

Chapter-V

Conclusion

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CONCLUSION

Every work should have a beginning, middle and an end. Only then the writer can achieve a coherence of thought and feeling and will be able to convey what he wants to say. The main function of Dalit writing is to awaken in every reader, a consciousness of the oppressed Dalit, and to share the Dalit experience as if it is his own.

In the introductory chapter, the researcher has brought out the importance of translation and the difficulties involved in translating from one language to another. She has also traced how translation has reached the nook and corner of the world and brought fame and name to the original works written in the source language. Since English is the language of the world, any work written in its national or regional language and gets translated into English, certainly reaches the hands of the people living all over the world for their personal consumption and critical appreciation. Of late, many Tamil literary works through their English rendering have got recognition not only among the reading public but also among people who are interested in literary works in English. Sivakami's Tamil novels that are rendered in English are no exceptions.

Chinna Rao Yagati in his book *Dalits ' Struggle for Identity* points out the purpose of Dalit literature;

Dalit organic intelligentsia through their literary endeavour stirred the consciousness of the outcaste. The Dalit literature produced is realistic, critical and blatant and exists as an alternative to the various caste –Hindu literary trends in language symbolism and purpose . . . Dalit intellectual

and the literature has continued to provide the ideology and inspiration to fight for their self respect and rights. (214-15)

What Gangadhar Pantwane says about Dalit literature is quoted in the book *Dalit Literature: A Critical Exploration* by Prasad in the following manner:

To me, Dalit is not a caste
 He is a man exploited by
 the social and economic
 traditions of this country.
 . . . he does believe in
 humanism. Dalit is a symbol
 of change and revolution. (2)

Dalit literature is the “Celebration of difference”(16), states Darshana Trivedi in the article “Literature of Their own: Dalit literature Theory in Indian Context” in the book *Dalit Literature: A Critical Exploration*. Dalits have to design their own destiny. They have to endure the pain and struggle a lot and continue to fight. It is indeed a hard and Herculean task to obtain freedom and equality, but to achieve equality they have to believe in equality, practice equality among themselves and fight for equality. A Dalit writer records the experience of the Dalits and the pain of their burden, creating a history through a language that is regarded as the least important one. Sivakami has beautifully brought out the radiance and elegance of the language as she describes the Dalit’s struggle for emancipation, their personality, their poverty, their status and place in the society, and their passive resistance against injustice. As Anupama Rao in her book *The Caste Question: Dalits and the Politics of Modern India* remarks “the visibility of the Dalit

subaltern and the political salience of embodied difference for Indian politics reflects the success of Dalit claims to human recognition”(272).

In the Author’s notes of the book *The Grip of Change* Sivakami states, that she has used a language that has life. In her language, the nature of the Dalits is portrayed and the characters move from page to page as if they are real beings full of flesh and blood. Sivakami has thrown light on the customs, language, rituals and traditions of the Dalits signifying the culture and roots she sticks on to. This shows that the two books, *The Grip of Change* and *The Taming of Women* are not only books of pain and humiliation but also books of richness and grandeur. The books give readers access and insight into the life of about India’s 165 million Dalits, whose struggle for equality continues even today.

The first chapter deals with the importance of translation and traced the history of the Dalit literature and the place of the Dalits in society. It also deals with their receptive nature how they recognize, respect and accept all cultures. It is pluralism paraculturalism and pluralism. They believe that a culture that is guided by pluralism is less violent in nature as it provides space to people of all culture and religions. The history of the Dalits depicts them as an eco- people - people who worship earth as mother and as the ones who have established relationship with nature in order to draw energy and sustenance from her. They also perform the glorious act of worshipping the ancestors.

Dalit literature is ultimately, a declaration of independence. Co-existence is a part of Dalit culture, which in reality is never accredited to them. It is also about women’s emancipation, as it deals with the experiences of Dalit women in various social institutions such as the village community, the family, the educational system and the work place.

The second chapter has dealt with Sivakami as a Dalit woman novelist discussing how she became the first Dalit woman novelist, an IAS officer and her journey through her writing experiences and the major themes of her works and her starting of the political party Samuga Samathuva Padai, aiming at Dalit education and social equality. It also deals with the sufferings of Dalits in the caste-ridden society. The self appointed leader and patriarch Kathamuthu along with the other patriarch Periannan suffers due to caste discrimination. The Dalit women like Gowri, Kanagavalli, Thangam, Anandhayi and the other women like Nagamani, Lakshmi suffer because they are women.

What Surinder Khanna says about the condition of Dalit women in his book *Dalit Women and Human Rights* can be noted in this context;

. . . the harm caused to Dalit women by violence does not stop at the act itself; it has long-term and multiplying social, psychological and physical effects that are not being addressed. Outside of the social movements and organizations working with the community, little supportive or counseling mechanism exist in India today to deal with caste-and-gender based violence meted out to Dalit women. The result is that the lives of many Dalit women are underwritten by layers of trauma, hindering their rights to live with dignity and reach their full potential.(34)

Taking the translation of her Tamil novels into English namely, *The Grip of Change* and *The Taming of Women*, the researcher has analyzed how Sivakami highlights poverty as one of the major reasons that leads to sexual exploitation of the Dalit women. Sivakami not only represents the subjugation of the Dalits but also points out how they are

capable of transgressing and thereby creating conditions for their deliverance. Many of her stories are based on the agrarian rural milieu. As a Dalit woman novelist with her firsthand knowledge of the experiences of the Dalits, she talks about the lower socio economic class with its trials and tribulations and their struggle for power across genders and class even among their own peers. Sivakami focuses her attention on Dalit leadership and highlights domestic violence faced by the Dalit women.

In the third chapter the researcher has pointed out how through the novels taken for the study, Sivakami has brought out an analysis of the Dalit's place in the society and how the Dalits suffer in the contemporary Indian society. The Dalit women suffer double marginalization because of their caste and gender. Dealing with the origin of the four Varnas and the qualities of the people at that time, it also has dealt with the gender inequality and untouchability prevalent in India. The ways in which the Dalits are affected due to political disability, lack of education, cultural and other differences also are revealed through her novels. The kind of oppression that the Dalit women face in the multilayered and complex social setup and how they have failed to get acceptable responsibility in the women's movement are also discussed in this chapter. The Dalit women have no security in this kind of society and whether literate or ignorant, she has to depend on her men-folk. Through these two novels Sivakami portrays the condition of the Dalit women in the society. Women like Gowri, Kanagavalli, Nagamani, and Thangam, in *The Grip of Change* suffer at the hands of Kathamuthu. However, Gowri emerges as a courageous woman with an indomitable human spirit resisting oppression. Like Kathamuthu, Periyanna of the novel *The Taming of Women* oppress and suppress women and take control over Anandhayi and Lakshmi and his daughters Dhanam, Arul, and Kala.

In chapter four the researcher has analyzed Marginalization, and how it affects people throughout the world. Being poor and unemployed the Dalits are discriminated by the society. The women in the two novels suffer because they are women, because they are poor, and because they are Dalits. Sivakami's novels gleam with the spirit of hope and change and also try to accelerate the morale embedded deep inside the heart of the Dalits. In this chapter the Dalit characters of Sivakami are compared with the characters of writers like Om Prakash Valmiki, Tony Morrison, and Alice Walker. The discrimination between the upper caste and lower caste, the Black and White people and their oppressing conditions in the society are also revealed. Oppression and injustice are the gifts given to the untouchables through men and women of many generations.

The final chapter concludes by saying how the Dalit women writer Sivakami has manifested in her masterpieces, the despair and dejection of the people, the fear and torments faced by the women, the self-centered attitude of the leaders, the incurable need for a revolutionary leader, the submissive servitude of the Dalits, their anxiety about their future, the carnal desire of men and women, the prejudice imposed on the lower caste women, the habit of being blind to the crimes and sins of the upper caste men and women and the burning flame of intra-Dalit strife.

Though the novelist has explored the darker side of the marginalized society she has also presented its gleaming brighter side. She has given even the solution for the persisting plague of the caste-discrimination, slavery, intra-Dalit strife and poverty, which should consist of Dalit unity, intra-caste marriage, good leadership and education. And she indicated the inevitability of accepting and welcoming change in the lives of the Dalits and also in the society. The novels have laid down a path of hope to be travelled by the Dalits.

Thus the thesis provided an insight into the issues of Dalits, their submission and their poverty. It also illustrates how women of low caste are victimized and how they are harassed at the work place. The characters like Kathamuthu, Periyannan, Gowri, Anandhayi, Thangam, Lakshmi, etc, have been analyzed.

The empowerment of the Dalits is not entirely in the hands of others but in their own hands, that is through education and unity. Dalits are in quest of their identity and this quest for identity and recognition has always been their unfulfilled wish which has been disturbing them as a primordial image in their dream. This in turn is known as collective unconsciousness. Only when this dream is realized and becomes a reality, the Dalits would become empowered. Sivakami, who directed by the superego of her conscience, has become an empowered woman and has achieved independence from the traditional slavery.

Freedom or independence is not given, but achieved. It is time that the Dalits realized this with their hopes and dreams in their eyes and heart, and let them step forward without fear, welcoming the change of getting their dream fulfilled and their becoming empowered. Dalit literature serves as a lighthouse in directing the Dalits. It is not only a literature of protest but also of humaneness. The popularity and acceptance of Dalit literature signifies the progress of the Dalits at large.

“Man’s history is waiting in patience for the triumph of the insulted man” (614) says Tagore. He has indeed welcomed the outcast for the nation’s progress and prosperity of the Motherland through the progress and the prosperity of the children of the motherland. He states this through one of his poems *Bharata-Tirtha* which was rendered in English by C.E.M. Joad.

Come O Aryan, come, non-Aryan,
Hindu-Mussalman,
Come, come today, you English,
Come, come, O Christian.
Come, Brahmana, purifying your mind, [17]
Clasp the hands of all,
Come, O ye out casted and 'fallen',
May the burden of all ignominy
Be taken off your backs.
Come, hasten to the Mother's anointing;
For the auspicious vessel has not yet been filled
With water from all shrines,
Purified by the touch of all
(castes, creeds and classes).