



INTERNALIZATION OF SOCIAL INFERIORITY IN MULK RAJ ANAND'S UNTOUCHABLE

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Abstract

This study examines the factors that contribute to the internalization of social inferiority as depicted in *Untouchable* (1935) by Mulk Raj Anand. Employing a qualitative approach, this research uses the novel as the primary data source, supported by secondary data from scholarly books, journal articles, and relevant academic literature. Data are collected through close and comprehensive reading, focusing on narrative descriptions, dialogues, and events related to social discrimination and hierarchical structures. The analysis is conducted using postcolonial literary criticism, particularly Frantz Fanon's concept of the internalization of social inferiority. The findings reveal that the internalization of inferiority in the character Bakha is shaped by interconnected social factors, namely social relationships, workplace conditions, limited access to education, and religious exclusion, all of which operate within the caste system. These factors function not only as external forms of marginalization but also as psychological mechanisms that normalize inequality and lead individuals to accept unjust treatment as natural. The study demonstrates that social inferiority is sustained through everyday practices and institutional structures that influence self-perception and identity formation. This research contributes to postcolonial literary studies by highlighting the postcolonial dimension of social discrimination and its lasting impact on marginalized individuals.

Keywords: Internalization, social inferiority, postcolonial, caste system

1. Introduction

In today's life, there are still many people who are faced with internalization of social inferiority in family, in school, and in the community environments. The impact of this phenomenon makes people feel inferior and consider themselves unworthy. Simply put, this is a process when people from oppressed groups begin to believe that the negative assumptions of stronger groups about them are true. As explained by Fanon (1952) in the context of colonialism, the oppressed unconsciously adopt the negative views attached by the colonizers, until they believe that they are indeed worthless. He also states that oppressed groups will always believe the worst about themselves. This process reflects the internalization of inferiority.

One of the causes of society or a person experiencing internalization of social inferiority is experiencing discrimination. According to UNESCO (2021),

discrimination based on caste, class, and ethnicity still has a major impact on psychology, especially in children's education and development. Children from disadvantaged groups often lose their enthusiasm for learning and self-confidence due to stereotypes and unfair treatment since childhood. In addition, Williams and Mohammed (2009) reveal that continuous social discrimination can cause mental disorders, anxiety, and feelings of inferiority due to negative views of self-identity. This proves that the internalization of social inferiority really happens and affects the way people think and act in an unequal society.

The role of colonialism further intensifies this phenomenon. Colonial power structures not only control political and economic domains but also infiltrate the psychological realm. Fanon (1952), in *Black Skin, White Masks*, asserts that colonialism produces a divided self, where colonized



individuals are encouraged to emulate the colonizer while simultaneously being denied full acceptance. This condition creates a deep psychological conflict, leading to the devaluation of native identity. Colonial domination, therefore, reinforces internalized inferiority by legitimizing stereotypes and hierarchical social orders.

In colonial India, this dynamic is evident in the caste system, which was strengthened rather than challenged by British colonial rule. Dalits, positioned outside the Hindu caste hierarchy, historically occupy the lowest social status and are assigned occupations deemed polluting such as manual scavenging or corpse handling (Krishna, 2021). Even though the caste system was outlawed in the Indian Constitution in 1950, social and cultural discrimination persists. Dalit individuals continue to face restricted access to education, employment, and public spaces (Desai & Dubey, 2012). Over time, this prolonged exclusion fosters internalized beliefs of inferiority. Narayan (2009) notes that such internalization results in diminished confidence and limited aspirations for social mobility.

Similar conditions can be observed in Indonesia, where colonial legacies contribute to feelings of social inferiority among historically marginalized groups. During the Dutch East Indies period, hierarchical classifications placed Pribumi at the lowest position in education, civil rights, and social mobility (Ong, 1990). This stratification produced long-term psychological effects, including the perception that indigenous identity is inferior to Western norms. Contemporary manifestations can be found among individuals from lower socioeconomic backgrounds who may feel unworthy of participating in elite social spaces, leading to behaviors such as modifying accents, adopting Western-sounding names, or engaging in skin-whitening practices (Heryanto, 2008).

In postcolonial studies, literature serves as an important medium for exploring these psychological and social

dynamics. Said (1994) argues that literary texts operate as cultural instruments that reflect and challenge dominant ideologies. Postcolonial literature specifically seeks to counter colonial narratives by reclaiming marginalized experiences and exposing the mechanisms of domination. Ashcroft, Griffiths, and Tiffin (2002) emphasize that using the colonizer's language to critique colonial structures becomes a form of resistance, positioning literature as a crucial space for reinterpreting identity and power.

2. Literature Review

2.1 Internalization of Social Inferiority

Internalization is the process by which a person accepts values, norms, and beliefs from their environment and considers them as part of themselves. Berger and Luckmann (1966) in *The Social Construction of Reality* say that internalization occurs when individuals begin to view social values not only as something that is understood, but also as something natural and true. This makes individuals feel that these values come from themselves, even though they are actually the result of social influences around them. Memmi (1965) states that the dominant values in society, as taught through religion, education, and popular culture, are more easily accepted by individuals. In colonial societies and within the caste system in India, internalization plays a significant role in making social hierarchies appear normal or natural.

Social inferiority develops not because individuals are inherently inferior but because social systems place them in subordinate positions. Fanon (1952) explains that inferiority arises from a combination of historical oppression, symbolic domination, and psychological conditioning. Through prolonged exposure to discriminatory values, individuals begin to see themselves through the eyes of the dominant group, leading to feelings of inadequacy and unworthiness. This internalized belief system persists even without direct external pressure, demonstrating the psychological depth of subjugation.



Internalization of social inferiority is a condition in which an oppressed person begins to believe that he or she deserves to be in a low position. According to Fanon (1952: 83–92), this happens because the person absorbs the negative views of the group that oppresses them. He or she begins to see himself or herself from the perspective of someone with more power, so that he or she feels worthless, incapable, and unworthy of being treated equally. Over time, this feeling becomes part of his or her mind, influencing the way they behave and perceive themselves within society.

This study positions internalization not only as a psychological condition but also as a socially constructed process reflected in social relationship, workplace roles, educational access, and religious authority dimensions that are often examined separately in previous studies.

Although previous studies examine these four domains, few integrate them holistically to analyze how they collectively construct internalized inferiority, especially within literary representation. This study fills that methodological gap.

Research on *Untouchable* has focused on various themes such as social oppression (Sipayung, 2019), human rights abuses (Ginting, 2016), social exploitation (Tarigan, 2017), and realism (Jagtap & Mahmood, 2025). These studies provide valuable insights into external forms of discrimination but rarely address the psychological dimension of internalized inferiority. Thus, the literature review establishes the foundation for analyzing how internalized social inferiority is formed and manifested in the novel

2.2 Postcolonial Theory

Fanon's postcolonial theory is closely related to literature because it can help explain how literary works show and critique the psychological and social impacts of colonialism. Fanon (1961) in *The Wretched of the Earth* said that colonialism is not only politically and economically oppressive, but also causes cultural alienation and deep mental stress, including

in the way people express themselves through art. Literature plays an important role in depicting the life experiences of colonized people, such as feelings of alienation, feelings of inferiority, and the desire to be free from colonial rule. Therefore, Fanon's theory is often used to analyze literary works from former colonial countries as a form of resistance to negative colonial images and to see how these stories talk about identity, power, and the struggle for freedom (Fanon, 1961: 218–232). For Fanon, literature not only reflects colonial reality, but also becomes a tool to rebuild the identity and consciousness of colonized people.

3. Research Methodology

This study uses a qualitative method. In this method, basic assumptions and the use of interpretive and theoretical frameworks serve as the main foundation for understanding the meaning that individuals or groups assign to a social or human issue. To explore this issue, qualitative researchers apply specifically developed methods, collect data in environments that are relevant and sensitive to the subjects and context being studied, and analyze the data both inductively and deductively to identify patterns or themes. The final report or presentation of this research usually includes participant voices, the researcher's reflexivity, a thorough explanation and analysis of the issue, and a call to contribute new insights to the existing body of literature (Creswell, 2013). This method is particularly useful in understanding the experiences, thoughts, and emotions of individuals as reflected in the data analyzed in this study.

4. Result and Discussion

Untouchable tells the story of a day in the life of Bakha, a teenager from an outcaste community in India who works as a sweeper. Throughout the day, he experiences cruel treatment from the upper castes, including being beaten for touching a Brahmin, rejecting at a temple, insulting for helping an English child, and witnessing his



sister being abused by a priest. His father offers no support, insisting that Bakha obey caste rules and continue working. At the end of the story, after hearing Mahatma Gandhi speak to a poet about the use of modern toilets, Bakha begins to see the possibility of change that can free him from the constraints of the caste system.

The source of the internalization of social inferiority in the novel is caste system. The first and foremost factor that contributes to Bakha's internalization of social inferiority is the rigidity of the caste system, which systematically positions him as an untouchable. The caste system does not merely define social roles, but it shapes the consciousness of those subjected to it. According to Krishna (2021), Dalits are structurally excluded from religious and social participation, and this exclusion functions not just externally but also psychologically. The system leads individuals like Bakha to assume inferiority as a natural fact of life. From the very beginning of the novel, Bakha appears to accept his low status not because of conscious belief, but because he has been conditioned into it.

4.1 Social Relationships

Social relationships in the novel reveal an imbalance between the group labeled as the "untouchables" and the rest of society. The character Bakha, a street sweeper from the lowest caste group, grows up in an environment that instills in him the belief that he is not only different but inherently inferior. This becomes a deep form of internalized social inferiority. This condition is not merely the result of external discriminatory treatment, but also stems from his own deeply rooted understanding of his place in society.

Bakha experiences various forms of social exclusion that he accepts without resistance because the social structure has convinced him that he is indeed unequal. For example, when he walks through the city streets and accidentally touches a man from an upper caste, the reaction he receives

shows how society treats his body as something impure. The man says:

Keep to the side of the road, you low-caste vermin !' he suddenly heard someone shouting at him. 'Why don't you call, you swine, and announce your approach! .. you cockeyed son of a bow-legged scorpion ! Now I will have to go and take a bath to purify myself. (46)

This condition not only shows external humiliation, but also reveals how Bakha accepts it with guilt and fear not as an injustice, but as a result of his personal mistake. Fanon (1952: 18) states that when victims begin to accept social stigma as part of their identity, the internalization of inferiority has occurred. Bakha does not question the man's anger, instead, he blames himself for not being careful enough to keep his distance from the respectable people.

Furthermore, in his interactions with his own family members, especially his father, Bakha does not find space to express his feelings about the social treatment he experiences. His father instead emphasizes the importance of accepting their position and not challenging the existing norms. Lakha says: "You are a sweeper, your duty is to sweep. You should not concern yourself with anything else." (56). This statement reinforces the view that the social system is accepted by the outcaste community itself as something absolute and unchangeable. In Fanon's (1952: 82) theory, this reflects a phenomenon in which the dominant structure succeeds in shaping the consciousness of the oppressed individuals to accept their inferior position as something natural. In Bakha's case, his social identity as a sweeper becomes fused with his sense of self-worth.

Bakha's social relationship also reveals ambivalence when he interacts with upper-caste children. When an upper-caste child gives him a piece of bread, Bakha feels touched, as if he is receiving a rare recognition of his humanity. However, that feeling quickly fades when the child's father insults him and drives him away. "You have



defiled my house, you low-caste scum! Get out!” (62).

This experience makes Bakha increasingly feel that acceptance from others is only temporary and limited, depending on prevailing social norms. He begins to realize that even when he receives kindness, it can be taken away at any moment due to rules beyond his control. In Fanon's (1952: 95) view, this condition reflects a psychological separation between the “self” and the “other,” in which Bakha sees himself not as part of society, but as an outsider who must constantly seek permission to exist within the social space.

At the end of the section that discusses social relationships in the novel, it becomes clear that Bakha does not find a definite way out of the social pressure he experiences. He only gains a small glimpse of hope when he hears a speech about the use of modern toilets that might replace his role as a sweeper. However, even that hope does not directly change his social position. This situation emphasizes that social transformation cannot be achieved solely through technological advancement, but must also be accompanied by a shift in societal mindset and self-identity that has been deeply internalized in individual consciousness.

4.2 Workplace

In colonial societies, the workplace often reflects a clear imbalance of power (Fanon, 1952: 38). In this system, groups at the bottom are usually assigned work that is not only physically demanding but also socially viewed as low and degrading. This means their labor is not only a matter of physical exploitation but also a symbol of diminished social status. In the novel, this is clearly shown through the character of Bakha, who cleans filthy public toilets, sweeps the streets, and handles human waste with his bare hands every day. Although the work is disgusting, foul-smelling, and looked down upon by society, Bakha never expresses protest or anger. Instead, he continues to perform his duties diligently and silently, as if the job is an

inevitable part of his life. This attitude reflects how the ideas of oppression have taken root in his mind, making him believe that he truly deserves to live that kind of life and is unworthy of something better. It is narrated:

He work away earnestly, quickly, without loss of effort. Brisk, yet steady, his capacity for active application to the task he had in hand seemed to flow like constant water from a natural spring.....And though his job was dirty he remained comparatively clean. He didn't even soil his sleeves, handling the commodes, sweeping and scrubbing them. For he looked intelligent, even sensitive, with a sort of dignity that does not belong to the ordinary scavenger, who is as a rule uncouth and unclean. (15-16)

This narration shows that Bakha actually does not like his job. However, instead of rejecting it, he only wants to finish it as quickly as possible. His diligence does not come from pride, but from a desire to avoid shame. This indicates that the system makes him accept a degrading job as something normal, even without questioning whether he deserves a more humane kind of work.

When Bakha cleans the latrine without wearing any protective gear, the narration in the novel describes a very dirty and unhealthy working condition. It is narrated: “He had to work with his bare hands, scooping the filth from the latrines.” (11). This situation shows that there is no protection, basic rights, or recognition of health and dignity for workers like Bakha. However, Bakha does not express any rejection or complaint, because he is already shaped by societal beliefs that convince him this job is meant for him. Fanon (1961: 42) explains that the bodies of marginalized people are often treated merely as tools for hard labor, rather than as human beings who deserve safety and proper working conditions.

In his work, Bakha does not have control over what he does. He does not work based on an agreement or a fixed



wage, but because the job has been passed down through generations in his family. He also does not receive a regular salary or any respect from the people he serves. His only wages were bread crumbs thrown on the ground and the occasional coin. Even when he is sweeping the streets as part of his duty, upper-caste people still shout at him to stay away, as if his mere presence already disturbs them. The upper-caste says: "Get out of the way, you dirty sweeper!" someone shouted from a distance. (15)

Bakha's presence at his workplace is symbolically perceived as disturbing by others, because his body is believed to contaminate the social environment around him. This shows that even though he plays an important role in cleaning the community's living space, Bakha is still not accepted to share the same space with others. This relationship demonstrates that the feeling of inferiority he experiences does not only come from the nature of his job, but also from the way society responds to the presence of outcaste individuals like him.

Bakha has no hope of becoming anything more than a street sweeper, because since childhood he is never taught to dream or have aspirations. When he considers the job of a British soldier as something noble, it is not because the work is easier, but because he sees the profession as representing strength, dignity, and self-worth, qualities his current role does not provide. It is narrated: "They treated him like a man there, not like a dog." (84). This statement shows that Bakha's experience at work makes him accustomed to being treated as if he is not human. He begins to feel that the only way to gain dignity is by stepping outside the local social system that has long upheld caste rules. In Fanon's view (1952: 110), the desire to be recognized as human often arises from a deep sense of alienation, and the workplace becomes one of the main spaces where this alienation is most profoundly felt.

Access to other jobs is also closed off to Bakha because the existing social system limits people like him from moving up to

higher positions. There is no training, opportunity, or education available to help someone from an outcaste change their profession. Even when he imagines the existence of a tool like a flushing toilet that could eliminate his job, that vision reflects more of his desire to escape constant humiliation than a wish to find a new job. He says: "The machine... it will abolish the need for sweepers like me." (148)

Bakha's job becomes a metaphor for a system that symbolically and practically reinforces social class boundaries. His workplace does not provide him with space to grow, interact equally, or gain recognition. Instead, the job strengthens the narrative that he is indeed different and unequal. This makes Bakha's work experience one of the strongest forms of internalized social inferiority, because he not only works in a demeaning environment but also learns to demean himself.

4.3 Education

In the novel, education is not directly portrayed as a path for Bakha to change his fate. Instead, the education system is depicted as a space that is implicitly closed off to those from outcastes. Bakha's inability to access education serves as a clear form of social exclusion that has become institutionalized. Fanon (1952: 17) explains that colonialism creates a structure in which knowledge and education belong only to certain groups, while marginalized communities are shaped to believe that they are unworthy of accessing them. This is evident in Bakha's character. He never mentions school as an option in his life, as if even dreaming of education is beyond his reach.

Bakha's absence from school is not due to a lack of intellectual ability, but rather because his social status leads him to believe that school is not a place meant for someone like him. It is narrated:

And he had wept and cried to be allowed to go to school...that schools were meant for the babus, not for the lowly sweepers... there was no school which would admit him because the



parents of the other children would not allow their sons to be contaminated by the touch of the low-caste man's sons...(39)

This quote shows that the education system functions as a tool of separation that further reinforces the caste structure. Bakha does not express anger or openly resist; instead, he accepts this reality with resignation. This indicates that he adopts the belief that he is indeed unworthy of receiving formal education. This belief aligns with Fanon's (1952: 82) concept of domination that is voluntarily accepted because it has been embedded in the individual's subconscious.

Bakha's father, Lakha, never encourages his son to go to school or pursue education. Instead, he emphasizes the importance of continuing the job as a sweeper, which is seen as a hereditary duty. This indicates that even within the family, education is not considered a necessity because the system has made them believe it is not their right. This is reflected in the novel:

But then his father had told him that schools were meant for the babus, not for the lowly sweepers.... father had not sent him to school. He was a sweeper's son and could never be a babu. (39)

This statement shows how strongly the caste system instills a sense of inferiority. When a family itself rejects the importance of education, the hope for improving social status becomes very limited. In Fanon's (1952: 17) view, this illustrates that power operates not only through formal institutions but also through the transmission of values within the family and the community of the marginalized.

Furthermore, this limitation in education makes Bakha unable to articulate the injustice he experiences. He can only feel that something in his life is wrong, but he is not able to express it systematically. It is narrated: "He was confused. He did not know what to do or say." (74). The confusion experienced is not due to stupidity, but because the person does not

have access to knowledge, structured thinking, and the ability to understand themselves which can actually be developed through education. Fanon (1952: 18) believes that language is not only a tool for communication, but also a medium for thinking and liberation. When someone does not have the opportunity to go to school or to learn, they are also deprived of the chance to recognize the injustice they face and to reject the low social position imposed upon them.

In the novel, the education system is portrayed as not being neutral. School becomes a symbol of legalized social exclusion. When access to education is limited only to certain groups, school no longer serves as a path for upward mobility, but instead becomes a tool to preserve existing social inequality. As a result, Bakha never questions why he does not attend school, because he already believes that such a world is not meant for him. This represents what Fanon (1952: 18) describes as the peak of internalized social inferiority, when the victim not only gives up, but is no longer able to imagine the possibility of being treated equally.

In the end, Bakha's awareness of the injustice in accessing education emerges gradually and indirectly, mainly through his encounters with other characters such as Colonel Hutchinson and Gandhi. However, the solutions offered to Bakha do not focus on education, but rather lean toward moral advice and spiritual appeals. This shows that education, which should serve as a pathway to improvement for someone like Bakha, is noticeably absent from his life. As a result, the social inequality that could be addressed through education continues to persist and is passed down from one generation to the next.

4.4 Religion

One significant moment in the novel is when Bakha visits a Hindu temple with the hope of worshipping the deity. However, his presence is harshly rejected solely because of his social status. The Brahmin says: "Get off the steps, you scavenger! Off



with you! You have defiled our whole service! You have defiled our temple! Now we will have to pay for the purificatory ceremony. Get down, get away, you dog!” (61). This quotation shows that Bakha's presence is considered to defile a place of worship that is supposed to be sacred. He is not only physically rejected from entering the temple but also spiritually excluded. The community's attitude toward him further reinforces his very low social position, not only in terms of economy and daily life, but also in religious perception. In this context, religion does not serve as a path to justice or compassion, but rather strengthens the caste rules that are already deeply rooted in society.

One of the most striking moments is when Bakha attends a religious ceremony at the temple, and he is driven away because his body is considered to defile the sacred place. The Brahmin says:

Get off the steps, you scavenger!
You have defiled our whole service!
You have defiled our temple! ‘You people have only been polluted from a distance,’ ‘A temple can be polluted according to the Holy Books by a low-caste man coming within sixty-nine yards of it,.. (61-62)

This reaction shows that Bakha's existence as an individual is only acknowledged when he is seen as a symbol of impurity. It emphasizes that his exclusion occurs not only in daily interactions but also extends into spiritual spaces. Fanon (1961: 42) explains that even in religious domains, the colonial system and the caste system in this context creates and sustains social hierarchies. These hierarchies regard certain groups as unworthy of accessing symbols of purity and power, thereby distancing them both psychologically and symbolically from spaces considered sacred.

The religion followed by the upper-caste group never truly teaches equality in everyday life. On the contrary, teachings about purity and impurity are used as a justification to continue limiting social interactions between the upper and lower classes. Even the water used in religious

rituals is considered untouchable by people from outcastes. In one scene, a Brahmin openly washes his hands after receiving something from an outcaste person. Brahmin says: We are ruined. We will need to have a sacrificial fire in order to purify ourselves and our shrine. (61-62). This action is not only symbolic but also has a psychological impact. It reinforces the vast social gap and shows that religious teachings are used to justify a system of hierarchical distinction rather than to unite or liberate human beings. For Bakha, this event serves as proof that he is not only considered different, but also deemed unworthy to be present in a place of worship alongside others.

In such a situation, religion becomes part of the system that maintains social inequality. Even when Bakha meets Colonel Hutchinson, a Christian believer, the religious experience does not bring him change or a sense of safety. Hutchinson, instead emotionally pressures Bakha to convert, without truly understanding the social and psychological suffering he endures. Hutchinson says:

If you are in trouble, come to Jesus in the girja ghar.’ He was seeking vainly to paraphrase the promise : ‘Come all ye that labour and I will give you rest.’.... He had committed no sin that he could remember.. ‘He wants me to come and confess my sins....I don't know what she said about bhangis and chamars. (125-133)

Rather than embracing Bakha as a whole human being, Hutchinson treats him as someone lost who needs to be saved. Their interaction shows that a religious approach that ignores social context can become a new form of domination. According to Fanon (1961: 235), salvation that is not accompanied by the restoration of dignity and an understanding of structural injustice is merely another form of alienation.

Bakha does not feel a connection with any religion. He is caught between the Hindu tradition that rejects him and Christianity that fails to understand him. His



uncertainty toward religious institutions reflects a sense of spiritual alienation. He says: “Why do they hate us? Why are we never allowed to worship like others?” (70). The questions that arise within him carry a deep emotional weight. He not only questions why injustice happens, but also expresses inner pain caused by his longing to be accepted in places of worship that constantly exclude him. According to Fanon (1961: 42), this is the moment when a person begins to realize the gap between the religious values that are meant to apply to everyone and the reality in which religion is practiced in a way that excludes people like him.

At the end of the novel, Bakha listens to a speech by Mahatma Gandhi advocating for the rights of the “untouchables” to enter temples. Although the speech brings a sense of hope, Bakha remains uncertain whether real change will actually happen. This hope does not come from his own religious experience, but from the words of a figure who holds social authority. It is narrated:

The phrase, as it dropped from the mouth of the volunteer, had gone through Bakha’s soul and body. He knew it applied to him..... What will he say, I wonder? Strange that the sahib of the Mukti (Salvation Army) said that the rich and the poor, the Brahmins and bhangis, are the same....He imagined himself rising on the platform, (141-142)

This statement highlights that the role of religion in supporting social struggles is only meaningful if society also changes the way it views the value and dignity of every human being. If that does not happen, then religion becomes merely a decoration that makes an unjust social system appear as if it were beautiful.

5. Conclusion

After analyzing *Untouchable* by Mulk Raj Anand, it can be concluded that this novel depicts the internalization of social inferiority manifested in four aspects: social relationships, workplace, education, and religion because of the caste system. All of

these aspects play a role in planting a sense of inferiority in the mind of an outcaste. Through discriminatory treatment, dehumanizing labor, lack of access to education, and exclusion from religious practices, an outcaste grows up believing that they are unworthy, dirty, and different from others. This sense of inferiority does not only emerge from external rejection, but is also shaped by a mindset that causes them to blame themselves and accept unjust treatment as something they deserve. The novel shows that when a caste system becomes deeply embedded in a person’s mind, it can stop them from even imagining the possibility of equality or self-worth, and makes it hard to believe that any kind of change is possible. The results of this study are expected to broaden readers’ insights into the psychological impact of social discrimination and to encourage awareness and mutual respect in order to reduce similar injustices in real life.

This study has examined the internalization of social inferiority in *Untouchable* by Mulk Raj Anand, focusing on the influence of social relationships, the workplace, education, and religion in shaping a deep sense of low self-worth in marginalized individuals. Based on the findings, future research can explore other literary works that depict the psychological impact of social discrimination and how marginalized characters respond to it in both colonial and postcolonial contexts. Researchers may also expand this study by applying Fanon’s psychoanalytical framework more comprehensively or by integrating other theoretical perspectives. In addition, further studies could investigate contemporary literary representations of caste or class-based internalization in South Asia or Southeast Asia to offer valuable insights into how these forms of discrimination persist, evolve in present time.

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