



## “SOCIAL VALUES AND HUMAN” IN MULK RAJ ANAND'S UNTOUCHABLE

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### Introduction

The beginning of heavenly happiness is the pinnacle of human growth. Where animality stops, humanity starts, and divinity begins where humanity terminates. The basis on which the cardinal human principles are founded is the meeting place of humanity's greatest accomplishment and divinity's flowering. Human ideals have never been genuinely upheld anywhere in the world. Worse still, no one has shown pity for mankind. Only those who ascended to higher echelons of society by serving their own self-interests were revered. Stepping down from a lofty position of illusory splendour to rub elbows with the poor is challenging. Humanity's disregard was more apparent towards the conclusion of each age of the social cycle. Our India was under British hands in 1930, and only the book "Untouchable" was published at the time. During the 1930s, Mulk Raj Anand began writing against our country's class and caste structures. He was the Grand Old Man of Indo-Anglican fiction, having been born on December 12, 1905, in Peshawar, India's capital city before the country's split. Mulk Raj Anand became a supporter of the underclass when the nation need moral assistance and encouragement to end untouchability and superstition. With his first work Untouchable, published in 1935, he rose to the challenge. It was regarded as a minor masterpiece, and he was able to cement his reputation as an indestructible champion against the horrible practise of untouchability.

The depiction of Bakha, the principal character in the book Untouchable, by Mulk Raj Anand sparked controversy. Mulk Raj Anand was the genuine underdog's champion. He was the first person in the literary group to recognise the victimisation of society's underclass. The writings of Mulk Raj Anand vindicate the injustices and inequalities that abound in our society. Mulk Raj Anand's biggest contribution to Indian literature is his realism, which has prepared the ground for societal reform. The film Untouchable paints a clear picture of our country's caste structure. Although India is recognised for its rich culture and tradition, the social evil of untouchability has shattered people's togetherness. His goal was to change the society's bad habits. He was well aware that the upper class was exploiting the ignorant people on the basis of caste and religion. His sympathies were always with the underdogs, and he did all he could to help them improve their living conditions. In Untouchable, the deplorable state of the subjugated element of the population is graphically represented.

Almost all of his heroes are impotent to challenge the social order because they are overcome by the society's systematic ills. Anand has painted an image of an untouchable sweeper kid in this storey. This figure represents all of India's downtrodden society before to freedom.



Because of his caste, the protagonist of this storey is a figure of misery. Other individuals, like Bakha, who is the key character, suffer as a result of their lower caste. They dwell in a cramped colony of mud-walled huts inhabited by scavengers, leatherworkers, washermen, barbers, water carriers, grass-cutters, and other outcasts. People from the lowest castes suffer because they are born outcasts.

Mulk Raj Anand, on the other hand, has portrayed the upper caste's hypocrisy by showing how men like Pt. Kali Nath love the touch of Harijan females. All of this hypocrisy and double dealing is exposed by Mulk Raj Anand. Bakha is a universal person in this storey who represents the tyranny, injustice, and humiliation experienced by the whole society of outcastes in India. Bakha represents the exploitation and injustice that untouchables like him have faced. His misery and humiliation are shared by a large community of outcasts and underdogs. Though the book subaltern Hindus is about a specific group, it is also about the rest of the globe, where caste-based, class-based, racial, and economic discrimination is prevalent.

His awareness of social exclusion and exploitation of society's bottom rungs reflects his desire for excluders and exploiters to reform their inhumane practises and social behaviour. He does so by using fiction, which is "not just a portrayal of social reality, but also a vital functional aspect of social control, and, ironically, an important ingredient in social transformation," according to him. Untouchable depicts the evils of Hindu society's untouchability. The focus of the work is on a single person's quest to free himself from the age-old scourge of untouchability. Anand has arrived, worried about the dangers of untouchability and the need of radical empathy. With the careful expertise of a historical raconteur, he recounts the terrible circumstances of the untouchables via the figure Bakha, their indescribable trials and physical and mental agonies. In today's world, establishing a profession requires skills, willingness, and dedication to one's work, and all of these qualities are also required in the sport industry. Bakha has these characteristics. In this regard, he is comparable to a modern-day sports hero.

He goes unseen, unfelt, and unloved despite this. Rather, he is humiliated and harmed on a regular basis. He is destitute, lives in a one-room hut, has no other possessions, and belongs to the lowest caste. His labour brings him nothing more than a few bites of food and a change of clothes. This is how he is economically and socially exploited. During Anand's rule, and even after the country's independence, Sweepers were forced to reside outside of the hamlet. Their social exclusion is a key cause of concern for them. They are not allowed to use the well since their presence pollutes it.

Sweepers are forbidden from approaching the well, whereas so-called upper caste men pour water into their pots anytime they have the time and want, according to Hindu tradition. Even on temple grounds, the lanky priest tries to seek sensual pleasures from this untouchable girl as she goes to clean Kalinath's courtyard. She rebels against him because of her moral virtue. He chastises her and accuses her of trespassing on his holy ground. The phoney holy man's actions are nothing more than a kind of societal exploitation. The priest is unafraid to use this girl's lower social rank, and she is helpless.



Bakha, her brother, is also unable to express his full wrath at the harm and dishonour done to his sister, himself, and his caste. Anand's hero is a creation of all humanity caught up in the vagaries of an old social structure that stops him from having a self-contained social life.

In *Untouchable*, Anand explores the lives of outcasts who are fighting repressive powers. Bakha has to fight and suffer every minute of his life since he is untouchable and has no right to live like other higher caste people. Despite the fact that the country has been independent for almost 60 years, casteism remains a concern. We have yet to be able to wipe the slate clean of socioeconomic inequity.

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