

CHAPTER THREE

CONCLUSION

Having discussed the social and inner conflicts that are faced by the major characters, Rakhi and her mother, Mrs. Gupta, in Chitra Divakaruni's *Queen of Dreams*, I am aware that conflicts always happen in people's daily life. As long as people live, people will face a lot of conflicts. And among them are social and inner conflicts. Life without conflicts is like cooking without salt.

In this chapter, I would like to draw a conclusion of what I have analysed. Chitra Divakaruni's *Queen of Dreams* is about Indian immigrants who live in America. The novel reflects the tendency of American people of Indian descent, especially the first generation, who adopt Western culture and do not know about their root, Indian culture. However, the older generation who are conservative still clings to their root, Indian culture. Consequently, their values lead the two generations to face social conflicts.

I notice that the immigrants who come to a new country should adopt new values in order not to face the social conflicts like those who keep their root. If they still cling to their root, they will face social conflicts against their younger generation. It is like what Mrs. Gupta and her daughter face.

Mrs. Gupta's profession as a dream teller is the cause of the conflicts. Yet, I notice that a dream teller is not an easy job because there is a consequence that she has to bear although this is hard for her. And I know not all people can get this talent as a dream teller because this is a gift. They can learn how to be a dream teller. Without a gift, they cannot be a true dream teller. And to be a dream teller is a curse as well because they are not supposed to have a space of love in their heart.

The mother in *Queen of Dreams*, Mrs. Gupta, experiences the inner conflict as she cannot choose between her talent and her family. To be a dream teller, she has to obey the rules, such as not to have sex with her husband, not to be allowed to tell anyone about her job, and to put other people's affairs first before her personal affairs. Yet, she is so confused that she lies to her husband about her profession when she gets married. I notice that she wants to be a dream teller and a wife concurrently. This is a hard choice for her. Lying to her husband for a long time, she wants to tell him the truth. When she does so, he feels shocked. Knowing the consequences he will bear of marrying a dream teller, he still loves his wife. I notice this is his sacrifice because he knows that his wife cannot perform her duties as a wife, one of which is sleeping together with her husband. And yet, in my opinion, these social and inner conflicts will not happen if Mrs. Gupta can choose between one of them: fully to be a

dream teller meaning that she is not married or she is married but leaving her profession.

Showing her commitment as a dream teller, Mrs. Gupta has to obey the rules. She suffers from the bottom of her heart. She wants to share her feelings with her family but she cannot. She knows that her family does not understand her because she is secretive. Not wanting to break her commitment as a dream teller, she pours out her feelings and thoughts in her journals. She knows that her family will find it one day after her death. She does hope that they will understand her. I notice through the journals, all the conflicts that Mrs. Gupta faces are resolved.

From this novel, I also notice that Citra Divakaruni wants the readers to view those terrible days from the point of view of immigrants and Indian-American whose only 'crime' is due to their physical differences. I know that thousands of American people died in the black September, but surely they cannot judge all coloured people are terrorists. All coloured people suffer also from this. Not all coloured people are terrorists because they share the similar physical characteristics of those of the terrorists who attacked the World Trade Center. Chitra Divakaruni wants people to know how it feels to be racially prejudiced. She wants white people not to think that all coloured people are terrorists just because they look like terrorists in appearance.