



DISCRIMINATION AND DEFENSE OF RACE AND COLOUR IN PAULE MARSHALLS' BROWN GIRL, BROWNSTONES

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ABSTRACT

In the excavation of human history we have observed that human being have lived a nomadic life. From the primitive days to up to date human beings are moving from one place to another because of so many reasons. He has also developed his own qualities what we called later on culture, class creed, nationality etc. We also possessed a quality of possessiveness. Human history shows a developed graph with various inventions. So many clans have displaced themselves from one place to another place. In the present research Barbadians are also one of the clan that moved from America to New York. The present novel 'Brown girl Brownstone' is written by a Barbadian Novelist Paule Marshall. She is also known as an important Black feminist writer in the world of literature.

INTRODUCTION

The novel highlights identity issues raised by migration and displacement. Migration demands a redefinition of identity. These houses brownstones are multi layered symbols and they are silent and disturbing presence that represents the colour of the protagonist's skins, the racial problems of the community. She has portrayed the life of Barbadian alias Bajan community settled in New York. It is said that, "About 80% of all Barbadians are the descendants of former African slaves."¹ Barbadian culture is emerged in New York. "Barbadian culture emerged out of the plantation slavery economy as a distinctive synthesis of English and West African cultured traditions."² These people were brought to U. K. forcefully to do the cane plantation and were considered only as slaves and workers.

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Paule Marshall become the voice of Afro-American feminism. Like other Black literature writers she got fame by the publication of her novel 'Brown Girl, Brownstone.' The opening of the novel clearly tells that, "The west Indians slowly edged their way. The west Indians specially the Barbadians who had never owned anything....."³ The protagonist's family used to live in Brooklyn. The family consists of a couple Mr. Dehighton Boyce and Mrs. Sella Boyce, their two daughters Ina and Silena. Silena is the protagonist of the novel. She is very serious observant of her surrounding and her family matters. She is very particular and nostalgic about the greatness of her mother land. They were a poor family workers. Her mother Sella worked hard to support the family and bring-up the two daughters. Deighton only astray. When Selilna was a girl and someone offered her old cloths she remained resent full about it, "whenever the mother forced her to wear them, Selina spent the day hating the unknown child"⁴ Selina always wanted return her homeland she used to say her mother "Barbados is poor-poor but sweet enogh. That's why I going back"⁵. She heard so many stories from her mother's childhood. When she was a child, she has to do a lot of hard work. The children were also used as workers. Sella tells, "Yes, you might call it a school, but it an the kind you thinking of, soul. The Third class is a set of title children picking grass in a cane field from the time God sun rise in his heaven till it set. With some woman called a Driver to wash yuh tail in licks if yuh dare look up. Yes, working harder than a man at the age of ten."⁶ The condition of workers and slavery is seen more clear from historical documentary. It satates that, "By 1650, Barbados was transformed by the plantation system and slavery into the first major monocropping sugar producer in the emerging British Empire and its fortunes were tied to sugar and to England for the next three hundred and ten years."⁷ Sella complains one place to Iris, "the white people treating we like slaves still and we taking it."⁸

The protagonist Selina always tries to bound the unity of her family. She also consider her mother's scarification for the family while Sella quarrels for owing a house in white people, defends for her father. Deighton idols all the day and astray, wanton behind Suggie. Sella sells a piece of ground belonging to Deighton, but he took away all money and squander. She appears the portrait of a black matriarch of white discourses. Marshall presents her as a complex quest of identity in the character so much that conscious of her sense of her power. Sella could not by a home. After his death she is able to own the house where the use to live. The people in the house who are white discriminate Sella. When the old woman Miss Mary. Sella cries furiously upon her, "And I gon got you out yet, Yuh hear that? I gon call in the Board of Health to see all this dirt and get you out that way Yes, and your long-face daughter too that never once count me to speak because my skin black...."⁹



Selina deserved a lot of love, attachment and respect for her father before and after his death. Though her mother brought-up them she could not give her mother her due, because of her harsh nature. She was attached and modeled herself to Mrs. Thompson a lady neighbor. Selina want to meet the ends of their discrimination in society because of her race and her wanton father. For the society her parents were a treat to gossip. Thompson persuaded her to visit Barbadian Association's foundation ignite the spirit within her for hr Bajan society. The meeting commenced and Cecil Osborne of the Association told that, "But tell me why we start this Association now when most of us gon soon.... It's because ... the young people have the opportunity to be professional and get out there and give these people big word for word....they are our hope. They make all the sacrifice, all the struggle worthwhile.... Still a little fish in a big white sea. But a sign. A sign that a people are bonded together in a spirit of self-help."¹⁰ The Association helps the people to deserve their dreams to own Brownstone home.

Paule Marshalls literary style remained for most. She has given the special dimension to her work by using the dialect of Bajan. It is that, "Barbadians speak dialect of English with tonal qualities that reflect the West African heritage of the vast majority of its population. Barbadians also speak and English West African pidgin called Bajan."¹¹ The words for example "*don* (do not), *nough* (engoush), *ya name* (your name), *d'ya* (do you), *lemme* (let me), *bout* (about), *wal'lah* (well) etc.

REFERENCE

- 1) <https://www.everyculture.com>
- 2) Ibid.
- 3) Brown Girl Brownstone: Paule Marshall, Virago press ltd. London,1982.
- 4) Ibid.
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