. Its result affected future generation will feel superior than others inorder to follow caste and religion rituals. She painfully tells that:

The more I watched this, the more frustrated I feld. My mind was disturbed. My conscience was battered and bruised. At last I asked myself, is this the life for me? I left the convend and wend home, utterly weary and dispirited. (78)

She wished to service poverty line children’s growth from their impoverished life and education. She didn’t mind that poverty children may belong to other community. She ready to serviced and spread education and discipline to all the oppressed and untouchable children. Whereas her desire was disappeared by the following cause:

Each class was full of children from wealthy families.All they had to do was to be light-skinned and to arrive in cars. As a token gesture they took four or five poor children. The rich children would say, We don’t want to sit next to these once,

they are dark-skinned, they are poor, they are ugly. It seemed to me that it was a waste of my time to teach such children.(112)

Bama tried to destroy partiality among students as a social activist and Nun. She allotted Dalit children seats beside Upper caste children. But high Caste children avoid to sit near dalit children and considered them as uncivilised and inhuman. Its so irritated Bama, and felt to teach these kind of children like waste of her time.

As Ambedkar advised to Dalits send their sons and daughters into school for escape from the slavery life. If the Dalit children knowledgeable, they can grow themselves and create status in society also confront the difficult situation at any moment. Education is one of the basic rights of every human being. Even the people belong to lower community, who are educated they can get the respect from upper community people also. The Civilisation progressed in the womb of Education. Through this concept all the rebellions and social activists requested poverty children to perform well in education. When Dalits have power for destroy their poverty and social inequality.

Every nook and corner Dalit community marginalised and subjugated very sympathetically. Dalit writers lighten through their writings theme is simultaneously generation by generation Dalits suffered by inequality society. In *Karukku*, Bama insisted main concept is that how Dalit generation affected by religion and communal dominant role in society. In this perspective Bama's seven years blindly nunnery service in the Christianity convent school. She couldn't service to poorest students' improvement. Then she came out from the oppressed nunnery service and religious order. After she came out from convent, felt like that:

I don't know when my wings will heal and gain enough strength so that I too will be able to fly again. Just as people throw sticks and stones to wound a wingless bird, many people have wounded me with their words and deeds. Yet I know I'm moving forward slowly, step by step. (122)

She must know that lonely she won't create changes in social inequity order. She realised independently from the restriction of religious border. She directed Dalit women deny the olden and unworthy customs. These are all trained by male dominant society for suppressed women always in their restricted circle. Dalit Women emancipating from the issues of rape, wife beating,

denial of education to girls, and harassment of women physically, mentally and sexually. Bama asks the Dalit women to avoid the life of drunkard husband and womanizer.

As a Indian should participate in the progress of prevent Dalit children never confront the social crisis and not affected their education. It will give definite resolution that the future generation secured and live peacefully without confront humiliation of socially, culturally and economically. We conclude this paper of a little message that let's join in the process of give respect to each other and provide equal rights of education to Dalit children and spread the equalitarian concept and only the changes is possible. Generally we can understand that if a present generation once affected economically, their following generation will same affect of culturally and economically. So we have to join hands with politically and improve Dalit impoverished life to stand their own leg with confidently.

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