
Cultural Representation in the Film Jai Bhim

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ABSTRACT:

In India you have people living in various cultures and ethnicity in every 10kms there is demography change from urban world to rural world you have various tribes living in India with different culture practice.

Jai Bhim a Tamil film Starring Actor Suriya who is essaying the role of the promient Justice K Chandru who fought against human rights violation.

The Film revolves around Based on a true incident in 1993, which involves a case fought by Justice K. Chandru, it revolves around the lives of Sengeni and Rajakannu, a couple from the Irular tribe. Rajakannu was arrested by the police, and was later missing from the police station. Sengeni seeks the help of an advocate Chandru to seek justice for her husband.

Jai Bhim has socially impacted all over the globe by showing the injustice of Irular tribe as the victims for torture by Tamilnadu Police.

KEY WORDS:

Jai Bhim, Irula tribe, Snake charmers, Cultural, Hunting rats.

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Introduction:

The Irula inhabit the northern districts of Tamil Nadu, a state in north eastern India. Located not far from the city of Madras, they live in a tropical area subject to monsoon rains. Their language, Irula, is related to Tamil and Kannada, which are southern Dravidian languages.

In the Tamil language, the name Irula means “people of darkness.” This could refer to their dark-colored skin or to the fact that all important events traditionally took place in the darkness of night.

Living in caves, they used to hunt and procure forest resources. They were descendants of Romani. Subsequently they began to live in huts made of bamboo and slowly learnt the art of cultivation. Irulars had to look on helplessly when licensed contractors were going on a deforestation spree. Due to scarcity of bamboos, they began to build huts with soil and stones. When the hills were occupied by the people of the valley, Irular drew back to interior woods.

When natives made inroads to their settlements, Irular shifted their forest bases from one to another and in this process cultivation too underwent transition. Ragi, mustard, grains and pulses are the main cultivation. There are Irular landlords, who own 5 to 10 acres of land. But due to shortage of rains, cultivation of grains is becoming less. They used to change the land of cultivation although they don't shift their houses.

Even this practice is under revision now. Cattle production is another source of income. Wild resources like honey, frankincense, firewood and the like are also collected. Earlier rice was consumed only during festivals. Now due to the lack of cultivation, rice has become their staple food. Beef is not consumed by Irular. But meats of chicken, goat, pig and fish are favorites. They cook once a day for supper.

In appearance, the widow or the widower has to live as they saw each other at last before one's death. This is observed so as to recognize each other after the other too died. This demonstrates that the Irular believe in life after death.



Fig 1.1 Irular tribe catching a snake

Irular who live on the mountains believe that there is a life after death. But death that separates them from these mountains should lead them to eternal light instead of darkness. Many Irular's lives have been enlightened so far. But if you pray, many more lives will come to light.

In general moral values as a community are high. But murder, liquor consumption, chewing beetles, strife, cheating, using abusive language has influenced them recently. Although

the Irula are Hindu, elements of their traditional ethnic religion are still part of their lives. Many of them have retained their own tribal beliefs that revolve around the spirit world. “House deities” are very important. They are the inherited clan-gods that are passed down through the male descendants. Bujaris, or priests, are used to contact the supernatural world of deities and spirits.

Data Analysis:

In the opening scene of the film where there are many prisoners who come out of jail where police in terms of caste let off criminals from upper caste and victimize irular people with false cases and extended jail term with no crime committed from them.

Rajkannu who is a professional snake catcher who earns a living by catching snakes at home whereas his tribal people have no land to stay they just build their house near a riverbed to take care of their family.



Fig 1.2 Jai Bhim Poster

After knowing that his wife is pregnant as snake catching in the village

Does not give a good income so he decides to work in brick factory so

That he provides additional income support for his family. But before

Going to his new job he is asked to come to the President of Konmalai village.

After Rajkannu catches the snake he will go to the brick factory to continue his work as labourer and after that theft was done by someone else and the blame has been put on Rajakanu since no mistake of his will be subject to custodial torture resulting his death inside the police jail cell.

In the movie Justice.K Chandru fights by filing Hesperus Corpus petition in High court of Madras by fighting for justice by showing clear negligence by Tamilnadu Police and victimizing Irular tribe.

Impact of Jai Bhim Movie in Tamilnadu:

For 443 Irula tribal families in Kancheepuram district who were given house site pattas recently, it is a dream-come-true. The ground-breaking ceremony for the construction of 172 houses at a cost of ₹8.22 crore held at Malayankulam recently brought further joy to the families that live in abject poverty.

Indira and Ambika, who work in a rice mill near Thirukaveripakkam, thought that they would spend the rest of their lives in the makeshift shed inside the mill. “We work and stay inside the mill, thanks to the largess of the owner. A house of our own would actually be a dream,” said Ms. Indira.

“Since Irula families live in small groups in makeshift houses and mostly inside or along waterbodies, the idea is to create bigger clusters so that they have the requisite numbers for a show of strength. The ultimate aim is to make them politically significant. These 443 families are being accommodated in five locations and we are ensuring that schools, anganwadis and other facilities are located near their habitations,” said District Collector M. Aarthi.

The district administration is chalking out livelihood support programme with funding from the Department of Tribal Welfare.

Conclusion:

Jai Bhim is a Tamil film which showcased injustice to Irula Tribal Families who were subject of Harassment by Tamilnadu Police the only mistake of them that they were landless and were professionally hunters by catching rats and snakes most of the children were the first generation learners who are pursuing education for the betterment of the society.

K. Chandru, who would later on become a well-respected and popular judge in the Madras High Court, filed a habeas corpus petition in the same court. After a 13-year legal battle, the court adjudicated that this was a case of custodial death and the accused police officials were sentenced to 14 years of rigorous imprisonment for the murder of Rajakannu. In an interview with The News Minute, he recalls how the police attempted to bribe Parvathi and him during the case. Chandru responded by throwing out the suitcase of money and the police from his office.

Hence India Modern era it has still has Caste Discrimination which is quite a common sight till today after many landmark verdicts from High courts of India tribal were given their due respect in the film as well High court of Tamilnadu gives a land grant in the central place in the village Konmalai which also gives a message to the people of village to acknowledge them and treat them inclusive in the society.

The Whole message of Jai Bhim teaches equality in terms of any religion, caste and gender etc. Constitution of India has an Article 14 which speaks about Equality before law The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.

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