



The Described of Social Evils in The Society in the 21st Century

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Abstract

Mulk Raj Anand was born in a Hindu Khatri family in Peshawar. Anand studied at Khalsa College, Amritsar, graduating with honours in 1924 before moving to England. While working in a restaurant to support himself, he attended University College London as an undergraduate. He later studied at Cambridge University, earning a Ph.D in Philosophy in 1929 (12 December 1905 – 28 September 2004). He was an Indian writer in English recognized for his depiction of the lives of the poorer castes in traditional Indian society. He became known for his protest novel *Untouchable* (1935), followed by other works on the Indian poor such as *Coolie* (1936) and *Two Leaves and a Bud* (1937). He is also noted for being among the first writers to incorporate Punjabi and Hindustani idioms into English and was a recipient of the civilian honour of the Padma Bhushan.

Key Words: Mulk Raj Anand, a prominent Indian author and leader of the Progressive Writers' Movement.

Introduction

Mulk Raj Anand was an Indian writer and social reformer who wrote novels that focused on **social reality, the oppressed, and the problems of the poor**. His novels often explore themes such as religious hypocrisy, the feudal system, and the place of women in society. Here are some of his novels and their themes: and his novels Provoked Society and he mentioned in his Novel The Untouchable, Low Class People How They were suffering by upper class and gave some Examples in his Novels and mentioned in Particular, How A woman was suffering in the Society and Pressured a woman

and seduce her body and could not express their rights because they were living in Poor and Low Cast and Mulk Raj Anand mentioned Expressed his Lower Class People Life and Their Problems.

The Untouchability: Mulk Raj Anand is the first novel in 1935, in which he attained enormous popularity and reputation. The novel is inspired by the actual incident that happened with her aunt. Untouchability centred on the deprived section of Indian society who was treated as "Achhut", untouchable, who were not to be touched by "Swarna Varga", upper-class people. The novel demonstrates society's accurate picture through his characters Bakha, a sweeper;

Lakha, the head of sweepers in the area; Charat Singh; and many others. These characters exemplify the rotten and ruining orthodox tradition of Indian society.

The Theme of Untouchable: its core shows the attempt by a young outcaste who was marginalized to attain several forms of community identity when he tried to imitate the European way of life. Bakha, being an outcast, lived on the margins of the society. Thus marginalisation is the central theme of the novel. He thinks that if he wore these habiliments, he would cast off his untouchable status and become a sahib too (Anand 20). To this end, he begs Tommies for their extra clothing no matter how loosely they fit him. Though seemingly superficial, Bakha's musings about clothing reflecting the inner person have a strand of truth. His own getup, though ill fitting, supposedly "removes him above his odorous world" in the eyes of the onlooker as he cleans the latrines (Anand 30). The onlookers are perplexed that someone dressed as Bakha is from the untouchable caste. Here is a clear example of the theme "you are what you wear."

Rejection of Indian Roots

The rejection of Indian habits and social customs is a central idea of *Untouchable*. Bakha is the best personification of this theme in the novel. We are first introduced to his distaste for certain Indian habits when he watches the Hindu men performing their morning ablutions. Anand writes that after working in the British barracks Bakha had become ashamed of the "Indian way" of washing up (Anand 34). Other Indian habits that Bakha shows contempt for are how some Hindu men and women relieve themselves in the open on the streets (Anand 36), the Indian tendency to wear "florid ornaments" (Anand 107), and even the Indian way of drinking tea (Anand 62). The disapproval Bakha feels for these various habits stem from British feelings about them. For example, when the British see Hindus relieving themselves on the ground in public, they

say *kala admi zamin par hagne wala* (black man, you who relieve yourself on the ground) (Anand 35). These words are a condemnation and something to be embarrassed about, in Bakha's opinion. His rejection of Indian ways of life is directly correlated to his embracement of British ways of life. If the British sahibs dislike something, they must be right, and he must emulate them in all things.

Methodology

The story initiated with morning scavenging; father Lakha forced his son Bakha to work as a scavenger. He met with an athlete Havildar Charat Singh, an autocratic or high-class person, and conversed with him. Charat Singh promised to give him a hockey stick, a "brand new stick." When Bakha retired home, he felt thirsty; the house did not have water to drink; thus, his sister Sohini going to get water for his brother from the well and wait in the queue in the corner as she was a choot and did not have a right to drain water from the well. He met Priest Kalinath and said to her he helped her get water against a favor that she had to come next morning for the temple's clearance. Bakha went again for his swapping work; the Bakha felt hungry, so he went to a shop and bought something to eat where unintentionally he touched the upper caste boy. Subsequently, he bangs with Upper Caste Boy. At that time, a Musmil business came and saved him from thrashing because they did not follow any demarcated caste system in Islamic tradition. While wandering all over in the town, he went to the house where he lay in front of the home, and then the lady came and humiliated him why he slept in front of her door. Simultaneously a wandering saint came, and the lady offered him food unconditionally; at the same time, a lady offered him food to clean the baranda of her house. An inhumane incident took place there too with Lakha, and he left. Bakha went to Charat Singh, a man who gifted brand new hockey, a generous man who did not follow the evil practice of casteism with Lakha. After taking hockey, he went to play a hockey match

where again he faced humility when he goaled against upper-class boy fights during a hockey match. During a game, a boy is injured, and Bakha shows her generous concern with that injured boy and helps him. Bakha Carries him to his home, where humiliation is waiting for him in the character of an injured boy who scolds him for the sake of help.

Mulk Raj Anand Discussion about Social Evils in the Society

Mulk Raj Anand was one of the eminent progressive writers who resolutely believed that literature ought to have sound social intent and purpose for writing. Which only be attained by the nature of the literature, the maturity for portrayed characters, authenticity in character which resembles realistic figurines. Through inventiveness skills, fictitious and seemingly indulged in the denuded enunciation of society's social and ethnic fabric. He was one of the Dalit voice who wrote about the vulnerability and humiliation faced by the Dalit people through his power of the sword. His novel *Untouchable* typifies and presents the story of a Dalit boy named Bakha who worked as a scavenger attain eighteen years of age living with his family. He has a father, Lakha, a young brother Rakha and a sister Sohini. Although they lived persecuted and in unfortunate circumstances with a sterile environment. As the novelist connotation is an exhibit from a line "A brook ran across the lane, with the manifest water which smeared by dirt and nastiness sewage consisting fecal matter of humans, the unpleasant stink of dead animals, slaughtered skins, left in the bank of the water body. The muck of animals like cow, donkey, horses, and others consolidated to convert it into fuel cake, choking and pungent exhaust fumes came from the sides. This is the situation where the centric character of the novel lived in the muddy constructed houses colony.

Critiques and Interpretations:

There is an ongoing debate about the novel's representation of the dalit or

"untouchable" community. For Arun P. Mukherjee, for example, the novel has a "homogenizing function" that focuses on the "essentialized native's 'resistance' to 'the colonizer'" and fails to fully develop the "native's own ideological agendas." K. M. Christopher also suggests that, while Anand certainly subverted literary traditions of the era in *Untouchable* through its mere subject matter, the novel also perpetuates the perceived homogeneity of Gandhian reformism. Following Foucault, Christopher sees Gandhi as "policing the discourse of untouchability", which Anand arguably perpetuates through literary discourse.

Untouchable Characters:

- Bakha. Bakha is an 18-year-old sweeper and the novel's protagonist. ...
- Lakha. Lakha is the father of Bakha, Sohini, and Rakha, and the Jemadar (head sweeper) of Bulashah. ...
- Sohini. ...
- Rakha. ...
- Mahatma Gandhi/Mohandas K.
- R. N. Bashir. ...
- Iqbal Nath Sarshar. ...
- Uka.

Conclusion

The caste system in the Hindus in India is a typical traditional social system and also a blot on the Hindu society. The history of the origin and development of caste system has a long past history. It is said that the caste system in Hindus in India is a gift of Manusmriti'. The word 'caste' is a derived word in English from the Portuguese word 'casta' meaning 'breed'. Indian Hindu society is subdivided into castes and sub-castes to such extent that the entire social life of Hindus totally depends on one's own caste and its customs. Many have tried to define caste in their own ways. However, the origin of caste belongs to the old past around 2350 B.C. when there was encounter of native Dravidians to the migrated Aryans. The Vedic culture divided the Hindu society into four

groups or classes known as 'Chaturvamas' based on the merits and social duties of a class or vama. Brahmin, Kshatriya and Vaishya were superior vamas to the Shudra vama in every respect. Over time, the shudra was treated as the lowest vama and it was its duty to serve the other three vamas. The shudras were imposed on so many social taboos and assigned ugly and low types of menial works and were treated in an utterly inhuman manner so that the Shudras remained as beasts of burden. This situation continued over centuries, and the conditions of Shudras became more deplorable and wretched. They were denied basic human rights, and they were deprived of dignity and the necessities of life. So, they remained backward - socially and economically.

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