Voices of the Marginalized: A proportional study of ‘Untouchable' by Mulkraj Anand and 'The Four Quarters of the Night: The Life-Journey of an Emigrant Sikh' by Tara Singh Bains and Hugh Johnston

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Received: February 18, 2019

Accepted: March 29, 2019

ABSTRACT: This paper examines the literature of two marginalized groups, Immigrants in Canada and Dalits in India. The present study demonstrates how two dissimilar societies, Canada and India, are constituted by similar hegemonic socioeconomic-cultural and political structures of oppression that define and delimit the identities in the respective societies. The structures of race in Canada and caste in India tell, distort, and complicate the people of the marginalized along lines of gender, class, and family structure. Efficiently, sorts of domestic colonialism, exercised by the national politician, quiet and abuses the Dalit women and weaken the men.

This repression from above disturbs the respective structures of relation in the societies, causing serious emotional problems to the children, and confuses the relationships between all the members of the families. While Indo-Canadian women, children, and men bargain their national identities in Canada, Dalits, the Untouchables, effort to understand their national identities guaranteed by the Indian Constitution. While successful confrontation to repression informs the literature written by these historically marginalized peoples, thereby giving voice to the silent and marginalized, this paper argues that it is evenly vital to be considerate to the simultaneous silencing that has not ended.

This paper represents the irony, pain, and affliction of the groups which are human still not identified as a human by the society or surroundings but merely dirt, not belong to this world or land and nomad. This study incorporates the comparison of pathetic life and hardship of two characters from a totally different place. This paper excavates meaning of misery of marginalized voices by portraying and comparing the wretched life of Bakha-a bhangi, a toilette cleaner, living in a remote corner of India and depth of the hardships of immigrants in Canada, Tara Singh-immigrants.

Key Words: Marginalized, Immigrants, Dalits, Repression, Hardships

Introduction to Dalit Literature
Dalit literature emerged as the radical literature and challenged the norms, standards and principles of the so-called mainstream brahminical literature, aesthetics and literary theory. Dalit literature is not the literature of mere protest or negation. It aims at dismantling the existing structures of exploitation and restructuring the global society. Started in Marathi during the seventies, Dalit literature is now being written in several Indian languages. These literatures, barring languages, do share the egalitarian ideology and expose the exploitative mechanisms latent in the Indian society. The rise of Dalit women writers in many parts of India has raised many issues pertaining to brahminical patriarchy, Dalit male chauvinism and specificity of the Dalit women’s exploitation. Though more than four decades have passed since Dalit literature embarked, Dalit literature set new standards hitherto unknown and unpracticed in world literature in general and Indian literature in particular, it had to suffer negligence and severe criticism at the hands of the mainstream.

Introduction to Indo-Canadian Literature
It is rightly said that Literature does not have boundaries as well as borders. It can flourish and cross any limit and obstacle. The same we can observe in Indo-Canadian literature by the Indian diaspora in Canada which has a great history. The first gem in form of a novel which had came out from this diamond mine of the Indian Diasporas community in Canada was Maluka by Sadhu Singh Dhami: a story of a Punjabi settles in Toronto Canada. If we see the history of Indian Immigrants in Canada we find that, it was the Punjabis who initially started settling in Canada. As always normally a tale of Immigrants, it depicts the travails and troubles of migrants from Punjab who try to adjust to the new location—all because of monetary constraints
back home. Maluka’s cultural confusions and poignant trauma of having left family appear through impressively and as a novel, forms a milestone in canvassing the portrait of Indians in North America; but what is serious here is the pressure of voyage induced by economic requirements. It is definitely true that natives who came from India and established in Canada encountered disturbing distress since they faced the reality that their worlds had altered. Thus we can conclude that financial side is a dynamic force which gave birth to this movement to Canada. Leaving own mother land and start living in a new country is full of risks and challenges, economically as well as racially which means the Diaspora has to either be tough or become strong in order to endure and be successful in the adopted soil. The feeling of an inequality despite of being Canadian citizen gives birth to the irony of being an immigrant. The expression ‘immigrant’ could be depressing for some. Most of the Indians start different kind of jobs as per their qualification sometimes with dignity and sometimes not. Also, according to their population in the nation they may consider to minority and majority. Number does make a difference in terms of their visibility. Great examples of writing under the title of indo Canadian literature have already been done with remarkable novels like Under the Moonlit Sky by Nav K. Gill where the main character, Esha: being from east Indian descent, raised in Canada, embark a journey to discovering her roots. Along with this Soft Target: How the Indian Intelligence Service Penetrated Canada is a conspiracy theory book written by Zuhair Kashmeri & Brian McAndrew which deals with the serious topic and events related to operation blue star and assassination of Prime Minister Indira Gandhi. And Anita Rau Badami’s Can You Hear the Nightbird Call? is an enlighten story that records the life of three tough females, connecting them through their native ties to India and unique relations to Canada. Thus there is an immense contribution have been done to the Indian writing with reference to Canadian literature, which portrays the various aspects of immigrants as follow….

- Demography of Indian emigration to Canada
- Cause of and conditions for migration to Canada
- The background of Indian immigrants
- The process of emigration
- Changing composition of Canadian population
- Dynamics of the Canadian society
- Social organization of the Diaspora community
- Cultural dynamics of Indians in Canada
- The question of identity
- The struggle for power
- Orientation of the Indians in Canada to the ancestral land
- Orientation of the ancestral land to the Diaspora Indians

**Punjabi-Canadian Literature: a brief History**

By tracing the history of Punjabi literature in Canada, we can come to know and witness the hardship faced by its producers. The early writers were victimized by the indifference of mainstream Canadian society as well as by huge expectation by scholars in the Punjab. Punjabi writers in Canada indeed have had a hard time making sense of their activity. In spite of these early issues, Punjabi literature in Canada has come of age and looks toward a firm future. The era of Punjabi Canadian literature was started in the twentieth century. Thus with passage of time the community became more and more strengthen with a notable mark in the field like economic, political, and social spheres of life. The era had also seen a tough time during the middle years of the past century when lot issues had taken place in Canada as an aftermath of the operation blue star at golden temple Amritsir followed by the assassination of Indira Gandhi. But the literature with its radical writing was able to come out from this dark era successfully as we can see that a very huge figure of authors have emerged on the prospect and their main concern seems to be to record the troubles that the fresh immigrants confront as they lodge their roots in a newly-adopted soil. It was in the late 1970s that sober and sincere attempt had taken to scrutinize Punjabi-Canadian literature critically. The main medium of all these discussion was Punjabi with a consideration and focus on the themes like isolation, loss of motherland, homesickness, racial discrimination, political orientations etc., in the works of a particular author and then showing how his or her treatment of these issues relates to those of the others. Thus through the study we would be able to trace out the history of Punjabi-Canadian literature from the early immigrants to the modern outlook. It also throws some lights on the association of Punjabi-Canadian literature to the Canadian milieu, as well as situates it within the mainstream Punjabi literature.
Explaining the term "Dalit" and "Immigrant"

The term Dalit, which was used in the nomenclature of Dalit literature, was suggested by Ambedkar, the most outstanding leaders of the anti-caste movement in India. Defying the terms like asprushtha, suggested by a conservative thinker M S Mate, and harijan, suggested by M K Gandhi, Ambedkar preferred the term Dalit, which means downtrodden. Ambedkar wrote, "Dalithood is like a kind of life condition which characterizes the exploitation, suppression and marginalization of the lower castes by the social, economic, cultural and political domination of the upper caste Brahminical order." Totally living in solitaire, without having any social identity, status and dignity, the outcastes/untouchables/Dalits/downtrodden have for a long span of time remained missing from the conventional society. It was very first time in the beginning of 20th century that their attempts to smash the chains of years of miserable servitude came to attention with their existence being more and more felt in political, cultural and literary fields, under the classification ‘dalit'. One can come to the notice of their efforts to oppose the tale of subjugation and found their social separate identity through the reading of some of the radical works written on Dalit people, of course with a Dalit perspective.

Migrant: An individual undergoing a (semi-)permanent change of residence including a change of his/her social, economical and/or cultural background. The above given description consists both internal and international migration and has core geographic criteria. Generally one cannot find the comprehensive or commonly accepted definition of the term "migrant", though it is widely used also in policy circles. Although this is not directly reflected in the proposed definition, the term migrant is commonly understood to concern people whose decision to migrate is/was voluntary, that is taken freely by the individual concerned for reasons of ‘personal convenience’ and without intervention of an external compelling factor, unless specified (e.g.“forced migrant”). As per the law referred in the article 1.1, the 1990 UN Migrant Workers Convention officially accepted the term “migrant” under the expression migrant worker. Thus it is very important to give proper explanation to this term Immigrants/Migrants as it is a matter of a valuable recommendation. Otherwise, use of the term may be proved harmful as well as damaging to tangible strategy discussions. It is also essential to understand that the anticipated classification of migrants makes no indication to the point of departure or space of origin. The both of the terms emigrant or immigrant concern to migrant from the viewpoint of the nation of origin/departure and the nation of destination/settlement. These expressions are normally used in the framework of international migration, though not exclusively.

A comparison between 'Untouchable' and 'The Four Quarters of the Night': Dalit and Immigrant.

Since long, an attempt to find out the likes and dislikes between Migrants and Dalit has been going on. To some extent many of the researchers have been able to find out those similarities and dissimilarities between these two huge groups. Both of these groups have been gone through the same kind of irony and pain in their life. On the one hand we claim to be the people and witnesses of 21st century, an age of transformation, discovery, technology, innovations and a shifting from ignorance to knowledge and wisdom but on the other hand we still keep poisonous and toxic orthodox mentality of disrespecting Dalit and indifference towards Migrants in case of foreign countries. Everyday news from the globe and corner of the world containing the issues of migrants and dalit has been coming over the surface. The recent unfortunate events that took place in Una (Gujarat) regarding beating Dalit boys who were just performing their duties is consider to be stigma on the constitution of India. Unlike the migrants from third world countries, Indian immigrants are not resistant to racist attacks. US President Donald Trump’s "America First" position on immigration and jobs has fueled a climate of intolerance and gave wake up call to Indians disbelief about their safety in America. We can see the echo of this outrageous thinking of local American in the news where a Kansas man open fired at a bar in the city of Olathe, killing an Indian migrant, 32-year-old Srinivas Kuchibhotla, yelling "get out of my country".

Tara Singh Bains, the author of this book gave the title "The Quarters", after the name of a smooth translation of Pahrei (composed by Guru Ram Das), a very short, but enlightening Foreword. Just in first two passages we can see a Sikh, entirely filled with true humility and vigor of character. He clearly shows his stand for the core philosophy - the firm faith that the Hand of God is totally there in every second of his life, determining all the conditions and challenges of his being - and expresses his intend of sharing the tough-won lessons he has learned over the living, not for the purposes of self-enlargement, but in hopes of guiding others. A man with a good dictating sense, Tara Singh very shaped and describes his shifting from being a nomad to an effective guide with the help of "the non-linear pathways of memory". The introducing lines "No roads led from Sarhala Khurd, the village where I was born, only cart tracks", itself suggest that he is coming from not a reach and well-to-do family. We can consider this condition of life as one of the prime
factor of being humiliated by the other people. So basically from one the remote village of Punjab India, it was in 1908 when his father emigrated from the Indian soil and started living on the west coasts of both Canada and the United States. As one can easily see the craze of going abroad in any of the Asian country, Tara's sister weds a man who has recently established himself in Canada, and moves to her new husband's home in Vancouver. One tragedy of Tara's early life which also emerged out level by level is his father who was an image of manipulative and dictatorial father. In bleak difference to his father is his first role model, a teacher whom he credits as being "the greatest positive influence in my life".

The struggle of a common man which anyone can witness in the village life of such remote area, as the eldest son, he wake up at 4 a.m. and does two hours of fatiguing manual labor both before and after his five-mile bicycle ride to classes, Tara Singh manages to not only finish his early learning, but also graduate from the English-medium Khalsa High School. Early marriage what we can find in such region has ruined the life of Tara as he has to marry in his teen age with a girl which totally illiterate. After all his early tough time Tara Singh was able to have a job of dignity in Indian army but those hard days of his early life has made lot of damage to his body and as result of it he contracts tuberculosis and is discharged from military service.

Now from here Tara's life is going to take a good rather a bad turn of his life. Again started working at his ancestral farm he has been gifted by the second son and with that his long wish to meet "a sacred person" is suddenly answered. Back come from a full day labor through parched and dusty village path, he has an unpredicted meeting with a heavily-laden fellow cyclist, a "majestic elderly man with a flowing white beard, like the picture of Guru Nanak". As his heart says he requested the holy man to take a break of his pilgrimage and the holy man's enormous sense of holiness and intense discussions enlighten Tara Singh which guides his life in a new direction: Canada. Surprisingly not the locals but it is his family who forced him to cut his hairs Keshas which is the identity of any true Sikh as in the case of a beard for Muslims. He has resolute not to be parted from his real Sikh identity though he is ready to leave all his comforts and even that house in which he is leaving. His difficulties are far from over.

While being away from this catastrophe of cutting his hairs, Tara Singh started working in sawmill. But again a new web of problems has caught him immediately after joining this stuff. As it happens with all the migrants working in foreign countries, the owner of sawmill keeps his shift workers in suffocated, overloaded and overpriced accommodation. He is disgustingly subjugated on the job, getting awful salary and occasionally being enforced to work overtime without disburse. A group of people jealous of his growing position in the union blame him of having Communist ties and as if that were not enough, he is beleaguered for proselytization by a group of Christian clergymen. But his faith and belief in God saves him from this very serious issue. By motivating from such incidents in his life he started raising his voice against such injustice done to immigrants. He contributed his active participation in the campaigning of dethroning such believes to the migrant people. His life is destined to take another turn in mid-1960: his wife, daughter and middle son become seriously sick with typhoid fever. He takes their illnesses as a "command from God" to quit his job and return to India. In the summer of 1966, again he needs to come back to Canada as one of his Vancouver-based younger brother's desperately need for a kidney transplant. Again he found himself in the trauma which he always wanted to run away. His past experience and good works benefited him in form of getting good job with own car and house. He starts working in the local Gurdwara as he is always being so near to his God. Getting landed immigrant status becomes easier in the late 1960s and early 1970s than ever before. His rising participation in Gurdwara administration actions makes him understand what he terms the "barren" state of Sikh religious observance: "These people were born into Sikh families, but they were not practicing Sikhs. (...) They were just carrying on religious performances on a routine basis. Such was their knowledge of Sikhism that they had started calling me Giani Ji, a scholar, when I was at grade one compared with what is required". Many followers offering and working as volunteer work in Gurudwara with no unshorn hair and beard as well as insist performing services bareheaded. This unwanted wish to cut hairs jolted Tara Singh when one of his son and son-in-low cut their hairs against of their promise to "maintain their full form".

It is truly witnessed that Tara Singh is remain a true follower and god-man for his entire life. Not even in the very horrible time of the serious event related to blast the flight 182 in Canada which was the root cause of such oppression especially in case of Punjabi Migrants. The few followers of Khalsa group were being accused of this disaster and subjected to jail and other judicial punishments which draw a very wrong image of Punjabi people who are having turban with long grown hair and mustache. Not only this, the terrorist attack of 9/11 in New York has again given birth to such negative tendencies towards the other migrants and immigrants. Many of the people who are having Khan Surname have been seized many a time at airport. They have to undergo a serious interrogation before getting check out from the immigration desk. The
Punjabi people are not allowed to keep kirpan (a kind of small knife which is a symbol of their religion) at any public place or working place. What all this suggest? Very clearly it suggests the ironic life of the immigrants who are not having status of the locals even after getting the citizenship of that country. Tara makes his stand very clear by differentiating who is being called a true Sikh and criticizing various practices of the SGPC, and expressing his opinions on the nature of Khalistan.

Immigrants in Canada and Dalits in India both have been facing similar kind of agony and irony throughout their lives since long. It has been clearly marked in the history as well as mythology of the nation India that Dalits have been struggling for their social status and identity. Many authors, from and out of India, Dalits and non Dalits, have attempted to portray their subjugation and manipulation through their work of art. Out of all these writers Mulk Raj Anand (1905-2004) stands out as one of the outstanding and creative writer. His novels are eminent for his rational, socialistic, iconoclastic and compassionate records and explanation of social, political, religious and economic issues. Poverty, inequality, injustice, oppression, favoritism, misuse, misery, untouchability are the key themes found in his novels. Untouchable is his very first novel which centres round an eventful day of an outcaste, Bakha, a scavenger who being a example of millions of untouchables of India symbolizes their dilemma and corner, poverty and disgrace, cruel tortures and brutal torments to which they were subjected. As an example of subaltern studies, Untouchable takes the point of view of Bakha as the 'Other' who is hushed and silenced by the overriding discourse of caste-hierarchy. This novel is a sensitive story based on the life of the most oppressed, abhorrent, unnoticed and underprivileged section of Indian society, the outcasts – those at the foot of the caste hierarchy. Bakha, the leading character of Untouchable is a representative untouchable who represents the grief and misery, despair and wretchedness, anguish and torment, gloom and hardship, dissimilarity and uncertainty, troubles and mess, assessment and suffering of the millions of untouchables in India. Anand's intention in writing Untouchable was to wash out of the existing opinion of people about Dalits. He endeavored to get rid Bakha who represents a Dalit, of the social shame and sacred creed; he strove to set up his human rights and individuality, the failure of which had obliged him to approve of the conservative system of culture which was dictatorial and cruel for him. The incidents which are narrated in the novel are barely ensuring empowerment of a Dalit because nowhere do we find that his voice of objection is able to defend himself. Anand's meaning is fairly obvious; when the social bias, religious hypocrisy, economic inequalities are abolished from the society, neither caste prejudices will exist in society nor a Dalit will undergo an individuality catastrophe.

The sentiment of upheaval grows in Bakha's perception but he submits himself to the superiors who abuse him. He surrenders due to the inherent slavery and submissive meekness that he has inherited from his father. Bakha thinks of retaliation and revenge when he is focused to excessive infliction, unfairness and offense. But he has to give up to a devastating power which pacifies his anger and resentment, and subsides his idea of vengeance. He is tremendously bewildered when he is scolded and slapped by a caste Hindu for having contaminated him by his contact. From this we can come to know about why they are being called Untouchable as well as why Anand has selected this title for his novel. While examining the pages from the history of pre-independent and post-independent India we can witness that this group people has to carry a long broom with theme selves so that they can sweep their foot marks otherwise if anyone from the upper comes in the contact of it by mistake then they have to be ready for the cruelest punishment ever: an exile or band of basic commodities to live. When a Brahmin cleric tries to assault or make offensive approaches to his sister Sohini, Bakha gets furious and exclaimed "the son of a pig! I will go and kill him!". But his annoyance has rapidly thawed away when he looks at the temple for a minute. Through the character of Bakha, Anand reveals duplicity in Hinduism through an illustration; both Bakha and a sadhu(Monk) set at an entrance begging for something to eat. As a writer with a task, Anand's purpose is to reveal the disastrous dilemmas of the untouchables. Bakha uncovers the real reason of their endless desolation and exposes his wish to end the predicament he has been experiencing every day. This is his apprehension, his perceptive of his position in the social classification and the new enlightenment which is motivates him to take forward his sense and urge to do something for his fellow brothers and sisters. Untouchable maps the internal clash of Bakha who is trapped in the web of an age old caste system. The mental divergence arises amid the radical courage to attain self-esteem and a passive surrender to philosophy of the superiors. Bakha does also seem to be very confused between the belief of several people of his time as he reveals the ideological conflict between Ambedkar and Gandhi. At one stage in the novel while attempting Bakha's shift from his own birth social group to anew social and religious ground, Colonel Hutchinson, the Christian missionary and the chief of the local Salvation Army is introduced to reflect that the idea of conversion for the sovereignty of a Dalit's rights is pointless as Bakha is uninformed of the distinctiveness of Christ. Anand identifies Gandhi as the true source of liberation for the untouchables from their life of humiliation and bias.
The separatist vision of Gandhi is too hard for Bakha to comprehend; he is euphoric to apprehend that Gandhi is concerned to strengthen Dalit identity. Bakha didn't comprehend Gandhi's expressions clearly. He was impatient. He hoped the Mahatma wouldn't go on speaking of things he (Bakha) couldn't know. He found his wish completed, for a powerful expression interpreted his thoughts. When he joins the rally Bakha has a spontaneous feeling that he has entered an everlasting breathing space where he is not subject to unfairness and dehumanization. There no one blames Bakha of polluting the high-caste by his dishonored touch. Mahatma's magical spell has busted the caste barriers. Bakha's joy knows no bound. Mahatma's compelling dialogue has made Bakha hypnotized, spellbound; it heals the wounds and the bruises he has received in his encounter with the high-caste Hindu people. Though Bakha is in need of his father's view and suggestion the conflict gives preference to the use of flush system as an appropriate substitute to get rid of stigmatization, marginalization and deficiency of self and identity. Bakha's purpose is straightforward. He keenly aspires to unchain the Dalit from the restraints of caste oppression. But he has no confidence in the technique of alteration. He advises the untouchables to alter their occupation; once their profession is changed they cannot be looked down upon as untouchables. The introduction of technology-based machinery, the flush system can relieve an outcaste like Bakha from his daily drudgery of cleaning latrines.

An innocent, ignorant and illiterate Bakha can understand what emancipation and deliverance is. He has no obsession with this life of degradation and demoralization. He does not want any more to be called an untouchable.

Conclusion

Through comparing Tara and Bakha, belong to totally diverged background, culture, socio-economic status and academics, we find that mostly their experience of humiliation and disrespect are very much same. Bakha who is coming from the total backward class and so his this disability made him silent through the whole novel while on other hand Tara who is a self dependent academic and powerful believer in God couldn't able to make his family understand about his stand for refusing hair cut. To some extent both are seem like sailing in the same boat which restrain by the cultural beliefs: national and international. So the examination establishes that Dalits like Bakha are born face to never-ending conflicts amid manifold ideological assumptions of the conventional Hindu culture and the frantic efforts of the Dalits to recuperate their privileges and identities. In contrast to the Canadian cultural ways to see the migrants, Indian society stops dalit from increasing the platform surrounding the well for taking water, from incoming into temples, from touching any high-caste Hindu, from going to schools which "were meant for the babus, not for the lowly sweepers. Though, we find Tara Singh's "life-journey" to be an influential and inspirational one. His feature of crystal clear honesty of describing his thoughts and motives is remarkable. But his misery of being immigrants has cornered him many times whenever he tried to uplift. Evenly so are the ways he flawlessly combines indisputable humility with a tough self-image. Even under the most unfavorable of state of affairs, he not only resists sliding into unpleasantness and self-pity, but also persistently denies compromising his profoundly-cherished Sikh faith, his tightly-held principles, and his clearly-defined sense of personal integrity. But in case of Bakha, economical mistreatment is the choice of the dishonest shopkeepers who mislead the untouchables knowing that they will not complaint. Even they are forced to repay compound interest for the money obtained on loan. At one stage both the books get an interlinking when during a conversation of the caste system in Punjab, Chamars (traditionally, leatherworkers) are characterized as Ramdasias, rather than Ravidasias. Tara Singh's solitary voice reveals a great deal of the collective experience of immigration. Finding a sense of personal harmony and balance, while exploring ways by which one might adopt one country and culture without abandoning another, is certainly something all immigrants, regardless of ethnic origin and destination, can identify with. This is also true with reference to the ways in which he attempts to successfully juggle spiritual life, family life, working life, and community life - all while shuttling back and forth between two very disparate continents. The Four Quarters of the Night is evocative and appealing. While on other hand, the prime appeal in the novel is the supreme elimination of untouchability. Anand has devotedly depicted through his character of Bakha the bias within Hinduism and its effects on the Dalit protagonist. As a humanist, it was intolerable for him to witness one browbeaten, subjugated and misbehaved on account of the unbending caste system. As a reformist he was keen for the reformation of Hinduism; he endeavored to clean Hinduism of stubbornness which gave birth to insincerity, discrimination, dishonesty, separation and dehumanization. As a socialist he advocated for a world of harmony, sameness and coexistence.
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