

CULTURAL HEGEMONY IN BAMA'S KARUKKU

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Abstract

This study delicately uses the use of cultural hegemony in Bama's Karukku (1992) through the vantage points of Italian critic Antonio Gramsci (1891-1937) who clarifies domination of the ruling class over ruled class. Cultural hegemony is the mastery of the middle class and governing groups among the lower division. Antonio Gramsci declares that the only means of keeping cultural hegemony by super leaders is not the handing of power and coercion: instead, consent language use of intellectual men and educational instruments are the ways regarding the implications of cultural hegemony. In Karukku, Bama express that the Nayakkar community rules the pariah community. Most Dalit victims of abuse are landless agricultural laborers. Their dependence is exploited by upper caste landlords. They are sons of the soil, yet in the so-called democratic system, they have no hope of owning their share of that soil. Gramsci illustrates that the upper floors by way of indirect control over the mass media, educate their own feelings and values in society became domination is often taken out by means of consent, not compulsion. Ultimately, this research looks for the signs of cultural hegemony and depicts the alarming events.

Keywords: Cultural Hegemony, Consent, Domination, Intellectual Men, Language

1. Introduction:

The present study concentrates on Bama's Karukku based on Antonio Gramsci theories, including the presentation of cultural hegemony, domination, consent, and the mapping of language and intellectuality in hegemony. Gramsci's ideologies about cultural hegemony manifest the supremacy of one division over another class of society in which the bourgeoisie imposes their power over lower class and diffuse their ideologies, opinions, and values. Events such as consent, political dominations, and intellectual are broad elements that can be seen in Bama's Karukku (1992). Consent and language are from main ways of keeping the power and hegemony. Moreover, the novel clarifies the oppression events.

Bama asserts the horrible events. To approve with the research topic, it is fundamental to analyze and find out events and signs in Karukku, which presents the superiority of

aristocrats over the lower level. In this novel, Bama describes the exertion of power and domination over the mob and individual as an inheritance. The aristocrats also apply the persuasion and leadership as social orders and they train at a distribution of dominant value in church, social, institutions.

2. Substances:

According to critics such as Dominic Strinati, and Antonio Gramsci, who study different aspects of cultural aspects of cultural hegemony subjects including hegemony and political domination this report focuses on the concepts of cultural hegemony and its related events. Furthermore, it examines Bama's ideas to watch just about definitions for the concepts of consent and culture to sustain the hypothesis based on Bama's own opinion on the cultural hegemony in harmonic frameworks.

3. Findings:

Born as Faustina Mary in 1958 in Pudupatti in Viruthunagar District in southern Tamilnadu; Bama, one of the first Dalit women writers, wrote *Karukku* (1992) which indeed shook the literary world with its unique Dalit theme and language. Bama is one of the first Dalit women writers to be read and published. Bama's life is a process of self-reflection and a recovery from institutional and social betrayal. *Karukku* which brought with it a whirlwind of change captured the immediate attention of readers. This book describes Bama's life from childhood to adulthood.

Bama states that at the opposite corner, though, a threshing floor had been set up, and Naicker watched the proceedings, seated on a piece of sacking spread over a stone ledge. Our people were hard at work. Just then an elder of our street came along made me want double up. I wanted to shriek with laughter at the sight of such a big man carrying a small packet in that fashion. I suggested there was something like vadai or green banana bhajii in the packet, because the wrapping paper was stained with oil. He came along, holding out the packet by its string, without touching it. I stood there thinking to myself, if he holds it like that, won't the package come undone and vadai's fall out?

The elder went straight up to the Naicker, bowed low and extended the packet towards him, cupping the hand that held the string with his other hand. Naicker opened the parcel and began to eat vadais.

After I had watched all this, at last I went home. My elder brother was there. I told him the story in all its comic details. He said everybody believe that Naickers were upper caste and therefore must not touch Parayas. If they did, they would be polluted. That is why he had to carry the package by its string.

My elder brother, who was studying at a university, came home for the holidays. He would often go to the library in our neighboring village in order to borrow books. He was on his

way home one day, walking along the banks of the irrigation tank. One of the Naicker men came up behind him. He thought my brother looked unfamiliar and also he asked, who are you, appa what is your name? he told his name. Immediately the other man asked, Thampi, on which street do you live? The point of this was that if he knew on which street we lived, he would know our caste too. His reply was sharp, like a slap of his face, I am Paraya from the Cheri street, the he staked off, as fast as he could. Naicker was furious. He thought he had been humiliated.

Another event, when I went home for holidays, if there was a Naicker woman sitting next to me in the bus, she would immediately ask me which place I was going to, what street. as soon as I said, she cheri, she would get up and move off to another seat. Or she would tell me to move elsewhere. As if I would go' I would settle into my seat even more family. They would prefer then to get up and stand all the way rather than sit next to me or to any other woman from Cheri. They would be polluted, apparently. This happened to me several times. When I came home and told my mother, she advised me, say you are from a different caste. They will never know. I would tell myself, but why should I pretend to these people that I am from a different caste? All the same, the pain I felt was not a trifling one.

4. Cultural Hegemony:

Gramsci viewed that domination is not only conceive but also syolic and that all political challenges are challenges of messages, media, and information. Gramsci's insight is that domination can be achieved at the frames of politics, instruction, entertainment, messages and codes. Domination simply needs the foundation of the way of life as normal and expected, the naming of the dominated with the dominators, and the insidious institution of the fashionable ideology as normal and inevitable. Gramsci asserts, a social group has to exercise leadership before it attains power, but even when it won the debate, and it must go on to run as well" (56). As domination reaches the internal cosmos of the individuals' resistance is often impossible.

5. Conclusion:

Gramsci considers the concentrates on words that are constituted with powers. Gramsci's thoughts have been efficient to analyze how power operates within these societies. His belief of hegemony implies some of the phenomena that the term of ideology a concentration on institutions and actions as well as belief and ideology systems. Gramsci continues in elaborating his belief of language, which is language, at that place is a particular assumptions of the cosmos. Elsewhere he repeats this mater, emphasizing how approximately language is close to understanding and thinking, including how the shortage of language and cognition of particular language is limited.

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