



ORIGINAL RESEARCH PAPER

English Literature

PROFUNDITY IN THE STUDY OF IMAYAM'S NOVEL 'BEASTS OF BURDEN'.

KEY WORDS: Democracy, Social Justice, Humanity, Dalit, Liberation.

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ABSTRACT

Democracy is the basic theme of the Dalit writers who raise questions about hierarchical society and they are rewriting history. Social justice and social independence are the goals of Dalit literature. Straightforwardly investigating how castes and capitalists victimize marginalized persons in contemporary society. They discover a realistic portrait of Imayam's characters represented by recording the shifting south Indian social problems and issues and how the important characters are secluded from their societal ethics through their empathy. Candidly Imayam focuses his writings on the characters who are all struggling under the caste system. That symmetrical writing mirrors a real society in his works with the real pain and the emotional standing apart from the sympathy, it makes empathy in his writings. In Modern, his writings are essential works that make a social reality. To impartiality, humanity is the basic thing that makes everything to understand the nature of the world and that there all are human beings with brotherhood.

INTRODUCTION:

Dalit writings are one of the core branches of Subaltern Studies. It talks about impartiality, liberty, fraternity, and dignity towards emerging a casteless society. It arose in the Marathi language by the theorizations, and revolutionaries, and then it was speeded in all Indian languages and soon all over the world. Tamil literature got changed with the forces of Dravidian stock. It makes a revolutionary thought into Tamil literature. In this era, a new perspective in Dalit literature evolved by the writers Bama, Sivagami, Sundara Ramasamy, Imayam, Poonmani, Meena Kandasamy, Ravikumar, Sugirtharani, Azlagiya Periyavan, Yazlan Adhi, etc. Imayam is an inestimable writer in the Tamil language his writing career started to write with his debut novel '*Koveru Kazluthaigal*' (Beasts of Burden) at the age of nineteen. Then he finished with six novels and six short story collections and one novella. He has the Sahitya Academy Award in 2021 bestowed for the novel *Sellatha Panam*. Imayam's works entirely voice the reality of society. As well, some of his writings has translated into English, French, Telugu, Kannada, etc. Imayam was born in 1964 into a farmer family. He had his college education at Periyar E.V.R. College. Tiruchirappalli. Candidly Imayam focuses his writings on the characters who are all struggling under the caste system.

Jayakumar (2022), focuses on the victimization of downtrodden people represented in Imayam's *Beasts of Burden*, in which he portrays how to examine capitalists' and castes' victimization morally, physically, sexually, and emotionally. He realized the marginalized societies' livelihood in contemporary society through the characters of Arokyam and her household. From a different perspective, he highlights the pivotal points, various aspects of his understanding, visualization, and a realistic representation of the author portrayed by recording the changing south Indian social issues and problems and how the chief characters are lonely from their social values through their empathy. Human beings are divided on behalf of caste systems and how the social life of launderers, Dalits, and upper classes is reflected in the work. Toward appreciate modern Dalits' real life and characteristics and how they are victimized by the higher caste and their community.

Kumar (2021), counters in this paper attest to convey the anguish and protest against victimization by the upper caste. By protagonist Arokyam, Imayam captures how she does all the work without any hesitation. She is bold in her life without her comfort zone in the abnormal society and how they fight to receive their fundamental needs from the upper caste throughout their life. In addition, the novel gives a vivid picture of modernization, and how the job is one of the

challenges to destruct their living. Undoubtedly explored Arokyam does not ever stop fighting for her right. Consequently, Dalits are responsible for their imprisonment and supportive bondage without reacting against them. It is a physiological disability that conveys the lower community to suffer more. The unity of the community fights for the rights and dignity of the casteless society.

Mathan (2021) discusses the Dalit marginalization and subjugation. Underneath the fourth world literature, the Dalit literature speaks of social history and signifies Dalit uniqueness as dynastic and social. The author observes the difference between Dalit writers' and non-Dalit writers' portrayals from the historical and contemporary. Dalit writers have the essence of aesthetics, emotions, experiences, liberty, etc. non - Dalit writers subjugate as alliterate, uncivilized, drunken, uncultivated and wild, etc. with the controversial writers having their perspectives on Dalits. But the author breaks the antiquity and rewrites the reality of the Dalits. Likewise, education, inter-caste marriages, rational thinking, protesting for rights, and modernity make Dalits forward in society but the casteists and Conservatism are the blockades to a free society.

Naveen's (2021) notion, about uprooting the caste system by the ideology of Marx, Ambedkar, and Periyar. Perumal Murugan and Imayam have socially steadfast themselves in depiction the brutality of casteism through their barrier-breaking writings. The condition is a known element that an incredible social change had better take place on Indian soil to scope egalitarianism. The ideology and philosophy of the social scientists are powerful thoughts that make a rational mind get an awareness and guts to protest. Likewise, the social revolution should initiate with an individual consciousness that will turn in the surface way for the societal spread across the world. It stands as a creditable social service reduced by these two writers to alert the firmness of the caste system that should be uprooted and annihilated from the Indian earth as advocated by social reformers like Dr. B. R Ambedkar and Thanthai Periyar.

Owenita (2021), elucidates in the article the Dalit people's identity crisis Dalits face. The caste ideology operates on a deeper level by treating Dalits as ignorance, poverty, sexual nuisance, slavery, injustice, and anger towards rituals and rites with the explanations behind the utilizing realities. Imayam conveys out the caste ladder with hostile criticism without any agitation. As well, the story depicts the economic changes, how they affect Arokyam's household and how she affected and crossed such sorrowfulness. Through the single character Arokyam, Imayam brings out the whole Dalits'

situations visibly. Therefore, each suppressed person is responsible for their oppression and detention without reacting against them. It is a mental incapacity that makes the oppressed victims of slavery.

Imayam (2021), expounds on his writings and how he chooses the characters and the stories to write. He gets simulated writing by the characters from his house, street, and village, he does not write any fantasies and adventures from his imagination and creation. He writes the actual pain and mourning of the subaltern people. He connects history and modern literature. The writer should make a change from his kinds of literature and the writer would be educated from his words. Writing a story is not for entertainment, earning money, advertisement, etc., a writer wants to create a language, morals, education, discipline, and ideologies for upcoming generations.

Saudamini (2020), The reviewer makes sense of the depiction of caste oppression. The novel is an intimate interpretation of an impoverished household. Familiarizing with both diminishing circumstances and modernity, during the period of decline and change. Time of the novel coronavirus, this novel is a relevant account of persistence throughout hardships. Dalits face the worst of the economic poverties for the reason that they are Mahadalit, the furthest marginalized among Dalits, serving a community of agricultural bonded manual workers. Arokyam was not failed to fight and flared up for what Arokyam owed. Imayam writes about daily activities and family life with ethnographical details. Without his voice, he walks with the characters through his writings.

Imayam (2019), expresses his writings and how he gets the stories he writes. He explains about the literature what he has understood. The characters he uses from the society, and he writes for the society to register the period of the life and culture of the people. The theme of his stories is to raise questions about unequal society. He is not a litterateur he is a social libertarian. *Beasts of burden* is a novel that impacts society and how people have an uncomfortable and suffering life. Arokyam the character made to write the novel with emotions and reality. The real characters of the society that how Imayam got the effects of the humanism base care on the society. He says the writer wants to take care of society, without that manner someone going to write means that not called literature. The pain of the heart explores as art for a society like that writings will change society.

Preama (2017), scrutinizes the works into the space and limits Dalits have to fulfill for a healthy society. without everyone's contribution, society will not get independence. Writers have given the solution for the continuing plague of slavery, caste-discrimination, poverty, and intra-Dalit strife, which should involve Dalit unity, education, inter-caste marriage, and good headship. Also, they detailed the inevitability of accepting and encouraging revolution in the lives of the Dalits. It also explains how these exploited people are simply passive, surrendered, and enslaved by upper caste people concerning the work of Imayam's *Beasts of Burden* with a brief introduction to the Dalit literature. Imayam adopts the novel's characters to create confinement within themselves and society, and he does not want to free himself from that isolation.

Kavitha (2015), states with the social consciousness, the author speaks about the pain and the problems of the Dalits in the caste-following society. Social Consciousness discusses the awareness of Dalits. An individual experiences metamorphous changes owing to the awareness of the usual social conditions of his or her times. They have a blind belief in the religion they are following without any complications. They may not arise a question against the casteists if they know they treating them as slaves. It also investigates the

implications and effects caused to the individual due to traditional beliefs, class separations, illiteracy, and how the individual gets designed or changed by humanity and the environment.

Lochani (2014), examined the spatial belongings of the Dalits. Through postmodern geography, he attended to the issues of space and spatiality. Researchers have touched on Dalit politics in their spatial analysis with the effect of the basic requirements. The geographical structure is very important for humans to live in comfort. Also, the livelihood of the Dalits getting the particular jobs. Without any security and facilities, Dalits live in contaminated places. They have all the needs in separate for example temples, crematoriums, well, etc. these segregations make them strangers in their society. There is no brotherhood within the own society.

Scope of Study:

Imayam's writings and researcher's views bounce an understanding of how much the Dalit people have difficulties with their lifestyle and livelihood in the society. Approaching to know about the Dalit literature's aesthetics, vocabularies, theme, style of narrative, reality, and, new philosophy. Liberation, equivalence, and fraternity are the aim. To study how human beings are divided on behalf of caste classification and how the communal life of launderers, Dalits, and upper castes is echoed in the writings. To recognize contemporary Dalits' actual nature.

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