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DISPARITY BETWEEN DALIT WOMEN AND UPPER CASTE WOMEN IN BAMA'S  
*SANGATI*

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ABSTRACT

The purpose of writing this article to reveal the struggle and the strength of being women and being Dalit women. The paper analyses the hard toils of Dalit women and questions the supremacy of the upper class women in alleging to raise voice to Dalit women for their education, employment and self respect. Bama's *Sangai* cope with the community of Dalit women who are marginalized and discriminated by both the patriarchy and the upper class women. Worst of all, Dalit women are subjected to various forms of atrocities. In spite of all their disparities, both Dalit and Non Dalit defend themselves through education and they claim to seek for their own identity as women.

KEY WORDS: Bama, *Sangati*, Disparity, Dalit women, Upper class women.

Bama's most of the works deals with caste and gender discrimination. In *Sangati* she shares with us the disparity between Dalit women and upper caste women. After independence many things have been changing in our country except our varna system. Most of the people in India those who are facing the deep rooted caste repressions of Hindu customs, slowly started to embrace Christianity in order to get rid of this discrimination howbeit even in Christianity we may find the separate burial ground for the upper caste converts and the lower caste converts. The one who converts from Hindu caste is called Dalit Christians. Even though a hefty number of great social reformers arouse such as Ambedkar, Periyar and few others spread wide range of revolutionary thoughts among the people, the Dalits are still subjected to caste oppression, untouchability and also they are part of the laboring system.

Almost all cases show that the dalit women are often violated by higher caste because they belong to Dalit. The Dalit women are being oppressed in all the aspects of the society. The upper castes, which are not ready to relinquish power to the lower caste women violates them. These women are also suffered from severely imbalanced social, political and economical powerlessness. The Dalit women are the victims in the hands of upper caste landlords who sexually exploited them. However, Dalit women are undergoing both the gender discrimination in the hands of patriarchic society as well as the caste oppression of untouchability is still remained stable.

Outwardly the upper caste women seems to be the most sophisticated and leading luxurious lifestyle and also being fortunate enough to be born in higher class, in short they utilize all the comforts and social status to fulfill their livelihood needs, whereas in the case of Dalit women they depict the crucial predicaments

of their life pain, agony, maltreatment, racial, and sexual harassment etc... as they are undermining in each possible ways.

When compared to the Dalit women, upper caste women are denied their opportunity and freedoms at multiple levels. Generally women are not supposed to talk with men in fact they don't have courage to encounter their opinions along with them. Bama emphasizes on the fact that the women of paraiya community lead a happy life even in times of trouble and depression. In reality Dalit women have some respect while comparing with the high class women where they are always kept themselves in a high regard but they are also treated as a symbol of slaves.

Paraiya women beyond their many hardships they paved the way for them to stand economically self-dependent. In our patriarchic society, that Dalit woman earns money equally to the men sometimes even more than that. Through arduously working in the match box factories and in the fields where as upper caste women relish the ethnic status still they were treated as a cobras how it huddle into the boxes, these women compressed in the hands of male.

From the upper caste women perspective, all the time the Dalit women are indulges in a violent domestic quarrel, which is carried on publically. They always accuse that it is only in paraiya community where frequently find these issues in the streets among their husbands. Subsequently she fulfills all the obligations of her family to run smooth and harmoniously such as earning their wages, caring their children and do all the moral responsibilities she holds. Eventually she also plays a role of men in their family. It shows that Dalit men are detached with their household responsibilities. Outwardly, because of men they seem to be more powerful but truly they are empty at the core. Even though the Dalit women efficiently running her family, but still she is subjected to torment brutally. How long a women can be tolerate all the physical and mental abuses, finally one day she boom like a rubber band patience how it ultimately lost its elasticity and broken out one day, likewise she pours all the pains she attains in her life time comes out as a vulgar quarrels by using her sharpness of tongue. Whereas the upper class women builds an imaginary world as she plays a role of dutiful wife and lead a harmonious lifestyle but deep down the inner reality of their life is revealed that throughout her life she indulge only with the painful relationship with her husband was an unhappy one which made her lonely and neglected.

As a result they totally lost their self respect and also remit to seek their identity. According to Bama's Sangati she portrays the identity of upper caste women by their Gorgeous looks which resembles like a princes only through their appearance and not by their strength. In spite of the fact that the Dalit women encountering a strong obstacles in their day to day life, which made them to understand their skills and capabilities which helps them to design their own life. Though the upper caste women enjoy a wealthy status somewhere we can find the state of insecurity in them throughout their life.

Dalit women are the victims of various forms of problems and they suffer a painful worst oppression such as caste, gender and sexual exploitation. Extremely low rate of literacy level are the major impact for this sustaining discrimination in our society. Although Dalit women attains education and respect in the society, because for the sake of Dalit they continues to bear discriminations in the educational institutions and in the job markets incessantly in our society. The plight of Dalit women in India is eventually be substandard day in day out and it needs instant heedfulness of Government of India So that to shape and enforce such policies explicitly negotiate with the disputes of Dalit women. Subsequent to endemic times, the rampage against Dalits markedly Dalit women are impelled and after many ages, the eco of soreness and obstacles can be heard in contemporary days also. These ancient practices pine to be stopped or prohibit contiguously which inflict Dalit women to take part in some other sinful acts.

Dalits are considered to be lower class people and as a consequence Dalit women are drawn further disinherit not only by upper caste males but also by upper caste women they had been discriminated many timed on the basis of untouchability. On the surface level, often we says that paraiya women who struggle the double disadvantage of caste and paternal discrimination but on the ground level we perceive the ridiculous attitude of upper caste women who discriminate their own persuasion how crabs are never let their fellow

crabs to escape from the pot. As the crab's mentality sometimes referred to as upper caste women, is a way of thinking best described by "If I can't have it, neither can you".

Despite the fact India ratified and acknowledged all the fundamental rights of our Indian constitution 1950, the exploitation and fierce treatment to Dalit women are still keep the ball rolling to be in convention. Dalit women are still treated differently extricate and abuses due to lack of awareness. Fabricating clout policies to upgrade literacy rate in Dalit women in spite of rules have been contrived for free education to children in India, Special and distinctive rules should be conceived in order to compass literacy in Dalit women. Ultimately we may find that the role of Dalit women is far better than that of non Dalit women in all the due challenges. It is ironical that even though the upper caste women remain celebrated by all yet she is exploited and marginalized by their upper class men. It clearly shows that the role of women in a strong patriarchy society is common to all the classes whether it is an upper caste or lower caste.

Bama wants to make Dalit women to realize the strength that they have deep inside them. She calls for a new change which is beneficial for women and that is possible if they prepare to come forward and shackle the walls of triple oppression of caste, class and gender. Dalit women represent the well burnt earthen pots which tolerate a scorching heat to sustain the water in it. Dalit women dwell into lots of hardships from the childhood.

In Sangati, Bama illustrates the actual image of Dalit women. She sets out the whole dimensions of Dalit women right from their birth to their demise. Having countless misfortunes they lead their life happily. Bama says that Dalit women are not only abused by their men but by upper castes too. Bama here craft a comparison between upper caste women and the women of her community. So forth she addresses "It is not the same for women of other castes and communities. Our women cannot bear the torment of upper caste masters in the fields; at home they cannot bear the violence of their husbands".

She utters that sometimes in her community women are extricating to choose out a life partner either to do remarry. Few women marry a second time after the demise of their husband. That is quite natural between us. Conversely, among the else community of our village, you can see exactly, the humiliation suffered by widows. In our neighborhood despite, each person is sustained just alike. Widows are not treated differently women in different community hold no option to do love marriage and supposing that somebody go out of the way to do so it can beget a atrocities or inhuman consequence.

They enunciate the lived endurance of caste and examine the new aspects of the combats of the Dalit women. The assigned reference concurrently accompanies the patriarchal condition of mind of the upper castes who draw a parallel between the conspicuousness of the Dalit women with availability. But Sangati is not relatively still further anecdote of the agony of the enslaved Dalit women. Bama shows the state of being difference of Dalit women from the elite upper caste women and more substantially proclaim their uniqueness in their solidity, labor force, and mutability. Albeit the Dalit women are repressed, Subjugated and looked down upon as trivial being both by the very own men, these women shows an astonishing power of obstinacy and durable inherent. The famine principles of anxiety bashfulness, guilelessness and modesty are interchanged by the womanize principles of bravery fearlessness, liberty and self esteem in the Dalit women's final hunt for identity.

We should not expect the upper caste women to show pity or kindness towards the Dalit women, rather if they consider them as a human being should be quite enough. In order to made any progress, the Dalit women and upper caste women must join together to wipe out the caste discrimination and move towards women empowerment in order to protect their cultural pride and work hard for the growth of an inclusive society, so that talent and potential of Dalit women can be used for development of nation.

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