Views On Systematic Marginalisation In English-Language Writing By Indian Authors

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Abstract:

There are several aspects to the concept of "marginalisation." A society as a whole could become globally marginalised. Within a class or community, there is a possibility of marginalisation from the dominant social order. Likewise, ethnic groups, families, or individuals may be marginalised by local communities. Consequently, the practice of maintaining individuals or groups at or beyond the limits of society is referred to as "marginalisation." It can manifest in a variety of ways, such as those that have social and economic disadvantages at one level and those that are based on class, caste, community, gender, and other factors at another. Stories of pain, trauma, protest, resistance, and societal change are revealed in writings from the margins. Marginal texts show the sins and sufferings imposed against the underdogs. The texts are inspired by actual experiences with poverty, cruelty, rejection, and sorrow. The purpose of this study is to investigate the complex concept of marginality. I have studied the term's multiple connotations and nuances in significant Indian works from the modern age with great attention. The main topics of interest are how the oppressed are forced to pay for the wrongdoings of others, how the hopelessness of the marginalized's past has been destroyed by the dysfunctional government-bureaucratic system, and how indignant writers have used their writing to criticise the powerful and wealthy.

Key Words: Caste, Marginalization, Nexus, Systematic, Underdogs

Introduction

The phrase "marginalization" is a multifaceted idea. Global marginalization is a possibility for an entire society. Marginalization from the prevailing social order can occur within a class or community. In a similar vein, local communities may marginalize ethnic groups, families, or individuals. Consequently, the term "marginalisation" is a metaphor for the process by which people or groups are maintained at or driven beyond the boundaries of society. It can take many different forms, such as class, caste, community, gender, and so forth at one level, and those that experience social and economic sufferings at another level. Writings on the margins often tell stories of trauma, suffering, protest, resistance, and societal change. Texts that are considered marginal portray the anguish and crimes inflicted upon the weaker party. The notion that "someone suffers for the sins of others" is validated by the wages of marginality, albeit this has not been confirmed by study. To demonstrate that the label of marginality was not given upon the oppressed people by heaven, I deliberately chose the phrase "systematic marginality" for my research topic. Our governmental and societal structures were to blame. The impoverished people in our society are negatively impacted by government policies, social conventions, the lofty aspirations of the elite class, and other factors. As a result, there are now marginalized classes. The Indian social structure that gave rise to marginality can be better understood by taking a broad look at the main English-language Indian novels that tackle the issue of marginalization. The relationship that benefits capitalists—that is, the functioning of Indian democracy—has caused the gap between the rich and the poor to increase. The corrupt nature of the Indian bureaucracy system has only made life more difficult for those who are oppressed. Because of "globalization," neo-liberal capitalists were able to appropriate the lands of the impoverished classes, but they could not provide just compensation because of the strong ties between the capitalists and the relevant governments. Tribal classes lost their lands as a result of major development initiatives. Without any real attempts being made to ensure their appropriate rehabilitation, the tribal peoples were forcibly removed from their lands and homes in the name of greater economic development and modernization. They were forced to take a major step back from the current development process. Therefore, the poor and less fortunate people now face livelihood insecurity as a result of the acquisition of land for huge companies, mines, or special economic zones. Thus, through a variety of development programs, Indian policymakers have periodically started a number of initiatives aimed at the socioeconomic advancement of indigenous populations. In the second Five-year Plan, there was a mandate to reduce economic disparities in the community. However, because of systemic corruption in the Indian bureaucracy, tribal groups in India still lag behind despite all the efforts made.

The Indian socioeconomic structure has always included a large wealth divide between the rich and the poor. All of modernity is merely a silent observer of the growing divide between the powerful and the powerless, the exploiters and the exploited, and the little things and the great things. The wealthy and powerful always indulge in their hedonistic pursuit of the unending amassing of riches and power. They seize every chance to steal their less fortunate brethren's portion. Even with remarkable advancements in the economy and education, the impoverished' s reliance on the wealthy for their well-being remains a pervasive socioeconomic norm. Because of these circumstances, the rich get richer and the poor get poorer.

Human rights concerns have received a lot of attention, and literary depictions of the lives of oppressed people have gained international recognition. The current wave of marginalized literature in India aims to highlight the experiences of poverty, violence, and discrimination faced by the marginalized. The major Indian English publications on marginalized existence clearly demonstrate the functioning of Indian state governments, particularly the critical functions of government and bureaucracy that generate havoc among the marginalized classes. A close reading indicates that Indian state governments were established for the noble goal of democracy. Their primary duty must and should be to ensure safety, equality, the fulfilment of basic needs, and the unbiased upliftment of all classes, but the pious purpose of democracy was manipulated by power-hungry politicians, and the public's just expectations were bitterly disappointed in the face of rapid socioeconomic change. Public institutions are losing their ethical obligations and ability to govern. The all-powerful capitalist lobbies hijacked the Indian political system and the poor masses were held far away from inclusive development. Thanks to utter corruption and criminalization of political parties and electoral politics, the good governance is totally collapsed which can be marked in almost all the novels especially Swarup's *Six Suspects*, Aravind Adiga's *The White Tiger* and Tejpal's *The Story of My Assassins*. Our best legislations are made null by the corruption in the bureaucracy. The overburdened, ill-equipped and poorly paid police machinery suffers from the tag of brutality, partiality and inefficiency. Each novel presents a bleak picture of a deeply politicized police and bureaucracy. Police atrocities figure in Arundhati Roy's *The God of Small Things*, Rohinton Mistry's *A Fine Balance*, Vikas Swarup's *Q&A*, Arun Joshi's *The City and The River* and Tarun Tejpal's *The Story of My Assassins*. The soul-dead bureaucracy is fairly figured out in Vikas Swarup's *Six Suspects*, Joshi's *The City and The River* and Tejpal's *The Story of My Assassins*. Through inaction or endless delay, the public institutions relinquish their own powers. The passivity of police or civilian administration and lack of responsibility on the part of public servants can be marked as the chief cause of public misery, whether it is the scene of 1975 emergency by Gurcharan Das, Rohinton Mistry and Arun Joshi, or the miseries of the anti-Sikh riots in the 1984 by Rohinton Mistry, in the portrayal of the 1992-93 religious' riots in Meher Pestonji's *Pervez-A Novel* and David Davidar's *The Solitude of Emperors*. The present-day corrupt behavior of public servants from lower level as clerks, constables, staff in government schools and hospitals to higher administrative officers is castigated by Pestonji, Davidar. Adiga, Swarup and Tarun Tejpal. Due to the increasing materialism, public servants and political leaders not only disregard the rule of law but also accept manifold bribes. Even civil society institutions and the media are not free from this malaise. How the justice system is paralyzed and criminals are left to go scot free by endless delay in prosecuting system is fairly dealt by the major writers.

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