FRAMING THE SOCIAL PROBLEM OF CASTE AND CLASS REPRESENTATION IN CONTEMPORARY TAMIL MOVIES

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Abstract- Cinema is one of the significant treasures around the world which is communicated or transformed or handed over to our upcoming generation. The creative expression of cinema used as a mass medium to convey information, transmission of culture and social change. It is considered as an important art form, it is not just a popular source of entertainment but also a powerful medium for educating or indoctrinating people. The new wave of Indian cinema reflects social realism and naturalism of many cultures. Indian cinema has had a vibrant independent existence and the themes are reflecting the problem of society, identifying different people, cultural integration, evolution and diversity of the nation-state which were showing the intellectual shift through power of medium. Tamil Cinema constantly depicts caste, class, and gender disparities were influence the audience and create knowledge around the world. The study examines two different Tamil-language films Jai Bham and Pariyerum Perumal which definitely a challenging films to explore the importance of symbolic and cultural markers of discrimination according to caste and class. Through the stereotypical characters the films portrays the dominance of lower class, hegemony of upper class, social problems of objectification and exclusion from society, these were the major analytical part of the study. In this way, the films show critical patterns and turn on the light to stop discriminatory practices in the society. The research study applies Marxist film theory (Conflict theory) to discover the Social contexts within the movies. The paper concluded that the broad range of social problems of class and caste were discussed among audience through the movies.

Key words: Cinema, Tamil Movies, Social realism, Culture, Caste and Class, Discrimination.

INTRODUCTION

An aesthetic art form of cinema as a powerful ideological weapon and used it to further their own political interests in constructive purposes and for challenging the hegemonic ideology. The fundamental character of cinema is to carry out realities and deal with free from any subjective judgments. But the medium of cinema is an art within different people’s perceptions and their psychological, physical, cultural, and political context of the subject of socio-political negotiation and it dialectical nature (Perianayagam Jesudoss, 2009).

Tamil cinema argues that there are three phases, which is puranic, mythological and folklore period (1930-1950). The films are explored through the street theatre of earlier folk artists. The melodrama period (1951-1975) this was featured in overstatement and escapism. Finally the movies are move towards social realism (1976-1985). In Tamil cinema the Dravidian Movement was led by E. V. Ramasami (1930-1950). It rejected the discrimination in the name of caste, creed, and class in the society. Its ideology was infused and influenced by Dravidian politics. During 1950s Tamil film was largely used as a platform to articulate Dravidian identity and Tamil nationalism (Antony Suairaj, 2020).

The contemporary two different tamil movies were considered for the research study and discusses with many social problem in Dalitian cinema about discrimination and untouchability. The boldest film ‘Jai Bhim’ is a true based story director by TJ Kanagavel. The film deals with the state violence against tribal community. In one side a lawyer K Chandru who stands for the justice of tribal people and in another side the police were brutally arrested and physically tortured to confess a crime. The major concept of the movie is tribe people campaign against the police violence and their injustice.

The movie Pariyerum Perumal achieves many awards for an anti-caste drama depicting the humiliation and shame faced by the Dalit community in Tamil Nadu, directed by Mari Selvaraj. The meaning of Hero name Pariyerum Perumal is the local god of the southern Tamil Nadu. The movie faced the criticism of caste as a major problem within the structure of Hinduism in the name of god in Hindu mythology. The hero is a lower caste law college student, he faced many difficulties among class mates in the name of discrimination and he goes through many struggles and doubtfully gives physical torture and mental violence to his personal and social life.

LITERATURE REVIEW

The caste is one of earliest system, which was rooted from the period of pre-vedic era, it was traced in Sanskrit literature. Caste is a discriminatory practice and it is one of inhuman treatment of people. The human suppressive system could not be changed or eliminated, which all was founded in many countries. In India also suffer by the discriminatory practices which have completely changed the society (A. K. Divakar 2020).

Documentary filmmakers eventually have autorial voice in their own point of view. A real story or written one, which is exploded strongest statement against something that happened to someone, it might be crime, injustice, violence and any immorality things...
done by the government or police. The voice of justice is common to all. The documentary film untouchability is exists in everywhere. The film provokes the problems and sufferings to the audience to know about unfamiliar community of tribes (Dr. Arunlal K and Dr. Sunitha Srinivas C 2019).

The untouchability Movement in India was began in 20th century by the leadership of Dr. Ambedkar. The movement followed the political and social rights of the “untouchables” (Indira Y Junghare-1988). In the contemporary Dalits have some position in government job, politics and other social institution which is hug changes of Dalit community. They are faced many discrimination in the lack of access of health, education and honourable Lifestyle (Abdul Majid 2020). There are many laws and schemes are introduced for the schedule caste people. Which is helps them to improve their livelihood in the society. In the Discrimination practice ‘ugly’ is one the category in shaping the commonsense surrounding in different groups, which are unbreakable of social divisions like class, caste, gender and race which were performed as a representational art in cinema and television. (Antony Susairaj 2021).

In Tamil cinema Asuran(2019) Karnan (2021) Pariyerum Perumal (2018) and Indra (1995) are the cash based movies which is showcase the true reality of Tamil society. These movies are really argument concept of particular community’s problems and struggles how going through in their life. The stereotypical narratives of Dalits in film industry portray misrepresented or the group became invisible. The young directors Paa. Ranjith and Maari Selvaraj were created new revolution in Tamil Cinema. India's most oppressed caste groups are called Dalits. In recent days the Dalit mobilization is a most trend internet activism (AK Thakur-2020). Media helps to reflect their lifestyle of Dalit society to the common people. The particular society has long been ignored by other caste people. The violence against Dalits is always omits by the media in the name of 'proximity'. (V. Ratnamala-2012). The power of social media create a big platform to argue and openly talks about the sufferings and their backgrounds about Dalit community, how overcome their struggles from the cruel society (S. Venkateswarlu, I. Tarakeswar Rao, 2017).

‘Adivi’ is a term which is referred as tribal community in Tamil Nadu. Most of the tribes are relay on agriculture cultivator, labours and they dependent on forest and hill station. The ethnic group ‘Irula’ have knowledge about the medical plants and its uses they can easily find out the correct plan for specific diseases. (P.Revathi, T. Parimelazhagan-2010). The government provides education, health, electricity and other needful source introduced to them but half of the people have not yet to receive their proper facilities. They really struggle to get the all the government source and schemes for development in their life settlement. The revolution of traditional care system is mainly focused on the community development and popularisation among other caste groups. Particularly the ‘Scheduled Caste’ was avoided by the name of ‘Untouchability’ (MN. Srinivas, Andre Beteille-1968).

The concept of ‘Untouchability’ which is caste identity determines the economic and political life of Scheduled castes in India. Majorly it reflects in the social institution and other educational institution and the discrimination practice followed by the people (Gaurav S Pathania, William G Tierney -2018). The initial problem of caste and class is the nature and reality of conserving society. Many research found that difficulties of caste and class are unchangeable one. The identification of particular society and their cultural values still exist in all over the world (Yogendra Singh 1968). The development of political assertion of the minor social division and opportunities for lower category makes the politics among other caste divisions (Auta S Dhesi,2017).

METHODOLOGY
The Chapter explores a detailed description of this research study about the methods, techniques and analysis. Tamil movies are represented as realistic cinemas that portray the contemporary society with a wide variety by using different techniques and modes. Mainly the research discusses the movie ‘Pariyerum Perumal’ and ‘Jai Bhim’ which interrogates with the social problem of caste and class. The qualitative analysis is used to identify the dialogue which relates to the area of research.

Objective
- To study the Class and Caste system in Tamil Society.
- To analyze the movie concepts driven by the centric point of discriminations.
- To examine the Inequality in Tamil cinema.

Research Question
- How the director visualised the reality of class and caste in contemporary society?
- What are the factors that arouse in the concept of untouchable?
- How the movie visualized social problems faced by lower caste people?
- What all are the socially relevant issues the film discusses?

Hypothesis
- H1-Castism is never changed in the society.
- H2-The Discrimination practice happens everywhere in the society.
- H3-The Tamil movies creates awareness about the Scheduled caste community.
- H4-Equality is common to all, people cannot avoid separated in the name of Class and Caste.

Theoretical Framework
Conflict theory, first developed by Karl Marx, the theory stated that the society have certain conflict among the people because of competition for limited resources. The social order of someone’s authority is maintained by domination and power, rather than by consensus and conformity. According to the theory, those who have hold the wealth and power in their social life and using suppressing the poor and powerless people for their success and growth. A basic premise of conflict theory is that individuals and groups within society will work to try to maximize their own wealth and power. Conflict theory has required explaining a wide range of social phenomena, including wars, poverty, revolutions, domestic violence and discrimination. It explores most of the fundamental developments in human history, such as civil rights and democracy to capitalistic attempts to control the masses (as opposed to a desire for social order). Central tenets of conflict theory are the concepts of the division of resources, social inequality and the conflicts that exist among different socioeconomic classes.
Research Design
The study deals with the research design in which the secondary data are collected from the subject matter. The present study is a semantic analytical research that helps to gather already available information, source factors and discuss the subject of critical evaluation. The dialogue were taken for the analysis and discussed about the theme of the research.

ANALYSIS
The chapter deals with the competence of technical elements, and underlying meaning of movie concept about class and caste. Understanding the movie characterization determines the reflection of an individual lifestyle in day-to-day life. The technical elements of dialogue, filmmaking, and storytelling are all focused by a director who uses his personal style. The movie Pariyerum Perumal caste oriented movie talking about the discrimination and suffering of Dalit society. Ellam manusanum ingea onnu illaen, Valathu anaiikkuravan, Kazhutha nerikkiravan, Kanna thadavurarvan, Kaala nodikkiravan, Konnu sirikkiravan, Ninnu azhuguravan, Karuppan Sevappan Saathan Adimai Aandaa Mailru Matta (All humans are not the same here, they pamper and kill, they choke you to death, they caress your eyes, they break your leg, they kill you and laugh, they stand with you and cry, the black the white, the god the devil, the slave the lord, the cheapskate the ruthless, i told you there are many kinds of people)
The movie pariyerum Perumal open scene is talk about a dog name ‘Karuppi’. The dog is a pet of the protagonist Pariyan. He belongs to Dalit community and a law college student. He loves the dog very much but the dog ‘Karuppi’ was killed by higher community people in the cruel manner which is symbolize the lower people suppressed by higher caste people. The director Maari Selvaraj screened the Dalit community problems and sufferings through the introduction song of ‘Adi Karuppi’ which has written by Vivek. The song explain about the society how treat the Dalit people in the name of discrimination. All the humans are not same, some will kill them for their own egoism and caste in the name of culture. Trust is not a human property, it is differ from people to people. The selfishness and arrogance will determine the humanity in the name of castism.

Yaar andha kaaitil odanji kedappadhu neeeya illa nana? Naana illa neeeya? Irandadhhu neeeya irappadhhu nana, Irppadhu neeeya irandadhhu nana, Nammala konnavan yaaruwr, Enakku nalla theriyam, Anga seethadhah aarauru, Avanukku mattrudham puriyum. (Who is it lying broken in the forest? Is it you or me? You are dead, am I alive! Are you alive, am I dead? I know who killed us, who died there, only he understands! Is it you who was wiped out? Is it me who is crying out! Is it you)
The lines describe the present society of different caste problems between different groups of people. The discrimination of low and high caste divisions kills the humanity in the nations. Low caste people does not have any freedom to think and suggest their opinion on society, they were suppressed as a particular community and there is no love, humanity, liberty and rights on the society will always denied by upper caste group. For some other reasons of love between different caste people and untouchables into different community people were creates social problems and to the extreme of murders the low community people. There is no judgement and law for these kinds of issues. The society always encourages the things and supports to castism in the modern world.

Kumbitom kumbitom, Kodi vanakkamunga, Aiyya thoottakudi maavattama, Siruvaikundam thanalu gramam, Thoottakudi maavattama, Siruvaikundam thanalu gramam, Karumkulam pakkathila, Azhagana puliyam kulam, Karumkulam pakkathila, Azhagana puliyam kulam (We welcome you with a thousand respects! Siruvaikundam taluk in thoothukudi district, nea kaungulam is the beautiful puliankulam, the village where we were born where our dreams live on)
The song explores the beauty of the Siruvaikundam Taluka in Thoothukudi district. The land and culture is the prosperous of the Puliyankulam village. This is the dream and people born land of the Puliyankulam people, who belongs to the Dalit community. The song represents the importance of land and its goodness instead of people community and their divisions. The movie talking about Dalit Community, the also explore particular village and its beauty.

Avangakitta ellam irukuleathey they have everything, Enna iruku avanga kiita? (what they have?) Nama vayalam varupam avanga kiita thaun iruku! (Our fields and farms are with them!), Namakitta vaayum varunthalea iruku (We have only our empty stomachs), Athuku (so), Konjam pothhikittu thaun ponum (So, we have to shut up), Evlo naalaiku (how many days?), Ennaikkku avanga kaatula poi ulavu paikkura velaiya nippaturano athu vara. (Until the day your father and mine stop working in their fields)
The dialogue representing the community of Dalit is a working class people under the high class people. So, they have treated like an animal in their working areas. The money, property and other wealth have been ruling the society by long times, when people are understand the concept of humanity only have the power to change the society.

Quota la vantha kolikunju (chicken shit who got in through quota)
The professor pointing out Pariyan as a poor student and does not know about anything when compared to other students. The Law College Professor harshly shouted Pariyan as a Quota student in front of other students. The government announcement of SC, ST Schemes and other facilities for dalit students, this is one of the social developments of the society. In the other side the other caste people will treat them with irrespectively and they have considered belongs to poor family background. This is default thought spreads all over the education Institution and working areas. After his professor realized every student were same in the academic level. A student’s caste or class will not determine the student knowledge.

Nee yaaru enga irunthu vara ellam theriyumne... onna padicha! neeyum en pullaiyum onnaiuvingala? Avaloda nee palagalamaa? Innaiyoda nee vera en ponnu veranu odpoidu! Liana sanga aruthudavaanga! Unna kolrathum ilama en pullaiyum konruvanga da...
Jo (Jyoti Mahalaxmi) is one of the classmates of Pariyan. She helps to Pariyan for improve his English language. After they became close friends. Jo’s father and cousins know about their relationship, they misunderstand their friendship between Pariyan and Jo. Pariyan met Jo’s father in her sister marriage. His advice to Pariyan wants to stay away from Jo because of caste inequality. Everyone is same in the name of education but there is a problem of inequality still exists in everywhere. They believe there are no love, no friendship and any kind of relationship between different caste people.

In the marriage scene Pariyan was harshly brutal and peed by Jo’s cousin brother. It was happened only because of their relationship between Jo and Pariyan. Jo’s father tries to stop them and dismiss from the place. In college, Pariyan sat in front row, Jo’s cousin get him up but Pariyan avoid him. He continuously forces him and said ‘I also pee on you’ Pariyan got emotional and attacked him. Again Pariyan got insult in the classroom by his classmates.

Pariyan met Jo’s father in her sister marriage. She helps to Pariyan for improve his English language. After they became close friends. Jo and Pariyan, aana unga ponnu romba kaduthu vechava sir, ava nenachathina ninchada edathulla pesa mudiyuthu, aana ennalna parunga naa enna menachen nu sorthathueka seththu ponga veandiyatha iruka.

In the climax scene, Pariyan emotionally open up his feelings, how many obstacles come but he stays there and continued his studies. The society dominated lower class people but the social rights are common to all, which symbolize the dalit people in society continuously dominated and suffered by the higher class people. They also have the rights to education and survive in the same society.

The last scene, Pariyan and Jo’s father conversation about freedom of voice is not equal to all. In the discrimination society Dalit people always hesitate to raise their voice for their struggles. This society always won't allow them to talk. Jo’s father understands Pariyan’s feeling and also understand people who all accept the society the way the people are. This is the only reason everything will change until that discrimination stay and Erosion other people life in the name of caste.

The Last song representing the love of Jo and Pariyan, there is no discriminations in the true love, there is no colour in the love, all are same the name of love. The practice of discrimination is disappear when the love blossom in the society. The director shows two tea glasses on the same table in the movie end which is symbolized low class people accept everyone but the high class people won’t accept Dalits on their surrounding places. The meaning of the concept is discrimination and untouchable are never change until it’s happened to them.
The movie *Jai Bhim* talks about the tribal community were brutally arrested and hit by the government Police officers. A brave lawyer stands for the pregnant tribal women and falsely accused his husband. The story fully support to the tribal community and their sufferings in the society.

*Moththam 12 peru, aaru koravaasu, naalu irulaasu, erandu otrasa, mathavanga kannula padrathuku munndi sikram kootitu kelumbuga, Oru aalu mela oru case than podanum nu sattam iruka enna? Thalaikku rendu case podunagai! Even vanthu keka poran.*

(Twelve guys in all, six from koravars, four irulas, two fom ottar, they are drawing attention, get them away quick, As if the law says you can file only one case against someone! Slap at least two case on each guy. Like anyone will question it?)

The opening scene, the police officer falsely accused on ‘Irula’ tribe community who they are come out from long time imprisonment. Again the police officer filtering particular community people of tribes and accused them with remaining pending cases, that tribal people does not have any influence on government and wealthy backgrounds. The major reason is nobody will know about them or supporting them or questioning them in the society.

*Ungalalam oorukulla vidratha thappu! Iruka edam kudutha padakka edam keppinga!*

(Big mistake letting you in the village! Offer a place to sit, you will ask for a place to lie down!)

Raja Kannu, Sengani and other family members are catching rats in agriculture land. The village president Scold them with harsh words about their livelhoods. Tribes are lives in the forest and their jobs based on catching snake, rats and agriculture labour. They are lives in a small hut in the forest area. They don't have any proper government facilities at all. They didn't have any proper education, they are called daily wages.

*Enna nadanthaalum ena aalingalikku pattu kedaiikku maaitikuthu neenga pattu padi nu nadathuringa? (No matter what we do, none of us can get a land title deed)*

Raja Kannu says, there is no permanent place for tribe living and no proper education to the people. Then who will consider the tribal people, who can get a land for tribes. The emergence of industries and other social development of rapid changes happen in early 90s but the tribal community has no changes or development in society.

*Neengalam padikanulu yaaru alutha inga, tribe na malamela irukanum atha vittu oorukulla vantha SC certificate kudu atha kudu tiha kudu nu en uyira edakringa! Irular nu vaaila sonna pothumaya? Irukara edathukai pattu kedaiyathu, ration card kedaiyathu, voter list la pereka kedaiyathu, endha aatharathu vechi nna unakku ST certificate kudukrathu? (Who cares if you learn to read or not? tribal should stay in the hills. Instead, you come into town and nag about tribe certificates and whatnot! Calling him an ‘irula’ isn’t enough. Does he know to catch snakes? You have no land to live on, you have no ration card! Your names aren’t on the voter list, on what grounds do i give you a scheduled tribe certificate?)*

The Government officer refused to give a community certificate for the tribal people. They are struggle to get the entire authentic government certificate but without influence or with without money they won’t get the certificate from the government. The government announced many schemes for tribal but in some other place, they don’t get properly. Raja Kannu and his other family members politely asked the need of community certificate but the officer insult them with harshly.

*Sengani, oolaichi polaiikku adambula thembu irukum pothu naanga yen thirudanum? (When we have the strength to earn our living, why must we steal?)*

Police officer accused Sengani as a wife of a theft man and they notify her ‘Thaali’ was brought from the robbery money. She cares if you learn to read or not?

*A social activist and brave lawyer k Chandru protest against the police brutality because of police rowdysim on lawyers. In many places the police violence is worst than a criminals. So, the lawyers always stand against to the police officers and their Rowdy some. In police station, sengani and other family members were brutally hit by the police officer. Without mercy the people were suffered and they treated like an animal. The village president could not help to the girl. He avoids her with the offensive words. Rajakannu iruuttu kutty mosalappan the three of them, even as they were questioned by the police about a theft absconded from the station. Cops are conducting an intensive search.

*Pottaichi nee, sattalam pesura?neeyum un aadungalum endha oorulaiyum ondi vaala mudiyathu, olichi kattirven..* (The cops are pleading so much and you, a damn women, citing the law, are you? You and your people won’t make a living anywhere. I will finish you all!)

Sengani talking about law in front of police officer but he considered her as a pretty girl and she don’t have any knowledge about the laws. Law is common to all, as an Indian citizen we must follow and respect the laws and everyone have the rights to talks about the law.

*Thirudanga ilatha jaathi iruka Natraj? Unga jaathi en jaathi nu elaru jaathilaiyum periya periya thirudanga irukanga! Mothala oru jaathi pera solli oruthanga ipadithaan nu barad panratha iruthunga! (Is any caste devoid of thieves, Natraj? In yours, in mine, there are thieves in every caste! First! Stop branding people based on their caste.)*

The CID officer investigates the problems of tribes and their sufferings by the police officer. the common thought of tribes are all criminals and they have many cases only because of they are all tribal community, which is spoil the society and insulting them our
old traditional community people. A case was filed by a tribe person about steeled a motor bike, he can’t even ride a bicycle! Stuck a rod in the back of my neck and beat me half to death, wife said, they brought me to the station and did horrible things. Unable to bear it, my husband admitted to the crime. After he accepts the case which was filed on a school student behalf of his father and he discounted his study for fearing that shame in front of other school students.

*Thappu panravangalukku jaathi panam nu naraiya iruku sir, aana paathikka pattavangalukku? Naamathana irukom!* (Criminals have caste, money and power backing them up, but the victims? We are all they have)

A police officer said to lawyer Chandru explained in all the caste have both rich theft and lower theft. The society will stop the false notion on someone depending on their caste background. The statement of lawyer Chandru said the criminals who have power of wealth; money and political background with easily escape from the case but what about victims? The lawyer Police are the only source of helps to them to come out from the false cases but sometime they are also supporting to the criminals for the influence of money. The justice is common to all not only for wealthy people.

Oru ooroda varaipadathula kuda irulargalukku edam ila. Pala nooru aandulangalukku munadi vil verargala irunthavanga ipo koththadimaigala vaalranga. Address ilatha anathaigala nadathapadranga. Varalaru theriyama ponathalathairiir sa thamilanga thondaiyadha palangi makkal mella arasangathoda athigaram mirugathana nadanthukuthu (Irulas don’t have a place even in a village map. Skilled bowmen, who go back countries, they live as bonded labourers now, they are treated like address-less orphans. It’s not knowing history that led to, such cruelty towards the native tribes of the tamil land!)

Law is common to all. Tribes are oldest and powerful community in India. Nowadays the developing society forgot the traditional tribe people. The disappearing community of tribal is suppressed by the developing society. The tribes are called native Tribes of Indian. The society must respect them and save them in upcoming days.

**INTERPRETATION**

Tamil cinema is an excellent tool to convince the audience mind about their stereotype ideologies and opinions on the society. The film industry successes were appreciated during the period of M.G. Ramachandran, who ruled cinema industry through the Dravidian Cinema. From the beginning the term caste was began and identified based on ruling class and working class people. Ruling people always have wealthy source and make the society comfortable around them. But the working class people always suffered by the food, money, education and etc. They are avoided in every situation and events by higher class people. The people are realized the development of life is not always stays on working class but changes of Honorable liveshood are only solution of escape from the position of working class.

The minority action policies exploits in the educational institution and working areas. Free educational Kota and Employment quota are helps to the people but it is totally separated and identifiable option of particular group and community. In Tamilnadu, who belongs to scheduled caste and other caste have not shift within their marriage, love or re-marriage in the same group. It was followed traditionally but whom against the rules, they will try to kill them or they were avoided by the society. The film also explore the same thought, an old kills many couples who fell in love with other caste people. This is one of the discriminatory behaviours of higher status people. Education based discrimination is spread all around the world. The higher level of education can helps to escape from the discrimination and other social constructions. The education proclaims the legitimate of inequality and nonsensical discrimination of social injustice.

*Rayil thedi vanthu kollum Naan yaar... Pookkum marambum Thookkil thongum Naan yar, Nadhivil seththa Meenaii mithakkam Naan yaar... Kudusaikkul kathari erintha Naan yaar... Theer thaasumyinga Naan yaar... Un kai padamal thanneer parugum Naan yaar... Oor suvarkkal thooram vaikka Naan yaar... Malakazhiakkal moochayabadukum Naan yaar...*(Who am I that trains chase to mow down? Who am I that hang dead from blossoming trees? Who am I that float up dead in rivers? Who am I that my branches burn inside my hut? Who am I that you chariots refuse who am I? I drink water without touching you who am I? A village keeps me away with a wall who am I? I breathe my last in a shithole who am I?)

The powerful song ‘Naan yaar?’ signify the voice of Dalit community on society. The sky, rain, flowers, birds and so many things lives in the world. Everything have the own rights to stay in the world but why the society close all the doors for the Dalit people. A old man killed many couples who fell and love with other caste people which is noted the honor killing scenes of dog ‘Karuppi’ was tied on track by the other caste people. A girl was hanging on tree branch in the centre of the village. finding dead bodies in the middle of the river, crying out in the fire huts, which is all, happen in the contemporary society. The untouchability, discrimination are majorly talks in the society. The movie also portrays the same things; ‘Neelam’ is the symbolic colour representation of the Dalit. The colour blue denotes the non-discrimination, under the blue sky the entire humans are equal to one another and there is no class or caste system in the world.

The *Jai Bhim* movie explores the problems of tribal society. The tribes were falsely charged and rearrested right outside of caddalore jail. They put pending cases on tribal community people. The other eleven had no such opportunity. In the past two weeks 7000 such people were arrested in haste all over tamil nadu. In the name of nabbing veerappan, those people caught and tortured tribals on the hills! Are they a hit squad? These are the problems of particular targeted community only facing these kinds of difficulties by the police officers.

*Neela vanna koorai ilama neelam ingu yethu?*(Is there a land without the safe, blue roof above?)

*Marithapin udal engum Neelam paravumNaan yaar...
(The colour of blue will spread all over my boday! Who am I?)

The both song lines are representing the colour of blue is symbolising the Dality Identity and their sufferings which is define by Dr. Ambetkar strongly against to untouchability and inequality among common people. Surprisingly he noticed the discrimination between high and low cash community. He strongly opposes the concept and protest for the suppressed people. All the scheduled caste people tend to have education, land, Employment. The equality is shared with one and another to engage of cultivating land, cleaning toilet, washing clothes and shared sit with upper classes. The society provides equal rights to the Dalit with other division of society. The abolishment of discrimination and untouchability, equal protection of laws, provision of fundamental rights to all, these are all the main discussions of contemporary society.

CONCLUSION
In the cinema industry, there is always appreciated different caste, class and different religious based movies were accepted by the media but there is no appreciation for Dalit based movies. In the film industry the movie Pariyerum Perumal and Jai Bhim are explore the people’s day to day life without any exaggeration. The director does not criticize on upper class people but he explores the problem of Dalitians and tribal people society. He stands against the discrimination and untouchability among the common people. The audience knows about the knowledge of dark Side of Dalit society and understand the problems of Irular community. The both movies’ each character portrays the real face and real struggles of people life in the name class and caste on the society. He breaks the heroism and the positive side of protagonist always exaggerating but here the hero as a normal man and how he continue to survey in the common society. The viewer except all the characters and their roles properly conveys the message to the audience. The movie gives positive hope for Dalit people who suffered by the inequality and identified the tribal people’s life style and problem through the movies.

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