

Voice of Marginalized people in *I Have Become the Tide*

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Literature plays an important role to foreground the evils prevalent in contemporary society. Ambedker's *Annihilation of cast* in 1936 highlights the tyranny practiced by upper caste Hindus in an orthodox community and the need for the reconstruction of Hindu community. Though India has achieved progress in different fields and enjoy different schemes and reservations, the marginalized India still remains in darkness. Marginalization, one of the major disadvantages, can be seen in every field including education, politics, economics etcetera which denies various rights and opportunities to some people which are fundamental to certain other people. But the new wave of humanism questions stigmatized social practices and challenges such social practices. In the present scenario Arundhati Roy observes that "It is important for Dalits to tell their stories as it has been for colonized people to write their own stories".

Githa Hariharan in '*I have become the tide*' realistically pictures the hardships of Dalit people in India with people belonging to two different centuries Kannadeva from 18th century and Asha, Revi, Sathya from 19th century where Dr.Krishna stands as a connecting thread. Asha, Sathya, and Revi are always labeled under the title 'Scheduled caste' and the prejudices and bulling related with this. Sathya, the MBBS student pathetically ends his life in suicide because of the Dalit aversion of the people around him, especially his anatomy professor Dr.Sharma who underestimates him of copying when he performs well in the exam and ensures failure in the next exam. In the examination hall Dr.Sharma asks Sathya to change his seat from front row to the last and Sthya loses his scholarship because of too much absent marks in his attendance register, especially in Dr.Sharma's class, though he has attended his classes regularly. In the case of Asha, the nursing student, Miss Kumari chases her brutally which is visible when Miss Kumari assigns her the job to clean the bathroom while other upper caste people are standing aside safely. Priya, her roommate treats her well but when Asha is invited to Priya's home, the old man in the family hesitates to sit with her in the dining room and Priya spends the whole day in others room and shares the room only in night.

The space of *I Have Become the Tide* is same as what Lumbale's asserts in *Towards the Aesthetics of Delit Literature*, in which Lumbale points out that Dalit literature is devoid of aesthetic standards where message is important since it is formed by the pain and suffering along with the rebellion of Dalit people. Kannadeva's story which is set in 19th century, gives clear view of poverty stricken cast based society in the past. Chittakiah's father, cattle skinner by profession waits for his son for delicious food while spending his meagre income for alcohol and curses him when Chittakiah is unable to provide this. The environment in which they live is filthy, clothes are torn out, plates are broken and to escape from the hard realities of life he finds solace in the lap of nature which offers him mother like comfort, the depiction is similar to Bakha in Anand's *The Untouchable*. Adandagramam which cordially invites Delit people is gradually destroyed by the upper caste people. During riot women and children are brutally raped and killed which ultimately leads to the reduce of the people there and Muthuraja, the upper caste boy, stabs Chittakiah and Putenna cold bloodedly.

Gita Hariharan reminds the readers that not only Dalit people but women in general are not safe, sometimes inside the home, with the description of Priya, Asha's roommate. She is molested by her own uncle and lives in the trauma of that incident. Professor Krishna can never come across a dissertation which reveals the clear identity of Kannadeva who is a Dalit and his grandfather is a cattle skinner. When he bravely opens his findings, he is killed by Hindu riots for depicting their saint Kanna Deva as a Dalit, which throws light on the blind believes of upper caste people. Gita's brilliantly crafted fiction which yokes together people from different eras, which is coloured by the documentary like cuttings from daily newspapers, highlights the idea that the marginalized people are still in darkness, which can be eradicated only when the attitude of the privileged people are changed.

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