CHAPTER SEVEN
CONCLUSION

With education, and consciousness that all human are equal it is expectation that equality in terms of opportunity and enforcement of law will get established in the world. But because of several reasons the anticipation of social visionaries is not fulfilled. Discrimination and marginalization is one of the severe problems all over the world. Inhuman treatment is given to the people of the specific section of the society. In the western countries, the intolerance is on the basis of colours, creed, race and class. In India, the inequity is on the basis of caste, religion and gender. In Indian society untouchables and women are discriminated and they are deprived from equivalent opportunities, and subjected to atrocities. A person belonging to the high class or upper caste is given respect in the society and a person belonging to low class or caste is given discourteous treatment. Things have not much changed even after 65 years of independence.

After visiting India years ago Somerset Maugham said:

“The pity is that the social and economic conditions of the peasants, the working class, and the weaker section of the society continue to be the same in the silver jubilee celebration of independence. The gulf between the rich and poor is widening.”

Mahatma Gandhi addressed these problems of caste-system, untouchability, and marginalization as the part of his socio-political movement. Under the influence of M. K. Gandhi, Indian writers especially novelists in English gave a conscious voice to the sufferings and protest of the socio-politically and economically marginalized sectors of the society. Some of writers with social commitment gave room to this socio-economic
and political dissimilarity in their works. These writers portray the issue of inequality and favoritism in Indian society. They are sympathized with the suffering class of the society.

Through literature especially through novels writers tried to voice the anguish of these marginalized classes. Writers like Tarashankar, K.S. Karanth, Munshi Premchand, Hira Dom, and Nirali in regional languages and Mulk Raj Anand, Rohinton Mistry, Arundhati Roy, Manju Kapur and several others in Indian English belong to this cluster. These writer works for constructive alteration in society.

The present research work “Voices of the Marginalized in Indian English Novels” is an endeavor to see towards this issue of marginality and make a comparative study of how different writers from different periods in Indian writing in English have voiced against marginalization. Mulk Raj Anand’s *Untouchable* is the first audacious endeavor in Indian Writing English to choose an untouchable boy as a protagonist of the novel. Anand has given voice to the untouchable section of Indian society and indirectly appeal to see towards them from humanistic point of view.

Mulk Raj Anand’s *Untouchable* reflects the stressful horror of untouchable life in India. The pitiable sufferings undergone by the untouchables have found voices of indignation, anger and complaint in the novel. Religious record tells that the untouchables are part and parcel of Hindu society in their social and religious practices and beliefs. The untouchables are subjected to conventional condemnation to low work and social isolation. It appears as if the untouchables were a separate nation. They are separated from main stream. Their education, their residential localities, their jobs were all determined by the upper caste-Hindus. The upper caste-Hindus built up the ideology of caste superiority in order to enable them to defend any act of aggression taken against the untouchables.

The first chapter, *Introduction* deals with the background of Indian English Novel. It traces the progress of Indian English Fiction. The chapter focuses on how the
Indian English novel writers have brought name and recognition to Indian English novels. It focuses on the contribution of writers understudies Mulk Raj Anand, Rohinton Mistry, Arundhati Roy and Manju Kapur in the advancement of Indian English novel and how these writers have given voice to the marginalized section of the society.

The second chapter “Review of Literature” deals with the meaning, and backdrop of marginality. Indian English novelists are cognizant and had given voice to the voiceless section of the society. The chapter presents an outline of previous work on marginality, Mulk Raj Anand, Rohinton Mistry, Arundhati Roy and Manju Kapur and other related topics.

The third chapter “Voices of the Marginalized in Mulk Raj Anand’s Untouchable” is an endeavor to focus on the condition of the untouchables in India. The age old tradition of untouchability and their consequences on the life of untouchables are discussed in the novel. The first section of this chapter records the childhood experiences of Anand and his views about untouchability. The second section of this chapter deals with pitiable experiences of the character of the novel, Bakha. The sensitive description of the outcastes’ colony, the atrocious treatment given to Bakha by the upper caste Hindus and its analysis is covered in this chapter. This section also includes the episodes like the touching episode, the molest episode and the chapatti throwing episode. Finally the discussions about various solutions to abolition of the untouchability in Hindu society and its validity are discussed.

The central focus of this chapter is to prove how Mulk Raj Anand through the novel tries to give right to be heard to the untouchable voiceless section of the society. The opening of the novel, the description of the outcaste colony, the harsh experiences of the untouchables, the daily schedule of the untouchables, the inner voice of the untouchables, their insults, and blissful moments in their life makes every sensitive person feel regretful for them. The chapter analyses the bitter experiences of the protagonist which are sensibly presented by the writer. Anand very effectively draws our attention to the sub-human treatment given to Bakha, the protagonist of the novel, Sohini.
India is a cosmopolitan country. The country has accepted the beliefs, culture, rituals and ways of life of many religions and assimilated them into its own culture. In India people of different religion are living mutually. The cosmopolitan culture of India is one of the features of this country. It is Hindu Majority country. The Muslims, Christians, Buddhists, Sikhs, and Parsis are considered as minorities. The religious broadmindedness which one find in the pre-independent and early post independent India decreased in the course of time. The political Parties, Sanatans are accountable in creating fright among the minority communities. This fear, insecurity, religious intolerance of the majority religious people, minority complexes, majority adventurism, growing disintegration of the social order are reflected in the literature produced by creative writers especially in the literature produced by minority writer.

Giving voice to the minority and marginal Parsi community seems to be one of the chief purposes of Parsi writers writing in English in India. The Parsi writer opens the world of Parsis through their literature. Firdoaus Kanga, Farrakh Dhaundy, Bhapsi Sidhwa and Rohinton Mistry wrote about the Parsi community’s expectation and dread, aspirations and frustrations, fight for continued existence and their identity crisis.

The fourth chapter “Voices of the Marginalized in Rohinton Mistry’s *Such a Long Journey*” is an endeavor to study how the writer Rohinton Mistry through his novel *Such a Long Journey* has tried to give voice to the minority Parsi community. The whole
community is under threat of dying. The world of Parsi, their views about religion, their feeling and insecurity all are articulated. The novel no doubt is an effort to give voice to the Minority Parsi community who has once enjoyed peak position, comfort and autonomy in India. But today because of different reason the whole community is under stress. The community is in doubt whether their journey will be worth. It makes a sensitive person belonging to either majority or minority community restless.

One of the prominent things which one detect in the novel is the whole Parsi community is functioning as a protagonist of the novel. Gustad Noble, Dilnavaz, Sohrab, Darius, Roshan, Dinshawji, Jimmy Billimoria, Tehmul, Dr. Paymaster, Peerbhoy Paanwalla and Miss Kuptitia all express their feelings, emotions, fear and expectations. The Parsis criticism on the Political Party, their disturbance, their thinking the political Parties are using their community as they are minority all are expressed properly in the novel. The discrimination on the basis caste, colour, religion and gender is exists in the society. The writer touches two kinds of discrimination, the inequity on the basis of religion and the inequity on the basis of gender.

The fifth chapter “Voices of the Marginalized in Arundhati Roy’s The God of Small Things” is an effort to give voice to the Paravans and suffering women. Kerala is the as highly literate state of India. Arundhati Roy, Booker prize winning novelist has raised her conscious voice against inequity of untouchables and females. She has raised her voice for social cause. She has courageously commented on the sensitive issues such and Narmada Dam, Enron Project, India’s nuclear policies and Kashmir issue. Roy has shown her great anxiety for the common people of the country. She had seen the twofold standards of the politician in Kerala and harshly criticizes on their policies. It is general assumption that the untouchability is practiced by illiterate, uneducated, orthodox and traditional people. In Kerala there is great impact of Communism. It is thought that Communism is against caste system. Casteless society is the aim of communism. But through the novel Arundhati Roy has shocked to this assumption that with education only inequity will not come to an end. The writer had shown the educated people practice casteism deliberately and communist party plays double role.
Roy herself had the first hand knowledge of the caste system in Kerala. She herself has experienced that how women are deserted and given sub-ordinate place in Kerala. The present chapter is an endeavor to show how the Booker prize winning novelist had tried to touch the issue of inequity. ‘The God small Things’ are an overview of the period of near about fifty years. It covers three generation of women and three generation of untouchable.

In the family and society women are ill treated. This is reflected in literature particularly in novels. The present novel gives synopsis of three generation of women. Mammachi, Baby Kochamma are the ambassador of old generation, Ammu is the delegate of present generation and Rahel is a representative contemporary generation. It seems that there is no much different in the suffering of women in past and present. Roy had given conscious voice to the suffering of women.

Roy has shown that both high class and low class women suffer in this social structure. They are dishonored by their father, brother, and husband and society. Roy presents three generations of women: Mammachi, Baby Kochamma, Ammu and Rahel all are sad and are victims of male domination. The novelist argues that the female characters are treated deficiently by the male characters in the society. Mammachi by Pappachi’s and Chacko, Ammu by her husband and brother Chacko distressed physically as well as mentally.

The society does not pay much attention towards the education of male and ignore the education of female. Pappachi beat Mammachi and Ammu’s husband beat Ammu. Chacko denies the lawful right of Ammu to possess the parental property. In the case of woman society decides whom to love and how much. When Ammu falls in love with untouchable Velutha, the society considers that Ammu had broken the laws and punishes her. The writer had given sensible picture of the suffering of women.
The novel also focuses on the condition of untouchables in Indian society. Roy has given an account of three generations of untouchable. Through the memories of Baby Kochamma Roy makes us familiar with the condition of the Paravans. Kochamma told to Estha and Rahel at her time Paravans crawl with bush to their back.

The untouchable wants to come up from the mud. They converted themselves into Christianity. But all the efforts to raise their social status went in vain. The upper caste Hindus never permitted the Paravans to come in their church. The upper caste worker complains that they are not ready to work under untouchable, Velutha. Finally when Velutha break the established love law of the society he is killed. The writer has shown the pathetic condition of Paravan.

The novel is an endeavor of the socially conscious Booker prize winning novelist Arundhati Roy to give voice to the voiceless suffering section of the society. Roy has tried to show the untouchability was practiced in the pre-independent India and after independence there is no much change. The writer focuses on the dejected condition of women.

The chapter six “Voices of the Marginalized in Manju Kapur’s Difficult Daughter” is an endeavor of voicing women. In Indian society woman are not free from the conventional thinking. All kinds of women are exists in the society. In the novel the writer includes all kinds of women. The writer presents the women characters of three generations with their ethics, mindset and relation. Virmati stands as a representative of transition and modernity.

Manju Kapur, an innovative writer gives birth to such a marvelous and most unforgettable female characters like Virmati, Ida, Swarnalata and Shakuntala who changed the terminology of women’s life. Her women characters gives such a jolt to the male dominated society, that the so called male dominated society gives up the thought of suppressing and victimizing and ignoring their existence. The women protagonist revolts against age old traditions. They also revolt against male dominant society and
exterminate the slavery which prevents them from being the part of social world which is ruled by men. With the help of protagonist Manju Kapur wants to show how women’s are adopting change of modernity by refusing the shadow of the age old traditions. Their new thinking and new attitude gives them new recognition and social worth as an individual in male dominated society. Their new mind-set makes them freedom to live their life according to their own plan and terminology.

One significant thing noticed is this that the female characters of Manju Kapur are educated. In *Difficult Daughters* only Ganga, the wife of Prof. Harish is uneducated. Manju Kapur wants to show the anguish hidden in the mind of educated, independent women. Virmati, Ida, Shakuntala, Swarnalata are educated and wants that the society should give them freedom. Virmati’s mother is educated but is conservative. The writer wants to suggest with the time women are changing.

In *Difficult Daughters* there are three generation of women Kasturi, Virmati, and Ida. We see quick change in the attitude of women. Kasturi has taken education but remain unchanged and traditional. She is not prepared to leave old traditions. She is unable to stop her constant pregnancies. She want her daughter should get married and discover happiness in married life instead of taking education. Second woman Virmati goes against her parent’s inclination. She gets education. We see some change in her mind-set. Virmati is one step ahead to her mother Kasturi. Ida is again one step advance to her mother Virmati. Though Virmati is educated, she is against the divorce of her daughter. Ida does not want burden on herself. She is a new woman.

The novel *Difficult Daughters* is an endeavor to give voice to suffering of women. The writer has publicized that how the women are changing after getting education. The writer has given an account of three generation of women and is trying to suggest the society that we cannot stop women from being free.
General Observation of the study:

Indian society is divided in caste and religion. Hindu, Muslim, Sikh, Christian and Parsi live in India. Hindu’s are majority and other religions are minority. There are castes and sub-castes. Marginalization on the basis of caste religion and gender are important issue in India. Individuals are marginalized by their religion, caste and gender. In the present research work an attempt is made to see how the selected writer had handled the issue of marginalization in their novel and make a comparative study of the novels. The selected novel covers the period of near about seventy years. Anand’s Untouchable appears the period of nineteen thirties, Mistry’s Such a Long Journey, Roy’s The God of Small Things and Kapur’s Difficult Daughter appeared in the nineteen nineties. The writer belonged to different era but fought through their writings for the exploited class of India. Efforts are made to see whether there is any change in the treatment to the marginalized people.

Anand Untouchable gives pitiable condition of untouchables. The novel appears in 1933. It is the period before India attained independence. The social condition of the untouchables in India was worst. The upper Caste-Hindus treated them badly. The untouchables were not permitted to any school and thus they were deprived of their right to education. They were also not permitted to enter any temple for fear that the atmosphere of the temple would be defiled and polluted by their touch. The untouchables were always kept away at a distance by the upper caste Hindus so that they would not touch them and defile. They must shout from distance of their approach so that the upper caste Hindus could keep themselves away from them. The untouchables must live outside the town and could live only on the left over food from the plates of the caste Hindus. The untouchables were not permitted to take water from wells or the lakes meant for the caste Hindus. They could receive water from the caste Hindus only as favour. Thus the social condition of the untouchables was inferior to that of the animals.

The God of Small Things appears after fifty years of independence. It is expected that after Independence the condition of untouchables will get changed. In the democratic
India even in the beginning of 21st century untouchability is still exists in one form or other. Arundhati Roy has brought this fact before the world through her novel *The God of Small Things*. The novel shows that untouchables are not only tormented and harassed from Hindus, but also from other religious communities. The practice of untouchability is the most striking feature of the novel. Velutha is representative of untouchable. The untouchables are not permitted to take education. They live exterior. The untouchables were not allowed to walk on roads, not allowed to wrap their upper bodies and not allowed to take umbrellas. They had to put their hands over their mouth when they spoke to redirect their breath away from those whom they addressed.

*Untouchable* belonged to the period of 1930 pre-independent period and *The God of Small Things* belonged to the post independent period of 1990. Yet there is no much improvement in the treatment of untouchable. In the pre-independent India untouchability was practiced and it continues in the post independent period. Bakha and Velutha have strong similarities. Bakha, the central character of the novel *Untouchable* was detested by the high class people. Velutha, the protagonist of *The God of Small Things* is from to a lower Paravan caste and doing lowly jobs. Both are living in poor working condition. Fathers of both have fear from the upper castes. Both have strong attachments to the work. Both are brilliant craftsman. Bakha is innocent and Velutha is mature and bold enough to face the worldly challenges. Both Bakha and Velutha are more or less the same characters in two different eras.

Both Mulk Raj Anand and Arundhati Roy confirmed the aspect of reality and are the real successor of Munshi Premchand who through their writing had done sincere effort to evict evil from the society.

Discrimination on the basis of gender is another issue in Indian society. In patriarchal Indian society women suffer because of no fault of their own. The women are underprivileged from their right and are distressed by the society only because they are female. They are not permitted to own the property of their parents. The girl Children are not given much concentration towards their nurture and education. In the selected novels
Mulk Raj Anand, Rohinton Mistry, Arundhati Roy and Manju had portrayed the female character. These writers had given conscious voice to the female. In *The God of Small Things* and *Difficult Daughters* both Roy and Kapur has given an account of three generations of women.

In the novel ‘*The God of Small Things*’ Mammachi and Baby Kochamma are the delegate of old generation. Ammu is representative of present generation and Rahel is representative of modern generation. Ammu’s father Pappachi beats Mammachi everyday. Baby Kochamma also suffer and Ammu under goes an unspeakable misery and pain as she goes against the parental longing.

Ammu’s parents did not provide much kindness towards her education and are not serious about her marriage. She is disowned from the property of her parent. Rahel suffers due to the carelessness of the family. These are the instances of marginalization on the basis of gender.

Similarly in the novel *Difficult Daughters* Kapur had given an account of three generation of women. Kasturi and Ganga represents the old traditional women. Kasturi is educated but she forces her daughter for marriage. She is against her daughter’s decision of taking of education. Ganga also belongs to the old tradition and worships her husband like a God and accepts all his troubles happily. The characters of Kasturi and Ganga are not imaginary but realistic.

Virmati, Shakuntala and Swarnalata belong to latest generation. Shakuntala is self-governing woman and leads her life according to her own terms and conditions. She discards the concept of marriage and remains unmarried. Swarnalata is a free flying bird who takes an energetic part in freedom movement. Virmati has struggle in her whole life. She struggles for love and education. Ida represents to the new generation who throws the burdens of society and man made boundaries. She removes the unwanted things in her life. She takes a divorce from her husband.
Roy’s *The God of Small Things* published in 1997 and Kapur’s *Difficult Daughter* published in 1998. The period of both the novel is same. The novel covers different region of India. *The God of Small Things* covers south India and *Difficult Daughters* covers North India. But there is no much change in the mind-set of the family and society to see towards woman. There are striking similarities between Mammachi and Kasturi. There is similarity between Ammu and Virmati. Ipe family does not pay much attention towards the education and marriage of Ammu and Virmati’s parents do not give her freedom to choose her bridegroom. Rahel and Ida both are divorced and emancipated women.

Mulk Raj Anand had publicized dejected condition of both untouchables and women. Sohini and Gulabo the female characters in *Untouchable*. Sohini is victim of double marginalization. She is victim firstly as an untouchable and secondly as a woman. As an untouchable she is not permitted to take water from the well and as a woman Pandit Kali Nath tries to molest her. The character of Sohini is individual as well as representative all those untouchable who suffers. Thorough the character of Sohini Anand tries to give voice to thousand of untouchable woman. Sohini is speechless but every action of Sohini speaks.

Rohinton Mistry has portrayed female character in *Such a Long Journey*. The female characters are the inactive recipients of the results of the actions. Dilnavaz, Roshan, Miss Kutpitia, Dinshawji’s wife Alamai, and the typist Laurie Coutino all have minor status in the patriarchal society. It seems that the Parsi women are the symbol of patriarchy, marginality and helplessness. The Parsi women are submissive in the family. The Parsis are marginal in the Hindu majority country and the marginality of Parsi women remains doubly marginal.

From the research of the selected novel it seems that it is not true that only traditional women suffer in their life. Mulk Raj Anand, Rohinton Mistry, Arundhati Roy and Manju Kapur through their novels show that uneducated, educated woman and modern woman have to suffer in this social structure. These writers give voice to all
kinds of women in their novels. They have made the task of their life to present the all kinds of women and their struggle. Rohinton Mistry’s *Such a Long Journey* focuses on the fear, insecurity, humiliation, and suffering of minority Parsi community. Due this fear the minority community people are thinking about migrating from India to other country. They have grudge against regional and racist political parties and changing of names of roads, areas and cities.

The final findings of this research are Mulk Raj Anand, Rohinton Mistry, Arundhati Roy and Manju Kapur are spokespersons of the downtrodden, minority community and women. These writers focus on the miserable condition, fright and anxiety of the marginalized in Indian society.

Mulk Anand by choosing an untouchable boy as the protagonist of the novel begins this tradition voicing marginalized in Indian English novels and Rohinton Mistry, Arundhati Roy, and Manju Kapur can be called his successors.

Mulk Raj Anand and Arundhati Roy present Indian untouchables with their troubles, social elimination, poverty, hunger, inequity, degradation and fatality. Both *Untouchable* by Anand and *The God of Small Things* by Roy present the condition of untouchables in pre-independent and post independent India sensibly and realistically.

Rohinton Mistry’s *Such a Long Journey* is an account of Parsi community’s custom, tradition, dread, anxiety, insecurity, and endanger. Mistry has given voice to the Parsi community. The Parsi community does not feel is secure and comfortable in India and is migrating to other countries.

Manju Kapur has given conscious voice to women. Kapur’s female characters are educated. Kapur has shown that educated, uneducated, traditional, and modern women suffer in this social structure. She has shown that with education women are changing and creating their own position in the society.
In nineteen thirties the untouchables are not allowed to walk on the roads, women are not allowed to take education but in nineteen nineties there is some change in the attitude of society. The untouchables and women are taking basic education and working in the factories. But the touchable does not bear an affair of an untouchable with touchable girl.

Slavery, exploitation and inequity are present in one form or other. The reasons of exploitation are caste, religion and gender. This can not be congested until society accepts every individual as fellow human being.

Literature create awareness among the people and there is some change in the life of untouchable, minority community and women, but still they have to travel long way.
Future Scope for the Research:

Literary research is always underestimated by the scientific researcher, social science researcher and also by the society. General thinking is developed in the society that the research in the field of science, medical science and social science helps people to make the life of people comfortable. It minimizes the problems of the people and helps to create jobs and business opportunities. This is because of the practical attitude of the society. The present research work tries to refute the charges on literary research and validate that how literary research is helpful and helps to make the atmosphere in the society healthy.

Discrimination on the basis of caste, colour, race, class, religion and gender is one of the severe problems all over the world. The people are discriminated by caste colour and religion and gender. In the present research work a analytical and comparative study is made of the approach of the different writers from Indian English novel towards the issue of marginalization. As the people get education it is expected that this discrimination will come to an end. But this hope of social scientist is not fulfilled. So the literature and the research on the topic of different kind of discrimination will help to make people aware about this problem of discrimination in the society.

Mulk Raj, Anand, Raj, Rohinton Mistry, Arundhati Roy, Manju Kapur are the heavy weight writer of Indian English writing in English. These and many other writers had tried to give voice to the marginalized section of the society. These writers had more novels to their credit. Mulk Raj Anand’s novels can be studied from different point of view.

In the world literature there is a humanistic approach towards marginalized section of the society. The writers from different countries had given voice to the voiceless section. Comparative study is an emerging area of research in the 21st century. It is kind of intra-national or international literary relations. The object of comparative
literature in general is essentially the study of diverse literature in their relation. Kirpal rightly comments:

“*A comparative study of literature in our context should be a value endowed activity, and not only a literary critical study*”

In the case of present research topic comparative study can be made on Indian English literature and Dalit literature in India, African American literature, African and Caribbean literature. The writers handle the theme of intolerance, slavery, despair, poverty and mistreatment. The novels of these writers could be compared with novels and memoirs by some Dalit, South African and American Black writers.