

CONCLUSION

In the present dissertation an attempt has been made to critically analyse the predicament of Christian dalits in *Karukku* and to underscore the dilemma of dalit women in *Sangati*. There are many Dalit writers who have written for the cause of dalits. Writers may be dalits or non dalits, but the aim of all is to highlight the pitiful condition of dalits. But Bama, a Tamil, writer is different as, in *Karukku*, she has focussed on the life of dalits after conversion, especially Christian conversion. She wrote the autobiography in the year 1992. It deals with casteism within the Roman Catholic Church. Her focus is on the rift between the preached values of the Church and the practised values of the church. Since it is an autobiography, so it deals with the author's experience. She tells that even after conversion the evil of caste hasn't spared her. Separate Churches have been made for the low caste people. The priests and nuns mostly like the upper caste people. Though the writer was a bright student still, due to her low caste she could not study well. Bama came from the Paraya community which was dominated by the Nadars and Chaliyaar community.

She tells us that the conversion happened during her grandmother's time in the hope that the new religion would give them equal opportunities and rights. But the hopes remained unfulfilled. So right from the beginning till the end of the book she narrates the sufferings of the community.

In the second chapter an attempt has been made to study the life of Dalit women through Bama's *Sangati* (1994). The novel is replete with interconnected anecdotes; the diction is simple having words used in daily conversation. Through the individual stories the novelist conveys a universal message of equality for all. *Sangati* can be considered as one of the earliest samples of

dalit literature in India. Bama portrays a painful picture of the dalit women. They are shown as victims of exploitation, humiliation and sexual abuse. Amidst all of this, Bama also gives a positive image of dalit women who work hard from morning till night, run their families and all other chores of house. The dalit women also raise their voices, to save their identity. Also Bama presents a very sharp contrast between dalit women and upper caste women. The dalit women believe that the upper caste women are in a worse situation than them. The dalit women have started raising their voice, but upper caste women cannot do that because they are not independent. Most of the times they are not allowed to come out of their houses. There are traditions and customs which compel them to remain within the four walls of the house and to be dependent upon the husbands. The upper caste women are silenced because in comparison to the dalit women they are not allowed to contribute economically into the family. The respect of the family lies in their silence. On the other hand, being an equal participant into the economic affairs of the family, dalit women gain the right to speak out their needs. However, this is another story that they have to use derogatory weapons like abusing and shouting to assert their identities. The dalit women enjoy their positions, amidst of all sufferings they find happiness in little things. *Sangati*, therefore, as the name implies, is a mixture of happiness and pathos.

In this thesis we have discussed the predicaments of dalit Christians and also about the condition of dalit women through Bama's texts. Lots of efforts have been made by R.S.S to bring back the converted people to their original homeland under the guise of Ghar Wapsi. I feel that this is just another political movement to gain power. The lower caste people converted in the hope of getting social, political and economic rights. But the hopes remain unfulfilled even after conversion. So how can one think of happiness in getting back to the original religion?

In the case of dalit women they are doubly marginalised: one being a woman and second a dalit. The dalit women are exploited both by their own husbands and also by the men of the upper class.

In both the cases the problem remains the same. It starts with the question of identity and ends on that without any answer. The solution won't come unless we change our mindsets. The movements like Ghar Wapsi are just political garbs and will serve no purpose. Instead, they would just simply add to their problems. People may come from any part of the world, no matter any religion they follow and from any caste, they are humans. All are equal in the eyes of God. Discrimination on the grounds of class, caste and creed will end in feud. And also women constitute an important part of any society. She must be respected and should be given equality. All the discrimination can come to an end only if we change our mindset and show equal respect towards everyone.