

AN ANALYSIS OF UNTOUCHABILITY IN MULK RAJ'S NOVEL

¹Shyam Kumar Sharma

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Abstract

This paper analyzes Mulk Raj's novel, which highlights the issue of untouchability in Indian society. The novel portrays the discriminatory behavior of the upper-class people towards the lower or untouchable people. The characters in the novel represent the various facets of Indian society, and through their experiences, the novel showcases the harsh realities of the caste system. The paper examines the different aspects of untouchability, including its impact on the social, political, and economic status of the Dalit community. The study focuses on the character of Bakha, a sweeper, who is the central character of the novel. The paper analyzes how Bakha's experiences represent the dehumanizing treatment that the Dalit community received from the upper-class people. The study also looks at other characters in the novel, including Solini, Charat Singh, and Lakha, who represent different aspects of the social structure. The paper concludes by examining the impact of the novel on the Indian society and the role it played in bringing awareness to the issue of untouchability.

Introduction

Discrimination and social injustice have been a significant issue in India for centuries. The caste system has been a dominant feature of Indian society, dividing people into different social classes. The Dalit community, also known as the "untouchables," has been the most oppressed group in Indian society. Mulk Raj's novel, *Untouchability*, highlights the harsh reality of the caste system and the discrimination faced by the Dalit community. The novel portrays the life of Bakha, a sweeper, who faces discrimination and mistreatment because of his caste. Through Bakha's experiences, the novel highlights the inhumane treatment of the Dalit community and their struggle for survival in a society dominated by the upper-class people. This paper examines the novel's portrayal of untouchability and its impact on Indian society. The study analyzes the different characters in the novel and how they represent the various aspects of the social structure. The paper also discusses the significance of the novel in bringing awareness to the issue of untouchability and the role it played in the Indian independence movement. The study concludes by examining the current status of the Dalit community and the efforts being made to eliminate the caste system and promote social equality in India.

In the novel, Mulk Raj portrays the dehumanizing treatment of the Dalit community by the upper-class people. As Bakha, the central character of the novel, wanders around the city, he experiences discrimination and humiliation from the people he encounters. The novel depicts how the untouchables were considered inferior and

¹ Research Scholar, PG Department of English, B N M University, Laloo Nagar, Madhepura. (BIHAR)

were not allowed to participate in many social and cultural activities. This discriminatory behavior towards the Dalits has had a significant impact on their social, political, and economic status in Indian society. As Gupta and Ganguly (2019) note, the Dalits have been excluded from mainstream society, and their mobility and access to resources have been limited. The caste system has perpetuated the discrimination and oppression of the Dalit community, which has resulted in their marginalization and exclusion from Indian society.

Furthermore, the novel also portrays the struggle of the Dalit community to achieve social equality and justice. The character of Charat Singh represents the liberal and enlightened section of society that supports the Dalits' cause. Singh's support for the Dalits and his efforts to bring awareness to their plight highlights the need for social reform in Indian society. The novel also portrays the impact of Mahatma Gandhi's message of non-violence and social equality on Indian society. The message of Mahatma Gandhi played a crucial role in raising awareness about the issue

Indian culture is a caste ridden society where caste based isolation is a profoundly grounded issue. From the old entryway to the front, casteism remained a sensitive issue.

The legend of the novel *Untouchable*, Bakha is an untouchable, around whom whole of the plot turns. He has a ton of familiarity with us on positively the main page of the novel, as a youthful fellow of 18, who is in the calling of manual looking, cleaning the public bathrooms and considered as untouchable in the Hindu society. The individual who cleans the dirt of the overall people is seen as muddled and untouchable and is regulated heartlessly.

E. M. Support in the preface of *Untouchable* sees that: Bakha is a certifiable individual, captivating, dissuaded, sometimes marvelous, over the long haul powerless, and totally Indian. Obviously, even his constitution is evident, we can see wide wise face, lithe concentration ... as he accomplishes it upsetting work or stumps out in gunnery boots, in the longing for a mindboggling walk around the city with a paper of unobtrusive treats in his hold.

Bakha genuinely expected to study. He now and again sat in the additional time and endeavored to feel how it felt to dissect. He even bought a first key of English. In any case, his self game plan didn't goes past the letters commonly together. He was even ready to choose Babu's kid to give him shows around evening.

While going to get the market road and put free from shelter yard on the way, he buys four annas worth of unassuming sweetmeat after much speculation: 'Eight annas my pocket' he presented to himself, 'might I attempt to get a few treats. Expecting my father comes to understand that I consume all the m0!ley on treats', he thought and conceded, 'yet come, I have actually a solitary life to live', he conceded to himself, 'Let me taste of the pastries;' who knows, tomorrow I may be no more'.

Mulk Raj Anand really shown how untouchable are not seen in the public eye and abused by others of various castes; Barkha being an untouchable, to avoid contamination by contact the confectioner throws the pile of jalebis, like a cricket ball for Bakha to get: Keep to the side of the road, ohe low-caste vermin!' ... 'Might you anytime call, you pig, and report your system! Do you understand you have reached me and ruined me, twisted successors of a bended legged scorpion! In the long run I really need to continue to tidy up to channel myself, and it was one more dhoti and shirt I put on close to the start of today!' Bakha stood astounded, embraced. He was attempted. His resources were covered. Just fear grasped his soul, energy of fear toward lowliness and servility. He was changed with being tended to for the most part. In any case, he had this moment and again been dazed so.

The lalla who is 'dirtied' continues to shoot abuses on Bakha. After a short time he is encased by men who had collected to comprehend what was genuinely the deal with the ruckus. The social undertaking which presses round him, is without an embarrassment as have a frustrated point of view toward him.

When the lalla is copied out on hollering at Bakha, he gives a sharp, clear slap at him as a discipline for his 'criticized inconsiderateness', and he takes off, like a canine with the embarrassed.' Bakha recognizes with a

shock his social position. It illuminates the internal dividers of his cerebrum. That is the very thing that he finds regardless he has like any individual, head and heart, and tissue, he is as indicated by the world an untouchable. Untouchable is an irregularity novel where Mulk Raj Anand's system for pursuing the social evil of caste structure invited the chance of people. Anand's inspiration driving the making of Untouchable was as he satisfies: Untouchable was in its sources a tune brought into the universe of the entrance I had attempted to win for truth against the well established lies of the Hindus by which they kept some distance. The fundamental contemplations of the upper orders in old India about caste were a basic piece of the time decent.

The novel shows the world as per the character's perspective. Anand uncovers the annihilation and sort of individuals for being the subalterns and stresses the whole social plan wherein the lower caste people are discouraged of getting all prospects.

Break, the control of religion, significantly grounded feeling, desperation renowned philosophy still hanging out there to show the approaches to overseeing overpowering the lowly caste in the Hindu society. He moreover directs the decision to stream the scourge of untouchability.

Caste In Mulk Raj Anand's Untouchable

The character of awful Bakha is an extraordinary creation in the space of Indian English literary work. Anand gives fair Bakha to the lime light and gives him a voice. He shows how Bakha, faces upsets while he goes out from the separates ghetto (town) in which he resides to the city, the undermining and humiliating attitude of Brahmins, minister of the safe space and any additional upper caste people aggravations his guiltless cerebrum. Bakha is shown driven forward by dependable shame as well as by intellectually. The psychological torment and the reliable humiliation, to which Bakha is mistreated, portrayed in reasonable way.

Mulk Raj Anand knew the power of the issue and he showed his comprehension to introduce the focal issue. We are taking a gander at the meaning of his work, with Untouchable explicitly, I unequivocally yield that his work is at this point fundamental.

As I ought to typically think, the issue of casteism and untouchable is correct as of now winning in present day culture for unequivocal shallow changes. in a general sense the body has become really powerless or cases to be likewise, yet the soul is roaring as anyone would envision.

The outside packaging has changed right now the procedure for directing reasoning and the chance of the issue is at this point same. Obviously we can say essentially the stuff is changed at this point the thing is something in each utilitarian sense, something on a particularly crucial level something almost identical. It sends an impression of being that the harmful substance of casteism has wandered into our flow structure now.

The system for directing figuring behind making the Untouchability to show the realness of current India's different culture and the impoverishment and the humiliating idea further the attestation of the overall people which treated and whom the cheating happened.

Mulk Raj reviews all the disarray and twofold loathed point of view of the upper-class people. How the upper class treated lower or untouchable people is surely and unambiguously. The stunning course of action, shame, misuse felt by the whole locale the low or outcastes in India since story were portrayed through his characters like Bakha who was conveyed into the world with the fate of the awful and pitiable as he was untouchable The disengaging drove by man driven culture toward the second rate or outcaste in the postcolonial society; regardless, through his work, he passes generally on over bother where caste, teaching, propensity and monetary portrayal win.

The maltreatment and abuse were so totally portrayed by him to cautious the mass against the picked direct and have to change the jerk, and below standard point of view and lead won in the overall people. In this way, he picked a breaking down strategy to pass on his message toward the area fit piece for curiously and deliberately requiring a capacity in the savage, rapid, serious, and crushed particularly won in Hindu society.

Mulk Raj Anand was one of the conspicuous moderate journalists who unflinchingly saw that making ought to have sound social point and attestation for making. Which on an extremely significant level be accomplished by the opportunity of the affiliation, the development for portrayed characters, validness in character which is clearly sensible dolls. He was one of the Dalit voice who figured out the need and shame looked by the Dalit country through his power of the sharp edge.

His novel *Untouchable* regions and presents the story of a Dalit kid named Bakha who worked as a forager achieve eighteen years of age living with his friends and family. He has a father, Lakha, an overflowing family Rakha and a sister Sohini.

As the novelist customarily thought is a show from a line "A stream out of the blue found the way, with the manifest water which spread by soil and hurtfulness sewage containing crap of individuals, the stunning smell of dead animals, butchered skins, left in the bank of the water body.

The grime of animals like cow, ass, horses, and others joined to change over it into fuel cake, covering and essential exhaust fume came from the sides. The waste plan's lacuna lowered all the dirt into enormous quaggy rankness horrible to take a lone breath. Here the picked character of the novel dwelled in the tangled made houses locale.

People have no sympathy toward Bakha. It is basically Mohammadan tongawala who shows sympathy towards him and recuperations the situation. He asks concerning what certifiable leisure activity the Sahibs and Muslims wouldn't pressure reaching them. The savage and general nature of the Hindus depicts that these are the potential clarifications behind limit in solid low caste Hindus to Christianity.

Another event of shame is when Bakha goes to safe space to clear yard. Driven by his advantage to learn about the bound snake god, he mounts the safe space steps initiating the hallowed spot inside the shelter. He hears a boisterous cry, "polluted, dirtied, dirtied!" (Anand 67)

The social issue sees up the call of the minister, envisioning that the presence of the untouchable has dirtied the inclined in the direction of spot. Bakha sees that the minister is essentially endeavoring to cover his obscenity to Bakh's sister, Sohini. Sohini depicts to him obviously out a substitute story. The priest tries to seek after Bakha's sister as well as attracted the sympathy of the social undertaking by faulting her and her family for having crushed him and the premises of safe space.

Bakha feels absolutely unprotected and much lamented on a focal level. At a following he feels a wild yearning to retaliate whenever the chance of the pandit Kalinath's improvement comes to him in any event his lack, he wishes that his sister were not radiant. The third shame of Bakha is hopeless.

Unequivocally when he goes to the silversmith state to assemble sustenance for the family a housewife becomes bothered when she sees Bakha on the key of the house and reprimands him, "crash and burn and fail spectacularly furiously" as he has destroyed her home. Bakha asks his propitiatory evaluation and demands some food that is thrown at him like to a street canine. How Bakha assembles his chapatti threw a by a women place with upper caste Hindu society is heartshaking.

Bakha gets back with only two chapattis and is in trouble whether to clear up the situation for his father. His father faults and calls him lowlife villain. He is moving beyond that his extensively more minimal juvenile Rakha could give something wavering to eat from military resting shut in area. He soon takes a flashback of undermining episodes that spoilt his day. Undeniably when his more engaged family gets back home with some food, they all start eating from a near holder.

Startlingly Bakha stops eating when something unassuming contacts his hand and his cerebrum feel destroyed that it might be angry with somebody spit. He betrays his father that he had been invited on the wedding farthest reaches of Squash Charan's sister whom he once expected to marry.

Incidentally, Gulabo, Sledge Charan's mother thought it below their conventionality as they had a spot with washer men caste and saw themselves as better than Bakha even among the outcastes. The confounding failure of coming to occurs in the mystery piece of the day and poisonous substances his whole day as the novel relies on one day's turn of events. Injury and shame appear to wearisome and obvious for Bakha who address outcaste Hindus acquainted with untold destructions.

Bakha meets Havildar Charat Singh who is a productively driving person who offers him tea as well as presents him the hockey stick. Bakha is stacked up with monster appreciation for Charat Singh for his unselfishness and leaves the resting quarters feeling astonishing. On how Bakha meets the focal Babu's two young people who need to play hockey.

In a match the more little youth gets harmed as a stone from Bakha's buddy, Sledge Charan's hand hit him truly on the head. Bakha aggregates him in his strong arms and hustles to his home. Bakha expects that his mother would see the worth in him for this sort and caring show in any event is covered to perceive how she answers his amazing deed.

As opposed to communicating thankfulness to him, she faults him for dirtying her home by coming there. Bakha is ended and amazed. He gives up the young adult and pulls out. Bakha's challenge caste misleading can't give any change to obliterate this social issue. He is an individual. He doesn't have favor of his own district.

Discussion

One extensively more extended which shows the confirmation and fear is where the long humiliating and revolting events happen in Bakha life like being eaten by the upper cast, humiliated by a lady and some more. He went to his buddy where he shared his day events a mate Chota in upset tone answer that we genuinely see ought to do against such savage and hurting direct wrapped up by the upper class.

Taking into account everything, his another mate Ramcharan squashed him and said we are Dalit or Achhut and it is a piece of our life it happens with our caste, and if we fight with this sharp practice the Upper Caste people will butcher us so leave it and we ought to get back.

Happening to living such a faltering and savage life, the Bakha was tangled and obstructed and wandering by and large and sitting across the road way under the tree. He found Colonel Hutchinson, who pushes him to see Christianity since Christianity is freed from constraint and casteism.

We treat human as same and left together without pulled out as Brahman, Kshatriya and Dalit or Sudhra, and so forth. He went with him to the Social undertaking where he met Colonel Hutchinson's ideal enhancement, who scold his life update that unendingly you bring some Indian as she would have made without Indian in any way at all, which Bakha heard. As such, Bakha left the Social collecting finally, came to a railroad station, where he mark that Mahatma Gandhi will come who broadcast his perspective toward Dalit and clear the improvement to screen their potential results ask people not to follow savage and harmful custom.

As the Mulk Raj Anand, one of the famous and certain novel and story makers made on such a crazy point which won in the then society all around considering the way that he expected to change the staggering, crushing strikingly won in every strength and corner of our country. He was one of the Dalit voice who esteemed the need and shame looked by the Dalit country through his power of the sharp edge.

The technique for directing figuring behind making the Untouchability to show the realness of current India's different culture and the impoverishment and the humiliating idea further the interest of the overall people which treated and whom the maltreatment happened.

Mulk Raj examines all the sign and twofold despised point of view of the upper-class people. How the upper class treated lower or untouchable people is without a doubt and unambiguously. The setback of thought, shame, abuse felt by the whole area the low or outcastes in India since account were portrayed through his characters like Bakha who was conveyed into the world with the fate of the befuddling and sad as he was untouchable.

Conclusion

Additionally, Mulk Raj Anand as social scholastic passes solid regions for head for titanic for an on through his novel Untouchable and talk genuinely against caste locale in the Indian culture.

He rehashed the solid situation of Subalterns, their perspective and reality.

In the Indian social setting, subalternity happens contemplating caste, class and course. The caste structure has played a striking smashing to people of our country. Absolving the way that India Government dropped the presence of untouchability by rule yet mental, social and standard perspective of people occurred at this point.

India is other than not freed from the class structure. **References**

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