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5 **Abstract**

6

7 **Index terms—**

8 Here is today's so-called modern India, the status of the Dalits is not as good as we dream here, living in the
9 age of technology and information.

10 Being Untouchable, means that one cannot be touched, or touch others. In Untouchable there is a contrast
11 between rural and urban India where Bakha, a young sweeper from the Out-caste colony of a north Indian
12 cantonment town. It highlights the cause of the dumb, and the deserted, the lowly, and the loss of an adverse
13 society. Bakha's occupation of cleaning toilets makes him an outcaste which brings insulted words to people. He
14 was forced to beg food and was not allowed to touch higher-class Hindus.

15 Even he was not allowed to enter in the temples.

16 Untouchable illustrates a day of great difficulty for Bakha and accidentally, he touches an upper caste Hindu
17 and earns slaps for having polluted the man. Later on the very same day, when he was cleaning the gutter for a
18 lady, she through the food on him rather offering him in his hands. His sister molested by a priest on that very
19 day. He was blamed for harming or injuring a young boy after a hockey match. As the day goes on, it becomes
20 worse and worst for him. The conditions were not in his favour, he was expelled from home by his father and he
21 becomes frustrated and tormented by the societal issue on caste and occupation.

22 He thinks that his life is full of miseries and thorns. The action of the caste Hindu; touching of the lowest
23 caste person, Bakha, is considered as a sin and if he (Bakha) touches them by mistake, it becomes the worst day
24 for the upper-caste people, then they need to sanctify them. At this, the anger of Bakha reveals as he says:

25 All of them abused, abused, abused why are we always abused? The sanitary inspector that day abused my
26 father. The sweeper is worse off than a slave, for the slave may change his master and his duties and may even
27 become free, but the sweeper is bound for ever, born into a state from which he can't escape and where he is
28 excluded from social intercourse and the consolation of his religion. Unclean himself he pollutes other when he
29 touches them. They have to purify themselves, and to rearrange their plans for the day. This he is disgusting as
30 well as disquieting object to the orthodox as he walks along the public roads, and it is his duty to call out and
31 warn them that he is coming? The sweepers were more sensitive looking and more personable than other servants.
32 (U, 8 (Preface))

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34 ences**

35 A writer, on the other hand, is the true voice of these unheard voices of the society. And their voices prompt
36 him to the deplorable, description of the destitute. An outcast has to lead a life meaner than the animals. He
37 feels like a caged bird that flutters its wings for a free flight. So he decided to learn about Christianity and the
38 philosophy of Mahatma Gandhi. He bears daily torments like a missionary trying to persuade him to embrace
39 Christianity when he listens to Gandhiji, who advocated social reform and so on. Thus, here is a quest in the
40 life of Bakha:

41 Thinking of everything he had heard, though he could not understand it all. (AHIEL, 164) On the other hand,
42 Coolie is a pathetic odyssey of Munoo, who suffers a lot during his life in the hands of the upper-caste and even
43 by his relatives. Life seems to him a mightily, very struggled and hard to live in this wretched and bad condition
44 of the so-called highly generated world of people who consider themselves the people of the supreme power or the
45 world of oppressors. Munoo is an orphaned village boy who sets out in quest of a livelihood, but is treated as an
46 animal in all spheres of society. He has to work as a domestic servant, factory worker, a rickshaw-puller which
47 earns him consumption and a untimely death because of suffering and exploitation by the upper-caste people.

2 NOTE:

48 Munnu is a poor adolescent who travels to the city is unskillfully tortured at every level of society. He attains
49 the lowest jobs available to him, like the other boys who are treated as severely as the enslaved person. His aunt
50 and uncle use him as a money maker. They push him into the dirt, and he is slapped and humiliated. And
51 finally, he is died of tuberculosis. According to Anand, Munnu suffers because of fate but because of society. It is
52 the society that leads him to the tragic end. Unlike Bakha in Untouchable, Munnu was the high caste; because
53 of poverty, community did not consider him human. Early in the novel, he realizes the truth, as he says:

54 Whether there were mere rich or more poor people, there seemed to be only two kinds of people in the world.
55 Caste did not matter. 'I am a Kshatriya and I am poor. No, caste does not matter. The Babus are like the
56 sahib-dogs, and all servants look alike. There must only be two kinds of people in the world: the rich and the
57 poor'. (C, 55-56) At fourteen, he is forced to work at the house of Babu Nathu, a worker in Imperial Bank in
58 Sham Nagar, where the wife of Babu Nathu abuses and curses him without any reason. In fact, he is a burning
59 symbol of millions of unfortunate souls like himself-lost, and bereft, abused and downtrodden. He has to exploit
60 significantly in one or another, by one person or another. Actually, his story is full of the saga of sufferings and
61 exploitations that the world brings in his life where he lives with his other friends. He attains, an untimely-death,
62 due to poverty and hunger. He is mercilessly treated as an enslaved person at each sphere of the societal ground
63 which is a doomed stigma on his life.

64 It is not compassion or pity that attracts Ammu to Velutha. It is not subservience that delivers Velutha
65 to Ammu. It is Ammu's anger at the society she lives in and is shunned by that seeks out and recognizes
66 Velutha's anger. They are united in anger as much as in love?in The God of Small Things, Velutha and Ammu's
67 relationship is a battle-cry. There is no way that he could use that relationship to make his way up the caste-
68 ladder, instead she would make her way down-and she did. The God of Small Things presents the ideology of
69 a marginalized, humiliated and segregated person Velutha, who is tortured and exploited by the police of the
70 upper caste group because of his illicit relationship with an upper-caste woman, Ammu, who feels an irresistible
71 irresistible attraction for Velutha, the untouchable carpenter of Paravan which is ranked as the lowest in the
72 Indian society. As Arundhati Roy responds on a question in an interview about her attraction towards Velutha:
73 an affair with a woman of high caste. The relationship between a Syrian Christian woman and a Dalit man
74 disrupts the existing order and notions of society. As Arundhati Roy says in her novel:

75 They all broke the rules. They all crossed into forbidden territory. They all tempered with the laws that lay
76 down who should be loved and how. The Dalits remain the most oppressed section of the social order in India.
77 This caste stratification of the Hindus has rendered the Dalits, Untouchables. The upper-caste people treat them
78 as other, subhuman beings, and try to avoid any contact with them and if by chance it happens they need to
79 sanctify them. Our constitution has provided the right to equality, education opportunities and social justice
80 but these have proven as mere drama. In reality, their status is as bad as worse-scattered in some states like
81 Madhya Pradesh, Bihar or Rajasthan, they are denied their rights in the so-called society of our Modern India of
82 Information and technology. They must be pressured, humiliated, tortured, and abused because of their lowest
83 status in the Indian social order of castes. In the Indian constitution of 1950, Untouchability is legally abolished.

84 Today any discrimination due to the caste system is forbidden by law. But the caste system has not disappeared
85 from everyday life. Even today, in villages, the untouchables are still excluded from society, and have to live in
86 separate colonies. In Haryana, Madhya Pradesh, Bihar, Uttar Pradesh and Southern Parts of the nation, there
87 are the worst conditions for the people of the God; they are also human-beings; if they are educated and hailed
88 respectfully, they may be uplifted on their lowest corner which is considered as a doomed stricture on their face
89 and personality. We the upper caste class elite people raise our voices for implementing reservation; for what and
90 to what extent we need such reservation by suffocating the throat of the Dalits which need cooperation then do
91 we disturb the everyday life of the people? Who are we? Please stop these atrocities and exploitative activities,
92 which are dangerous and horrible. They must be promoted for attaining higher education as the upper ones get
93 in their life. They must be given equal rights and opportunities as we provide them to the upper one. If we want
94 to see our nation a developed one? Then we have to vanish this blot that is a rock in the development path.
95 There are so many persons like Munnu, Bakha, and Velutha suffer a lot during their work in everyday, and even
96 in their life; their talents are despised and denied due to their lowest status in society. I conclude my research
97 paper in these words:

98 Change is one thing. Acceptance is another.

2 Note:

99 I have used some abbreviation(s): U stands for Untouchability, C for Coolie, AHIEL for A History of Indian
100 English Literature and TGST for The God of Small Things.



Figure 1:

2 NOTE:

Figure 2:

reality, which symbolizes the sufferings stigma in which the Dalits are doomed to live as the result of the present ideological assumptions about caste which have been exceptionally so deeply ingrained in the Indian mind that one has wrestled with oneself to feel free from the change

Mukesh Kumar of this thousand years old rotten system. Through

that have been expressed in Mulk Raj Anand's novels Untouchable (1935), Coolie (1936), and ABSTRACT Arundhati Roy's The God of Small Things (1997),

Dalits are treated as the worst as they are not. where both of the authors have presented Dalit's

They have misinterpreted in the world of the sufferings, struggle and exploitation.

so-called sophisticated society of India by the

upper-caste ones. They have been called a slice of

sordid reality, which symbolizes the sufferings Bakha, a young sweeper from the Out-Caste colony of a north Indian cantonment town bears daily torments like a missionary trying to persuade him to embrace Christianity, and he listens to Gandhiji, who advocates social reform and so on. There is a quest in the life of Bakha where thinking of everything he has heard,

though he could not understand it all. In fact,

Untouchable is a contrast between rural and

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Munoo is an orphaned village boy who sets out

in quest of a livelihood, but is treated as an

animal in all spheres of society. He has to work

as a domestic servant, factory worker and a

rickshaw-puller which earns him consumption

and untimely death because of suffering and

Author: Assistant Professor of English Government College, Gharaunda District Karnal-132114 (Haryana, India). I. DEPRESSED AND MARGINALIZED VOICES IN ARUNDHATI ROY AND MULAK RAJ ANAND'S WORKS: A CRITICAL REVIEW 'Dalit' is a word which is defined as other, inferior, sufferer, exploited, oppressed, or downtrodden bird of the society. Dalits are treated as the worst as they are not. Mahatma Gandhi named them 'Harijan' (The People of God). Most of the Dalits live in rural India, and more than are landless laborers. In many parts of India, the land is still held by the upper castes

that use the ideology of the caste system to exploit low-ranking landless laborers

2 NOTE:

Because we are sweepers, because we touch.
They hate dung. I hate it too. That's why, I
came here. I was tired of working on the
latrines every day. That's why they don't touch
us, the high caste? I am a sweeper,
sweeper-untouchable, I am an untouchable!
(U, 58-59)

Again in an unfortunate situation, he has to
control his anger. Still, he reveals it before his
father after bearing the insult of his sister, Sohini,

who has molested by a Pandit. He is filled with rage a desperate mind, which he delivered at the time of his sister's molestation. He says: They think we are mere dirt, because we clean their dirt. (U, 89) So the life of an untouchable like Bakha is full of miseries and anxieties. He is badly abused and tormented by the upper-caste Hindus. Thus we see that he has to struggle a lot during his staying in the hands of the oppressors, and they molest him at every step of his life, which is an oppressed and a chilling exposure of the untouchable in the hands of the upper-caste Hindu who thinks themselves as the emperor over the lowest caste peoples. E.M. Forster rightly says:

Figure 4:

The final chapter of the novel, 'The Cost of Living' brings sad news for Velutha, Ammu, and her children: Rahel and Estha. This chapter illustrates the colossal cost of living that Velutha, Ammu, and her children must pay. They want to live by their own choice, but they are treated because of a man, Velutha, who is untouchable.

As the writer says:

They know there was nowhere for them to go.
They had nothing. No future. So they stuck to small things. (TGST, Chapter 21, 338)

Velutha and Ammu are treated as beasts, tortured, and humiliated by the police because they have broken the social and moral code; Velutha, is killed for his raised voice to keep it subjugated, silenced, and effaced from the elite discourse. He is discriminated, hated, humiliated, and segregated by the Syrian Christians. His voice is oppressed by the oppressors due to his lowest status in society.

Figure 5:

102 [Malabar] , Malabar . Cambridge: Cambridge University Press. p. .

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