

## Works Cited

### Primary Sources:

- Murugan, Perumal. *Current Show*. Translated by V.Geetha, Penguin Books, 2017.
- . *Estuary*. Translated by Nandini Krishnan, Eka-Westland Publications, 2020.
- . *Poonachi: Or The Story of a Black Goat*. Translated by N.Kalyan Raman, Context-Westland Publications, 2019.
- . *Pyre*. Translated by Aniruddhan Vasudevan, Penguin Random House, 2017.
- . *Seasons of the Palm*. Translated by V.Geetha, Penguin Random House, 2017.
- . *Resolve*. Translated by Aniruddhan Vasudevan, Hamish Hamilton-Penguin Random House, 2021.
- . *Rising Heat*. Translated by Janani Kannan, Hamish Hamilton-Penguin Random House, 2020.

### Secondary Sources:

- “A Closer Look at Honor Killings in India.” *BORGEN Magazine*, 24 Feb. 2021, [borgenmagazine.com/honor-killings-in-india/](http://borgenmagazine.com/honor-killings-in-india/).
- “A Glimpse into Tamil Culture.” *The Tamils, the People, their History and Culture*. Edited by K.S. Ramaswami Sastri. vol.3-A, Cosmo Publications, 2002.
- Abedi, Zakir. *Contemporary Dalit Literature*. Arise Publishers and Distributors, 2010.
- Achebe, Chinua. “The Novelist As Teacher.” *Hopes and Impediments: Selected Essays*, Penguin Books, 1990.

Adibe, Adaobi. "Auguste Comte and the Religion of Humanity." *Medium*, 18 May 2020.

adaobiadibe23.medium.com/august-comte-and-the-religion-of-humanity-3269f5b3e9c0#:~:text=Auguste%20Comte%20believed%20a%20scientific,for%20the%20sake%20of%20humanity.

Agarwal, Beena and Neeta. *Contextualizing Dalit Consciousness in Indian English Literature*. Yking Books, 2016.

Ahanthem, Chitra. "Poonachi: Or The Story of a Black Goat". *Books and Conversations*, Wordpress, 15 Oct. 2018,  
bookandconversations.wordpress.com/2018/10/15/poonachi-or-the-story-of-a-black-goat-by-perumal-murugan-translated-by-n-kalyan-raman/.

Ambedkar, B.R. *Castes in India: Their Mechanism, Genesis and Development*. Xpress Publishing: Notion Press, 2019.

---. *Who Were the Shudras?* Sudhir Prakashan, 2020.

Anand, Mulk Raj. *Untouchable*. Penquin Books, 2001, p. 70.

Aristotle. *Politics*. Translated by Benjamin Jowett, historyofeconomic thought.mcmaster.ca/ aristotle/Politics.pdf. p.6

Asher, Hugh. "What is Nature-Connectedness?" *Darach Social Craft*, 13 Jan. 2021,  
darachcroft.com/news/what-is-nature-connectedness.

Ashraf, Asad. "The Truth About Manual Scavenging In India." *Outlook*. 11 Feb. 2022,  
outlookindia.com/magazine/story/india-news-the-truth-about-manual-scavenging-in-india/305414.

- Balen, F van and H.M.W. Bos. "The social and cultural consequences of being childless in poor-resource areas" *Facts Views Vis Obgyn*, vol.1, no.2, 2019, pp.106-121.  
[ncbi.nlm.nih.gov/pmc/articles/PMC4251270/](https://pubmed.ncbi.nlm.nih.gov/pmc/articles/PMC4251270/)
- Bama. *Karukku*. Translated by Laksmi Holmström, South Asia Books, 2000.
- Betik, Bailey. "Subaltern Studies." *Postcolonial Studies@ Emory*. Spring 2020,  
[scholarblogs.emory.edu/postcolonialstudies/2020/02/17/subaltern-studies/](https://scholarblogs.emory.edu/postcolonialstudies/2020/02/17/subaltern-studies/).
- Bhaskar, Arushi. "International Booker Prize 2023 longlist: Who is Perumal Murugan, the first Tamil author to make the list?" *The Indian Express*, 17 Mar. 2023,  
[indianexpress.com/ article/explained/explained-culture/intl-booker-prize-2023-longlist-perumal-murugan-pyre-tamil-author-8502437/](https://indianexpress.com/article/explained/explained-culture/intl-booker-prize-2023-longlist-perumal-murugan-pyre-tamil-author-8502437/).
- "Black Sheep Effect." *APA Dictionary of Psychology*, American Psychological Association, [dictionary.apa.org/black-sheep-effect](https://dictionary.apa.org/black-sheep-effect).
- Brummelhuis, Leike ten and Jeffrey H. Greenhaus. "Research: When Juggling Work and Family, Women Offer More Emotional Support Than Men." *Harvard Business Review*, 21 Mar. 2019. [hbr.org/2019/03/research-when-juggling-work-and-family-women-offer-more-emotional-support-than-men](https://hbr.org/2019/03/research-when-juggling-work-and-family-women-offer-more-emotional-support-than-men).
- "Caste System." *Policies, 1999*. Humanists International,  
[humanists.international/policy/caste-system/](https://humanists.international/policy/caste-system/).
- Chauhan, Renuka P. "Dalit Literature and African American Literature: Similarities and Differences." *Journal of Research in Humanities and Social Science*, Quest Journals, vol.10, no.5, pp.12-15
- Cherry, Kendra. "What Is Humanistic Psychology? A Psychology Perspective Influenced By Humanism." *Verywellmind*, 14 Nov. 2022, [verywellmind.com/what-is-](https://www.verywellmind.com/what-is-)

humanisticpsychology2795242#:~:text=Humanism%20stresses%20the%20importance%20of,the%20world%20a%20better%20place.

Copson, Andrew. "What is Humanism?" [understandinghumanism.org.uk/wp-content/uploads/2017/09/Handbook-of-Humanism-What-is-Humanism.pdf](https://understandinghumanism.org.uk/wp-content/uploads/2017/09/Handbook-of-Humanism-What-is-Humanism.pdf), p.24.

Dang, Niraj. "Women as Subaltern: A Critical Evaluation of That Long Silence and the God of Small Things." *EAS Journal of Humanities and Cultural Studies*, East African Scholars Publisher, Vol.3, No.3 May-Jun-2021, pp. 118-121.doi: 10.36349/easjhcs.2021.v03i03.001

Darlong, Joel Lalengliana. "Origin of Caste." *Sociology Lens*, [sociologylens.in/2020/08/origin-of-caste.html](https://sociologylens.in/2020/08/origin-of-caste.html)

Das, Srijana Mitra. "Women and nature share a powerful moral connection." *Times Evoke*, The Times of India, 08 Feb. 2020. [timesofindia.indiatimes.com/women-and-nature-share-a-powerful-moral-connection/articleshow/74013986.cms](https://timesofindia.indiatimes.com/women-and-nature-share-a-powerful-moral-connection/articleshow/74013986.cms).

Devy, G.N. "Caste Differently." *Dalit Literatures in India*, edited by Joshil K. Abraham and Judith Mirashi. Barak Routledge: Taylor and Francis Group, 2018, p.27.

Dhanajeyan. A, *Vilimbunilai Makkal Vazhakarugal: Inavarayiyal Aaivu*. [*Prosecutions of the Marginalized: An Ethnographic Study*]. New Century Book House, 2015.

Dhillon, Amrit. "India's Dalits seek to reclaim dignity by pushing back on insulting baby names." *This Week in Asia*, South China Morning Post, 28 Jan. 2023. [scmp.com/week-asia/article/3208257/indias-dalits-seek-reclaim-dignity-pushing-back-insulting-baby-names?module=perpetual\\_scroll\\_0&pgtype=article&campaign=3208257](https://scmp.com/week-asia/article/3208257/indias-dalits-seek-reclaim-dignity-pushing-back-insulting-baby-names?module=perpetual_scroll_0&pgtype=article&campaign=3208257)

D’Lima, T.et.al. “For the Sake of Family and Tradition: Honour Killings in India and Pakistan.” *ANTYAJAA: Indian Journal of Women and Social Change*, vol.5, no.1, 30 Apr. 2020, 22–39.doi.10.1177/2455632719880852.

Dutt, Yashica. *Coming Out as Dalit*. Aleph Books, 2019.

Elangovan, C.R. “Kongu region’s contribution to Tamil literature - an overview.” *The Hindu*, 23 Jun. 2020.thehindu.com/news/national/tamil-nadu/Kongu-regions-contribution-to-Tamil-literature-ndash-an-overview/article16265446.ece.

Emerson, Ralph Waldo. “Nature.” *Nature*, Ingram Short Title, 2017. pp.4-6.

Express News Service. “Historian Ranajit Guha, a pioneering figure in subaltern studies, dies at 99.” *The Indian Express*, 30 Apr. 2023.  
indianexpress.com/article/india/historian-ranajit-guha-a-pioneering-figure-in-subaltern-studies-dies-at-99/#:~:text=This%20would%20lay%20the%20foundation,we%20have%20described%20as%20elite%E2%80%9D.

Gender Justice. “Move over 'Sons of the soil': Why you need to know the female farmers that are revolutionizing agriculture in India.” *OXFAM India*, 15 Nov. 2018.  
oxfamindia.org/women-empowerment-india-farmers.

Gomas A Louis. “PerumalMuruganinKannadikkoodam: Vanmurayin Kadhaiyadalgalum NilaitangumBimbangalum”[“The Glass Gallery of PerumalMurugan: narratives and Lingering Images of Violence”] *Kalachuvadu*, vol.31, no. 4, idhal.232, April 2019. pp.34-39.

- Gouthaman, Raj. *Dalit Parvayil Tamizh Panbadu*. Adayalam Padhipagam, 2018.
- Haslam, A. S. "Psychology in Organizations." *Sage*, SAGE Publications, 2004, p. 38.
- Hjeple, Benedicte. "Slavery and agricultural bondage in South India in the nineteenth century." *Scandinavian Economic History Review*, Taylor&Francis, vol.15, no.1-2, 20 Dec. 2011, doi: 10.1080/03585522.1967.10414353.pp.71-126.
- Husseini, Rana. "Murdered women: A history of 'honour' crimes." *Aljazeera*. 01 Aug. 2021. [aljazeera.com/features/2021/8/1/murdered-women-a-history-of-honour-crimes](https://www.aljazeera.com/features/2021/8/1/murdered-women-a-history-of-honour-crimes).
- Imayam. *Arumugam*. Translated by Krishna Iyvar, Katha Tamil Library, 2002, p.227-228.cr
- . *Pethavan: The Begetter*. Translated by Gita Subramanian, OUP, 2016.
- Jangam, Chinnaiah. *Dalits and the Making of Modern India*. New Delhi: Oxford University press, 2017, p. 8
- Kaushal, Kaushambi. "No Honour in Honour Killing: Comparative Analysis of Indian Traditional Social Structure Vis-à-Vis Gender Violence." *ANTYAJAA: Indian Journal of Women and Social Change*, Sage Journals, vol. 5, no. 1, June 2020, pp. 52–69, doi:10.1177/2455632719880870.
- Kock, Leon De. Interview With Gayatri Chakravorty Spivak: New Nation Writers Conference in South Africa, [jan.ucc.nau.edu/~sj6/Spivak%20Interview%20DeKock.pdf](http://jan.ucc.nau.edu/~sj6/Spivak%20Interview%20DeKock.pdf).

- Kolappan B. “Kongu region, a hotbed of Casteism?” *The Hindu*, 16, Nov.2021,  
[thehindu.com/news/national/tamil-nadu/Kongu-region-a-hotbed-of-casteism/article60195957.ece](http://thehindu.com/news/national/tamil-nadu/Kongu-region-a-hotbed-of-casteism/article60195957.ece).
- Kothari, Ashish. “Sunderlal Bahuguna: Himalaya’s foot soldier.” *Frontline*, 04 Jun. 2021.  
[frontline.thehindu.com/other/obituary/himalayas-environmentalist-foot-soldier-sunderlal-bahuguna-tribute-obituary/article34717461.ece](http://frontline.thehindu.com/other/obituary/himalayas-environmentalist-foot-soldier-sunderlal-bahuguna-tribute-obituary/article34717461.ece).
- Kumar, Vimal. “Matrilineal Societies of India.” *Observer Voice*, 11 Aug. 2022.  
[observervoices.com/matrilineal-societies-of-india-442/](http://observervoices.com/matrilineal-societies-of-india-442/).
- Kuruvilla, Elizabeth. “The return of Perumal Murugan.” *Mint-Lounge*, 04 Nov. 2017.  
[lifestyle.livemint.com/news/talking-point/the-return-of-perumal-murugan-111646920453040.html](http://lifestyle.livemint.com/news/talking-point/the-return-of-perumal-murugan-111646920453040.html).
- Limbale, Sharankumar. “White Paper.” *Poisoned Bread: Translations from Modern Marathi Literature*, Edited by Arjun Dangle, New Edition- Orient BlackSwan, 2009, pp.74-75.
- Lochan, V. “Casteism In Our Words: 10 Casteist Slurs and why do we need to Stop Throwing Them Around.” *Homegrown*, 17 Jul. 2020.  
[homegrown.co.in/article/804493/casteism-in-our-words-10-casteist-slurs-and-why-we-need-to-stop-throwing-them-around](http://homegrown.co.in/article/804493/casteism-in-our-words-10-casteist-slurs-and-why-we-need-to-stop-throwing-them-around).
- Munshi, Sugandha. “It’s time to recognize and empower India’s women farmers.” *World Economic Forum*, 1 Oct. 2017. [weforum.org/agenda/2017/10/indias-women-farmers/](http://weforum.org/agenda/2017/10/indias-women-farmers/).

- Murugan, Perumal. *Alandapatchi*[*The Philanthropic Bird*]. Kalachuvadu Padhipagam, 2016.
- . *Amma*. Translated by Nandini Murali and Kavitha Muralidharan, Eka-Westland Publications, 2019.
- . *A Lonely Harvest*. Translated by Aniruddhan Vasudevan, Penguin Random House, 2018.
- . "Beloved Face." *Four Strokes of Luck*, Translated by Nandini Krishnan. Juggernaut Books, 2021.pp. 29-46.
- . *Black Coffee in a Coconut Shell: Caste as a Lived Experience*. Translated by C.S. Lakshmi, SAGE Publications, 2017.
- . *Neduneram*[*Long Time*]. Kalachuvadu Padhipagam, 2022.
- . "Pork Roast." *Four Strokes of Luck*, Translated by Nandini Krishnan. Juggernaut Books, 2021.pp. 65-94
- . "Seemaatti the Buffalo." *Four Strokes of Luck*. Translated by Nandini Krishnan, Juggernaut, 2021. pp. 49-61.
- ."Speech-Karuthurimai Virudhu" *Kalachuvadu*, vol. 34, no. 8, idhal 272, August 2022.
- . *Songs of a Coward*. Translated by Aniruddhan Vasudevan, Penguin Random House, 2017.
- . *The Goat Thief*. Translated by N. Kalayan Raman, Juggernaut, 2019.

---. "The Limits of Freedom Now Are Exactly as They Were in the Past." *The Wire*, 26 Jan. 2021. [thewire.in/books/perumal-murugan-book-excerpt-caste-hierarchies-freedom-expression](https://thewire.in/books/perumal-murugan-book-excerpt-caste-hierarchies-freedom-expression).

---. *Trial by Silence*. Translated by Aniruddhan Vasudevan, Penguin Random House, 2018.

Muthukumar, Akila. "Casteism and the making of Modern Tamil Nadu: The Story of Social Stratification & A Call to Action." *Health Righters*, 18 Jul. 2020. [healthrighters.com/2020/07/18/lives-lost-to-casteism-in-tamil-nadu/](https://healthrighters.com/2020/07/18/lives-lost-to-casteism-in-tamil-nadu/).

Nair, Roshan H. "Caste or CAA, resist anything that divides: Perumal Murugan." *Deccan Herald*, 09 Feb. 2020. [deccanherald.com/india/karnataka/bengaluru/caste-or-cao-resist-anything-that-divides-perumal-murugan-803137.html](https://deccanherald.com/india/karnataka/bengaluru/caste-or-cao-resist-anything-that-divides-perumal-murugan-803137.html).

National Human Rights Commission, India. "The Bonded Labour System (Abolition) Act, 1976 and The Prohibition of Employment as Manual Scavengers and their Rehabilitation Act, 2013." *National Human Rights Commission*, 2021.

Ogoke, Victoria. "Role of women; critical to nation building." *The Guardian*, 23 Apr. 2022. [guardian.ng/saturday-magazine/role-of-women-critical-to-nation-building/](https://guardian.ng/saturday-magazine/role-of-women-critical-to-nation-building/).

Oliver, Bert. "Heidegger and today's 'everydayness'." *Thought Leader*, 16 Mar. 2014. [thoughtleader.co.za/heidegger-and-everydayness-today/](https://thoughtleader.co.za/heidegger-and-everydayness-today/)

Piu, Piermarco. "Subalternity." *Global Social Theory*. [globalsocialtheory.org/concepts/subalternity/](https://globalsocialtheory.org/concepts/subalternity/).

Poomari, I. *Perumal Murugan Padaippugalil Vazhviyar Sindhanaigal*. Alagappa University, 13 Feb. 2017. [hdl.handle.net/10603/134165](https://hdl.handle.net/10603/134165).

"Poonachi: Or The Story of a Black Goat." *Grove Atlantic*. [groveatlantic.com/book/the-story-of-a-goat/](https://groveatlantic.com/book/the-story-of-a-goat/)

- Princy, A.F. "Concept of Caste Based Honour Killing- A Contemporaneous Legal Changes." *Legal Service India*. [legalserviceindia.com/legal/article-4733-concept-of-caste-based-honour-killing-a-contemporaneous-legal-changes.html](http://legalserviceindia.com/legal/article-4733-concept-of-caste-based-honour-killing-a-contemporaneous-legal-changes.html).
- "Pyre." *Grove Atlantic*. [groveatlantic.com/book/pyre/](http://groveatlantic.com/book/pyre/)
- "Racism and Human Rights." *Human Rights Watch*, [hrw.org/legacy/campaigns/race/refugeepresskit.html](http://hrw.org/legacy/campaigns/race/refugeepresskit.html).
- Rajendran, Jayanthi. "Words Unspoken: A Testimonial Discourse of Bama's *Karukku*: A Gratification of Self-reflection and Inner Strength of the Subaltern Women." *Contemporary Voice of Dalit*, Sage Journals, vol.12, no.1, 06 Feb. 2020. [doi.org/10.1177/2455328X19898418](https://doi.org/10.1177/2455328X19898418), pp.89-96. Web.
- Ranjan, N. "Of What Use?" *Black Coffee in a Coconut Shell: Caste as a Lived Experience*. Edited by Perumal Murugan, Translated by C.S. Lakshmi, SAGE Publications, 2017, p. 26.
- Right Livelihood. "The Chipko Movement." [rightlivelihood.org/the-change-makers/find-a-laureate/the-chipko-movement/](http://rightlivelihood.org/the-change-makers/find-a-laureate/the-chipko-movement/).
- Ruggi, Suzanne. "Commodifying Honor in Female Sexuality. Honor Killings in Palestine." *Dafka*, [web.archive.org/web/20141112170924/http://www.dafka.org/news/index.php?pid=4&id=358](http://web.archive.org/web/20141112170924/http://www.dafka.org/news/index.php?pid=4&id=358)
- Sabir, Anam and Malka Tazeen. "Dr.B.R.Ambedkar views on Abolition of Caste System in India." *Legal Desire*, 13 Jun. 2017. [legaldesire.com/dr-b-r-ambedkar-views-on-abolition-of-caste-system-in-india/](http://legaldesire.com/dr-b-r-ambedkar-views-on-abolition-of-caste-system-in-india/).
- Sahasrabudhe, A. "As *Eru Veyyil* gets an English translation, Perumal Murugan revisits his 1991 classic tracing deterioration of rural idyll." *Firstpost*, 10 Aug. 2020, [firstpost.com/art-and-culture/as-eru-veyyil-gets-an-english-translation-perumal-](http://firstpost.com/art-and-culture/as-eru-veyyil-gets-an-english-translation-perumal-)

murugan-revisits-his-1991-classic-tracing-deterioration-of-rural-idyll-8639671.html.

Salve, Prachi. "Caste, Father's Education, Sanitation Affect Child Malnutrition: New Data." *IndiaSpend*, 25 Oct. 2017. [indiaspend.com/caste-fathers-education-sanitation-affect-child-malnutrition-new-data-6560#:~:text=Among %20boys %2C%2032.6%25%20of%20 Dalits,%25\)%20and%20girls%20\(33.4%25\)](https://indiaspend.com/ caste-fathers-education-sanitation-affect-child-malnutrition-new-data-6560#:~:text=Among%20boys%2C%2032.6%25%20of%20Dalits,%25)%20and%20girls%20(33.4%25).).

Santos, Boaventura de Sousa and César A Rodriguez-Garavito. "Law, Politics, and the Subaltern in Counter-Hegemonic Globalization."

[boaventuradesousasantos.pt/documentos/chapter1.pdf](https://boaventuradesousasantos.pt/documentos/chapter1.pdf)

Sasthaa, R.G. "Perumal Murugan brings alive the intimacies of life in western Tamil Nadu." *The Week*, vol.4, no.16, 16 Apr. 2023. pp. 64-66

Selvamony, Nirmal. "Thinai Studies." [angelfire.com/nd/nirmaldasan/ts.html](https://angelfire.com/nd/nirmaldasan/ts.html). Valmiki,

"SenaithalaivarVaralaru." *Blogger*. 29 Oct. 2019.

[senaithalaivarhistory.blogspot.com/2019/10/1800-2.html](https://senaithalaivarhistory.blogspot.com/2019/10/1800-2.html).

Sharma, Sanjay Prakash and B.N.Singh. *Women Education and Women Rights in India*. Vista Publications, 2006.

Shiva, Vandana. *Staying Alive: Women, Ecology and Survival in India*. Kali for Women, 1988.

Sumner, W. *Folkways: A Study of the Sociological Importance of Usages, Manners, Customs, Mores, and Morals*. New York: Ginn, 1906.

Sundaram, B. Meenakshi. "Remembering a Kongu Woman Widowed in her Childhood."

*Simplicity*, 13 Dec. 2020. [simplicity.in/app/articledetail.php?aid=1245](https://simplicity.in/app/articledetail.php?aid=1245).

---. "Writers, Who Penned Kongu's Fragrance." *Blogger*, 23 Dec. 2013.

senaitalaivarhistory.blogspot.com/2019/10/1800-2.html.

The Logical Indian. "What BR Ambedkar Had to say about Caste & Caste System". *The*

*Logical Indian*, 14 Apr. 2017. thelogicalindian.com/story-feed/awareness/b-r-ambedkar/.

"The Story of a Black Goat." *Grove Atlantic*, groveatlantic.com/book/the-story-of-a-goat/

The Wire. "Perumal Murugan Ends Literary Exile." *Culture*, The Wire, 23 Aug. 2016, the-wire.in/culture/poetry-brought-murugan-out-of-exile.

Tyagi, Mansi. "Honour Killing in India." *Reader's Blog*, The Times of India, 20 Jun.

2021.timesofindia.indiatimes.com/readersblog/legal-awareness/honour-killing-in-india-33953/

Vadivukkarasi, Su. "Thanjavur Vattara Navalgalil Pannai Adimai Vazhviyal."

*Semmalar. Keetru*, vol.13, December 2019. keetru.com/index.php/2009-10-07-10-44-25/09-sp-260606644/1624-2009-12-13-04-46-20.

Valmiki, Omprakash. *Joothan: A Dalit's Life*. Translated by Arun Prabha Mukherjee,

Bhatkal & Sen, 2007.

Verma, Ayush. "Honour killings in India and need for urgent reforms and new laws."

*Indian Penal Code*, 04 Jan. 2021, blog.ipleaders.in/honour-killings-india-need-urgent-reforms-new-laws/.

"What are Social Identities?/ List the Big 8 Identities." *Race Matters*, forumea.org/wp-

content/uploads/2019/04/What-are-Social-Identities.pdf.

“What is India’s caste system?” *BBC News*, 25, February 2016. [bbc.com/news/world-asia-india-35650616](http://bbc.com/news/world-asia-india-35650616).

Wollstonecraft, Mary. “Chapter 3: The Same Subject Continued.” [snim.in/wp-content/uploads/2020/08/Mary-Wollstonecraft-2-English-CC-11-Sem-5-by-SR.pdf](http://snim.in/wp-content/uploads/2020/08/Mary-Wollstonecraft-2-English-CC-11-Sem-5-by-SR.pdf), p.43

Yengde, Suraj. “Twelve Books that Form Part of the Arsenal of Dalit Writing.” *The Caravan*, 11 Jan.2021, [caravanmagazine.in/books/twelve-books-dalit-writing](http://caravanmagazine.in/books/twelve-books-dalit-writing).



## Avinashilingam Institute for Home Science and Higher Education for Women

(Deemed to be University Estd. u/s 3 of UGC Act 1956, Category 'A' by MHRD)

Re-accredited with A++ Grade by NAAC. CGPA 3.65/4, Category I by UGC

Coimbatore - 641 043, Tamil Nadu, India

Appendix - L2

(Item No. 5 of Check List)

Details of Research Publications

S.No	Article	Journal	Other Details Vol. / No. / Page No. / Year	Published in UGC-CARE / Scopus Indexed/ Web of Science
i.	An Ongoing Transformation from "Panchama" to "Brotherhood" in Perumal Musugan's Seasons of the Palm	Studies in Indian place Name	Vol. 40; No-13 Feb-2020 ISSN- 2394-3114 Pg. 86-90	UGC-CARE Group-I
ii.	Poonachi as an Extended Metaphor of Feminism in Perumal Musugan's "Poonachi: Or the story of a Black Goat"	Modern Tamizh Research - A Quarterly International Multilateral Tamizh Journal (Print Only)	Special Issue October-2021 (3A- part- 3) ISSN - 2321-984X Pg. 587-591	UGC-CARE Group-I

\*Proof of list of Journals from Internet to be attached along with copies of reprints.

Scholar:

Supervisor: S. Karlanani  
09.11.2022

Checked By:

HoD / Dean of Respective School

1. The scholar published her article in "Modern Tamizh Research" in October 2021, this journal is discontinued from Jan. 2022 and in "Studies in Indian Place Names" in Feb. 2020 this journal discontinued from UGC care list from April 2020. She has published her two articles within the coverage period.

J. J.   
10.11.2022

## AN ONGOING TRANSFORMATION FROM “PANCHAMA” TO “BROTHERHOOD” IN PERUMAL MURUGAN’S *SEASONS OF THE PALM*

S. Manjupriya<sup>1</sup>, Dr. S. Kalamani<sup>2</sup>

<sup>1</sup>Ph.D. Scholar, Department of English

Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore-43  
sjrmanjupriya@gmail.com

<sup>2</sup>Professor, Department of English

Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore-43  
kalamani.sargunam@gmail.com

### ABSTRACT

Literature is the reflection of life. The main aim of Literature is to expose the society in both positive and negative aspects. From the classical , Literature has brought out many evils into light like tyranny of the rulers, patriarchy, mechanical nature of society, caste discriminations, slavery, class conflicts, racism, environmental degradation etc. By bringing these problems into light, literature also gives a solution to those problems. One of such important issues is Caste Discrimination. It is a system of dividing people into groups and suppressing them in the name of caste. The Higher caste uses its power over the lower which in turn suppresses the lowest. This system of discrimination is commonly found in Asian Countries like India, Bangladesh, Nepal, Pakistan, Bhutan, Pakistan etc. God created mankind equally and there are no differences. But Caste separated people as untouchables, inferiors and Panchamas. The marginalised are not given equality in any field of life. Dalit Literature brings out such suppressions into limelight. Perumal Murugan is a Dalit Revolutionary and his novel *Seasons of the Palm* exposes caste brutality. It also shows that the problem of caste is reduced greatly in the present age and there will be a possibility of a better future for them.

**Keywords:** Untouchables, Caste Discrimination, Panchama, and Dalit

Perumal Murugan is a contemporary Indian Writer in Tamil. He is a poet, novelist, short story writer, a teacher, Scholar, revolutionary and a social activist. He has gained both literary and commercial success for his works. He is famous for his regional writings on the Kongu region of Tamilnadu. He deals with the lifestyle, culture, folklore, myths, religious practices and social issues of the region. His works act as a cultural map of the region. He has authored about ten novels and five collections of Short Stories and six collections of poetry. About seven of his novels are translated into English. His famous novels include *Seasons of the Palm*(2004), *Current Show*(2004), *One Part Woman*(2013), *Pyre*(2015), *Poonachi: Or The Story of a Black Goat* (2017), *A Lonely Harvest* ( 2018), *Trial By Silence* (2018). His novel *Current Show* is translated into Polish and *One Part Woman* is translated into Czech and German. His novel *Seasons of the Palm* was shortlisted for the Kiriyaama Prize in 2005. *One Part Woman* was shortlisted for the Crossword Award and won ILF Samanvay Bhasha Samman in 2015. Aniruddhan Vausudevan won Sahitya

Academy Award for his translation of *One Part Woman* into English in 2016. Perumal Murugan has also received many honorary awards from the Tamil Nadu government. The Hindu praises him as “A great literary chronicler... at the height of his creative Powers” and The Guardian calls him, “The Tamil Irvine Welsh”

The novel *Seasons of the Palm* was published in 2000 in Tamil as *Koolamadhari* and was later translated into English in 2004 by V.Geetha. V.Geetha is an Indian feminist historian, writer, translator and a social activist. She writes about caste, class and gender issues. She has the influences of Ambedkar, Periyar, Fanon and K. Balagopal who were great social and political activists of the time. She is involved in many feminist movements and literary projects based on mythology, folklore and tribal literature. It is fitting that such a translator would be able to do justice to the people through her translations.

“Man is by nature a social animal; an individual who is unsocial naturally and not accidentally is either beneath our notice or more than human. Society is something that precedes the individual. Anyone who either cannot lead the common life or is so self-sufficient as not to need to, and therefore does not partake of society, is either a beast or a God” says Aristotle in his *Politics*.

Man lives in a society and is always tied to its bonds. A man cannot live on his/her own. For every need he depends on the society. The society is divided into many sections. The Social system of India in the ancient ages has been divided into four “varnas” which means type or order. The ancient text named *Manusmriti* which is a part of many Dharmasastras of Hinduism classifies the society into four varnas based on their occupation. The first of the varnas are Brahmins who are Priests, Scholars and teachers (born from Brahma’s head). The second are Kshatrias who are rulers and warriors (born from Brahma’s Shoulders). The third of the varnas are Vaishyas who are Agriculturalists and Merchants (born from Brahma’s Thighs). The last of the varnas are Shudras who are labourers and service providers (born from Brahma’s Feet). A particular group of people are not included in any of these divisions and they are called Panchamas.

The term Dalit means “broken or scattered” in Hindi. Dalits have ancient origin and are considered as ethnic groups of India. They belong to various religions like Hinduism, Christianity, Islam, Buddhism, Sikhism. They represent about 16 percent of India’s Population. The similar class distinctions are also present in Nepal, Sri Lanka, Bangladesh and Pakistan. They are also called Scheduled Castes, Depressed Classes and Harijans. They are considered untouchables and live in a secluded area in a region. They are not allowed to enter into public places like temples and wells. They do jobs like working with leather, feces and other menial works.

Many social reformers like B.R.Ambedkar, E.V.R.Periyar, Jyotirao Phule, Gandhiji worked for the upliftment of Dalits. Dalits are given education which was denied to them for generations. They are given better health care and employment. Reservation systems are introduced for political representation. Many Social Organizations are formed for the upliftment of Dalits and Prevention of Atrocities Act was passed in 1995 to prevent harassment, assault or discrimination.

Through proper Education and better living conditions Dalits have raised their economic and social standards and status. They work for the development of others of their caste and class. Dalit Literature aims at bringing the plight of Dalits to light. Arundhati Roy says of Dalit Literature:

I do believe that in India we practice a form of apartheid that goes unnoticed by the rest of the world. And it is as important for Dalits to tell their stories as it has been for colonized peoples to write their own histories. When Dalit literature has blossomed and is in full stride, then contemporary (upper caste?) Indian literature's amazing ability to ignore the true brutality and ugliness of the society in which we live, will be seen for what it is: bad literature.

*Seasons of the Palm* by Perumal Murugan is a novel which gives a clear portrayal of the life of untouchables. It gives a detailed view of both the suppressions underwent by Dalits and also how the ancient times have changed greatly. The novel is divided into three parts namely: Dust, Fine Mud and Dry Earth. Dust involves the introduction of characters and their situations. It was described as harvesting season. It is represented as a season for mourning. The second part Fine Mud shows the happy part of life. It is monsoon and the life of the children is happier. The third part is Dry Earth. This part of novel takes a turn to sad events like Shorty is punished, Tallfellow gets caught and Selvan disappears in the well.

The novel deals with the life of five lower caste children who work as bonded laborers in a farm. They take care of the cattle and also work in the farm. They are about ten to twelve years of age. They are Shorty, Belly, Tallfellow, Stonedeaf and Stumpleg. They belong to the same area but work for different masters who are landlords. They graze their sheep together. Every one of them has different stories and they come from same type of background. The life of these children can be seen as an example of how the society has changed its attitude towards the lower caste after a long time.

Shorty, the main character of the novel is a bonded labourer. His father is a drunkard and Shorty's income is very necessary for the family. He is given food twice a day and he stays in his landlord's cowshed. Shorty's master is not as arrogant as the masters of other children. If Shorty is late, he even cleans the cowshed. But his mistress is very cruel and abusive. Shorty takes his sheep early in the morning to graze in the plains after finishing his work in the cowshed. He takes his food with him. He is given two kambu balls, one for his breakfast and another one for lunch. At most of the times, he is given the leftovers of the day before. He comes back in the evening and he sleeps in the cowshed. His master is a good man but when he finds that Shorty has made a mistake, he will never spare him. Once, Shorty stole coconuts from Vayakattu Master's farm. His master tied his legs in a rope and made him hang upside down in his well. His parents requested him and saved Shorty.

Shorty's master acts as his father also. He teaches Shorty about planting Palm seeds. Shorty sells Palm roots and his master encourages him to plant more. He gets two sets of clothes for him every year. Shorty and Selvan, the master's son are friends. The master did not mind their friendship. Shorty is not considered an untouchable by them. They play in the evenings with the other children. They take care of the sheep pen together during the monsoon season. On one such day, Shorty got a glimpse of Munisami in his horse. Munisami is considered as the guardian God. This shows that

God does not have any distinction between castes and he supports the good. He supports Selvan during his difficulties:

Selvan suddenly gets up and starts running towards the twin palm. . . Selvan drops the lamb into Shorty's lap and puts his hands around his shoulders. He howls and weeps. Louder and louder. Sobs rack his stricken and cold body. Shorty hugs Selvan to himself...Selvan cries even more and buries his head in Shorty's lap. Burdened by the two creatures in his small, skinny lap, Shorty looks up...Shorty's hand tightens around him. Wind, rain and lightning dance all around them to a steady rhythm. Shorty feels himself a raindrop, bouncing off the wind and falling to the Earth. (164-65)

Shorty is very much inspired by the story of Athappa Master. He once worked in a landlord's farm. He worked hard and earned his land. He became a master. Shorty felt motivated that if he works hard, he too can achieve a good position in his future:

Athappa Master had acquired the land for himself through hard work. Earlier, he had been a household hand in another household...Athappa Master did not stop cursing his fate. He worked himself to the bone, saved up and finally, bought a few acres of land for himself...Shorty is thrilled to learn that the Master who once owned this and had been a household servant like himself. (262-63)

He wants to save his younger brother because he knows that like him his brother will be sent to master's farm. He feels that he should work hard for them.

Belly is another girl bonded in a farm. She goes to the farm early in the morning and she goes back home in the evening. She works in the cowshed and then takes the sheep for grazing. The Mistress where she works is very abusive. She scolds Belly for each and everything. "Untouchable...What a time to come! Can't get up? Of course you'll snore into the day if you gorge yourself like a pregnant sow! What do you think we're doing here?"(29). Though the mistress is very rude to her, her daughter Saroja is very friendly with her. They play together. Saroja helps belly in her works. Though generation after generation people have been giving importance to caste, the present generation does not give much importance to caste.

Tallfellow works for another master. He helps his old Master inspite of doing the farm work and grazing the cattle. The Old man is bed ridden. He defecates in the bowl which is placed under his bed. Even his sons will not go near him. But, Tallfellow cleans everything and takes care of him. He considers Tallfellow as his son. "He calls out to his name piteously and holds on to his hands. 'You're like my son! How will I repay you? Pay for the sin of making you clean my shit?'" (52). Need has changed the mindset of people. If the Old man is good, he might not have allowed Tallfellow go near him. There is a positive change.

The caste and class system has been remaining a great problem for ages. Education, employment, living conditions has created changes in the lives of the suppressed. Those who are suppressing these people should also realize that all are equal in the eyes of God who has created them. This problem can be solved only with a positive change in the minds of people in the society. This novel shows that there are many possibilities for such a change and caste discrimination can be overcome

in course of time. Selvan, Saroja, The Old Master in Shorty's house, The Old Master of Tallfellow, Stumpleg's household are symbols of the change that could be brought into the society. A time will come when there will be no caste and everyone will live together as equal beings:

Of You Children, the Nation's Minions  
Take the same food, wholesome and full  
No Caste  
No Creed  
No Religion (Padmanaban 52).

## REFERENCES

- [1] Murugan, Perumal. *Seasons of the Palm*. Translated by V.Geetha, Penquin Books, 2017.
- [2] Padmanaban, A. "Nation's Blossoms." *Rain Drops*, Poompuhar Pathippagam, 1986, P.52.
- [3] "Varna (Hinduism)." *Wikipedia*, Wikipedia Foundation. en. [Wikipedia .org /wiki/Varna\\_\(Hinduism\)](https://en.wikipedia.org/wiki/Varna_(Hinduism)). Accessed on 08, Feb 2020.
- [4] "Dalit Literature." *Wikipedia*, Wikipedia Foundation. [en.wikipedia.org/wiki/Dalit\\_literature](https://en.wikipedia.org/wiki/Dalit_literature). Accessed on 08, Feb 2020.
- [5] Ferdowski, Rostam. "In Which Book did Aristotle say 'Man is a Social Animal'?" *Quora*, 17, Nov 2017. [www.quora.com/In-which-book-did-Aristotle-say-man-is-a-social-animal](https://www.quora.com/In-which-book-did-Aristotle-say-man-is-a-social-animal).

சிறப்பிதழ்  
Special Issue

Chief Editor  
Dr. M. Sadik Batcha

Advisory Editor  
Dr. N. Chandra Segaran

Editorial Board  
Dr. MAM. Rameez  
Dr. Jeyaraman  
Dr.A. Ekambaram  
Dr. G. Stephen  
Dr. S. Chitra  
Dr. S.Senthamizh Pavai  
Dr. A. Shunmughom Pillai  
Dr. P. Jeyakrishnan  
Dr. Seetha Lakshmi  
Dr. S. Easwaran  
Dr. Kumara Selva  
Dr. Ganesan Ambedkar  
Dr. Krishanan  
Dr. Kumar  
Dr. S. Kalpana  
Dr. T. Vishnukumaran  
Dr M. N. Rajesh  
Dr. Govindaraj  
Dr. Uma Devi  
Dr. Senthil Prakash  
Dr. Pon. Kathiresan  
Dr. S. Vignesh Ananth  
Dr.M. Arunachalam  
Dr. S. Bharathi Prakash

03 ஐப்பசி 2052  
20<sup>th</sup> October 2021

ISSN : 2321 - 984X

நவீனத் தமிழாய்வு

(பன்னாட்டுப் பன்முகத் தமிழ் ஆய்வுரை)

Journal of  
Modern Thamizh Research

(A Quarterly International Multilateral Thamizh Journal)  
Arts and Humanities (all), Language  
Literature and Literary Theory, Tamil  
UGC Care Listed (Group-I) Journal

பன்னாட்டுக் கருத்தரங்கம்-2021

சிறப்பிதழ் : தமிழ்த்துறை  
அவினாசிலிங்கம் மலையியல் மற்றும்  
மகளிர் உயர்கல்விநிறுவனம்,  
கோயம்புத்தூர்-641043, தமிழ்நாடு, இந்தியா

இலக்கியங்களில் பெண்களின் ஆளுமை

சிறப்பிதழ் ஆசிரியர்கள்

Special Issues Editors

ஏனாவர் மு. கவிதா

உதவிப் பேராசிரியர், தமிழ்த்துறை

ஏனாவர் பொ. ராணி

உதவிப் பேராசிரியர், தமிழ்த்துறை



Published by

RAJA PUBLICATIONS

10, (Upstair), Ibrahim Nagar, Khajamalai,  
Tiruchirappalli - 620 023, Thamizh Nadu, India.

Mobile : +91-9600535241

website : rajapublications.com

34 பகுதி-3  
Part -3

**POONACHI AS AN EXTENDED METAPHOR OF FEMINISM  
IN PERUMAL MURUGAN'S  
POONACHI: OR THE STORY OF A BLACK GOAT**

**S. MANJUPRIYA**

Ph.D. Scholar, Department of English.

**Dr. S. KALAMANI**

Professor, Department of English,  
Avinashilingam Institute for Home Science and Higher Education for Women,  
Coimbatore-43.

**Bio Note:**

Ms.S.Manjupriya is a Ph.D. Scholar in the Department of English, Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore-43. Her Area of Research is Indian Writing in English. She has presented and published papers in National and International Conferences.

Dr.S.Kalamani is a Professor of English in Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore-43. Her areas of specialization include: American Literature, Indian Writing, Translation Studies and Poetry. She has been teaching for 32 years both at the undergraduate and at the post graduate levels. She has guided 9 Ph.D. and 10 M.Phil scholars. She has adjudicated many Ph.D. theses. Currently she is guiding 7 Ph.D. and 1 M.Phil scholars. She has published many articles both in International and national conferences and has authored a book.

**Abstract:**

Any work of art can be interpreted in as many ways as possible according to the reader. *Poonachi: Or The Story of a Black Goat* by Perumal Murugan is a simple novel about a goat

kid. But in deeper perspectives, Poonachi can be considered a symbol of feminism and an extended Metaphor of all the women. The goat faces many problems and tries very hard to survive. She is suppressed by the society. She lives for her masters, separated from her love, suffers and at last dies. She is a representative of the entire women in India who live in suppression and stand up against them. The present paper analyses the feminist perspectives in the novel *Poonachi: Or The Story of a Black Goat* by Perumal Murugan. Not just Feminism, the paper also deals with the eco-critical, social and political satirical aspects in the novel.

**Key Words:** Feminism, Suppression, Representative, Eco Criticism and Extended Metaphor

**Poonachi as an Extended Metaphor of Feminism in Perumal Murugan's**

*Poonachi: Or The Story of a Black Goat*

Perumal Murugan is an Indian Writer in Tamil. He is a poet, novelist, short story writer, a teacher, Scholar, revolutionary and a social activist. He is famous for his regional writings on the Kongu region of TamilNadu. He deals with the

நவீனத் தமிழாய்வு (பன்னாட்டுப் பன்முகத் தமிழ் காரணக் ஆய்விதழ்) 20 அக்டோபர் 2021 - சிறப்பிதழ் (ISSN: 2321-984X)  
Modern Tamizh Research (A Quarterly International Multilateral Tamizh Journal) 20 October 2021 - Special Issue (ISSN : 2321-984X)

பன்னாட்டுக் கருத்தரங்கம் : இலக்கியங்களில் பெண்களின் ஆளுமை

தமிழ்த்துறை, அண்ணாசிலிங்கம் மனையியல் மற்றும் மகளிர் உயர்கல்விநிறுவனம், கோயம்புத்தூர்-641043, தமிழ்நாடு, இந்தியா

lifestyle, culture, folklore, myths, religious practices and social issues of the region. He writes for the darker sides of the society. He has written about ten novels and five collections of Short Stories and six collections of poetry any many of his works were translated into English and Czech and German. His famous novels include *Seasons of the Palm*(2004), *Current Show*( 2004),*One Part Woman*(2013), *Pyre*(2015), *Poonachi: Or The Story of a Black Goat* (2017), *A Lonely Harvest* (2018), *Trial By Silence* (2018). His novel *Seasons of the Palm* was shortlisted for the Kiriyaama Prize in 2005. *One Part Woman* was shortlisted for the Crossword Award and won ILF Samanvay Bhasha Samman in 2015. Aniruddhan Vausudevan won Sahitya Academy Award for his translation of *One Part Woman* into English in 2016. *Poonachi* was longlisted for DSC Prize for South Asian Literature and The Hindu Prize for Best Indian Literary Fiction in 2018. Perumal Murugan has also received many honorary awards from the Tamil Nadu government.

The novel *Poonachi* was published in Tamil in 2016 and was later translated into English in 2018 by V. Kalyan Raman. Kalyan Raman is a Chennai based writer and translator of Tamil poetry and fiction into English. He has translated about ten novels and hundreds of poems into English. He has received prestigious Pudumaipithan Award in 2017. He says about the novel, " Poonachi is not just the story of a goat. Through his exploration of the life journey of an animal, Murugan leads us deep into ' an intimate history of humanity' and the irreducible human essence that we must fight to preserve" ( Translator's Note 172). The novel has great importance in the literary career of Murugan. He faced controversy because his novel *One Part Woman* and he announced

that Perumal Murugan the writer is dead. But after two years *Poonachi* gave him life again. He himself says, "I am fearful of writing about humans; even more fearful of writing about Gods. . . All right then let me write about animals. . . It is forbidden to write about cows and pigs. That leaves only goat and sheep. Goats are problem-free, harmless and energetic" (Murugan v).

The novel appears to be a simple tale about a goat kid gifted to an old couple. They take care of Poonachi as their own daughter. She was given special attention. She grows, falls in love, gives birth, suffers and ultimately dies. The novel also gives a view of the rules laid down by the British. The village folks are merely suppressed by the government. But when looked deep, the novel represents feminism, eco criticism, social allegory, a beast fable. Thus the novel can be interpreted in many ways. Perumal Murugan uses Poonachi as his symbol to satirize the society. After Poonachi was given to the old man by a giant, she starts her saga of suffering as a girl child starts living her life without knowing the wickedness of her surroundings. " ' I don't know how many more hazards this creature has to face. Will she overcome them or go under? Who knows what is fated for her?' . . . As if in a dream, she felt something seize her throat. Involuntarily, she let out a loud cry. It was the loudest she had cried yet" ( 10,22).

A Girl Child's birth is considered in two ways. In some families they are considered a burden whereas in some a girl child brings happiness to the Family. The giant gives Poonachi as a gift to the Old man. The Old man considers Poonachi as a God given gift and Poonachi brings joy and life to the old man's household.

... she were seeing her own child after a long time apart. . . 'Aren't you lucky to come and live here?' A determination that she must somehow raise this kid to adulthood took root in her heart. It had been a long time since there was such pleasant chit-chat between the couple. Because of the kid's sudden entry into their lives, they ended up talking about the old days. (12)

Poonachi is not so healthy. As she hasn't fed on her mother's milk, she appears a dull child. The old lady tries to feed her in all the possible ways but in vain. The other goat at kids are healthy and they bully her. Her problems begin. At first when the old man kept her inside his basket an Eagle tried to catch her. She escaped. Then one day when the old woman forgot to put her inside her basket, a wild cat caught her by the neck and ran away. Again she was saved. "This Poonachi will survive anything"( 26). A Girl child also undergoes perils like infanticide, harassment, child marriage etc and she has to strive hard to survive. Next Poonachi's ears are pierced. A girl child is already considered a burden and when the girl child is dark in complexion, the problems increase. Murugan says, "Her Black colour was a problem. . . Their colour provoked instant hostility. When they saw Poonachi, the officials would go on the alert immediately"(31).

A girl in any situation wants to live her life boldly. She also wants others to live boldly as well. Poonachi also exhibits such character when she sees lambs always bowing down their heads while grazing and even while playing.

Why did these lambs keep their heads down even while walking? Can you call it a living when you live without looking at anything but to the ground? The trees, the moon, the stars, daylight- had these lambs ever looked at those

marvels? Unless we look up, how can we see the sky? . . . Look at the goats. . . They always stood with their heads held high. They focused only on the leaves. . . If it was your nature to bow down, why would anyone shackle you?(60, 61)

Poonachi for the first time in her life goes on a trip when the old couple goes to her daughter's house for the village festival. Poonachi loves freedom and that's what a girl expects from the society. She played in the wild. She loved the trees and felt that it was her real home. She lost her way and was fearful but later she feels very happy. The old woman finds her later and feels very happy. " My goddess, my sweet mother" (83).

It's in the house of the Old woman's daughter where Poonachi finds her love. He is Poovan. He is fully white except for a mole in his jaw. She first feels that he won't like her as she is black with a protruding belly. But he likes her and is friendly. They play catch-me-if-you can. He was so concerned about her. He showed all the best places to find fodder. But after a week the old couple started back to home. They were separated and she didn't want to go away from him. On knowing this, the lady tied her in a rope. She was shackled. At most of the times, girl children are given in marriage at a young age and they were never asked about their concern for marriage. They are taken for granted. In some cases parents support their daughters in achieving their aims and fulfilling their wishes. But it is not same everywhere. It happened for Poonachi too.

Poonachi attained puberty and she was made to mate with an old ram. She became pregnant. She was very weak. Though the old woman tried hard to give her food, she was still weak. After five months, she gave birth to seven

kids. Though she was happy about her kids, she can't feed them all. She suffered a lot. She ate well but she was still weak because of feeding the seven kids. The old man sold all the seven kids. Poonachi was very upset at the loss of all her kids at the same time. A mother gives birth to a child after undergoing so much pain. But the child is forcefully taken from the mother and killed if it is a girl child. In many rural areas of India female infanticide is still in practice. Though the mothers didn't want to kill the child, her in laws and other relatives always consider a girl child to be burden. A mother's concern for her children is also not taken into consideration. An article by Genthin Chamberlain in *The Guardian* says about a woman who was forced by her mother-in-law to kill her own daughter.

When I had my first girl my mother-in-law wanted me to kill her once she was born. When the second girl was born, the day she was born, my mother-in-law was asking me to leave the house and I would not leave. She came into the room I was in. I was on the bed. She poured [paraffin] on me and she had matches and she was threatening to light it. The baby was sleeping on the floor when she did this. I started screaming and crying and the neighbours ran in and they said to me that it was better that I leave the house because I would be killed if I stayed. My mother-in-law just said it would be better if I were dead.

After some months, Poonachi got a chance to go to the old lady's daughter's house. She met Poovan. She was very happy and he was also delighted. She spent the week happily with Poovan. They mated. But the next day he was sacrificed for the village God. She becomes pregnant and again she gives birth to seven kids. This time there is drought in the village. She

becomes very weak. They sold Poonachi's kids. Time moved on. There is no rainfall. There is no food for anyone. Poonachi becomes pregnant again. As there is no food, she could not even stand by her own. She becomes very weak and she dies. But she lives her life boldly, stands for herself and for others as well.

Perumal Murugan through the character of Poonachi describes the problems faced by the daughters of our society. He never considers Poonachi as an animal. He addresses the goat as 'She' and gives her the identity of a woman. She continues to live throughout the novel as an extended Metaphor for a girl. In the end she turns into a stone idol, which goes back to our ancient traditions when Kannagi of *Silapadigaram* is worshipped as deity. The novel can be considered as a feministic novel. Not just Feminism, *Poonachi* can also be considered an eco critical novel. There are instances when Murugan speaks about the deterioration of environment and agriculture.

The woman of the house said that once upon a time, wild hounds, jackals and leopards and herds of deer had lived in that forest. Now there was only wild boar. 'People keep destroying everything and shoving every last bit into their mouths. How then can anything or anyone survive here apart from human beings? In the end, can even people survive for long?' (85)

This novel can also be considered a social satire and also as a political criticism. Murugan speaks for the suppressed part of the society and brings out the brutality of the government. Poonachi is an allegory and also a beast fable.

"Through a feat of storytelling that is most masterly and nuanced, Murugan, Murugan

makes us reflect on our responses to hegemony and enslavement, selflessness and appetite, resistance and resignation, living and dying. Poonachi is not just the story of a goat. ( 172)

#### Bibliography

Murugan, Perumal. *Poonachi: Or The Story of a Blue Goat*. Translated by N.Kalyan Raman, Context, 2018.

Chamberlain, Gethin. "Where a baby girl is a mother's awful shame". *The Guardian*, [www.theguardian.com/world/2008/nov/23/india-gender](http://www.theguardian.com/world/2008/nov/23/india-gender). Accessed on 03, March 2020.

" Hermeneutics." *Wikipedia*, Wikipedia Foundation.en.wikipedia.org/wiki/Hermeneutics. Accessed on 03, March 2020.





**Avinashilingam Institute for Home Science and Higher Education for Women**  
(Deemed to be University Estd. u/s 3 of UGC Act 1956, Category A by MHRD)  
Re-accredited with 'A++' Grade by NAAC.CGPA 3.65/4, Category I by UGC  
Coimbatore - 641 043, Tamil Nadu, India

**PLAGIARISM CHECK REPORT (THESES)**

1.	Name of the Research Scholar	S. Manjupriya
2.	Roll No. and Year of Registration	19PHENF007, 2019
3.	Department	English
4.	Name of the Research Guide	Dr. S. Kalamani
5.	Title of the Thesis / Dissertation	From Restlessness to Reassuring Humanism in the Select Novels of Perumal Murugan
6.	Similarity Content (%) Identified	1%
7.	Software Used	Turnitin
8.	Date of Verification	26-05-2023

**Note :** The report is excluding 14 Consecutive words, Review of Literature and Quoted Materials.

Checked by :

  
26/5/23  
**Information Scientist**

  
**Research Scholar**

  
26.05.23  
**Assistant Librarian**

  
26.05.2023  
**Research Guide**

Date: 26-05-2023



## Digital Receipt

This receipt acknowledges that Turnitin received your paper. Below you will find the receipt information regarding your submission.

The first page of your submissions is displayed below.

Submission author: Manjupriya S  
Assignment title: New 2022  
Submission title: From Restlessness to Reassuring Humanism in the Select No...  
File name: anism\_in\_the\_Select\_Novels\_of\_Perumal\_Murugan-\_MANJUP...  
File size: 221.18K  
Page count: 202  
Word count: 65,161  
Character count: 322,680  
Submission date: 26-May-2023 04:49PM (UTC+0530)  
Submission ID: 2102392749

### CHAPTER I INTRODUCTION

Caste is a form of social hierarchy deeply ingrained in Indian society for centuries. It is a complex term marked by certain characteristic features like endogamy, similar occupation, regional segregation, and prohibition of social and personal ties. People from one caste have different forms of culture, ideals, worship rules and rituals. Division of labour is good as it helps provide a systematic outset of society.

The most insidious aspect of caste is that it is used to justify the marginalisation and oppression of certain groups. While it may have had some functional purpose in the past, such as dividing labour and organising society, it has given rise to many injustices and inequalities. Theoretically, caste is based on occupation and social organisation, but in practice, it has become a dangerous form of discrimination, particularly against Dalits and other marginalised communities.

As Ambedkar says in one of his speeches,

"Caste system is not merely a division of labour. It is also a division of Labourers. Civilized society undoubtedly needs division of labour. But in no civilized society is division of society accompanied by this unnatural division of labourers into airtight compartments. The caste system is not merely a division of labourers which is quite different from division of labour-it is a hierarchy in which the division of labourers are graded one above the other. In no other country is the division of labour accompanied by this gradation of labourers". (qtd in The Logical Indian)

# From Restlessness to Reassuring Humanism in the Select Novels of Perumal Murugan

*by Manjupriya S*

---

**Submission date:** 26-May-2023 04:49PM (UTC+0530)

**Submission ID:** 2102392749

**File name:** anism\_in\_the\_Select\_Novels\_of\_Perumal\_Murugan-\_MANJUPRIYA\_S.docx (221.18K)

**Word count:** 65161

**Character count:** 322680

# From Restlessness to Reassuring Humanism in the Select Novels of Perumal Murugan

## ORIGINALITY REPORT

1 %

SIMILARITY INDEX

1 %

INTERNET SOURCES

0 %

PUBLICATIONS

0 %

STUDENT PAPERS

## PRIMARY SOURCES

1	<a href="http://www.tpnsindia.org">www.tpnsindia.org</a> Internet Source	<1 %
2	<a href="http://racismandnationalconsciousnessresources.files.wordpress.com/">racismandnationalconsciousnessresources.files.wordpress.com/</a> Internet Source	<1 %
3	<a href="http://www.ncbi.nlm.nih.gov">www.ncbi.nlm.nih.gov</a> Internet Source	<1 %
4	<a href="http://blog.ipleaders.in">blog.ipleaders.in</a> Internet Source	<1 %
5	<a href="http://archive.org">archive.org</a> Internet Source	<1 %
6	<a href="http://core.ac.uk">core.ac.uk</a> Internet Source	<1 %
7	<a href="http://www.indiatoday.in">www.indiatoday.in</a> Internet Source	<1 %
8	<a href="http://www.nirutapublications.org">www.nirutapublications.org</a> Internet Source	<1 %
9	<a href="http://ebooks.lpude.in">ebooks.lpude.in</a> Internet Source	<1 %