

## THE DUAL OPPRESSION OF DALIT WOMEN IN BAMA'S SANGATI: A CRITICAL STUDY

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### Abstract

*This paper primarily verbalizes the double abuse of Dalit women, because of caste and gender position in Bama's Sangati. It turns into a women's activist story wherein she tries to extend a women's activist plan in taking up the subject of position mistreatment against Dalits, particularly the women, while likewise consolidating the intrinsic strength in the persecuted bunch which offers the probability of strengthening. Bama's central concern is for the Dalit issues. The focal topic in her manifestations is the existential situation of the Dalit ladies, and it is projected through the issues of the narrator's struggle against man-controlled society, and she unfurls before us the social issues which are liable for the sufferings of the Dalits. Women are dependent upon inappropriate behaviour and actual attack. From days of yore, men appear to have enjoyed a twisted person enslaving and taking advantage of women in each regard. In this specific circumstance, Bama makes sense of how manly viewpoint is being experienced and addressed by ladylike viewpoint. This examination likewise has a sharp spotlight on the existences of Dalit minimized, separated, and embarrassed ladies under the upper-rank networks. The novel is an unpleasant scrutinization of the male ruled society.*

**Keywords:** Social Networking Services, TikTok, Engagement, Pandemic, Performing Arts Students

### INTRODUCTION

India is one of the world's biggest majority rules systems, yet unexpectedly it keeps on excess as a standing organized society. In India, it is observed that an enormous segment of individuals carries on with an existence of oppression and horrendous pity. The rank in society or varna framework in India has isolated a huge number of Dalits, from the standard culture to a subhuman and corrupted presence. Dalits in India have no admittance to land, live under depolarized conditions isolated from other station Hindus, and are compelled to do tasks that should be ceremonially dirtied for the position of Hindus. Dalits keep on being up to speed in the endless loop by which they are seen to be 'contaminated' and 'filthy'. Individuals under their introduction to the world, and are prohibited from the standard social, strict, and monetary life. Thus, India has deliberately neglected to maintain its legitimate commitments to guarantee the central basic liberties of Dalits, or thereabouts called untouchables, regardless of regulations and strategies against rank segregation.

Dalit writing is a writing of the persecuted and the discouraged of India, of the individuals who are peered downward on by different specialists. Dalit writing is the dissent writing against all room of abuse because of class, race, standing, occupation, or some other separation. Dalit writing points feature the incapacities, hardships monstrosities, and barbaric treatment allotted to Dalits in the public eye. The fundamental item is to make social arousing among the oppressed. A significant part of Dalit writing is self-analysis or self-fight. The authors of Dalit Literature go ahead and the

inadequacy and predominance edifices of Dalits and rank Hindus separately. Dalit writing is eventually an affirmation of an insurgency of the stifled class of Indian culture. Dalit scholars have voiced their disappointment against the inconsistent social request through their compositions. The encounters enunciated by the Dalit authors have been communicated in Dalit writing.

The idea of Dalit awareness is not abstract. The facts confirm that torments and delights are lived and experienced by people alone however the sufferings of the Dalit's are normal and are inferable from normal reasons. Consequently, their substance is friendly. Dalit writing is the writing delivered by the Dalit awareness. Human opportunity is the motivation behind it. That is all there is to it suggested esteem. The idea of this writing comprises in resistance to the concealment and embarrassment endured by the Dalit's - previously and even as of now. A Dalit essayist will undoubtedly have a Dalit perspective yet this isn't enough for a scholarly craftsman. It is fundamental for him to encounter his very own Dalit knowledge, through it. Bama is an observed Dalit lady essayist in Tamil whose works have been converted into numerous dialects.

Bama is one of the well-known Dalit women writers. The original *Sangati* is a self-portrayal of her local area. It was composed by Bama in Tamil and converted into English by Lakshmi Holmstrom. In this original, there is no focal person. It spins around horde characters, whose biographies and encounters are familiar with through according to the storytellers, Fathima (Bama) and her grandma, Vellaiamma Kizhavi. This novel is about Bama who brings up issues relating to orientation imbalance and oppression of ladies predominant locally. She celebrates the Dalit ladies and invests heavily in her grandma, Vellaiamma, who goes about as a maternity specialist in her town. Vellaiamma conveys the infants from their mom's bellies with absolute attention to detail, security, and perseverance. She doesn't move out of the house till the mother and youngster are protected. Even though she is an undeveloped maternity specialist, the aptitude with which she handles every one of the conveyances prompts individuals of her local area to approach her. Vellaiamma does this without anticipating anything consequently. Here and there for her administration, she is given creepy-crawly leaves and nuts.

*Sangati* is an alarming understanding of the existences of Dalit ladies who face the twofold disservice of position and orientation separation. The topic of *Sangati* is "Enslavement to festivity". Bama's *Sangati* is a remarkable Dalit women's activist story. Bama's *Sangati* features the orientation segregation and the circumstance of ladies in an inferior local area by portraying the existence of different Dalit ladies like Maikanni, Muukkama, Irulaayi, and Peechiamma. The book features on issues fluctuating from Christian transformation, position, and sexual segregation, financial disparity, actual savagery, unbalanced work among people, ceremonies of adolescence, panchayat framework, offbeat convictions, and persecution of ladies.

The book *Sangati* has no central subversion. The novel depicts the existence of one person as well as of an outsider local area. *Sangati* is a self-portrayal of her local area, which features the battle of Paraiya ladies. Bama picks just lady hero for each story in her book. The book is loaded up with interconnected occasions of everyday happenings of Dalit local area. Bama uncovered position and orientation issues both outside and inside the local area. The language of portrayal is overwhelmed by Dalit Tamil lingo. Bama has taken a phonetic jump in recovering the language specific to the ladies of her local area. The voices of these ladies are addressed as it is either out of resentment or in torment. Now and again a harsh tone and profane words are a woman's just approach to

disgracing men and getting away from outrageous actual brutality.

The subject of the novel is focused on difficult work and financial trickiness that prompts a culture of savagery. The vicious treatment of ladies by fathers, spouses, and siblings are referenced concerning savage homegrown squabbles which are carried on in the open where ladies retaliate. Bama portrays the social character of a Dalit lady by showing the rituals of transitioning function, a pledge, a wedding, and so forth. The issue of transformation is likewise made sense of in the book. During her grandma's time, it was just the local area of Paraiyas who became Christians since they were offered free schooling to their youngsters. Other Dalit people groups remained Hindus. Bama questions whether the local area ought to have changed over by any means.

The book deals with a few ages of ladies: the more established ladies having a place with the storyteller's grandma VellaiyammaKizhavi's age to the storyteller's own and the age coming after her the informed move away for better resides. Vellaiyamma is a very bold lady, who raises her two little girls without any help. She is abandoned by her significant other, Goyindan following four years of marriage. He proceeds to work in the ranches of Sri Lanka, never to return, yet when he neglects to return, she sells her 'thali'( Mangalsutra) for her endurance. Vellaiyamma has conventional perspectives connected with marriage. She accepts that young ladies ought to be offered early once they grow up in case they could fall into inconvenience.

Accordingly, women should be incredibly wary during their periods and never branch out alone in obscurity. We additionally get an understanding of the idea of military friction and aggressive behaviour at home through the existences of specific characters. The men were generally in the key, influential place and the ladies generally needed to capitulate to their control. The ladies were likewise dependent upon physical and sexual savagery by their spouses. Fathima's maternal auntie was offered to a lush, Samudrakani, who tormented her with his inordinate sexual requests. As far as he might be concerned, she was only an item to satisfy his desire and vent his disappointment. He generally came down blows on her, occasionally with a rice beating pole. At the point when she got hitched, she got so frightened during her first night that she would not lay down with him.

Even though he stood by persistently for four days, on the fifth day he hauled her into his room and persuasively lay down with her. Her 'Periamma'(aunty) was dealt with more like a youngster bearing machine. She needed to work the whole day in the fields and at home and around evening time needed to give up her body to mollify her significant other. On one occasion she was worn out to the point that she would not capitulate to his sexual requests. Samudrakani got so irate that he killed her. Vellaiyamma who was an observer to her little girl's torment couldn't do anything except grieve her passing. She internally accepted that a spouse had full right to do anything with his significant other. Samudrakani, then again had no lament about his better half's passing and tracked down comfort in a mistress. His kids were dismissed.

The segregation likewise becomes clear in the choice of the marriage accomplice. While young men had a total opportunity to wed anybody from outside their rank and local area, young ladies were not permitted to practice their position and local area, young ladies were not permitted to practice their decision in the determination of their marriage accomplice. A specific young lady who was infatuated with a kid from another local area got beaten fiercely by her sibling and father. She needed to confront this embarrassment regardless of being taught and utilized. Unfit to bear this

treatment and the unending beating, she stole away with her darling, whom she wedded and lived joyfully. For this, she confronted ejection from her town and the local area.

The novel investigates the necessities of women and the various manners by which they are dependent upon persecution. Through the encounters of the Dalit lady, Bama lauds them saying that the Dalit ladies are not modest and unfortunate yet rather fortitude, boldness and freedom, and confidence. The significant spotlight in the novel is on the existence of Dalit ladies, right from birth; the portrayal happens about how the newborn children are additionally shown segregation for instance the boy kid is taken care of longer than the girl kid.

Bama depicts lady characters as more difficult than men. In this book, they set aside no opportunity to acknowledge themselves, and regularly stifle their longings for the government assistance of their family, youngsters, and their enormous spouses. The different types of mis-treatment, the fierce legends of racial gap and the unfeeling rank segregation, the oppression of pitiful Dalits, the disheartened ladies among the male chauvinists and their horrible situation in the awful man-centric world and the hapless kids among the legitimate grown-ups, the deviants and the broken characters are imagined in minute subtleties by the writer

The novel uncovers how Paraiya women are twofold persecuted and smothered. It gives occasions occurred in Dalit people group. Bama makes sense of position and orientation issues both outside and inside the local area. Women double-dealing is an extremely normal situation in Indian culture. On account of Dalit women, they are stifled by upper position male control as well as Dalit male mastery. The book gives Bama's insight into working in an informed society. The general public shows the contrast among people even on account of work and wages. Men get more sums for working in the fields though females will not get such sum. Still, it is the same work. Women work in the fields from morning to evening and cook food and satisfy others' wants in the family.

### Works Cited

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