

CHAPTER - IV

CONCLUSION

A comparative study of the theme of exploitation and protest in the autobiographies of Richard Wright and Daya Pawar enables us to note the similarities and differences in the attitudes of these writers in their treatment of the theme. By way of conclusion, it can be stated that the similarities and the differences in the treatment of the theme is the result of the peculiar familial, social, religious, political and cultural traditions to which these writers belonged.

The present research work is divided in four chapters. The first chapter, which is introductory in nature, is itself subdivided in four sections. Section one discusses in brief the nature and motives of comparative study of literature. As the present study deals with the autobiographies of Richard Wright and Daya Pawar, section two discusses autobiography as a literary genre. Section three is a brief discussion on the Black and the Dalit autobiography. The theoretical aspects of the terms 'exploitation' and 'protest' are discussed in the fourth section.

The second and the third chapters form the core part of this research work. In these chapters the treatment of the themes of exploitation and protest are discussed at length. A detailed analysis of these autobiographies shows that both Richard and Dagadu fall victims to the brutalities of six different yet inter-

related institutions and they express their protest against these institutions. These institutions are – family, community, school, religion, society, and politics.

Both Richard and Dagadu are exploited by the members of their families and they express their disapproval against them. Though there are some similarities in their exploitation and protest in their families, there are also a few differences. Both Richard's father and Dagadu's father are drunkards. Both are indifferent towards their responsibilities. And both have extra-marital affairs. Due to this fact, Richard and Dagadu are not carefully looked after by them. These narrators are also exploited by their aunts and uncles and so they express a note of protest against the members of their families. Here, the similarities come to an end. So far as Richard's family is concerned, it is seen that there is a lack of genuine attachment among its members. Richard's father completely breaks away from his family for the sake of another woman. Naturally, Richard does not feel pity or sympathy for his father. On the contrary, his heart is filled with hatred for his father. In his protest against the other members of his family, Richard often uses razors and knives. This is not the case with Dagadu in 'Baluta'. Though he is victimized by the members of his family, he is not so violent in his confrontations with them. It is so because in India, the familial ties are more compact than in America. In Dagadu's case, though his father is an irresponsible drunkard, he unerringly returns home at night. Dagadu's mother is

proud of having such a husband. Even Dagadu's other relatives help him in the hour of need. Consequently, the overall image of Dagadu's family is far more favourable than that of Richard's family.

Richard and Dagadu are also victimized by their communities. Instead of helping each other to overcome the sufferings of their lives, the members of the black and the dalit communities used to create obstacles in their paths of progress. It is so, perhaps, because the black and the dalit communities themselves were being exploited by the white and the *savarna* Hindu societies respectively. And due to the oppressive social conditions, these communities were unable to express their anger against the powerful societies. So, being frustrated, they used to express it against their own people. Though, Richard is exploited by his community, he does not feel anger but disgust for it and in protest, tries to isolate himself from it. Similarly, Dagadu also falls victim to the ill-treatment of his community and feels alienated from it. But the main difference between the attitudes of Richard and Dagadu towards their communities is that Richard openly criticizes the behaviour of his community, whereas Dagadu is a little sympathetic towards his community.

At school Richard is exploited by the school authorities and he protests against them. It is surprising to note that instead of helping the students to develop their own skills, the school authorities hamper their progress. In Dagadu's case, it is seen that

though he speaks against the segregation practised in schools on the basis of castes, most of his school-experiences are rather pleasant.

Religion also plays an important role in the exploitation of Richard and Dagadu. Richard is fed up with the religious atmosphere of his house and so he tries to keep himself away from it. Actually, Richard's neglect of his religious duties, is one of the main reasons for his exploitation in his family. His grandmother, aunts, mother and friends try Richard to submit himself to the dictates of religion. Even Richard himself tries to pray sincerely but fails in his efforts. So, he kills his time of prayers in writing a short-story. In reality, his act of writing a short-story may be taken as his protest against the religious atmosphere of his home where such works are regarded as 'devil's stuff'. A comparative study of the religious atmosphere in Richard's and Dagadu's house brings forth the difference between them. The sufferings in the lives of Dagadu and his community are the result of the prevalent religious customs of the society. So Dagadu, unlike Richard, is never forced by the members of his family community to associate himself with the religion. On the contrary, in its protest against the Hindu religion, Dagadu's Mahar community has recently got converted to Buddha's Dhamma. So naturally, Dagadu criticizes and makes fun of various religious customs practised by Hindus in his autobiography.

Richard and Dagadu are also exploited by the whites and the *savarna* Hindu societies, respectively. A comparative study of these autobiographies makes it clear that the exploitation of Richard and Dagadu in their families and communities is the result of the oppressive nature of the white and the *savarna* Hindu societies. Both Richard and Dagadu express their protest against this oppressive institution in their own ways. The similarity between the protest of Richard and Dagadu is that both of them are aware of the fact that if they protested violently against this institution, then it would lead them towards their destruction. In his protest against the whites, Richard does not use razors and knives, as he does in his protest against the members of his family. Instead, he controls his anger and devises more subtle and hence effective instruments of protest : the pen as a weapon and the words as ammunition. Dagadu also avoids to confront the *savarna* Hindu society directly on personal level; and gives vent to his anger in the form of collective protest of his community.

Richard and Dagadu speak about the political atmosphere of their times and are critical about it. The political parties have been exploiting the blacks in America and the dalits in India. During his personal association with the Communist Party, Richard realizes that the Party is trying to control his freedom of speech and thought and so, in protest, he alienates himself from it. Similarly, Dagadu also speaks about the oppressive nature of the political parties in India. Though he is not directly involved with

the activities of the Republican Party of India, he tells us how the leaders of the Party used to exploit the dalits. So, he ridicules the behaviour of these leaders in his autobiography.

Finally, it can be said that the differences in the treatment of the theme of exploitation and protest in the autobiographies of Richard Wright and Daya Pawar are the result of the different familial, social, cultural, political and national traditions to which these writers belonged. These social institutions are really the hindrances in the progress of the communities of Daya Pawar and Richard Wright. Their suffering is due to these institutions and the protest expressed through these autobiographies makes universal appeal. I think their suffering is the suffering of humanity cornered in the society. The attempts of these two writers are directed towards the betterment in life and at the same time forming a strong and healthy society.