



# Narrating Dalit Experience: Kusumabale as a Representation of Marginalised Voices

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**Abstract** - Devanur Mahadeva's *Kusumabale* stands as a powerful literary articulation of the Dalit experience in postcolonial India, foregrounding the silenced narratives of the marginalized. The novel challenges dominant socio-cultural structures by centering the lived realities, mythic retellings, and spiritual resilience of Dalit communities. Through its non-linear narration, subaltern idiom, and symbolic reimagining of folk traditions, *Kusumabale* transcends mere social protest to become an act of cultural reclamation. This paper explores how Mahadeva's narrative redefines the politics of representation by giving voice to those historically rendered voiceless, thereby transforming literature into a space of resistance and identity assertion. It also interrogates the intersections of caste, language, and gender in the text, examining how these shape both the content and the form of Dalit writing. Through detailed thematic analysis and three key narrative instances — inter-caste romance and honour killing, oral traditions and collective voice, and the assertion of Dalit identity — this study investigates how *Kusumabale* narrates the marginalised experience and reconstructs social reality. The article also examines its impact on modern readers, the continuing challenges of Dalit representation, possible solutions for equitable visibility, and its broader message to contemporary society. The findings affirm that *Kusumabale* is not only a literary masterpiece but also a moral and political statement on the human condition.

**Keywords** - Dalit literature, caste oppression, marginalised voices, *Kusumabale*, inter-caste narrative, folk tradition, resistance, Dalit subjectivity.

## I. Introduction

The evolution of Dalit literature in India marks one of the most significant cultural movements of the 20th and 21st centuries. Rooted in real experiences of exclusion, humiliation, and struggle, Dalit writing redefines the purpose of literature — from being a vehicle of pleasure or aesthetic enjoyment to an instrument of social transformation. It carries the voices of the voiceless, challenging the ideological and structural foundations of the caste system that has oppressed millions for centuries.

Within the Kannada literary tradition, Devanur Mahadeva stands as a path-breaking figure. His novel *Kusumabale*, first published in 1988, revolutionised Indian fiction through its narrative form and linguistic innovation. The novel is set in a small South Indian village and chronicles the lives of Dalits who struggle under the weight of caste



hierarchy, superstition, and poverty. Unlike linear storytelling, Mahadeva uses non-traditional techniques: oral narration, ancestral spirits, and folk myths that merge the real and the supernatural.

Through these techniques, Kusumabale transforms literature into a communal act — a song of survival sung by generations of the oppressed. It rejects elitist language and adopts the vernacular idiom, empowering marginalised speech as a literary tool. In this way, Kusumabale not only narrates the Dalit experience but also reclaims the right to narrate.

### **Narrative Form and Aesthetic Rebellion**

In Kusumabale, Mahadeva rejects Western linear narrative traditions. The story moves through voices of gods, ghosts, and community elders, thereby challenging literary hierarchies that privilege rational realism. Critics note that this fragmented, oral-based form is itself an act of rebellion — breaking the silence imposed on Dalit people by centuries of exclusion.

### **Caste, Gender, and Intersectionality**

Dalit women occupy a doubly marginalised space, oppressed by both caste and patriarchy. Scholars such as Shibangi Dash and Sangeeta D. highlight that Kusumabale presents Kusuma, the heroine, as a symbol of this intersectional oppression. Her tragic love and eventual death embody how women's bodies become battlegrounds for preserving caste "honour." The novel thus universalises Dalit pain by linking it with gender injustice.

### **Need for Fictional Representation**

Much Dalit writing is autobiographical, but Mahadeva's fiction blends collective history with imagination, thereby offering a broader vision of community experience. By fusing realism with folklore, he turns fiction into cultural memory and a space for reclaiming identity.

### **Inter-Caste Romance and Honour Killing**

The love story of Channa, a Dalit youth, and Kusuma, a girl from the dominant Lingayat caste, lies at the heart of the novel. Their relationship challenges centuries-old barriers of purity and pollution. For the village community, this act of love becomes an act of rebellion — threatening the foundation of caste hierarchy. Kusuma's murder by her own family to preserve caste honour is symbolic of how society polices relationships to maintain power structures. Mahadeva portrays this violence not just as personal tragedy but as a social ritual that repeats across generations. Through this narrative, the novel exposes the hypocrisy of a society that claims moral superiority while sanctioning brutality in the name of tradition.

Thematically, this episode reflects Ambedkar's argument that endogamy is the root of caste. Channa and Kusuma's relationship becomes a revolutionary gesture — asserting that love, as a human emotion, transcends caste and religious boundaries.



### **Oral Tradition, Folk Voice, and Narrative Form**

Mahadeva's narrative structure mirrors the oral traditions of South Indian villages. Spirits, ancestors, and divine beings act as narrators, blending myth, folklore, and history. This technique decentralises authorship — the story belongs not to one narrator but to a community's collective memory.

The frequent invocation of gods, folk songs, and parables turns the novel into an oral epic. It revives suppressed cultural forms of Dalit expression — songs sung at festivals, mourning chants, or storytelling by elders. By using these forms, Mahadeva validates Dalit epistemology, which has long been dismissed as “non-literary.”

Thus, Kusumabale becomes both a story and a song — a text that speaks in the rhythm of its people. The oral narrative structure also symbolises continuity between the living and the dead, the visible and the invisible, suggesting that Dalit experience is a shared spiritual and historical journey.

### **Resistance, Community, and Assertion of Identity**

Beyond depicting suffering, Kusumabale envisions empowerment, resistance, and the assertion of identity. Characters like Channa embody the courage to resist dehumanisation; his refusal to bow down, his pursuit of education, and his insistence on dignity — symbolised by the act of keeping a moustache — signal an internal revolution. Mahadeva also portrays the collective awakening of the Dalit community as the villagers begin to recognise their strength in unity. Their participation in political gatherings and demand for equality transform the image of Dalits from passive victims to active agents of change. The novel concludes on a note of hope, suggesting that liberation will arise not through divine intervention but through self-respect, education, and solidarity.

Kusumabale redefined the Kannada literary landscape by breaking the dominance of upper-caste aesthetics and bringing the rhythms of rural Dalit life into mainstream literature. Its translation into English expanded its reach and opened pathways for global recognition of Dalit narratives. The novel also generated social and political awareness by dramatizing caste-based cruelty, forcing society to confront its moral decay. It inspired discussions on caste reform, education, and inter-caste solidarity, resonating deeply with Dalit movements and serving as a cultural manifesto for equality. Academically, Kusumabale occupies a central place in Dalit Studies, Postcolonial Studies, and Cultural Studies, bridging literature and sociology to reveal how art mirrors social hierarchies. Psychologically and emotionally, it offers affirmation to Dalit readers by recognising their humanity and history, while prompting others to unlearn prejudice and reimagine equality.

However, several challenges persist. The regional dialect, proverbs, and folk idioms make translation difficult, often diminishing the novel's nuance and limiting its accessibility. Dalit texts continue to face institutional neglect, receiving less critical attention or funding compared to mainstream works. Moreover, there is the risk of representation devolving into tokenism when Dalit literature is included superficially in curricula without meaningful engagement with its political essence. The intersectional invisibility of Dalit women, queer Dalits, and nomadic tribes remains a



pressing concern, as their experiences are still underrepresented in both literature and scholarship. Additionally, the commercialisation of Dalit pain by the publishing industry risks commodifying suffering and stripping it of political urgency.

To address these issues, several measures are essential. Strengthening translation projects by encouraging bilingual scholars to produce authentic translations and commentaries can help preserve linguistic and cultural depth. Educational institutions must integrate Dalit works as central texts rather than peripheral additions. Grants and publishing opportunities should be extended to young writers from marginalised communities to ensure continuity of authentic voices. Promoting literary activism through public readings, theatre, and digital storytelling can take Dalit literature beyond academia and into public consciousness. Finally, adopting interdisciplinary approaches that blend sociology, gender studies, and literary criticism can deepen our understanding of caste as a cultural, psychological, and historical phenomenon, ensuring that works like Kusumabale continue to inspire critical thought, empathy, and social transformation

### **Empowerment Through Narrative**

Kusumabale speaks not just to readers of literature but to the conscience of society. Its message is a moral call to recognise that caste-based discrimination still exists — often disguised under modernity and privilege.

In today's world of technological progress, the story of Kusuma and Channa reminds us that emotional and social backwardness cannot be masked by economic growth. The novel urges society to dismantle invisible barriers of hierarchy, to listen to voices from the margins, and to respect every individual's dignity.

The message to our era is clear: Humanity must rise above inherited prejudice. Education, empathy, and moral courage are the true markers of progress. By embracing equality in thought and action, we not only redeem the past but also safeguard the future.

Kusumabale thus serves as a moral mirror — forcing society to confront the enduring shadow of caste and inspiring the creation of a world based on compassion, justice, and solidarity.

## **II. Conclusion**

Devanoora Mahadeva's Kusumabale is more than a work of fiction — it is a cultural testament of India's social reality. The novel humanises the Dalit experience, exposes the violence of caste, and celebrates the indomitable spirit of resistance. By merging myth and realism, the author crafts a language of liberation that transcends social and literary boundaries.

The story of Kusuma and Channa becomes the story of countless oppressed voices yearning for dignity. The novel transforms individual suffering into collective consciousness, redefining literature as a weapon of awakening.



Ultimately, Kusumabale teaches that liberation is not merely the breaking of chains but the discovery of one's own voice. It reminds us that literature, when rooted in truth, has the power to rebuild humanity itself.

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