

Dr. Vandana Singh

Bama's Sangati is a distinctive feminist Dalit story that includes aspects of the community's autobiography. It focuses on how women are oppressed twice. Numerous personal tales, anecdotes, and recollections that depict the events occurring in the lives of women of Tamilnadu's Paraiyar group are included in the book.

*Sangati is a compilation of life stories of Dalit women's experiences, as recounted by Bama, a young Dalit woman who is reflecting on her history. It follows up on Bama's first book, *Karruku*, which was published in 1992 and was first translated into English in 1999. Analyzing the various, intersecting identities we possess is essential to understanding experiences. By telling the stories of a Dalit women's group via this intersecting lens, *Sangati* does this in a perceptive and poignant manner. Insights into the daily struggles of Dalit women from many generations are provided by this book. These struggles include resistance, fighting, hope, love, and fury. Additionally, this book presents Dalit women's viewpoints on caste-based patriarchal society, revealing new factors.*

This book also breaks down new considerations for Dalit women's identity and agency by providing new insights into caste-based patriarchal society from the viewpoints of Dalit women. People at the bottom of the social scale are greatly impacted by the challenges posed by society's imposition of standards of behavior and treatment based on an individual's identification. The stories told by Bama demonstrate how Dalit women fit into this patriarchal, caste-based culture where, on a daily basis, even basic rights like food, freedom of movement, and physical security are difficult to negotiate. She covers every facet of the Paraiyar community, a Dalit Tamilian caste, including their sad married lives, persecution, subjugation, public

Dr. Vandana Singh

and private humiliation, and more. and yet how they manage to maintain a happy existence. Through telling the tales of Bama wishes to express the "rebellious celebration" in reaction to the struggles of the Dalit women in her story by recounting their stories. Bama discusses the struggles as well as the cultural identity of Dalit women, which fiercely defies caste-based and patriarchal standards that have historically been used to oppress them. Bama recounts a number of situations, addressing several unseen and unheard occurrences in which the repressive system attempted to repress Dalit women both within and outside of their homes.

According to Bama, people of the higher castes also oppress Dalit women in addition to the men in their community. "But why must she (Dalit women) do what they (society) ask?" is one of the legitimate social problems she addresses in chapter 9, referring to abusive marriage. Why is she unable to disregard what society says and remain where she wants to be? (page 96). By addressing the "why" of the circumstance, these queries not only criticize the patriarchal system but also mirror the resistance of Dalit women.

Bama's main point is that Dalit women should "be aware of our situation" and that it's critical to oppose this submissive role by believing in our freedom (p. 59).

Women are viewed as less important from birth in patriarchal societies such as India. Boys and male family members are favoured by cultural norms. Boys are given preference over girls or women in the home, even when it comes to small privileges like eating. By writing, "If a boy baby cries, he is instantly picked up and given milk," Bama brings attention to the problem of gender prejudice. This isn't the case with the female. The same thing happens when breastfeeding; a girl bears them

PG III
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Dr. Vandana Singh

peacefully, making them forget the breast, while a boy is breastfed for a longer period of time (p. 7).

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