



"Triumph of Tenacity: Exploring Gogu Shyamala's 'Tataki Wins Again'"

¹Namana Ashok,

¹Research Scholar(Full-Time),

¹Department Of English,

¹Andhra University, Visakhapatnam, India

Abstract: In the article "Triumph of Tenacity: Exploring Gogu Shyamala's 'Tataki Wins Again,'" we delve into the inspiring journey of Tataki, the central character in Shyamala's award-winning short story. The narrative celebrates Tataki's unwavering determination and resilience in the face of challenges. Shyamala's storytelling prowess shines as she crafts Tataki's tale, revealing the character's triumph over adversity. The article explores the theme of persistence and the significance of Tataki's victory, resonating with readers on a profound level. We unravel the layers of Tataki's character, analyzing the nuances that make her story a ray of hope. From the struggles she faces to the ultimate success she achieves, Tataki becomes a symbol of strength for those navigating their own difficulties. Through a simple and engaging exploration, the article not only highlights Shyamala's literary brilliance but also emphasizes the universal appeal of stories that inspire and uplift. "Triumph of Tenacity" invites readers to reflect on the power of resilience and celebrates the human spirit's ability to overcome challenges, making it a compelling journey for literature enthusiasts and those seeking motivation alike.

Key words : Land ceiling act , Bhoodan Movement, Madiga community.

I. INTRODUCTION

Gogu Shyamala is an accomplished Indian writer, known for her impactful contributions to Telugu literature. Born in a marginalized Dalit community, Shyamala has been a strong voice advocating for social justice and equality. Her works often delve into the experiences of the oppressed, shedding light on the complexities of caste discrimination. "Father May Be an Elephant and Mother Only a Small Basket, But..." one of her notable works, reflects her poignant storytelling and commitment to addressing societal issues. Shyamala's narratives resonate with readers, offering a unique perspective on the challenges faced by marginalized communities in India.

Land Ceiling Act:

The Land Ceiling Act in Andhra Pradesh, passed in 1972 and enforced in 1975, aimed to restrict the maximum amount of land an individual could own and promote the fair redistribution of land. The Land Ceiling Act had certain rules: It considered a family of 5 members as a group. Such a family could own between 10 to 27 acres of irrigated land and 35 to 54 acres of dry land. Any excess land beyond these limits was taken by the Government. This law was needed because: The old Zamindari System couldn't fix the issue of too much land in few hands. Even after reforms in 1955-56, more than half of farming families in Andhra Pradesh had less than 2 hectares of land. Wealthy landlords still controlled over 38% of all cultivable land in the state. Many landless Dalit laborers were still fighting for their own piece of land.

Bhoodan Movement :

The Bhoodan Movement, initiated by Acharya Vinoba Bhave in India during the late 1950s, was a significant socio-economic endeavor centered on voluntary land reforms. The term "Bhoodan" translates to "gift of land." Vinoba Bhave, a disciple of Mahatma Gandhi, advocated for the equitable distribution of land to address rural poverty and social inequalities. The movement aimed to persuade large landowners, or zamindars, to voluntarily donate a portion of their land to landless peasants. Vinoba Bhave walked from village to village, seeking donations and encouraging a sense of philanthropy among the affluent. The donated land was then redistributed among the landless, with the goal of creating a more balanced and just agrarian society.

The Bhoodan Movement gained widespread support and received donations of millions of acres of land. While it faced challenges and criticisms, it played a role in raising awareness about land reforms and addressing issues of land concentration. The movement contributed to the larger discourse on social justice and became a precursor to later land redistribution programs in India. Vinoba Bhave's efforts were instrumental in promoting the idea of voluntary land reforms as a means to alleviate rural poverty and foster social harmony.

Madiga Community:

The Madiga community is a significant socio-economic group primarily found in the Indian states of Andhra Pradesh, Telangana, Karnataka, and Maharashtra. Comprising a significant portion of the Dalit population, the Madigas have historically faced social and economic marginalization, enduring discrimination and untouchability practices. Traditionally engaged in occupations such as leatherwork, tanning, and other manual labor, the Madiga community has been subject to social stigma associated with their traditional occupations. However, in recent times, efforts have been made to challenge these stereotypes and promote education and skill development among Madiga youth. The Madiga movement has sought to address issues of social injustice, demanding equal rights and opportunities for the community members. Activists within the Madiga community have advocated for affirmative action policies, educational reforms, and employment opportunities to uplift their socio-economic status.

Despite facing challenges, the Madiga community has shown resilience and determination in its pursuit of social equality and justice. Government initiatives and grassroots movements aim to break the shackles of discrimination, enabling the Madiga community to assert their rights and contribute meaningfully to the social and economic fabric of the regions they inhabit. Efforts towards education, empowerment, and social awareness continue to shape a more inclusive and equitable future for the Madiga community.

Character of Tataka in the epic RAMAYANA :

Tataka, also known as Tataka, is a character from the Hindu epic Ramayana. Once a celestial nymph cursed to become a demoness, she terrorized the forests. To redeem herself, she sought liberation through death at the hands of a virtuous being. Sage Agastya guided Lord Rama to confront Tataka. Overcoming sorrow, Rama compassionately explained his purpose, and she recognized his divinity. Tataka accepted her fate and willingly embraced death, finding release from her curse. This episode in the Ramayana reflects themes of redemption, compassion, and the transformative power of divine encounters.

The caste system, an ancient and deeply entrenched aspect of Indian society, stands as one of its longest-standing and distressing features. Operating as a system of social hierarchy for centuries, it has inflicted harm by fostering practices such as untouchability and societal deprivation. Despite being ingrained in the fabric of Indian society, eliminating this harmful practice now appears exceedingly challenging.

Within the Dalit community, women experience more significant challenges compared to men, facing compounded oppression for both their Dalit identity and their gender. They bear the burdens of discrimination as Dalits and as women, with poverty exacerbating their vulnerability to exploitation.

Shyamala's TATAKI:

In the short story "Tataki wins again" balamma is a dalit girl, who is not yet twelve, but becomes an inspiration to many Dalits especially dalit women. In India, dalit women are oppressed in three layers. They are marginalized being a woman and double marginalization in the societal level, for being born in a dalit community. And the third level and one of the worst kinds of marginalization by their own community people.

In the beginning of the story, we would find that the blonded slave, who apparently from her own community rebuked her for coming too early to the fields to water them. He says

"When did you come in the dark like a ghost? watered all your plots, eh? Water the last two later, I'm diverting the water to my field."

though the bonded labourer belongs to her own community, he urged her to leave the water to the Karnam's plots in order to escape from the punishment from the Karnam (landlord). When he addressing balamma, it clearly shows how dalit women undergo triple marginalization. Whenever he says he wants to divert the water it implies the prioritization of the people. In the many Indian societies, upper caste people always have an upper hand and marginalised are always oppressed.

Then she says that she has only two plots left after she will leave water for them. Then the labourer says

"Don't dare come near till then. You can divert the flow after I'm done"

The words carry an air of urgency, hinting at a task requiring undisturbed focus. The phrase "Don't dare come near till then" suggests a critical moment or activity demanding isolation. The subsequent instruction, "You can divert the flow after I'm done," adds a layer of mystery, leaving readers to speculate on the nature of the task and its significance. It creates a suspenseful atmosphere, prompting one to wonder about the impending event and its potential consequences. The comment leaves a lingering sense of anticipation, compelling readers to imagine the circumstances that warrant such a strict directive.

"This girl will not let a person move a hand or foot. How will she look after her husband and family, tomboy that she is!"

This statement seems to carry a stereotypical view, suggesting that a girl's tomboyish nature might hinder her ability to care for her husband and family. It reflects an outdated notion that associates femininity with certain traditional roles. However, it's important to recognize that personal attributes like being tomboyish do not determine one's capability to fulfill familial responsibilities. People are diverse, and strengths come in various forms. Dismissing someone based on stereotypes might overlook their unique qualities and abilities. Embracing individuality and understanding that competence transcends gender norms is crucial for a more inclusive and respectful perspective.

Then the karnam comes and asks why are the fields not watered yet? Karnam doubted the labourer that whether he comes before dawn or not?

Then labourer explains the incidents that are happened before.

Then karnam angrily says

"So! His daughter is the one who filled those plots with water, isn't it? yes, that Tataki! Wait, I'll straighten her out," muttered the landlord.

The landlord's muttering unveils a mix of surprise and frustration, linking the act of watering the plots by Tataki. The tone suggests a perceived transgression, leading the landlord to contemplate a corrective response. The comment sparks intrigue about Tataki's motives and the implications of her actions. It opens a narrative window into potential family dynamics and the landlord's sense of authority. This snippet hints at an unfolding story, prompting readers to speculate on the impending confrontation and the reasons behind Tataki's decision. It creates anticipation and curiosity, inviting readers to explore the complexities within the fictional relationship.

Historically, Basayya's grandfather, Veerayya, was once in a bonded labor arrangement with the karnam. Following that, his father, Cendraiah, also experienced a similar situation. However, when landlords embraced the Bhoodan movement, Venkat Rao, the current karnam's grandfather, opted to transfer his land to Veerayya as a protective measure, ensuring its security. This historical account reflects the evolving dynamics in Basayya's family, from the burden of bonded labor endured by Veerayya and Cendraiah to a transformative moment during the Bhoodan movement. The decision by Venkat Rao to transfer land to Veerayya signifies a shift in power dynamics and a commitment to safeguarding their interests. It highlights how societal changes

and movements can influence personal destinies, offering a glimpse into the resilience and adaptability of families in the face of historical shifts. This narrative thread adds depth to the family's history, emphasizing the impact of broader social movements on individual lives.

“Can a bonded worker ever do agriculture on his own? Or will he just grow grass? He has no bullocks to plough and no tools to work with . even if he had all these , he would never have the guts to till the land.”

This reflects a concerning perspective on the limitations and perceived helplessness of bonded workers in agriculture. The assumption that they lack the capacity, resources, and courage to cultivate their own land perpetuates a negative stereotype. It disregards the potential for empowerment and resilience within this demographic. In reality, given the right opportunities, support, and liberation from bonded labor, individuals can demonstrate remarkable capabilities. Such a view underscores the importance of challenging stereotypes and advocating for equitable opportunities to enable marginalized groups to break free from restrictive circumstances and realize their potential in various fields, including agriculture.

After that year, the land ceiling act came into force , so karnam lost the complete authority over the land. So the present karnam always thinks about how to snatch the land from the basayya. And he contemplates

“ He shouldn’t be killed , but should be forced to leave the field and the village . what can be done to make this happen?”

Advocating for forced expulsion as a punitive measure raises ethical concerns and contradicts principles of justice. Instead of promoting understanding, reconciliation, or rehabilitation, it suggests resorting to coercion and exclusion. This approach lacks empathy and ignores the potential for individuals to learn from their mistakes and contribute positively to society. A more constructive approach would involve addressing underlying issues, promoting dialogue, and fostering a sense of community. Striving for solutions that encourage growth and transformation is essential, as blindly endorsing expulsion perpetuates a cycle of animosity and denies individuals the chance for redemption and personal development.

Bamma watering the plants , suddenly someone grabbed her hand , initially she didn’t who was he? But later she surprised to find that he was karnam. Then she baffled

“ The karnam were of a higher caste . They would never touch a madiga . why was he pulling her”

It raises concerns about caste-based discrimination and the perpetuation of social hierarchies. The act of pulling someone from a lower caste, like a Madiga, indicates a clear manifestation of inequality and prejudice. The question posed here reflects on the inherent injustice of such discriminatory practices. It prompts us to question the deep-seated biases that fuel such behavior and highlights the need for societal change. In a fair and just society, individuals should not be subjected to mistreatment based on their caste, and efforts should be directed towards fostering inclusivity, understanding, and dismantling the harmful stereotypes ingrained in social structures.

“ Tatak! You bloody witch! you mala and madiga don’t even know that girls have to be kept at home!... he thrusts his hand into her blouse . but her small hands couldn’t throw off the landlord’s fat paws .his body felt like an iron post. Bamma trembled all over “

The depicted scene is deeply disturbing, revealing a blatant display of gender-based violence and caste discrimination. The derogatory language used and the act of violating personal boundaries not only perpetuate misogyny but also underscore the entrenched caste biases. This narrative reflects a grim reality where power dynamics are exploited to subject vulnerable individuals to abuse. Such instances demand societal condemnation and a critical examination of ingrained prejudices. The narrative should serve as a call to action against gender-based violence and caste discrimination, emphasizing the urgency of fostering empathy, education, and legal measures to protect the rights and dignity of every individual.

“ She took aim and kicked him as hard as she could on the groin with both her legs. “ oh! I am dead ! he said and fell back “

The described scene depicts an act of self-defense against an apparent threat. While the response is understandable in the context of protecting oneself from harm, the fact that such a drastic measure is necessary raises concerns about the prevailing environment. It highlights a grim reality where individuals, especially women, feel compelled to resort to physical force to ensure their safety. This narrative underscores the need for a society that prioritizes safety, respect, and equality, where everyone can coexist without the fear of

violence. It prompts reflection on the broader issues of gender-based threats and the imperative for societal change.

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