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SOCIAL PROBLEMS AND CASTE EXPLOITATION IN "*UNSHAKABLE: SUBCONSCIOUS*" BY MULK RAJ ANAND

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Abstract

This article addresses the issue of social and class exploitation in "Untouchables" against Mulk Raj Anand. Class and secondary exploitation and generation-to-generation transmission are the most controversial issues in the Indian subcontinent (especially the Indian Confederation), not only because of their religious and economic laws, but also because they are forced to defeat the underlying modernity. Since ancient times, Indian society has been common in India. Indian society has been common in India since ancient times. The lower classes despise and abuse. Anand invented the protagonist Bakha and described a day in his life. The novelist focused his attention on the tragic situation of the next class member of Bakha's pariah. Untouchables provide British Indian writers with new opportunities to explore a new second world. It brought hope to both Hindus and India who could not get rid of it, but also to Gandhi's philosophy, which aimed to raise awareness of the removal of the caste system and hierarchy from Indian culture. They are ordinary victims of oppression because they have no economic and political

power to resist the rule of the upper class. They cannot tell and describe their position in front of the world. These upper class people have little chance to change the fate of society. According to the upper class, they have no opportunity to raise awareness, receive education and enjoy equal rights to improve their status.

Keywords: Bakha, caste exploitation, Social problems, Untouchable, subaltern, untouchability, oppression, subjugation, suppression.

Introduction

The original title of the Bakha novel is almost double the current title. Anand told Mahatma Gandhi this story when he spent three months at the Sabarmati ashram. Anand told us that, with Gandhi's suggestion, he cut over a hundred pages, especially the section where Bakha seemed to dream, think, and meditate like a Bloomsbury intellectual. After adopting these Gandhi suggestions, Mulk Raj Anand finally published the novel "Untouchable". There is no specific article before the title,

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which makes this novel a symbolic legend of the tragic life of thousands of Indians, socially unjust and suffering in India. This is why it still touches the hearts of readers eighty years after the publication of "The Untouchable". In The Untouchable Novel, the author addresses the disadvantages of casteism (untouchable). The beginning of the novel shows the differences between the untouchables and other communities that live in the city. The exile colonies were the pile of houses with mud walls. In the shadow of towns and villages, they were arranged in two rows, but they were outside their borders and separated from them. Scavengers, leather workers, washing machines, hairdressers, water transporters, lawn mowers, and other hikers in the Hindu community lived here. (Anand 9)

Anand believes in the dignity and equality of all people. He was deeply hurt by the so-called "two births" approach for those who could not be contacted. The tragic life of those who had not been touched in Bakha was reflected. Roaming from the only well in the city of Bulandshahr, the caste well, was prohibited. Sometimes they should have to wait a few hours for a generous Indian break to fill the pitcher with water. Owner Raj Anand had a profound influence on Gandhi. He began a career as a literary novelist with his first novel Untouchable. This novel is famous worldwide and is considered one of his best novels. He focused on the poor and the oppressed,

while his problems appeared on the surface. The novel begins with the autumn morning in Bakha's life. The sun has not yet risen because it is still early. Half awake in bed, "covered in a shabby greasy cover, spread out on a pale blue carpet covered with floors, in the corner of a cave-like cave house, dirty, dark, and home."(Anand10)

It is the story of a day in the life of an abandoned street cleaner and an unwavering lover. Hitting the Bakha sweeper will pollute the Hindus, so she must call Poosh to announce her arrival, which means that the sweeper Poosh is coming. She forgot to cry twice and suffered. It happened at Lalla at the fair and cursed her for polluting her. The Indian businessman not only rebuked Bakha, but also defeated him. The term "minor person" is used in the broadest sense as a minority group, conquered women, refugees, colonial subjects, illiterates and fools. In the post-colonial period, this book has been trying to raise awareness of oppressed or marginalized factions or so-called second factions or so-called second factions. This awareness will help you move from the edge to the social center.

In the Indian subcontinent, especially in the Indian Federation, marriage in Asia is a controversial issue, not only because of its religious and economic regulations, but also because of its ability to conquer the descendants and lower classes of ancient

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and modern Indian society. Initially, exclusion began with Hinduism, and later spread to the origin of Hinduism. Usually, nobles like Brahmin use this debt to defend a strictly defined social structure to control people who are in economic depression. The hierarchical structure puts the class system into practice, which is determined by the professions inherited throughout life. The secondary identity model is mainly aimed at the lower classes. They are ordinary victims, oppressed by the lack of economic and political power to resist the rule of the supreme people. They cannot tell and describe their position in front of the world. Alternative concepts cover not only inaccessible people, but also poor and marginalized people.

These upper class people have little chance to change the fate of society. This is measured by the upper class; there is no opportunity to choose consciousness, education and equal rights to improve your status. Literature is a tool to attract openness and fight for occupiers. Like other literary works from all over the world, Indian English writers pay special attention to those minor issues in the work. Anand was a famous British writer of that era. It belonged to the "Big Three" in British and Indian novels. In the 1930s, he proposed a pen against our class system. He was born in Peshawar on December 12, 1905. Peshawar is the capital of India's Northwest Frontier Province. Because of his efforts to represent

the disadvantaged and occupiers struggling to survive, he is considered as an outstanding novelist. Mulk Raj Anand published his first novel "Untouchable" in 1935, focusing on the tragic lives of subordinates who tried to change the status quo by entering the center from the edge, but when faced with reality, their efforts collapsed. In this description, describing auxiliary work is the subject of key analysis. Anand responded to the real situation of his followers, their thoughts and reality. In the context of Indian culture, the middle class depends on class and gender. The caste system has caused great damage to our people. Under British rule, the situation is no different. Since ancient times, the caste system has been deeply ingrained in our country. Complete prejudice is a social defect and a by-product of the caste system. People do not sympathize with Bakha. Only Muslim Tongavala sympathized with him and saved the situation.

He wondered why Sohini and Muslims didn't mind touching them. The cruel and orthodox nature of Hindus suggests that this may be a possible reason for the large number of low-caste Hindus who believe in Christianity. Another incident of humiliation was when Bakha went to sweep the courtyard of the temple. Driven by curiosity, he learned more about the snake god in the cage. He climbed the stairs leading to the holy place in the temple.

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He heard a loud noise, "Polluted, polluted, polluted!" (Anand 67)

The crowd answered the priest's call, thinking that these unreachable people polluted the sanctuary. Bakha found that the priest only wanted to hide with Bakha's sister. Sohini told him a completely different story. The priest not only tried to harass Bakha's sister, but also accused her and her brother of polluting his buildings and temples, which aroused sympathy from the masses.

Bakha felt helpless and anxious because he realized his incompetence and hoped his sister would not be beautiful. Bakha's humiliation is a pain. When he went to the silver jeweler's colony to collect food for his family, a housewife saw Bakha standing near the door of the house and chided him because he "destroyed and died" because he polluted her and the house, which angered her. Bakha begged for an apology and asked to throw some food at him like a stray dog. The way the class women enter the high-end society of India in the crepe Bakha collection method is exciting. Only two shepherd dogs from Bakha returned to their hometowns, and they would be confused if they explained the situation to their father. He accused his father of describing him as a rogue. He hoped that his young son Rakha could bring some delicious food from the barracks. Now, he remembers the bad things that

ruined his day. When his brother brought some food home, they all started eating from the same basket. When he touched something sticking on his hand, Bakha suddenly stopped eating, and his mood was uncomfortable because he might get mixed into saliva. He lied to his father and said he was invited to the wedding of Sister Ram Charan.

However, Gulabo, Ram Charan's mother, believes that this belongs to their dignity because they belong to the social class and even think they are better than Bakha in the touring parade. The catastrophe of the novel occurred in the morning and throughout the day, because the novel was written according to the today's behavior. For Bakha, an Indian exile who has suffered shock and humiliation seem to be endless. Bakha met Havildar Charat Singh, an open-minded man who not only provided him with tea but also gave him a hockey stick. Bakha thanked Charat Singh for his kindness and making the barracks happy. On the way, Bakha met two sons of the Babu army who wanted to play hockey. In a game, the young son of a stone was injured in a friend of Bakha and Ram Charan's hand hit him hard in the head. Bakha held him in his arms and rushed to his house. Bakha hopes his mother will be grateful for his human behavior, but he is surprised to see her return to work in this way. She did not thank him, but accused him of pushing the house over there. Bakha was disappointed

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and frustrated. The child surrendered. Bakha's protest against class exploitation will not bring about any revolution to eliminate this social problem. He is alone. He doesn't like his community. The Hindu Federation-Brahmin, Kashmir and Shudra have four main levels. Brahmins are the highest group in society because they are considered close to God. The Kshatriyas are fighters and therefore called defenders of the country. In the class hierarchy, Vaishyas have a lower status than before, and they are interested in money, so they are said to be producers of wealth. Shudra is a worker engaged in difficult tasks such as cleaning and cleaning.

Due to the need for dirty work, the word sweeper cannot be used. The sweeper and the scavenger must manually remove human feces, because contact between the sweeper or the scavenger is believed to contaminate advanced Hinduism. He wrote: Swami Vivekananda (Swami Vivekananda) began early efforts to eliminate this social disadvantage: the caste system contradicts Vedanta's religious beliefs. The caste is a social habit, and all the great missionaries are trying to change it. From Buddhism to the lowest level, each sect is opposed to that sect and is restricted every time. (Vivekananda 1983: 31)

Gandhi realized that the Indian people should not only get rid of British rule, but also get rid of the degradation of

the caste system. Gandhi made arduous efforts to spread love and brotherhood across the country, and called on our people not to indulge in the inhumane activities of the caste system. In 1932, Mulk Raj Anand met Gandhi at the Sabarmati rally to discuss caste issues, and he had to raise this unshakable issue in the novel. Under the guidance of Mahatma Gandhi, Mulk Raj Anand modified several parts of his novel "The Untouchable Man" and instructed him: "Based on any writing experience, No one can be you" (George 1994: 11).

Discussion

In his material, "Untouchable" is a song that originated from freedom. She won the freedom to fight the truth with the ancient lies of Hindus who support discrimination. In ancient India, profound ideas about the higher classes of the social class were usually noble. Someone from the great Mahabharata shouted: "Layer, layer-no layer!" I want to return this fact to my sympathetic "dead soul" to explain in various Indian hells, hope I will become a clean soul. Go through the sewer like in the past. (George, 19)

It also studies the frustration of the working class and their anger towards the upper class. This story portrays the dangerous and tense relationship between the homeless in high society and the Hindu, Muslim and British Christian colonists. The novel provides Indian writers with a new

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opportunity to explore a new second world. This “unshakable” novel gave Indians and hopes and brought Gandhi's philosophy, which aimed to raise awareness of the class system and hierarchical system that eliminated Indian culture. This novel is introduced to the world from the perspective of characters. Anand revealed the pain and tension of the individual as a subordinate, and emphasized the entire social structure.

Members of class society are frustrated with every hope. At the same time, he demonstrated the role of religion, deep doctrine, poverty and imperialist methods to show how the lower classes rule Indian society. He also instructed to choose to abandon the constant curse. The personality of Bakha's argument is a unique innovation in the field of Indian English literature. Anand placed Bakha in the spotlight and expressed his voice to him, showing people that Bakha had left the slum (village) where he lived, the Brahmin, the priest, and everything else. He was upset by innocence. He not only showed humiliation, but also suffered psychological damage. It depicts the psychological torture and humiliation suffered by the Bakhá's people in a realistic way. E M Foster responded that the position of the broom is worse than the position of the servant, because the servant may change its owner and duties, and may be free, but the broom is always trapped and falls into an inevitable state.

Bakha (fictional hero and protagonist) is the result of childhood friendship between Anand and the boy. This friendship stimulated Anand to create a lively character. His hands were dirty, he was wearing dirty clothes and his face was sweaty. He belongs to the lower class. Anand regarded him as a child of modern Indian descent; although he belongs to the middle class. He did not obey his fate like his father and brother. He was a kid in the 20th century, and he was eager to accept modern clothing styles because he “buys old socks and old shoes from socks; if he wants, he would love to see this white alien, which is very fashionable.”(Iyengar 1973: 336). A day trip to Bakha is a tireless journey. Starting with his father's amazing call to Lakha, he went to the top floor to clean the toilet.

After completing five rounds of toilet cleaning, he returned home, thinking about how to clean the toilet, and sweeping the roads and temple squares, making him inferior to higher occupations. He did not understand how karma distinguished him from the upper class. Although his society, society and social environment were cleared, he was considered physically untouched and untouchable. They can clean the dirt of others, but they cannot clean the thoughts of the upper class. Senior Hindus do not like to touch it, but Muslims do not mind touching it. He felt emotionally: "Only Hindus and exiles are gangs. For them, I'm

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sweeping the floor, and the floor can't move! Can't move! Can't move!" (Anand 2001:43).

Bakha's suffering is not because of his mistakes, but because of his birth in the middle class. He faced a lot of humiliation and persecution everywhere in his daily life. No matter where he went, he was welcomed by "impure" and "pollution". He wanted to improve his social status, but when the betel nut seller smoked him, he realized that he was innocent because "the butcher might throw bones at the injured dog sniffing in the corner of his shop", like "cricket", the confectioner threw a box of Jalebi at him, and a top housewife threw pancakes at him as if they were thrown at the dog. This indifference made him feel inferior everywhere. After getting the pancakes, Bakha returned home and his father Rakha scolded him for making pancakes. Bakha's father, Lakha, dreamed of bringing food from marriage in the past, the previous incident also mentioned how Hakimji was forbidden to enter his home when he went to buy medicine for his children. The reason for this is because Lakha belongs to an unshakable class because the class has no right to enter any High-end residences, whether there are any problems or not.

When Lakha recounted previous experiences, Anand's humanistic attitude is obvious: I tried to fall at the feet of every bystander and prayed to tell Lord Saka that my child was suffering. However, Sarkar is

friendly at this time, friendly at this time, and may take my life at another time. Save my children. (Anand, 73) Here, Anand introduced the curse of rejection. This curse has been handed down from generation to generation. The sweeping Rakha cannot enter the pharmacy, only to see the medicine bottle from outside. As for Baja, there are conflicts inside and outside the community. Anand is very kind to the middle class and sympathetic and shares pain and suffering. Bakha explained his pain in this way: "My goal is not negative, just shock, but to stimulate people's consciousness at all levels" (Cawasjee 1973: 115-116). Therefore, King Raj Anand showed a human attitude in describing the situation faced by Bakha and his lower classes. In India, even the lower classes are not allowed to take water from the public, and it is believed that the water of the upper classes will be contaminated once they come into contact.

In this novel, people, with the help of some upper class Hindus, are waiting for water injection from the lower level of the wellbore platform. They may be willing to pour some water into a dry water tank. This unbearable force keeps the wanderers thirsty, dirty and dirty. Anand described this as follows: People who cannot touch should not install a platform around the well, because if water is drawn from the well, Hindus on the third floor will think that the water is polluted. They are also not allowed to visit adjacent schedules because using

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them will pollute the stream. (Anand 2001: 14)

As a social critic Mulk Raj Anand (Mulk Raj Anand) through his novel "Untouchables" conveyed a powerful message, and raised the voice against class separation in Indian society. Although the Indian government abolished the exclusion clauses stipulated by law, the ideology, society and traditional ideas of the people remained unchanged. India is not free from the caste system.

Conclusion

The novel Untouchables is completely public and provides three possible solutions to eliminate social problems and class exploitation. For example, the conversion depends on Christianity and uses a mobile system. Gandhi called for freedom, giving up bad habits and joining the society. The trend in India is slow, but it is certain. It can be concluded that the research report portrays the true situation of social injustice and the exploitation of the lower caste Hindu class. This article introduces the stories and sufferings of the suffering and exploitation of thousands of Baha'is in India. This article explores the pressing problem that everyone must take the entire Indian community seriously. Caste system and inequality in childbirth should be eliminated from Hindu society. Therefore, the social critic Mulk Raj Anand (Mulk Raj Anand) through his novel "Untouchables" conveyed a strong message

and raised the voice against the separation of Indian social classes. He responded to his subordinates' real situation, thoughts and reality. In the context of Indian culture, the middle class depends on class, class and gender. The caste system has caused great damage to our people. Although the Indian government passed laws to abolish stubborn practices, society and social ideology and traditional beliefs remain unchanged.

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