

CHAPTER-IV

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CONCLUSION

Each and every country has its own history, language, culture, tradition, social structure and religious beliefs. To our surprise racial discrimination in America and caste discrimination in India are identical social structures. African-American people and Indian Dalits were the constant source of exploitation. The discriminatory social order in America and India was schematically manipulated to keep the Negroes and Untouchables away from the main stream and social, economic, political, cultural, etc. sources of life. Both the blacks and the untouchables were the victims of social discrimination and exploited thoroughly for the benefits and comforts of the upper classes. They were denied not just equal status, but basic human rights and minimum comforts of life. They were oppressed for centuries and generation after generation under the name of colour and caste. They were not given any choice but had to accept their lot without any complain. They were exploited physically, mentally and socially. Oppressors took every possible step not to give them education which is very important aspect of life and useful to fulfill dreams and ambitions. Ignorance and illiteracy increased their troubles and sufferings. Both of these discrimination systems were supported by religion and destiny, so the Blacks and Dalits never thought to rebel against it. The white community tried to validate slavery with the help of Bible. They regarded black colour as punishment by the God and result of sinfulness. Black community represented devil for the Whites. Similarly upper caste Hindus took the support of Hindu

Dharmashatra (scriptures), Puranas etc. to establish their monopoly. The various theories in Hindu community such as karma theory, theory of the creation of the universe, rebirth theory etc. made the caste discrimination strong and powerful. In this way, the so called superior class gave the support of religion to the racial and caste discrimination and took divine system responsible for the wretched condition of the Blacks and Dalits. So, age after age no one revolted or rebelled against these established rigid systems.

The African-Americans and the Untouchables were never treated as human beings. They were always lowest in the social hierarchy, and deliberately kept outside the civilization. Even they were not aware of the sufferings and humiliation and accepted it as a part of their destiny. In fact they suffered for the thing which was not their fault at all. The colour of the skin whether white or black is the gift of nature. No one has power to decide it. Same is with the caste. No one can choose the caste before his/her birth. Caste is the thing that a person gets by birth which is again the authority of the supreme power. An individual never decided colour or caste, but the traumatic experiences received due to black colour or untouchable caste were unavoidable. So, the reason of these sufferings and pathetic lives of the Negroes and the Dalits was a social-cultural phenomenon created by the society and it's so called civilized class. Only because of particular colour of the skin and member of particular caste of untouchables, these people became the victim of discrimination, humiliation, physical and mental torture.

The black community was forced to work in plantations of the white owner. They were the slaves to be sold or purchased. The whites never allowed the Blacks to develop familial ties because the group or family formation would make a slave strong and powerful

and thus lead to the destruction of the slavery system. So a black man couldn't trace his family further than his parents. Similarly Dalits were made to perform all the tasks regarded as dirty or polluting by the society. These tasks included works of scavengers or sweepers. This nature of work and the wretched conditions in Maharwada like dirt and insanity, made them outcaste or untouchable. Both the blacks and the untouchables were segregated from the society. They were kept away from the mainstream of the society. Life of black in the Ghetto and of Dalits in Maharwada was the same. Negro could buy his freedom but to pay the high price was not always possible for him. Caste system was such rigid that a person couldn't change his caste in his life nor he could achieve the status of other higher caste with education or money. Way of liberation was denied to them.

With social reforms, and movements in America and India the right to education was given to the Blacks and Dalits. Education proved weapon of rebel or revolt because it created awareness about the deprivation, unjust done to them and exploitation. Both of these communities tried to abolish discrimination and uplift the downtrodden through various movements. Literary movements arose with the same purpose of social transformation in both of these nations. These literary movements were different from the earlier literary movements in both of the nations. They rejected established literary norms and emerged as complete products of specific period and social conditions in America and India. The literary works from the Afro-American literature and Dalit literature tried to eradicate colour and caste discrimination. Writers being very sensitive member of society tried to comment on suppression and exploitation as ugly, sinful and inhuman aspects of the so called civilized and

cultured upper classes. The basic impulse of these literatures is to create awareness about the social injustice and make the community to rebel against it. With this purpose Black literary Movement developed in America and Dalit Literary movement emerged in India. Writers from both these countries expressed their views on the miserable and pathetic lives of the downtrodden, ignorance and illiteracy in them, the slavish mind set developed generation after generation, economic dependence, exploitation at all levels of life, in short the tribulations that they received being members of particular groups that is the blacks or the untouchables.

Ralph Ellison and Shankarrao Kharat are two prominent writers from the African-American and Dalit communities respectively. Ellison's *Invisible Man* is an autobiographical expression that depicts miserable life of a Negro in the white community. There is a question the mind of the protagonist,

“What did I do?
To be so black
And blue?”

To which we don't have any answer. He suffers in his life and got humiliated by other only because he is black. He runs away from society, becomes invisible and lives in an underground whole only to get rid of the community which treated him inhumanly. Luckily he gets an opportunity of education but again the strategies of the white community deprive him of higher education. Mr. Bledsoe, the director of the school expelled the protagonist from school giving reason of the mistreatment given to Mr. Norton, the white trustee of the institute and showing him the unfavorable aspects of the Black world. His dreams for future were smashed by the expellment and tragedy of his life begins. The false recommendation letters of Mr.

Bledsoe revealed the hypocoristic nature of the white. He pretends as if he is helping the narrator but in reality he drags him back from his career. The acceptance of seven letters by the white employers and its immediate implementation indicates the mindset of the white community against the blacks and it also indicates their tendency of exploitation. Except the younger Emerson, who again is the representative of new modern generation, no one from the employer tried to know the reality of the situation and help narrator. They believed in Bledsoe and did as per his instructions. This group tendency of exploitation shows unity of the Whites against the Blacks. Narrator had the same experiences at the Paint factory and Brotherhood organization. Everywhere he faced the white dominance even at Brotherhood whether to work with the whites or not created two different Movements of the Black Emancipation. And at last it leads to the riot. At the end we find narrator burning his all documents and the things, as he finds them useless. It is the beginning of his life now. Actually the novel has flash back technique presented in prologue and epilogue. In the prologue the end of the story is told and then Narrator tells the story of his life from childhood to the youth. He also comments on the life of women, both the black and white. The black women like Mary and the old lady at the eviction are motherly figures and wants to protest the slavery. Mary supports the narrator and expects that he should work for the community. White women are presented as a thing of enjoyment for men. They get attracted to the black men and appealed them to keep sexual relationship. The white women are presented as the victim of repressed emotions. In turn they also suffered because of male dominance and double standard morality. Ellison has given the real picture of Negro life through invisible

protagonist. His invisibility widens the scope of his identity and gives him universal appeal. He represents the sufferings of the African-American community and also stands as mouthpiece of Ralph Ellison.

Caste is very complex phenomenon in Indian community. Shankarrao Kharat's autobiography *Taral-Antral* presents this complex and rigid phenomenon. Shankarrao Kharat's autobiography *Taral-Antral* presents caste system in India particularly in Maharashtra and his suffering as a member of Mahar community, one of the untouchable communities in India. Due to the compulsion of education by the government, support of parents and the ambitious nature of Kharat, he completed his education. And a person to whom education was denied achieved the highest designation of vice-chancellor in the educational system. His journey as a member of outcaste community to the vice-chancellor of Marathwada University, get reflected in his autobiography; *Taral-Antral*. Kharat was member of Mahar community who had the job of taralaki i.e. exchanging messages of the Hindu people. Being a member of an untouchable community, Kharat was destined to face the trials and tribulations of his community. He also agrees that his sufferings are only because of his untouchable caste. He says,

“हे अस मेलेल्या जनावराचं मांस खाण्याचा म्हारांवर माझ्या वडलांवर माझ्यावर तरी प्रसंग का आला त्याचं उत्तर म्हणजे मी माझ्या वडलांच्या पोटी म्हाराच्या पोटी जन्माला आलो म्हणून तुम्हीही माझ्यासारखे म्हार जातीच्या पोटी जन्माला आले असता तर तुम्हांलाही मेलेल्या जनावराचे मांस गाडग्यात शिजवून खाण्याचा प्रसंग आला असता माणसाची जात त्याला कुठल्या अवस्थेत नेते कुठल्या अवस्थेत जगायला भाग पाडते ”.....(Page No.154)

It means his caste was responsible for the plight of his life. Barbers never cut hair of untouchables. Untouchables used to cut

their hair on their own or of each other. Once teacher scolded the writer for his untidy and long hair Narrator concealed his caste and went to the saloon. He had fear in his mind if his caste gets revealed; the saloon owner would beat him. In fact life of an untouchable was bitter than that of animals. Hindu people allowed animal like dogs, cats, cows, oxen in their family but never thought of an untouchable as a human being. They tried to follow the rules of caste system and its strict application in the society.

Ellison and Kharat are the members of exploited community and tried to present the tribulations of their communities through their writing. Their literature is not an account of an individual but real record of the society in which they lived. They struggled for betterment of life and strong and healthy society through their writing. Ellison and his community have the feeling of alienation as they were away from their motherland Africa. Kharat and the untouchable community were the natives of India and suffered at the hands of their own brothers. Still they had the feeling of 'no home land' as they were away from the mainstream of life. Ellison could not provide any picture of the family as the families of African-Americans were disintegrated. The invisible protagonist refers his family after his expellment from the school and thinks that he had brought shame to his parents. Kharat's family is a struggling family who won at the end. His parents supported his education and even at the marriage of Kharat they took a firm stand and remain firm on the side of their son. Blacks never enjoyed unity, support, love, affection of familial ties and relationship. Dalits had the support of family, but the earlier generation took untouchability as a matter of the fate or destiny and the young generation was always ready to protest the untouchability. Kharat as a representative of the young generation

protested the established caste system and created his own place and identity in the society. *Taral-Antaral* presents the same story.

Black community achieved its dignity, self-respect and identity through movements and struggles. Black becomes beautiful. To change the colour of the skin was just impossible, but they changed attitude to the black skin successfully. Now black is equal to the white. Even the highest position in the politics of nation America goes to the African-American leadership. Similarly the situation of Dalits in India has transformed greatly due to the advent leadership of Dr. Ambedkar and the constitutional rights given to the untouchables by the Indian constitution. Untouchability is abolished from the community, due to inter caste marriages the discrimination layer has become thin, yet not removed completely but not as severe as it used to be in the past. Very few examples of atrocities happened but the age old slavery has come to an end. Both of the literary works, '*Invisible Man*' and *Taral-Antaral* are the outcome of social realities in respective countries America and India. Ellison and Kharat have successfully presented the journey of their communities from downtrodden to dignity reflecting the ethnical tribulations of these two communities.