



A REVIEW OF KHALID HOSSEINI, OM PRAKASH VALMIKI, AND TONI MORRISON'S SELECTED WORKS ON SOCIAL EXCLUSION AND DISCRIMINATION

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REVIEW ARTICLE

ABSTRACT

The literary work created across many religions, classes, castes, and geographical regions reflected the discriminatory treatment that formed cultural anxiety, culminating in social isolation, emotional distress, and violence among some parts of society. Research begins within the historical framework of the multiple religions, countries, and forms of abuse. Focusing on how literature reflected on possessing a shaping force over how identities and existence are understood, oppression is the similarity among cultures and religions across the globe even when studied across different time frames. Om Prakash Valmiki, Toni Morrison, and Khalid Hosseini represent different religions and causes of oppression through their literary works. By exploring the cultural conflict, representation of identity, and prejudice reflected in their literary works, discrimination will be recognized as one standard unit through cultures. This paper compares the significant aspects of the writing of Om Prakash Valmiki and Toni Morrison.

Keywords: Papered freedom, Social exclusion, Emotional trauma, Psychological trauma, violence

INTRODUCTION

Ranstrom said that Toni Morrison is the foremost woman among the African Americans to achieve the Nobel Prize for Literature in 1993. She voices the problems connected to race, gender, and class that certain people undergo through her works. Her novels give a vivid detail of the intricacies lingering within the society of the blacks. The preliminary plan is to showcase the socio-political anxieties African-Americans have been undergoing through her fiction. The characters in the fiction are from a segment of society that is socially marginalized due to racial unacceptance fostered by dominant whites. These social exclusions are not only geographically but mentally as well. The ruling whites contravene and then design tormenting norms for the blacks to leave them to endure the social obstructions. The characters within the fictions of Morrison's have particular body and mental features that augment their possibilities of continued existence, resulting in the existence of the community of the black. Also, through the agency of the black community, she portrays the lack of unison existing

due to class and race distinction in the society.

GENDER DISCRIMINATION:

Sarangi, I. and Pattnaik, M. (2017) The dominant whites, irrespective of their gender, categorize the entire black community. The black men are devalued for their race, while the black women are devalued for their race and sex. Black women are charged with differences because of their race and sex, always burdened with odd jobs forcibly. They were accountable for their own and the family's happiness and were meted out with unjustified behavior every day by the whites, irrespective of gender. Likewise, at the scarcity of money within her family, Pauline had looked after it to provide them with the necessities. However, she paid no heed to the commentaries of the whites as her only motive was to earn a living for the sustenance of her children. The author, in the end, focuses on the exceptionality of the black community women and conventional practices of discrimination prevailing within America. While focusing on it, she also displays the women belonging to the black community looking for magnificence betwixt the restrictions normalized for the blacks, the saga of the behavior prevailing from years, and their sour relationship with other sections of the society. These inner voices are voiced out in the novel through this: "It was time to put of the pieces together, make coherence where before there had been none. The children gave her this need; she was no longer a child. So she became, and her process of becoming was like most of ours: she developed a hatred for those things that mystified or obstructed her; acquired virtues that were easy to maintain; assigned herself a role in the scheme of things, and harked back to simpler times for gratification."

Fatma, G. (2015) found that race has been problematic within the African- American customs throughout the years. Through "The Bluest Eyes," Toni Morrison portrays chauvinism, differentiation, and bigotries at every stage. She makes Pecola Breedlove, the novel's protagonist, showcase the chauvinistic behavior meted out to her as she belongs from a community that is not accepted socially. Throughout the novel, she undergoes such behavior from society, which is unpardonable, without her blunder. The novel's core section is told from the perspective of a girl called Claudia and, at times, of a grown-up. Claudia, like Pecola, undergoes tortures due to racial and cultural differences. However, she has a caring and steady family. Pecola submits herself to the oppressions of the by-passers, but Claudia voices back to all these in her place. Claudia and her sister try to design plans to make Pecola's child survive the community's discrimination when they know about her pregnancy.

Gomes, R. (2016) discussed that the slogan "Black is Beautiful" during the 1960s and 1970s cautioned Toni Morrison. It mingled with Morrison's perspective, and she thus wanted to mingle with Cheng's perspective. As it is known that there would be hindrances and barriers, Cheng and Morrison related this with the political scenario of the period to establish a striking setup. They thought that the Whites being addressed as the beauty of all humanity is wrong, but giving value to such mindsets is highly problematic. Such mindsets led Toni Morrison to voice out through her novel and her likeness towards the slogan "Black is Beautiful." The detailed description by the speaker about the perspective towards the physical appearance of Pauline, i.e., "destructive ideas in the history of human thought," is evidential of the then mindset. Thus, the author thinks that connecting beauty with blackness is not the right way to symbolize the African American conventions because by doing this, the whites will be given more importance in some ways. Hence, according to Morrison, the other possible way is to be proud of their race and be rooted in their African American culture, conventional practices symbolic of their group, such as jazz dance, music, and narrating stories. Thus, Claudia, who knows about the conventional black practices from her mother's stories, is symbolic of such a case. Also, Claudia was assisted with self-confidence by her sister, Frieda, who nurtured herself and endured everything positively within the novel. Nevertheless, Pecola cannot receive harmony and affection

because she is known to the desires of the white culture and hence does not associate herself with the African American practices.

Soraya, B. (2017) proposed that the conventional familial mentalities of Afghanistan state the status of women within the society. The males of the families held the authority to decide in all spheres of circumstances. Thus, the women of Afghanistan were considered inferior to men within that family. The monetary assistance given to women decided the status of women within their respective families. They were meant to look after their children and follow the norms listed by their husbands without question. It is because of such issues which avert from optimistic growth of their communal and expertise life within their community. Differentiation and torture meted out to women have been happening for years. The male chauvinist mentality enhances their right to ill-treat women to repress such insubordinate behavior. The traditional impact authorizes the family males to show off their physical and mental torture towards women. The nature of the family where Afghan women grew is not at all sympathetic, rather traumatic. The chances to provide education and job are snatched away for women only but instead considered beings with no desire to achieve. In "The Kite Runner," Khalid extracts from the real life of Afghanistan women who were raped, murdered, ignored due to the schools being put on fire, limited movement, widows left hungry, and forcefully made to wear burqa and given wrong accusations for adultery. The author shows the distinction of women's position before and during the Taliban's rule. The novel showcases the weak and powerless women wanting to augment their position in society from the male chauvinistic society as in minority and tribal communities.

Mirzapour, N. and Samadian, A. asserted that "The Kite Runner" assists with a fascinating theme to concentrate on feminism through a tinge of postcolonialism as it is noticed that women are absent. The work of fiction is mainly constructed around male characters, and significantly less attention is given to women's actions and how they impact the lives of men, especially on the male chauvinistic, i.e., Baba, Amir, and Hassan. It shows the importance of women that the role of women is minute or given a lesser role or utterly absent from the narrative. Still, the position of women created by Hosseini is prominent, maybe not authorial but does create an impact. "The Kite Runner" typically consists of the actions of men because a large section of the narrative displays men, and the narrative circulates about leading male characters within the community of Afghanistan. The mother of Amir passed away when she was suffering in child labor, and Hassan's mother ran away after giving birth to him. Amir reminisces, "there was a picture of my parents' wedding night, Baba dashing in his black suit and my mother a smiling young princess in white." The photograph of his mother is the only thing left from his mother. The lack of a mother is effective through this instance because she has become only reminiscence for Amir and Baba. The description of photographs by Amir is reflective of the dominating nature of men and their determining impact on the conventional family when Amir remembers that "I am a baby in that photograph and Baba is holding me, looking tired and grim. I am in his arms, but it is Rahim Khan's pinky my fingers are curled around". It demonstrates that Baba looked after his son, meaning he took care of the household and outside chores. In contrast, the absent mother, who was supposed to look after the child, would not have been given importance if she had been present, which is symbolic of the status of men and women in Afghanistan.

CLASS DISTINCTION

Biju, V. (2018) Social exclusions have been practiced within the society for years leading to curbing of development and evolution. Similarly, African Americans had to endure such exclusions because of such practices. People were socially excluded based on their gender, customs, race, religion, or class. 'The Bluest Eye' written by Toni Morrison, displays the social exclusions due to class conflict that results in the alienation of the black community, as ruled out by the whites. The agency makes

the story about locating the benchmarks which estimate the torments of the black community caused due to the oppressive practices of racism. 'The Bluest Eye' is the mirroring of the behavior of the whites towards the blacks where marginalization by the dominant whites is playing its role extensively. The white community lived happily, dominating the blacks while subjugating themselves, considering their fortune. Their lives were in such an emotional state that they would lose control anytime. The repercussions of which were seen through the character of Pecola. The novel characters who belong to the black community are excluded from society. They are struggling to hold a position of their own within the dominating society of America, ruled by whites. However, the blacks are strict to their community's rules and cultural ethics. The story is about the persecution of the black community by the dominating whites as a lifelong practice, especially the oppression meted out to the black women within America. It is the narrative of the wrong attitude of the dominating class of America towards the suppressed section of society. It is because of racism that it leads to suppression and oppression of the black characters in the story, the portrayal of reality, who have no individuality.

Handayani, F.S. The social exclusion due to racism imposes certain negativities on people as well as on the civilization. In terms of the individuals, intense "racial discrimination" affects "psychological health." "The Kite Runner" by Khaled Hosseini deals with "racial discrimination," which negatively impacts the psychological well-being of the character called Hassan. Hassan is rendered powerless while being violated physically. He had to undergo all the humiliation completely alone. Even after being violated sexually, he did not showcase his pathos in front of others. Hassan decided to neglect the behavior meted out to him and ignore it as a forgetful past. Despite his claims, it becomes difficult for him to remain unaware. Hassan has lost all faith in them due to his continuous marginalization from society. This discrimination excessively affects his mental and physical health, making him look thinner and vexed. According to the population, "racial discrimination" only leads to "mass genocide," "slavery," and ill-treatment. However, there is no act of genocide within the novel, but with the assistance of the "racial discrimination," it decided to marginalize the Hazaras. Because the Pashtuns of Afghanistan restrict settlement of other cultures, they force Hazaras to leave their society to make it a Pashtun-only society. However, there is no detailed act of slavery and ill-treatment within the narrative. However, because slavery and ill-treatment are also a result of marginalization based on racism, the Hazaras are outcasts and given a treatment of slavery within their nation. Traditionally, rich Pashtun kin has a separate servant belonging to the Hazaras who are not indemnified but given shelter and food in place of work. The very same state of the Hazaras is shown through the character of Hassan and Ali serving as a house helper. Even though Hasan and Amir were the closest friends ever, Hasan had to serve and live a life of a servant under Amir's family, which indicates the class conflict where the Pashtun suppresses the Hazara through the agency of agency a servant.

Zohdi, E. and Hosseini, A. (2016) discuss concerning the basis of "racism" and "ethnicity," it is understood that "racism" is more of a community-based issue than a biological one because this is used as an agency to achieve purposes. "Racism" leads to pessimistic results in general and, in turn, creates social barriers against people's rights, not permitting equal indulgence of all people. This social barrier causes domination, prejudice, thus inequality. Most of the dominant sections of the society who have authority monetary control incite unpardonable treatment towards the deprived sections of the society. By doing this, the dominant section authorizes and tries to bring others under their control by various ill-treatments. This difference within human civilization was inspired by discriminatory practices in the 16th and 19th centuries to demonstrate their superiority. "The Kite Runner," written by Khalid Hosseini, is based on Afghanistan's racial and cultural discrimination. The discrimination is created by the dominating Taliban of Afghanistan, where the story is situated initially. The cruel treatment of the Pashtuns towards the Hazaras includes Baba and Amir. Amir himself narrates the story and the terrific and dreadful treatment meted out to the Hazaras by the

Taliban. The Hazaras are slaughtered the very moment they stumble upon a Pashtun. Feagin thinks it says that discrimination based on biological or facial factors is not symbolic of the superiority of a class. Hence, none has the right to authorize the other. Similarly, in "The Kite Runner," the Pashtuns are known for mocking the facial differences of the Hazaras, thus enslaving them and not respecting their existence.

Praptawati, D. and Suryani, L. (2019) confessed that "racial discrimination" is evidence of multiple inhuman treatments. Such discrimination is found within the novel of Khalid Hosseini's "The Kite Runner" when Amir says, "As the times' Kaka Homayoun's projector got stuck on the same slide, the same image kept flashing in my mind over and over: Hassan his head downcast, serving drinks to Assef and Wali. Maybe it would be for the best." It is evident when Amir had a birthday celebration of his own that everybody enjoyed. The celebration members included Hassan and his father, too, but not for celebration. They were made to serve the guests and work as servants, not celebrate. They were Hazaras, and the celebration was for the rich Pashtuns. The situation is enough proof to justify the racial discrimination and the subjugation of the minorities towards the oppressions of the dominant. According to "Psychological Encyclopedia," "racial discrimination means the harsh behavior psychically or mentally meted out to the lower section of the society. The destructiveness of "racial discrimination" is evident through the conversation between Amir and Hassan. "Eat dirt if I told you to," I said. I realized I was cruel when I taunted him if he did not know some big word. However, something was interesting about tormenting Hassan, although offensive. Kind of like when we used to play insect torture. Except now, he was the ant, and I was holding the magnifying glass." It implies that Amir belonging from the upper class, imposes ill-treatment towards Hassan, belonging from the lower class, who was forced to follow all the orders given by his master. In this case, he was asked to justify his faithfulness which Hassan was ready off, while Amir took pleasure in tormenting him.

CASTE DISCRIMINATION:

Shukla, N. et al. (2019) talked about Joothan as an autobiographical novel written by Om Prakash Valmiki, which is about the "caste discrimination" undergone by him. In the novel, Valmiki says, "Being born is not in the control of a person. If it were in one's control, why would I have been born in a Bhangi household? Those who call themselves the standard-bearers of this country's great cultural heritage, did they decide into which homes they would be born? Albeit they turn to scriptures to justify their position the scriptures that establish feudal values instead of promoting equality and freedom." Valmiki discloses the harsh reality of a Dalit life where caste is not relevant within contemporized India. The title of the novel "Joothan" implies the half-eaten food, which refers to the association with the dismantling of conventions while using it by others instead of the first eater. The connection with dismantling of conventions and dishonored differentiation leads to the exclusion of Dalits from other minorities of society. All this related to the "ritual pollution" to substantiate the "infra-human" condition of Dalits due to caste categorization. "You are taking a basketful of joothan. On top of that, you want food for your children. Do not forget your place, Chuhri. Pick up your basket and get going". This speech is evidence of the disagreement that giving half-eaten food to the Dalit people is symbolic of the authorization of the wealthy, dominant class over the minorities.

Mohan, A. (2014) asserted that "Dalit Literature" is symbolic of the past earlier moments while stirring the massive group of marginalized individuals within India. It is the voicing out of their pains, torments, and the right to freedom. Social exclusion and discrimination within India's society have prevailed for years and hovered against minorities by brutally torturing them. "Dalit writing" achieves to stamp out the communal distinction and create a classless India. Valmiki's works throw an easy yet insistent question on the enslaved society. The courage of questioning is a significant trait of his works

and can be seen very prominently in "Joothan." Since his childhood, Valmiki was cognizant of the relevance of academics. Due to such perseverance, he achieved the first position consistently. He became more open-minded and became an avid reader when he started writing. The outcomes of such perseverance heightened his buoyancy. After seeing his outstanding performance, he was chosen as the class representative during his school days and placed as a frontbencher from the last bencher. Few educators did not treat him correctly, yet he still enjoyed his school life. The reason behind it was that most of the people in school were from the "Tyagi" section. Valmiki thus gives an account of the prejudices which they had to undergo within school several times, such as, "During the examinations, we could not drink water from the glass when thirsty. To drink water, we had to cup our hands. The peon would pour water from way high up, lest our hands touch the glass".

Rahul, S. (2015) confessed that Om Prakash Valmiki gives a vivid account of the "caste discrimination" in "Joothan." The writer in the novel said, "'Caste' is an essential element of Indian society. As soon as a person is born, 'caste, being born is not in the control of a person. If it were in one's control, why would I have been born in a Bhangi household? Those who call themselves the standard-bearers of this country's cultural heritage, did they decide which homes they would be born into?' Albeit they turn to scriptures to justify their position, the scriptures that establish feudal values instead of promoting equality and freedom'. One can somehow get past poverty and deprivation. However, it is impossible to get past caste." By commenting on such conditions, Valmiki stresses the inflexibility of the "caste system" prevailing within India, which has led to socio-economic marginalization of various Indians for years, for being born in a minority family. However, the title of the novel "Joothan" comes from the word "Jootha" one that implies the leftover food to be eaten by others, especially by a lower-class person. This word "joothan" from the days when Mahatma Gandhi and Dr. B.R. Ambedkar ordered the minority class to reject leftover food which they have been given forcefully. The minorities, especially the Dalit community, had to depend on such food unwillingly and happily. The behavior towards them was brutal even in comparison to animals. Even though the practice of untouchability has been lawfully eliminated within the 1950 constitution, the Dalit community still undergoes heinous ill-treatments unwillingly.

In anthropology, Duke, L. (2019) discussed that controlling a massive section over a marginalized society, such as the Pashtuns over the Hazaras, is called "intergroup domination." Ronald Horvath said that "intergroup domination" implies the controlling procedure within a traditionally diverse community, such as the Welsh, Irish and Scots being controlled by the English, and "intragroup domination" implies within a traditionally harmonized community. Britain consists of "intergroup and intragroup domination." The wish to get a harmonized community accelerates "intergroup domination" because the section which considers them culturally vital and advanced will have the supremacy to authorize the rest sections. Nevertheless, the control of one section by the other on a nation's borders does not denote a war among the Pashtuns and Hazaras. The dislodgement of the Hazaras by the Pashtuns forcefully is symbolic of their diverseness within the Afghanistan community because diverseness assists them in being dominant over an outcasted cultural section of the society, trying to be like the other colonizers and their practices. Khalid Hosseini tries to showcase the disharmonized society with culture and class disparities among the Pashtuns and Hazaras, recapping the subject of Intergroup surrounded by colonized structures. The author creates three discrete features of "intergroup domination" to ascertain the authority of the Pashtuns on the Hazaras in the novel. Firstly, the features are prejudiced freedom controlled by the dominating group of the society in every sector. Secondly, the controlling group restricts their freedom with unobvious rules, and thirdly they illuminate clearly that the minorities would not have any right to civil liberties because of being marginalized.

CONCLUSION

Certain people from the ruling class believe that racism is about bodily and mental tortures on the marginalized sections. Nevertheless, these differentiations exceed significantly by excluding the deprived sections from attending any social meets or public places for all. Such discriminations are undergone by people based on the color of their skin, which happens not only in America but also in other nations. Within the developing nations themselves, it is seen that even if the dark individuals are wealthy or literate, they are ignored while making connections. If they are poor, these very people are accused of theft.

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