

# THE STUDY OF VIOLENCE AND CASTE DISTINCTION IN BAMA'S *VANMAM VENDETTA*

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## Abstract

Caste plays a major role in the life of human beings. The novel *Vanmam-Vendetta*, written by Bama that portrays the enmity between two castes within Dalit society. In India, caste plays a major role and daily newspaper brings an incident or issue about the caste. Dalit people, in India faces many problems. They are either being used as laborers with less wages or raped and ill-treated in terms of caste based ideologies. This paper is an attempt to bring into light the colonialist ideology of the upper caste people towards Dalit from the novel *Vanmam -Vendetta*. She puts forth the real life incident which happens in her place.

**Keywords:** Caste, Dalit, Colonization, Discrimination

Dalit literature is about the study of the lower caste and it represents their equality. In Dalit feminism, this notion explains the violence and became the most nervous issues. Dalit mostly faced many struggles in our society. Predominantly Dalit women faced severest violence including sexual harassment by the upper class *people*. In the field of Dalit feminism, patriarchal violence became the most stressed issue. This novel *Vanmam* comes under the philosophy of postcolonial studies. It's all about the subaltern people who face the civilization and its struggles. Each character in the novel *Vanmam* is exclusive in its own way, even though they fought against each other for the same cause.

*Vanmam* portrays the ultimate significances faced by the Parayars and Pallars scheduled to their inter caste cruelty and spitefulness. The novel begins with a light note viewing the discrimination among various and loss of lives. It at last anxieties the need for a better future.

*Vanmam vendetta* written by Bama. Bama is one of the famous Dalit feminist writer. Her works mostly consists of the consequence gender identity and caste judgment among the Hindu and Dalit Christians. This paper focuses on the inner caste fight between Dalit societies. The novel *Vanmam* starts with the explanation of culture in Kandampatti village. Kandampatti village is divided on the base of caste. The lower caste Pallars and Parayars work under the upper class Naickers. They earned money for their daily works. The lower caste people suffer a lot economically, as they have only one meal per day. They full their stomach with milk. The youngsters of both Pallar and Parayars come to Kandampatti for their college vocation. They are all educated persons. So, they want to change their village. But the elders are working under the Naickers and have fight over whose field should be watered first. Then she talks about the

murder of a Parayar farmworker Marrasu killed by a Pallar farmworker, Karuppasamy. After his murder, Karuppasamy escapes from the penalty with the help of Palanivelu.

“Through Palanivelu was alarmed to stars with, he then said, ‘Don’t go and say anything to anybody. Nobody knows anything now. If it gets out, I’ll manage things.’ “Taking courage from these words, Karuppasamy went about as though nothing happened.”(vanmam10, 11)

Bama clarifies the first murder of this novel. She mentions the violence between the Pallars and the Parayars. Through this murder, we came to know the animosity between the both Pallars and Parayars are reserved alive and also tend by the Naickers. The Naickers are in constant favor of the pallars for two reasons, firstly, as they are Hindu and secondly as they are the ones who obey them without arising any questions against their orders. But the youngsters are not obeying the Naickers’ orders.

“We should get ourselves an education, quality as lawyers, and come back to put an end to this sort of injustice. It’s only with an can get a proper understanding of such matters” (Vanmam12)

Through these lines, we are clever to recognize the way of education and its major role in the community. This is often shown through the voice of the Pallar youth symbolizing that the education is for them who can save their upcoming generation from all the malice and rivalry. The elders are worried about the problems, but the youngsters are ready to fight for their rights.

Bama give the theme of individuality crisis for the character of Jayaraju. He belongs to Pallar caste. He primarily tries to hide his individuality. But, it’s a more paradoxically humorous scene. He narrates in a new manner by his various way of performance and coverings. The Naickers never failed to give their parts in rising disagreements among the Pallars and Parayars. They asked the Pallars about the festivity of the Parayars for which a Pallars man responded: “Oh, what can I tell ayya! Even old women... Old mothers-in-law...even they went up shamelessly in front of everyone and did a kummi dance! Disgraceful!”(Vanmam62). The Naickers reserved on inciting the Pallars that have forgotten their position and that they were acting as though, they are big fellows. Lokanathan Naicker incensed the Pallan, Perumal waring him that it wasn’t good to let them go on like that, because it wouldn’t turn out in a good way for the Pallars and also for them. This incident is a good example of the Naickers’ crafty and continual inspiration for the Pallars to hate the Parayars.

The novel *Vanmam* mainly focuses on patrilineal domination between Pallar and Parayars. It portrays the violence and the loss of numerous lives undertaken by the both Pallars and Parayars programmed their pointless jealousy. *Vanmam* explains the economic life of Dalit people, and the struggle between Pallars and Parayars.

“The Parayars are substandard to us, and always will be. We are not outcasts, we are of royal background. We are now Devendra Kula Vellarars or Mallars. Not Parayars. So, we must not have any contact with those low Dalit Parayans. We must get together with our own caste people from all the surrounding village, and make sure these Parayans don’t dare raise their heads” (Vanmam77&78)

Through these lines the fictionist mention the clear declaration for the Dalit societies are not only irritating by the upper class Naickers. The mind of the Pallars is despoiled in a expert manner by the upper class landowners, the mindset of the people is shown by Bama through their

focus, that's purely to have the parayars below them and they don't wary the Parayars to even come up in any field of the lives.

*Vanmam* documents the hatred and revenge among the several Dalit communities, an area too sensitive to be addressed and too complex to be clutched. It is sad but true that the graded unfairness that sustains caste order is imitation among Dalit in Tamil Nadu has the following structure as a given: Pallar, Parayar. The novel has chosen to deal with the top two caste among the Dalit and not the hierarchically situated Arundathiryar.

Bama delicately intersperses the attitude of the various characters, into a single element that obliges as the main theme of the novel. The characters face physical, sensitive and mental trouble despite of their community. While the Pallars essential to seek revenge and prove their authority, they too were badly overstated as their men too were killed, lost their house and so on. The Parayars who mainly threatened to all the miseries and adversities, due to the activities of the Pallars, lost a lot their loved ones. We're wandering about without a place to stay, to eat or to even sleep. The Parayar women were mostly exaggerated and went through a hellish life. Bama's writing designates a conscious choice in term of form, language, mode of description and content. The main motive of Dalit literature is the freedom of Dalits, in particular, and the freedom motive of the oppressed, in general. It is basically a cultural movement coming under the broad programme of Dalit political freedom. It is traditional politics. It takes the procedure of disapproval.

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