

Silenced Narratives: The Portrayal Of Marginalised
Community In The Novel
Untouchable By Mulk Raj Anand

Project Report

Submitted by
Ameya Krishnakumar (SB22CE005)
Under the guidance of
Dr E. Priscilla

*In partial fulfilment of requirements for award of the degree
Of Bachelor of Arts
St. Teresa's College (Autonomous), Ernakulam*



College With Potential for
Excellence Accredited by NAAC with 'A++'
Grade
Affiliated to
Mahatma Gandhi University
Kottayam-686560
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Declaration

I do affirm that the project “Silenced Narratives: The Portrayal Of Marginalised Community In The Novel Untouchable By Mulk Raj Anand” submitted in partial fulfilment of the requirement for the award of the Bachelor of Arts degree in English Literature and Communication Studies has not previously formed the basis for the award of any degree, diploma, fellowship or any other similar title or recognition.

Ernakulam

Name: Ameya Krishnakumar

Date 19/03/2025

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Certificate

I hereby certify that this project entitled "Silenced Narratives: The Portrayal Of Marginalised Community In The Novel Untouchable By Mulk Raj Anand" By Ameya Krishnakumar is a record of bonafide work carried out by her under my supervision and guidance.

Ernakulam

Date 20/3/2025


Guide Name: Dr E. Priscilla

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St. Teresa's College (Autonomous)



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Name of Student: Ameya Krishnakumar

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Chapter 1

Introduction

Marginalization is described as the social exclusion where certain individuals or groups, based on their gender, caste, sexual orientation, race, ethnicity, disability, or socio-economic status, are pushed to the edges of society and denied the opportunity to participate in political decision-making as well as all types of societal events in life. The origins of marginalization can be traced back to the emergence of globalization in the world. It has become a significant factor contributing to the exclusion of large populations globally.

The consensus among the wealthy and powerful is that the vulnerable and defenseless should be subjected to market discipline, while the affluent and influential should continue to be protected under the government's overprotective measures towards those who are powerful or bureaucratic. The global agreement aims to enrich small sectors, dismantle social bonds and support systems, and weaken democracy—one of the primary goals and outcomes of liberalizing capitalist movements. Discardable individuals are being eliminated from society, either left in deteriorating urban slums and failing rural areas or incarcerated.

Despite declining crime rates, incarceration has sharply risen, primarily affecting the poor and minorities through various means, especially a drug war that is acknowledged to be completely fraudulent by serious criminologists, which is a result of a deliberate social policy aimed at removing the redundant population. Other industrial societies are following similar trajectories, albeit in different manners. Social exclusion is a debated term. Max Weber perceived exclusion as “an attempt of

one group to secure a privileged position at the expense of another group. ” According to Burchardt et al, he examined various perspectives of exclusion, from the Marxist view of social exclusion as "a necessary and inherent characteristic of capitalism, through the continental Republican understanding of social solidarity and cohesion, to the American concept of an underclass. " In the Indian context, exclusion is widespread, multi-layered, and complex as well. Exclusion in India might stem from socio-economic backwardness, exemplified by the poor in urban areas, with the denial of legitimate social space or social insecurity resulting in segregation and ghettoization. Globalization is an uneven and socially unequal process, and there are discussions that in many countries, global production and trading systems have led to increased poverty and inequality. In India's case, studies and reports indicate that “All the indigenous sources of livelihood, be it in the fisheries, dairy sectors, handlooms or agriculture sectors or even the small scale industries, have all been affected by the globalization. ”

Moreover, daily-wage workers and rural migrant laborers have permanently lost their means of subsistence. This has impacted landless laborers, marginal farmers, backward classes, Dalits, and women. These groups have encountered various forms of exploitation from their employers and rulers (Nagla, 2014). Consequently, it results in the marginalization of these disadvantaged groups. Upon examining several factors that lead to economic exclusion, such as restricted access to education, health care, housing, and land, along with social cohesion, it becomes evident that minorities and indigenous populations across different regions face elevated levels of poverty, reduced access to education, health, and essential services, and have fewer opportunities for sufficient employment. As a result, minorities and indigenous groups

in numerous countries are more prone to experiencing economic, social, and political exclusion compared to other demographics.

The primary group that has been severely impacted by globalization is the tribal communities. Globalization has inflicted deep wounds on them in multiple ways. "India is home to a variety of ethnic groups (with 8.6% of the tribal population in relation to the total population in 2011) featuring diverse languages, economies, and socio-cultural systems. The tribal or original settlers primarily inhabit forests, hills, and other naturally isolated areas rich in mineral resources. Their ways of life are influenced by the ecological environment they reside in. " While their lands and resources are being exploited for the rapid growth of industrialization, the benefits from such projects are primarily enjoyed by the dominant classes of society.

Even following extensive industrial activity in the tribal regions of central India, the proportion of tribal employment in modern enterprises remains minimal. Aside from a few provisions under clause 3A of the Apprenticeship Act 1961, no measures have been established for private or joint sector enterprises to allocate employment for displaced tribal workers. These tribal employees endure difficult conditions at their workplaces and are compelled to accept low wages. Approximately 40 percent of the tribal population in central India augment their income by engaging in this skewed and excessively exploitative capitalist sector. Many more are gradually pushed into oblivion in their rural or urban slums, which is tantamount to ethnocide. Their economic and cultural survival hangs in the balance. Following the onset of globalization in 1991, Indian economic policies underwent significant transformations, which included the liberalization and privatization of the economy.

Many Public Sector Enterprises are being transferred to private sectors to generate revenues to address fiscal deficits and enhance efficiency. The privatization of these enterprises has negatively impacted the tribal communities and disrupted the regional equilibrium in terms of industrialization. Tribal people rely entirely on biological resources; consequently, their survival and livelihood depend on the conservation and deliberate use of these resources. “The indigenous knowledge within tribal communities [developed through close interaction with nature] is passed down from one generation to the next via oral tradition, folklore, and practices, which are part of various life-cycle events including the treatment of diseases/ ailments, without any formal documentation or rights to validate their rightful ownership. Corporate protectionism related to patents and Intellectual Property Rights stemming from various international agreements/instruments on trade and common property resources such as the Trade-Related Aspects of Intellectual Property Rights (TRIPS) under the World Trade Organization (WTO) poses a genuine threat to the economic survival of these communities. In light of the previous observations, globalization has negatively impacted the tribal populations of the country. It has contributed to the extinction of primitive tribal groups. It strips them of their property, means of livelihood, knowledge, and many other facets of their existence. Due to these detrimental effects, globalization has driven these indigenous peoples into severe poverty, resulting in their exclusion—whether social, political, or economic.

Minorities represent another demographic that has encountered socio-economic exclusion following the country's industrialization. Already having endured the uniformity of state nationalism and the homogenizing tendencies of majoritarian nationalism, minorities are facing further marginalization due to the effects of globalization. Globalization has left marks on the more vulnerable and developing

nations and communities. “What may appear ‘exciting and empowering’ to some may be experienced as ‘disquieting and disempowering’ by others. Economic liberalization has led to industrial-scale exploitation of traditional habitats and disrupted long-standing ways of life. The cultures and languages of minorities are threatened due to market dynamics, which favor international and major national languages while also promoting Western lifestyles (Narang, 2010)”.

In India, the lagging status of Muslims was detailed in the Sachar Committee Report. Presented in 2006, the report identified numerous obstacles hindering the Muslim community in the country (10 years of Sachar Committee Report, 2017). It ranked Indian Muslims below Scheduled Castes and Scheduled Tribes. Furthermore, the political environment shaped by right-wing political groups “conflated ‘Indianness’ with ‘Hinduness’ and constructed a narrative that excluded India’s minorities from full citizenship rights. The ensuing xenophobic discourse labeled anything that did not align with the Hindu Right as culturally inauthentic and as a danger to the nation.

The State has also implemented exclusion. Due to large-scale development initiatives, such as special economic zones, reservoirs, canals, and dams, the State has enforced social removal of the local communities in the affected regions. While this kind of exclusion is not new, the ‘development project’ as part of the globalization agenda has heightened the processes involved. India stands out as one of the world’s most prolific constructors of dams. India ranks third on the list of the world’s most dammed nations. The Central Water Commission, in its 2019 National Register of Large Dams, indicates that there are 5,334 completed large dams in India; an additional 411 large dams are currently being constructed.

Almost 60 percent of these large dams are located in central and western India, where approximately 80 percent of tribal life exists. Therefore, it is clear that the tribal population once again finds itself as the primary victims of exclusion brought about by development initiatives. The tribal community, comprising nearly 8.08 percent of India's population, is estimated to account for over 40 percent of the displaced populace. Dalits make up 20 percent of the displaced individuals. The majority of the rest are other impoverished rural residents.

It becomes strikingly apparent that predominantly powerless and voiceless individuals are displaced and compelled to bear the consequences of national advancement. Despite their sacrifices for the national cause, it is ironically unfortunate that the government has never revealed accurate figures regarding the number of displaced people as a result of mega development projects. Some scholars have estimated these figures. Many researchers estimated the number of people displaced by dam projects to be 21 million in the 1990s. Nevertheless, N. C. Saxena, the former Secretary of the erstwhile Planning Commission, estimates that around 50 million individuals have been displaced by large projects since 1947. The majority of these individuals have not been resettled. As noted by sociologists in their 1996 research, "the forced displacement from one's land and habitat entails the risk of becoming poorer than prior to the displacement. Those displaced are expected to receive compensation for their lost assets and effective support to help them re-establish themselves productively, yet this does not occur for a significant portion of oustees.

The research highlights that the onset of impoverishment can be demonstrated through a model of eight interconnected potential risks, which are inherent to displacement, namely landlessness, joblessness, homelessness, food insecurity,

marginalization, increased morbidity and mortality, loss of access to common property, and social disintegration. In addition to these consequences, there are other risks associated with development-induced displacements, such as "loss of access to education for school-aged children and infringement of civil rights or human rights violations. Displacement involves not only the risk of human rights abuses by state authorities and security forces but also the potential for communal violence when new settlers arrive among existing populations. These effects are especially severe for tribal communities.

In final the topic discusses about the representation of these marginalized groups and how they are compelled by key institutions to make sacrifices for the broader common interests of the nation. They have borne costs in terms of their land, livelihoods, cultures, knowledge, and numerous other aspects. Under the guise of development, governments jeopardize the lives of these communities. Also through the literature, how these societies have been depicted, their life, constraints and challenges and the portrayal of their rebellion against the injustice system.

The reason for choosing marginalization is to convey the life of the excluded or disadvantaged people that is how they have been pushed into the lowest rung of the society, how forcibly they have been made to do menial jobs, their challenges, survival and how these marginalized sections have been portrayed in literature especially in novels. Through this research I want to convey that how their rights have been tarnished for the sake of the upper class people, how their anguish turned into protest is been established through the writings, the characters portrayed in the novel, their life experiences, the pain in which they have undergone for years , the turmoil etc and to make urge for movement in support of the marginalised society.

The novel which is taken for the study is 'Untouchable' by Mulk Raj Anand. The story delves through the theme of marginalization, in which the topic is about where it showcases the systematic, oppressive and social exclusion of marginalised or the disadvantaged societies in India. The theme connects through the harsh condition of the oppressed people that is dalits and how they have been treated for centuries such as through discrimination, making them forcefully to do menial jobs like cleaning latrines or as sweepers and being avoided from enjoying all kinds of advantages or privileges which the upper caste people are only allowed to use it. The story tells us the plight of a dalit community and a boy named Bakha a sweeper from a family where for generations they have been recognised and used to do this job. Throughout the novel, the story links through various kinds of oppression such as caste based discrimination, social exclusion and dehumanization, economic exploitation and psychological oppression which sums up to the central topic of the research which is marginalization.

Mulk Raj Anand was a pioneering Indian writer in English, known for his realistic and socially engaged novels. He was one of the first Indian authors to gain international recognition. Anand focused on themes of poverty, caste discrimination, and human suffering, making him a key figure in 20th-century Indian literature. Born on December 12 1905 in Peshwaar, he studied at Punjab University and later pursued higher education at University College London and Cambridge University. His works are influenced by the thoughts of Mahatma Gandhi, Marxist principle and European Modernist Literature. The major themes in his work involves Social injustice, Humanism, Colonialism and Nationalism and Psychological Depth.

Coming to the legacy and impact, Anand's works were groundbreaking in their realistic portrayal of Indian society. He was known for his depiction of the lives of the poorer class in the traditional Indian society. Anand was a lifelong socialist and this reflected in his novels which attacked the various aspects of India's social structure which was considered important social statements as well as literary artefacts. Anand himself was steadfast in his belief that politics and literature remained inextricable from one another. This led him to become the founder for the Progressive Writers' Association (PWA) in 1935. His writing bridged the gap between traditional Indian storytelling and Western literary techniques. He advocated for social reform, education, and justice through his literature. Anand's novels remain relevant today, offering a powerful critique of caste, class, and colonialism. His pioneering work paved the way for later Indian writers in English, such as R.K. Narayan and Salman Rushdie.

His notable works include: *Untouchable* (1935), *Coolie* (1936), *Two leaves and a Bed* (1937), *The Private life of an Indian Prince* (1953), *The Village Trilogy* which includes [*Village* (1939), *Across the Black Waters* (1940), *The Sword and the Sickle* (1942)] *The Big Heart* (1945) and *Seven Summers* (1951).

The novel explores about the life of Bakha, a young sweeper who belongs to the lowest caste in the Hindu social hierarchy. He and his community was forced to do menial jobs like cleaning the latrines and was always faced by the humiliations of the upper caste people to make them realise of their untouchable status and for verbally abusive words were also used. They were even not allowed to enter temples, use the wells or other places where the public was visible. Also they were obliged to announce

their presence in the public in order to avoid polluting the upper caste people, which was meant to push them towards complete alienation and isolation.

Even though Bakha's and his community's service is essential for the society, their work isn't considered deserving for recognition, remained undervalued and not even fairly compensated by the upper class people, which naturally leads them to the extreme fringes of poverty. Throughout the day, Bakha seeks comfort from various sources. His father Lakha scolds him for wanting a better life and warns him against resisting the system and showed how generation wise they have been submissive towards their work and environment.

However his interactions with British colonists offer a mixed sense of hope and disappointment, and he hears a speech by *Mahatma Gandhi*, who calls for the abolition of untouchability. Bakha also listens to a poet who suggests that technology (such as the flush toilet) could end manual scavenging and free Dalits from their degrading work. Bakha however understands his inferiority and realises the fact that only the British officials would treat him with dignity rather than his own people. And when the desire hits him to escape from this heinous condition, he gets frustrated as he realises that there are no clear pathways for social mobility in his life.

The novel 'Untouchable' by Mulk Raj Anand, exposes the brutal realities of marginalization in India's caste system. Through Bakha's experiences, Anand critiques the deep-rooted social hierarchies that deny dignity and opportunity to the oppressed. The novel serves as a call for change, questioning whether true liberation can come from within tradition or through radical transformation.

Mulk Raj Anand's novel *Untouchable* (1935) is a powerful critique of the caste system in India and a poignant portrayal of marginalized people, particularly Dalits. The novel follows a single day in the life of Bakha, a young Dalit boy who works as a sweeper. Through his experiences, Anand exposes the systemic oppression, social ostracization, and psychological trauma endured by marginalized communities. Bakha is treated as an outcast and subjected to humiliation simply because of his birth. The novel vividly illustrates how the caste system dehumanizes individuals, preventing them from accessing basic human rights such as clean water, education, and dignity. The incident where Bakha accidentally touches a high-caste Hindu and is verbally abused reflects the rigid and inhumane nature of untouchability.

Dalits like Bakha are relegated to menial, unsanitary jobs such as cleaning latrines, which are essential but undervalued. They are paid meager wages, often in the form of leftover food, reinforcing their economic vulnerability. Anand highlights how poverty is inextricably linked to caste discrimination. Bakha's internal conflict—his admiration for the British colonizers, his desire for cleanliness, and his struggle with his "polluted" status—demonstrates the deep psychological impact of caste discrimination. He aspires to break free from his circumstances but is trapped by societal norms. The novel also touches on the double marginalization faced by Dalit women. Bakha's sister, Sohini, is sexually harassed by the priest Pandit Kali Nath, showcasing how caste and gender oppression intersect.

Through *Untouchable*, Mulk Raj Anand gives a human face to the struggles of Dalits, challenging the social structures that perpetuate their suffering. His use of stream-of-consciousness narration and realistic depiction of Bakha's life evokes empathy and forces readers to confront the inhumanity of caste-based discrimination.

The novel remains a significant literary work in discussions about social justice, caste oppression, and marginalized identities.

Chapter 2

Silenced narratives: The Portrayal of Marginalised Community in the novel

Untouchable by Mulk Raj Anand

Mulk Raj Anand's novel *Untouchable* (1935) is a powerful social critique that explores the theme of marginalization through the experiences of its protagonist, Bakha, a young sweeper. The novel vividly portrays the oppression of India's untouchables (Dalits) under the caste system, exposing their systematic exclusion, humiliation, and struggle for dignity. Bakha's low-caste status as a sweeper places him at the bottom of the social hierarchy. He is systematically excluded from mainstream society, forced to live on the outskirts of the town in a segregated colony. His work—cleaning latrines—is considered impure, reinforcing his social ostracization.

There is an intense usage of verbal and physical abuse throughout the novel, and one such incident is that where Bakha faces humiliations from the upper caste people of his village when he accidentally touches a high-caste Hindu in the marketplace, and publicly humiliated him saying like "*Keep to the side, you low-caste vermin! You swine, you dog!*" This dehumanizing language reflects the deep-seated prejudice against untouchables, who are treated as subhuman.

Bakha is forbidden from entering temples, as his presence is believed to pollute the sacred space. The priest's hypocrisy becomes evident when he attempts to

molest Sohini (Bakha's sister) yet later accuses her of defiling him. This incident highlights how religion is manipulated to maintain caste supremacy. Bakha and his family work in degrading conditions for minimal wages. Their work as sweepers is essential for society's cleanliness, yet they are not compensated fairly. This economic exploitation ensures that they remain trapped in poverty. Bakha dreams of breaking free from his caste-based occupation, admiring the lifestyle of the British. However, his aspirations are crushed by the rigid caste-based job structure that denies him any chance of social mobility.

Bakha internalizes the belief that he is inferior. He desires to be like the English because he associates them with cleanliness and dignity—qualities denied to him by Hindu society. His admiration for British ways (such as wearing Western clothes) reflects his deep-seated desire for self-worth. Bakha constantly feels ashamed of his identity. His father, Lakha, teaches him submission, reinforcing that untouchables should accept their oppression. This psychological conditioning makes it difficult for Bakha to assert himself.

Untouchables have no voice in governance or decision-making. Their concerns are ignored by those in power, making it impossible for them to challenge their oppression. Toward the end of the novel, Bakha hears Mahatma Gandhi's speech, which advocates for the abolition of untouchability. However, the speech offers only moral reform rather than structural change, leaving Bakha uncertain about his future. Similarly, the introduction of flush toilets by a modernist reformer suggests a technological solution rather than a fundamental social transformation. Bakha is left contemplating whether real change is possible.

In *Untouchable*, Mulk Raj Anand presents marginalization as an all-encompassing system that operates socially, economically, psychologically, and politically. Bakha's journey highlights the deep entrenchment of caste oppression and the limited scope for resistance. Although Gandhi's ideas and modern reforms offer hope, the novel ends on an ambiguous note, emphasizing the complexity of dismantling social hierarchies. In *Untouchable*, Anand pens about Bakha's status and as he says, "For them I'm a sweeper, sweeper-Untouchable! Untouchable! Untouchable! That's the word! Untouchable! I'm an untouchable!"(30)

The line expresss Bakha's deep anguish and internalized oppression as he realizes how the society perceives him. Bakha, a youthful Dalit boy, works as a sweeper and is constantly reminded of his "untouchable" status by the upper-class Hindus who duck him. In this passage, Bakha internalizes the discrimination he faces. The reiteration of the word "untouchable" highlights his deep sense of disaffection and despair. He realizes that society does n't see him as a mortal being but only as a "sweeper" a label that defines his entire actuality. This moment of tone- mindfulness is vital in the novel, as it underscores the cerebral impact of caste- grounded oppression on an individual. Anand, through Bakha's gests, reviews the inhuman treatment of Dalits and exposes the insincerity of the estate system. The new serves as a social commentary, prompting reform and mortal quality for all, anyhow of birth or occupation. The term sweeper also refers to the job which Bakha and his family have been doing for centuries and which is their generational work. In *Untouchable*, Anand pens down about the attitude of upper-caste people and as he says, "Get off the road, you low-caste vermin." (40)

The description tells about the verbal abuse to the marginalised people were they're barred from the public places, socialising with other castes and also should avoid eye contact from the upper caste people whenever they pass down through the way. This abuse statement refers to the restriction for outcaste people or the marginalised people from utilising public places. It expresses the rough station of upper gentries towards the rejects. Upper caste people believe him to be impure and indeed his shadow too. The expression low- caste vermin is a dehumanizing term which equates to him as an nonentity or pest that must be removed down from sight. 'Get off the road' is a kind of a command which refers to the rigid social walls of marginalised people from using freely the participated spaces. This moment in the new exemplifies how estate- grounded oppression is n't just structural but also deeply hardwired in everyday relations, buttressing the helplessness and suffering of people like Bakha. The new reviews this brutality, championing for social reform and equivalency. In *Untouchable*, Anand pens down about Bakha's living condition and as he says, "A house for the outcastes is a home for the flies" (303)

The above mentioned line represents the harsh living conditions of the marginalised people due to their status and job. This kind of demoralized living conditions is being assessed by the upper caste people to the marginalised communities. In the novel, Anand vividly describes the unprintable and unsanitary terrain in which the outcastes live. Their homes are nothing further than inadequately erected, hygienic hooches, girdled by dirt, stagnant water, and mortal and beast waste. The expression implies that these living spaces, neglected by society and the government, are breeding grounds for canvases and complaint, pressing the severe neglect and marginalization of the untouchable community. This description also symbolizes the dehumanization of rejects. Just as canvases are seen as pests, the

rejects are treated as animalistic by the upper class people, buttressing their social rejection. The novel, through the experiences of Bakha, the protagonist, reviews this social injustice and calls for reforms in caste demarcation and social scale. Finally the line encapsulates both the physical and metaphorical suffering of the untouchables — forced to live in squalor due to systemic oppression and seen as lower than mortal by society. In *Untouchable*, Anand pens down about the place where low caste people lives as he says “The outcastes colony was a group of mud- walled houses that clustered together in two rows under the shadow of the city.”(179)

This incident talks about the physical placement of the outcaste colony on the fringe of the city due to social rejection. Also the line vividly describes the marginalized living condition of the dalit community in the novel. The "outcastes colony" refers to the segregated area where the lower-caste people, including the protagonist Bakha and his family, live. This highlights the poverty and unacceptable living conditions of the Dalits. Their houses aren't made of stone or brick like those of the upper class but are fragile, temporary structures. The arrangement of the houses suggests a cramped and confined living space, further emphasizing the lack of wealth and quality of life for the community. This expression has both non-fictional and emblematic meanings. Literally, the colony is located on the outskirts of the city, separate from the main area. Symbolically, it reflects their lower social status, as they live in the “shadow” of caste- based demarcation and oppression. Overall the line explains the demoralized living conditions of the Dalit or the outcaste community.

According to Social Criticism, critics assert that Anand has depicted the dehumanizing treatment of Dalits in pre-independence India. Through Bakha's

experiences being mistreated for touching an upper-caste individual, barred from temple entry, and facing daily humiliation—the novel reveals the harsh realities of caste oppression. The novel's realism is rooted in Anand's journalistic and socialist influences, demonstrating a dedication to social reform rather than simple storytelling.

Regarding Psychological depth and characterization, the critics noted that Bakha is illustrated as an intelligent and sensitive boy ensnared in a strict social system. His internal struggle—between resigning to his fate and longing for dignity—renders him a dynamic character. Nevertheless, some critics contend that Bakha is largely a passive character, lacking significant agency or a revolutionary spirit. He seldom contests the caste system beyond his internal resentment, leaving readers with a feeling of despair instead of active defiance.

Critics indicated, based on Influence from Western Literary styles, that the novel utilizes stream-of-consciousness narration, drawing parallels to James Joyce and Virginia Woolf. Bakha's inner thoughts provide readers insight into his frustrations and dreams. Some scholars criticize Anand for heavily borrowing from Western literary methods rather than cultivating a genuinely Indian narrative voice.

Criticism concerning Gandhi's role and climax points out that it includes a speech by Mahatma Gandhi advocating for caste reform, suggesting a potential remedy through moral and social transformation. Critics argue that this resolution appears simplistic and idealistic. While Gandhi's ideas are presented as a hopeful pathway forward, the novel does not investigate whether they would genuinely result in systemic change. E. M. Forster, in his preface to the novel, acknowledged its message but remarked that the ending felt somewhat abrupt and lacked dramatic resolution.

Criticism based on Feminist and Gender Perspectives suggests that the novel centers mainly on Bakha's struggles, with scant focus on the experiences of Dalit women. Bakha's sister Sohini endures sexual harassment from a high-caste priest, yet her narrative is not further developed, leaving a crucial aspect of caste and gender oppression unexplored.

Critiques based on Language and Accessibility note that Anand's usage of English blended with Indian phrases renders the novel approachable for an international audience while preserving cultural authenticity. Some critics believe that the dialogues and internal reflections of characters can come across as overly explanatory, causing the prose to feel didactic at times.

Despite its criticisms, *Untouchable* remains a groundbreaking work in Indian literature, offering a raw and compassionate depiction of caste discrimination. It laid the foundation for subsequent Dalit literature and continues to be analyzed for its literary and social significance. It is a seminal novel in Indian literature, delivering a powerful critique of the caste system through the narrative of Bakha, a young Dalit boy employed as a sweeper. The novel employs realism and stream-of-consciousness methods to unveil social injustices while also mirroring Anand's humanist and reformist ideals.

Chapter 3

Conclusion

In India, the effects of globalization have been especially harsh on indigenous groups, daily wage workers, and rural populations. The exploitation of natural resources, forced displacement from large-scale development projects, and the absence of institutional backing have further estranged these communities. Systemic inequalities in access to education, healthcare, and job opportunities have intensified their marginalization, perpetuating cycles of poverty and social instability. Moreover, state-driven projects, like dam construction and privatization, have emphasized economic development over human rights, disproportionately affecting marginalized communities. The inability to offer sufficient rehabilitation and compensation has worsened their challenges, relegating them to a cycle of dispossession and hardship.

Ultimately, the study emphasizes how vital institutions, influenced by capitalist and nationalist interests, have systematically marginalized excluded groups in the name of advancement. Tackling this issue demands a more inclusive development strategy that guarantees fair distribution of resources, protects indigenous rights, and promotes significant involvement of marginalized communities in policymaking. In the absence of such actions, the cycle of social exclusion will persist, increasing the divide between the privileged and the marginalized. Also for the study the novel taken which is, 'Untouchable' by Mulk Raj Anand to indicate the conditions and challenges faced by the minorities focused on the Dalits to showcase the true in depth depiction of these societies in the stream of literature and how their voices have been heard and inculcated by the readers through the author's perspective.

In chapter1 discusses that marginalization is profoundly ingrained problem that persistently influences social, economic, and political disparities around the globe. The historical path of exclusion, worsened by globalization and industrialization, has especially impacted vulnerable communities, such as tribals, minorities, and economically disadvantaged groups. The growth of market-oriented policies has benefited the affluent while depriving marginalized populations of their rights, resources, and chances for socio-economic progress.

In the second chapter, the detail analysis of the novel showcases the reality of the marginalised people in which Mulk Raj Anand's novel *Untouchable* (1935) serves as a compelling social critique that examines the theme of marginalization through the experiences of its main character, Bakha, a young sweeper. The novel strikingly depicts the oppression faced by India's untouchables (Dalits) beneath the caste system, revealing their systematic exclusion, humiliation, and fight for dignity. Bakha's low-caste identity as a sweeper positions him at the lowest echelon of the social structure. He is consistently barred from mainstream society, compelled to reside on the fringes of the town in a segregated area. His occupation—cleansing latrines—is deemed impure, further cementing his social marginalization.

An intense presence of verbal and physical abuse permeates the novel, exemplified by an incident in which Bakha endures humiliation from the upper-caste individuals of his village when he inadvertently touches a high-caste Hindu in the marketplace, who publicly berates him by exclaiming, "Keep to the side, you low-caste vermin! You swine, you dog! " This dehumanizing rhetoric illustrates the entrenched bias against untouchables, who are regarded as less than human. Bakha is restricted from entering temples, as his presence is believed to contaminate the sacred environment. The priest's hypocrisy is revealed when he attempts to molest Sohini

(Bakha's sister) but subsequently accuses her of defiling him. This occurrence underscores how religion is exploited to uphold caste dominance. Bakha and his family toil in degrading circumstances for minimal pay. Their role as sweepers is vital for the cleanliness of society, yet they are not adequately compensated. This economic exploitation guarantees their continued entrapment in poverty. Bakha envisions escaping his caste-bound employment, admiring the lifestyle of the British. Nonetheless, his dreams are thwarted by the rigid caste-based job system that precludes any opportunity for social advancement.

Bakha internalizes the notion of his inferiority. He yearns to resemble the English because he associates them with cleanliness and dignity—traits denied to him by Hindu society. His admiration for British customs (like wearing Western garments) signifies his profound longing for self-worth. Bakha perpetually feels ashamed of his identity. His father, Lakha, instills in him a sense of submission, reinforcing that untouchables must accept their oppression. This psychological conditioning hampers Bakha's ability to assert himself.

Untouchables lack representation in governance or decision-making. Those in power disregard their concerns, rendering it impossible for them to confront their oppression. Towards the conclusion of the novel, Bakha listens to Mahatma Gandhi's address, which promotes the abolishment of untouchability. However, the address provides mere moral reform rather than systemic change, leaving Bakha uncertain about his prospects. Likewise, the implementation of flush toilets by a modernist reformer implies a technological remedy rather than a profound social shift. Bakha is left pondering the possibility of genuine change.

In *Untouchable*, Mulk Raj Anand depicts marginalization as a pervasive system that functions socially, economically, psychologically, and politically. Bakha's experience underscores the profound entrenchment of caste oppression and the restricted possibilities for resistance. While Gandhi's concepts and contemporary reforms provide a sense of hope, the novel concludes on an uncertain note, highlighting the intricacy of dismantling social hierarchies.

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