

PROJECT REPORT

ON

**"REPRESENTATION OF INDIAN CASTE SYSTEM IN
MULK RAJ ANAND'S UNTOUCHABLE"**



SESSION : 2021-22

PREPARED BY

DEPARTMENT OF ENGLISH

**PATTAMUNDAI COLLEGE, PATTAMUNDAI
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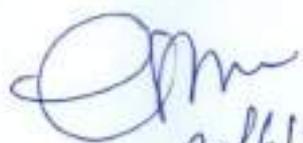
REPORT

A project on "Representation of Indian Caste System in Mulk Raj Anand's Untouchable" was prepared by students of English Department for the session-2021-22. 06 number of students participated in the project work . They collected several materials on the topic from different libraries and other studious places. The departmental faculties co-operated them in all these works and this project is original.

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Note

MulkRaj Anand

- Born-(1905-1904) Peshawar
- Study-University of Lahore ,London , cambridge .
- *Untouchable* (1935).
- *Coolie* (1936).
- *Two Leaves and a Bud* (1937)
- *The Village* (1939).
- *Across the black waters* (1940).
- *The sorrowed and the sickle* (1942).
- *Private life of an Indian prince* (1953).
- *Seven Summers* (1950-autobiographical)
- *Morning face* (1968).
- *Confession of a lover* (1972) (National Academy Award)
- *Bubble* (1988).

Chapter-1

Introduction

This study is an attempt to show the Indian caste system in MulkRaj Anand's novel *Untouchable*. The study mainly focuses on the lower caste people and their daily life. This study intends to find out the way MulkRaj Anand has made an attempt to analyse how a lower caste people treated by a upper caste people. In this novel, MulkRaj Anand has described lower caste people's daily life and how they survive in a contemporary society. This study described in a traditional view of a caste system in which the people of that society are born into certain categories that determine their way of life , opportunities and social customs. Caste may be based on religious belief or historical influences , often a combination of many factors in the way sociologists have historically viewed the idea of caste, a person will be expected to stay in the social category in which he borns. A person's life circumstances is believed to be matter of destiny in many caste system ,a higher power is seen as responsible for determining the caste of a person.

For a moment, imagine that no matter how much you educate and no matter how you work, because you have followed the contemporary society and caste system. You will be want to marry someone in the same category of people as you. Society never changed and ignored the caste system, because of contemporary mindset.

History of caste system

If a Hindu person were asked to explain the nature of the caste system, he or she might start to tell ancient story of Brahma –the four-headed-four-handed deity worship as the creator of the universe.

According to ancient text known as the Rig-Veda, the division of Indian society was based on Brahma and division manifestation of four groups.

Priests and teachers were caste from his mouth, rulers and warriors from his arms, merchants and traders from his thigh , and workers and peasants are from his feet.

India's caste systems among the world's oldest form of surviving social stratification. The system which divides Hindus into rigid hierarchical groups based on their karma (work) and dharma (religion) is generally accepted to be more than 3,000 years old.

Manusmriti, widely regarded to be at the most important and authoritative book on Hindu law and dating back to at least 7,000 years before Christ was born "acknowledges and justifies the caste system as the basic of order and regularity of society."

The caste system divides Hindu into four main categories: Brahmins, Kshatriyas, Vaishyas, and Shudras. Many believe that the group was originated from Brahma, the god of creation.

The main castes were further divided into about 3,000 castes and 25,000 sub castes, each based on their specific occupation. Outside of the Hindu caste system were the Untouchables, the Dalits or the untouchables.

India's caste system is among the world's forms of social stratification surviving to this day. The system bestowed many privileges on the upper castes, while sanctioning repression of the lower castes by privilege groups.

Despite the obstacles however, some Dalits and other low caste Indians, such as B.R. Ambedkar, who authored the Indian constitution, and R.K. Narayan who became the nation's first Dalit president, have risen to hold prestigious positions in the country.

Historians though, say, that until the 18th century, the formal distinctions of caste were of limited importance to Indians, social identities were much more flexible and people could move easily from one caste to another.

Ancient India in the Vedic period (c. 1500-1000 BC) did not have social stratification based on socio-economic indicators; rather citizens were classified according to their Varna or castes. Varna defines the hereditary roots of a newborn. It indicates the color, type, order or classes of people. Four principal categories defined Brahmins, Kshatriyas, Vaishyas, Shudras.

The English word "caste" derives from the Spanish/Portuguese *casta*, which according to the John Minsheu & Spanish dictionary (1569) means "race, lineage, tribe or breed" when the

Spanish colonized the new world . They used the word to mean a "clean or lineage. It was, however, the Portuguese , who first employed "casta" in the modern sense of the English word 'caste' when they applied it to thousands of endogamous , hereditary Indian social groups they encountered upon their arrival in India in 1498. The use of the spelling "caste" with this latter meaning is first attested in English in 1613.

The origins of the caste system

According to one long -held theory about the origins of south Asian caste system, Aryans from central Asia invaded south Asia and introduced the case system as a means of controlling the local populations. The Aryans defined key roles in society, then assigned groups of people to them individuals were born into worked,married,ate, and died within those groups. There was no social mobility. Most scholars believed that there was no Aryan invasion from the north. In fact some even believe that the Aryans – if they did exist – actually originate in south Asia and spread from there to Europe. Regardless of who the Aryans were or where they lived, it is generally agreed that they did not single - handedly create south Asia, and case system.

Thus, it has been impossible to determine the exact origins of the caste system in south Asia. In the midst of the debate only one thing is certain. South Asian cast system has been around for several millenniums, and until the second half of the 20th century, has changed very little during all of that time.

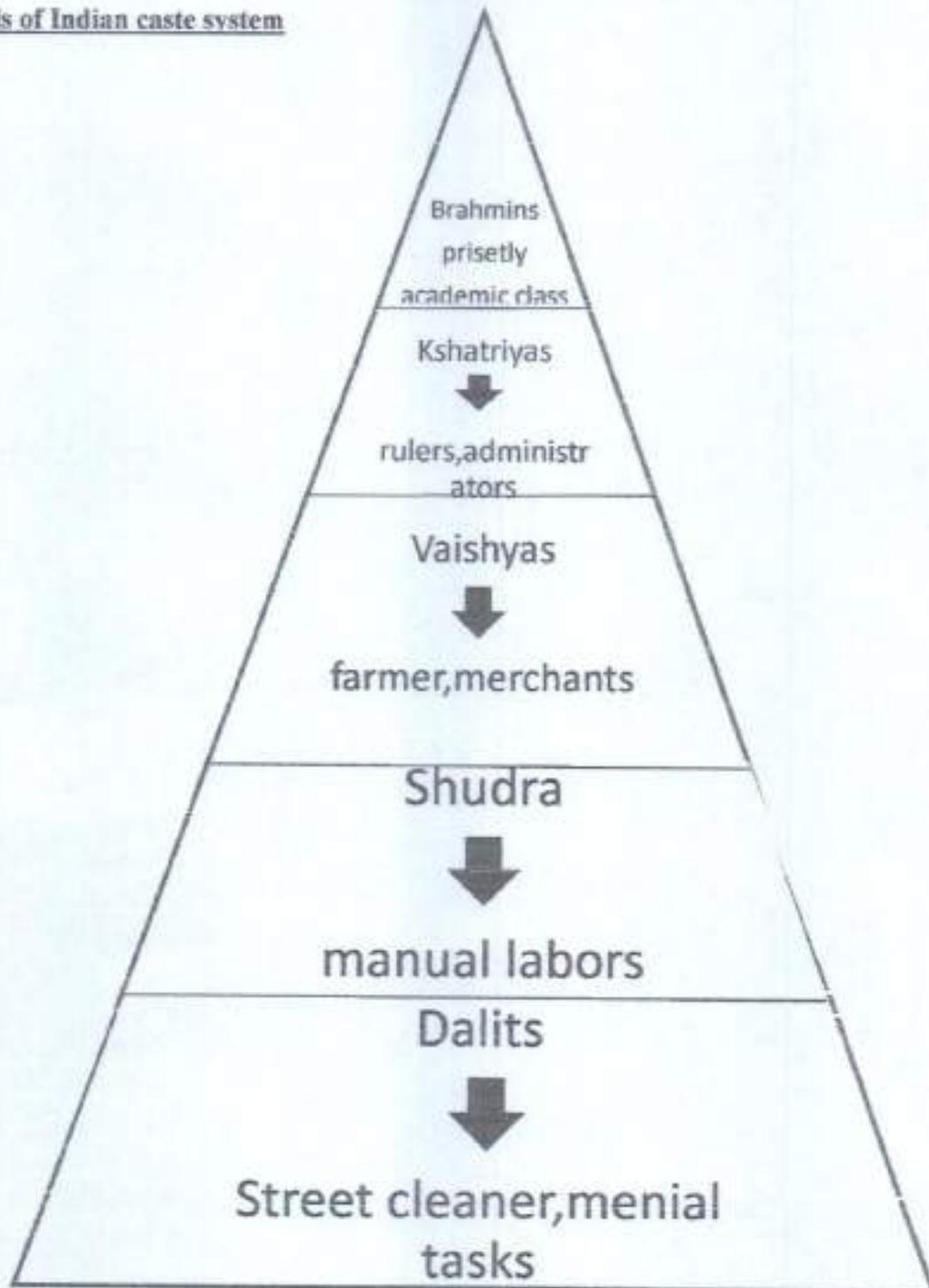
How does India's caste system work ?

India's caste system is a social structure that divides different groups into ranked categories. Members of "higher" castes have a greater social statues than individuals of a "lower" caste.Indian law prohibits discrimination by caste, although caste identities great significance at the local level,especially in relation to marriage . A survey in2005 found that only 11 per cent of women had married a man of different caste.

The system appears to have had ancient roots . Sanskrit texts from the second millennium B.C refers to be a practice of dividing individuals into social groups called "Varnas"-the term's precise meaning is unclear , but is seem not only to suggest classification but also color . The Varna's, which are associated with early Hinduism ,are the first recorded manifestation of India's

castesystem. Four principle eases emerged , in descending order of prestige : the Brahmins , the Kshatriyas , the vaishyas and the shudras myth holds that these groups were created from the mouth, arms , thighs , and feet of an ancient character called Purusha.

5 levels of Indian caste system



Brahman: -single spiritual power thatHindus believe lives in every things.

Kshatriya :- second level of the Varna's in the Hindu cast system ; warriors.

Vishay's :- 3rd class of the caste system (worker class, the leg's of purusha sukta) Sudra :- the lowest of the four classes of the caste system , traditionally made up of servants and labors .

Dalit :- another name are-harijana , untouchable ,they are lowest of the low, did all of the dirty jobs , still many of them today that are in horrible living conditions.

More than 160 million people in India are considered "untouchability". People trained by their birth into a caste system that deems them impure , less than human.

Caste system in India

The caste system in India is the paradigmatic ethnographic example of caste . It has origins in ancient India , and was transformed by various ruling elites in medieval , early-modern ,and modern India , especially the Mughal empire and the British raj. It is today the basis of educational and job reservation in India. The caste system consist of two different concept ,,Varna and jati ,which may be regarded as different levels of analysis of this system .

The caste system as it exists today, is thought to be the result of developments during the collapse of the Mughal era saw the rise of a powerful men associated themselves with kings priests and ascetics , affirming the regal and martial form of the caste idea and it also reshaped many apparently castless social groups into differentiated cast communities .

In 1948 , negative discrimination on the basic of cast was banned by law and further enshrined in the Indian constitution however the system continues to be practiced in India with devastating social effects.

Caste-based differences have also been practiced in other regions and religions in Indian sub-continents ,like Nepalese ,Buddhism , Christianity , Islam ,Judaism ,and Sikhism. It has been challenged by many reformists Hindu moments ,Islam , Sikhism , Christianity and also by present-day Indian Buddhism.

Caste system shall continue to persist in India whatever be the visualization of policymaker . Under the circumstance any attempt to derecognize castes will be only detrimental tom the economic as well as educational future oof those people who dare do it. While our policy maker's indulge in this arrangement of reserved and unreserved categories ; also want to encourage inter caste marriages. They have recently announced that if a person from unreserved category marries

person of reserved category the couple shall be rewarded with a cash incentive of fifty thousand rupees. They expect to trigger such mix marriage and through that dissolve that cast different .

In criticize , we see some inter caste marriages taking place in spite of resistance to such marriages from the families concern but at village level ,such inter cast marriage is taboo . Many such couples have been killed and mercilessly destroyed by burning them alive by village chiefs for not honoring the caste order.

This shows that the policy makers visualizations are not appreciated by these villages chiefs as well as the society in general. There are other reasons for not accepting the policy of inter caste marriage and we shall see them now.

In India we have caste system and people are recognize from the caste they belong. This system becomes important due to policy of the government to bring all citizens of the country on par about their economic as well as educational status. In this the constitution has developed two categories,unreserved class and reserved class . Every caste allotted a category. That way all caste are placed in either unreserved category or reserved category. This classification was developed and confirmed when the constitution was enacted . Reserved class gives some benefits to the people belonging to that class. Reserved class comprises four part and they are -SC (schedule cast) ,OBC (other backward class) , ST (schedule tribes) and OT (other tribes) . The benefits are in the form of educational facility and employment opportunity, whereas unreserved class has no such benefits un reserved class including all those higher class castes that have been benefiting due to their special status in the society. That always afforded to them angry benefits in education and financial opportunities in the past. Primarily this arrangements is applicable only to Hindu cast but we see that groups of other religions also want to be benefit by similar arrangement and so, lately they began to demand parallel classification poor people from those religion.

The caste system, as it actually works in India is called jati . The term "jati"appears in almost all Indian language and is related to the idea of lineage or kinship group. There are perhaps more than 3,000 jatis in India and there is no one all Indian system of ranking them in order of status .yet in each local area "jati" ranking exist and is very much related to purity and pollution . Each jati has some unique job but not everyone in the jati performance it, thus there are barbers who do not shave, carpenter who do not built , and Brahmins who do not act as a priest . A jati

identified in a local sitting by whom it's members will accept food and water from and to which jati. Will give food and water .

People will try to marry their sons and daughters to members of their same castes and will give their major loyalty to their caste . A caste will usually be organized into a brotherhood and this organization carries out the business and oversees the working of the caste and has the power to exclude an offender from the caste .

The caste system is not static in which all groups stay in the same position. There is mobility in the system and jati have changed their position over the centuries of Indian history. However the castes move up the social scale as a group and not as individuals.

A caste can improve its position in the class system by advancing economically and emulating social groups with money and power.

At the same time, a jati can also move up in the caste system hierarchy. Mobility in the caste system has been termed "sanskritization". By the scholar M.N. Srinivas. To gain position in this process, a lower caste will change its name to one of a higher caste, adopt vegetarianism, observe more orthodox religious practices, build a temple. And treat its women in a more conservative way. The types of emulation will depend on the habit of the dominant castes being copied. If the caste can gain acceptance for its new name, new history, and new status it will then marry its daughters to members of the jati in which it is seeking to gain membership. In due time the new position on the social scale will be solidified and accepted by the other castes. This practice is not totally unlike that of immigrant groups coming to America and copying the habits of the WASPs who were in control. In your old community you could probably identify the most prestigious group of people and observe other members of the community copying their behavior in ways such as sending their children to dancing classes at summer camps, and putting braces on their teeth.

Effect of the caste system and its theory in India

India's caste system is still influential. The caste system in India continues to have a strong impact on society. India's caste system, which splits Hindus into different social groups according to their work and birth, is thought by researchers to go back some 3,000 years. In the system Hindus are divided up into four classes based on the principle of "Varna" which literally means "color". The Brahmins (the priest class); the Kshatriya (the ruling and warrior classes);

the vaishyas (the class of farmer , artisan);and the sutras (manual workers). There are also people who fall outside the system ,including the tribal people and Dalit's , previously known as "untouchables" although the term is somewhat contentious .

The concept of "Dalit" ,meaning "birth" also underlines the caste system and causes it's differentiation into thousands kinship that are difficult to define .

In recent times,Dalit's have been complaining for their rights. The system has led to the upper castes being privileged over the lower castes which were often repressed by those higher up on the caste marriage was forbidden, and in villages castes mostly lived separately did not share amenities such as wells .

The caste system was bolstered under the British raj , which appointed only upper caste Hindus to senior positions and administrative jobs . During the 1920s, however protests led to the colonial administration introducing a system of quotas under which a certain percentage of government jobs were reserved for lower caste Hindus .

Significance of caste system and it's changing scenario in India. Through whit time, many things have changed and so did the caste system. But still, it continues to play an important role in the major events of life like marriage and religious , worship . In India , there are many places where shudras are still not allowed to enter the temple or do any kind of puja . Whereas Kshatriya and vaishya castes enjoy full rights regarding this .

The caste system becomes problematic when it is used for ranking the society as well as when it leads to unequal access to natural as well as man made into this.

In pre - as well as post - independence era, many movements and governmental action took place to eradicate cast based inequalities in India . In order to develop a positive attitude towards lower caste, Gandhiji had stated using the word "Harijan" (god &people) for lower caste people . But this term was not universally accepted. He also encouraged incorporating lower caste persons into reforms rather than creating a separate groups for the same purpose.

Before some month more than 5,00,000 people in Indian prime minister Naredra Modi's home state of Gujarat took to the streets to protest what they saw as the unfairness of India's caste

system, but not for the reason you would expect. Rather, members of the affluent Patel caste were demonstrating about the reservation system guarantees government jobs to members of minority communities, arguing that they are being unfairly crowded out of opportunities and deserved their own reservation. After the leader of the protests, 22-year-old Hardy Patel, was arrested the protesters turned unruly – nine people were killed in violent clashes, more were injured and curfew instigated.

The fact that the issues of caste are more once again of political significance has more to do with the fight to end extreme poverty than you would think.

A caste system is a way of dividing a society into differently ranked tiers of people. Although much of the caste system was defined by early Hindu scriptures the system becomes what we know it as today under colonial rule. Lower castes were denied access to basic healthcare and education and often shunned entirely from society, left to do jobs considered 'unclean' such as waste disposal, toilet cleaning and cremation. Dalits, also known as "untouchables" who were considered to be outside of the caste system, suffered particularly badly under this system; stories abound of 'untouchable' children being spat on and forced to bathe in the same water as animals.

Higher caste children are finding it very difficult to get jobs that they previously would have gotten easily. S.C and ST, applying for government positions don't need to achieve as high grades as those from higher castes, therefore fostering feelings of frustration and resentment.

Division into segments :-

The caste system divides the whole society into segments or associations. In the society there are several groups and sections and the people associated with these groups and associations care more for their own castes than for the community as a whole.

Hierarchy :-

The caste system is always characterized by a hierarchical arrangement which implies that there are some castes which are considered superior to the others. Membership in the caste hierarchy is based on birth and is more or less fixed.

Restrictions on interaction :-

In the caste system, there are several restrictions on interaction. The members of one caste cannot mix or move freely with the members of the other caste.

Social and religious disabilities :-

In a rigid caste system the members of a higher caste impose certain disabilities and restrictions on other castes as well as on themselves. A shudra can not even touch an individual belonging to a higher caste. They are not allowed even to go to the temple and worship there. They are not even permitted to study religious books etc.

Imposition of restriction on commensality :-

This refers to the restriction on eating and drinking 'pachan' and 'kachana'. The kachana food can be accepted only from a person of one's own caste or of a higher caste.

The ideology of purity and pollution :-

The gradation of castes is based on the notion of ritual purity. The higher castes are believed to be pure and less polluted.

The lower castes are regarded as less pure and more polluted. Purity and lack of purity bears no direct relation to physical purity. Ritual purity is derived from the caste ideology that human beings are born into a high or low caste in accordance with.

Restriction on marriage :-

In the caste system the principles of endogamy are strictly followed. That means, marriage within the own caste or sub-caste is strictly followed.

Restricted choice of occupation

Occupation is fixed at the time of birth and the members of a caste are forced to follow the occupation of that caste.

1. It created a false sense of a prestige among higher castes:-

The higher castes believed that they had the monopoly of the wisdom . They felt that all other castes should consult them and work for them this created a wide gulf between the higher and lower castes.

2. It resulted treachery and the unlimited fall of Hindu

In a traditional caste – ridden society , the shudras were fully aware that they could not prosper in the Hindu society . As a result , at the time of invasion by outsiders , some of them leaked out the strategic secrets to them . They also cooperate with the invaders instead of their own people. Their treachery ultimately became responsible for the fall of the Hindu .

It hampered national development :-

Under the caste system only a few got the scope to control the national life and the others were engaged in serving the higher castes , like the Brahmins and the Kshatriyas .

In the national interest it is essential that all the sections of the social welfare , but the downtrodden section did not have any voice in national developments and advancement .

It resulted in suppression :-

In the caste system the lower caste was suppressed and repressed by the higher castes. The shudras were very ill-treated and they were not they were not allowed to come to the public places even their shadows were considered profane by the higher cast people.

Inter-dining and inter-mixing with the lower caste was not allowed. Thus the system was solely based on exploitation of lower castes

It stood against democracy :-

The caste system ran contrary to the democracy presupposes human equality, but the cast system believed in inequality and there was a hierarchical arrangement wherein the Brahmins were at the top, where's the shudras were at the lowest rung of the leader.

It hindered national unity :-

The caste system developed parochial feeling and made the people unduly conscious of their own castes. Many a time caste interests were given priority over national interest. Thus the whole system stood against the very concept of national unity.

CHAPTER -2

Revolution of Indian novel

A major name among Indian English writers in 20th century was MulkRaj Anand.He was a torchbearer of the 20th century progressive writer movement.He had drafted the first manifestation of the literary association along with Raja Rao ,R.K.Narayan and Ahmed Ali. Anand is considered one of the pioneers of Indian writing in English.

His works attempted to capture the language of the colonial masters.

The novel of nineteenth century were written at a time when there was confidence and stability in British society . But the twentieth century novel are influenced by the changes in beliefs and political ideas after the events of first world war and the disappearance of the British empire this changed can be noticed if we look at the works of the two writers , who are not so far from others in terms of time.

August Wilson :-his novels present a picture of modern twentieth century life and it's problem . But he uses the traditional form of novel . His novels contain various stars of characters, but all of them belong to his earlier collection, are satirical and express moral judgments indirectly. His Anglo-Saxon attitude is about a historian life who is compelled by some event to tell the truth .His another novelThe Middle age of Mrs Eliot is about a woman's life who makes her life familiar with the outside world around her , in spite of the family's suggestion to live a lonely life after her husband .

Rudvard Kipling :-

He was born and brought up in India . He spent most of his adult life there when it was under the rule of the Britishempire. In his best works.The jungle book and Kim he has written with great confidence about Indian wildlife, Britisharmy , navy ,power and glory of the empire . At this time the power and influence of the BritishEmpire was at its height. Kipling wrote with the hope that the belief and values of his stories are accepted and shared completely by this reader.

Arnold Bennett :-

He used the traditional forms of the novel, but with realistic presentation of the details of the characters most of his novel are set in the five towns, the center of English poetry industry. His novel deal with the lives of the same sort of people of the industrial society. They present the dull and difficult picture of life. His famous novels include *Clayhanger*, *Hilda Lessways* and *These Twain*.

E.M.Forster :-

Forster wrote novels a short time later than Kipling. He held the different view of India and the British empire. The main theme of his novels are human relationship. *Howard's End* explores the relation between inward feeling and outward behavior.

He became India's first noble laureate in literature. In contemporary Indian literature, there are two major literary awards; these are the Sahitya Akademi Fellowship and the Jnanpith Award. Eight Jnanpith Awards each have been awarded in Hindi and Kannada, followed by five in Bengali and Malayalam, Telugu and Urdu, two each in Assamese and Tamil, and one in Sanskrit.

Mulk Raj Anand :-

Mulk Raj Anand along with other writers of his time including R.K. Narayan and Raja Rao, are considered to be the pioneers of Indian-English fiction. Angered by an India where the caste system was still rigidly prevalent he based most of his work on the lives of people in the so-called lower castes. His first major work *Untouchable* (1935), is based on a single day in the life of a toilet cleaner who has an encounter with a member of a higher caste. His other major works, including *Across the Black Water* (1939), *Coolie* (1936), and *The Big Heart* (1945), are all critically acclaimed and central to the history of Indian literature.

R.K. Narayan :-

You will rarely meet an Indian who has not spent a decent share of their childhood reading about and trying to picture life in the fictional town of Malgudi, a creation of R.K. Narayan that is featured in some of his most famous books, including *Swami and Friends* (1936) and *Malgudi*

Days (1942) . He is among the first Indian novelists in English to gather a global relationship dramatically changing the literary scene in the country .

Anita Desai

Having been shortlisted for the Booker prize on occasions, Anita Desai is a well-known and celebrated writer in Indian English literature . Her most famous works are post-partition novel *Clear Light of Day* (1980) , *In Custody* (1948) which was adopted into an award-winning film in 1993 and *The Village by the Sea* (1982) for which she won Guardian Children's Fiction Prize .

Khuswant Singh :-

This famous Indian writer , journalist , lawyer and politician has penned what is one of the most essential reads in 20th century Indian literature *Train to Pakistan* (1956) . This historical novel recalls the partition of India in August 1947 , with a focus on the human toll unlike few other accounts have managed . Among other well-known and critically acclaimed books penned by him are *I Shall Not Hear the Nightingale* (1959), *Truth Love, and a Little Malice* (2002) *Delhi : a novel* (1990) and *The Company of Women* (1999).

Arundhati Roy :-

The God of Small Things (1997) , Arundhati Roy's debut novel , did not just win the Booker Prize , but also became the biggest-selling book by a non-expatriate Indian author . Roy is known for her strong political stances and commentary, is one of the most followed writers in contemporary India today. Her works also include several collections of essays including *Talk* (2003) and *Capitalism : a ghost story* (2014) .

Vikram Seth :-

This Kolkata-born acclaimed novelist and poet has authored several books including the renowned *A Suitable Boy* (1993). This book is one of the longest novels ever published in a single volume in English language .

Jhumpa Lahiri :-

The Interpreter of Maladies , this is a collection of nine stories by Lahiri . The stories are based on lives of Indians and Indian American who are lost between the two cultures .

The book was published in 1999 and won the Pulitzer prize for fiction and the Hemingway foundation award in the year 2000 and has sold over fifteen million copies worldwide .

Indian English literature also referred to as Indians writing in English , is the body of work by writer in India who native or co-native language could be one of the numerous languages of India . It's earliest history began with the works of the Madhusudan Dutt followed by R.K.Narayan, MulkRaj Anand and Raja Rao who contributed to Indian fiction in the 1930s. It is also associated with the works of members of the India diaspora who are of Indian descent .

It is frequently referred to as indo-Anglian literature . As a category , this production comes in the broader realm of postcolonial literature – the production from previously colonized countries such as India .

Indian English literature has a relatively recent history , being only one and a half centuries old . The first book written in Indian English was the travels of Dean Mahomet , a travel narrative by SakiDean Mahomed , published in England in 1794. In its early stages , Indian English literature was influenced by the western novel. Early Indian writers used English unaltered by India words to convey an experience which was essentially Indian.

Bankim Chandra Chattopadhyay (1838-1894) wrote Rajmohan's Wife and published in the 1864. It is the first Indian novel written in English . Raja Rao, (1908-2006) the Indian philosopher and writer , authored Kanthapura and The Serpent and the Rope , which are Indian in term of their storytelling qualities . Kisari Mahan Ganguli translated the Mahabharata into English , the only time the epic has ever been translated in it's entirety into a European language . Rabindranath Tagore (1861-1914) was the first Indian author to win a literary award in the united states .

Nirad Choudhury (1897-1999) a writer of nonfiction is best known for his the Autobiography of an Unknown Indian (1951) in which he relates his life experience and influences , P. Lal (1929-2010) a poet , translator, publisher and essayist founded a press in the 1950s for Indian English writing. Ram Nath Kak (1917-1993) , kashmiri veterinarian , wrote his

autobiography *Autumn Leaves*, which is one of the most vivid portrait of life in 20th century Kashmir and has become a sort of a classic.

Among the later writer's, the most notable is Salman Rushdie, born in India and now living in U.S.A. Rushdie, with his famous work "Midnight's Children" (winner of Booker of bookers 1992 and best of the bookers prize 2008) ushered in a new trend of writing. He used a hybrid language – English generously prepared with Indian terms – to convey a theme that could be seen as representing the vast canvas of India. He usually categories under the magic realism mood of writing most famously associated with Gabriel Garcia Marquez.

Nayantara Sehgal was one of the first female Indian writers in English to receive wide recognition. Her fiction deals with engendered by political change. She was awarded with Sahitya Akademy Award for her novel *Rich like Us* (1985).

Ruskin Bond received Sahitya Akademi Award for his collection of short stories *Our Trees still grow in Dehra* in 1992. He is also the writer of a historical novel *Fights of Pigeons*, which is based on an episode during the Indian rebellion of 1857.

Another writer who has contributed immensely to the Indian English literature is Amitav Ghosh, who is the author of *The Circle of Reason* (his 1986 debut novel) *The Shadow Lines* (1988), *The Calcutta Chromosome* (1994), *The Glass Palace* (2000), *The Hungry Tide* (2004) and *Sea of Poppies* (2008), the first volume of the Ibis trilogy set in the 1930s, just before the opium war, which encapsulates the colonial history of the east.

Rohinton Mistry is an Indian born Canadian author who is a Neustadt International Prize for Literature laureate (2012). His first book *Tales from Firstbag* (1987) published by Penguin Books Canada is a collection of 11 short stories. His novel such as *A Journey* (1991) and *A Fine Balance* (1995) earned him great acclaim.

Shashi Tharoor, in his book *The Great Indian Novel* (1989), follows a storytelling mood as the Mahabharata drawing his ideas by going back and forth in time.

Vikram Chandra is another author, who shuffles between India and United States and has received critical acclaim for his first novel *Red Earth and Pouring Rain* (1995) and collection of short stories *Love and Loving in Bombay* (1997).

In 2008, Arvind Adiga received the Man Booker Prize for his debut novel *The White Tiger*.

CHAPTER-3

(MULK RAJ ANAND -- BIOGRAPHICAL SKETCH)

MulkRaj Anand was born on 12 December 1905 in Peshawar, India (now in Pakistan) and died September 28, 2004, Pune.

His father Lalchand was a cooper-smith soldier and his mother Ishwar Kaure.

From an early age, MulkRaj Anand was pained by the problems of Indian society that stemmed from the issues of religion and caste.

He began to write from early young age. Some of his early works were inspired by the love he had for a Muslim girl who was unfortunately already married. He was also angered by the suicide of a relative who had been ostracized for sharing food with a Muslim. These events inspired him to vent his frustration through his words.

He went to Khalsa College in Amritsar and then to the University of Punjab from where he graduated in 1924. While at the college he became involved in the Non-co-operation movement in 1921 and was imprisoned for a short while. Thereafter he went to University College London on a scholarship before enrolling at the Cambridge University. He earned his Ph.D in 1929.

He became a writer in English language as English language publishers were more open to publish the kind of themes he wrote on. His writing career began in England where he used to work on short reviews in T.S. Eliot's magazine *Criterion* during the 1930s and 1940s. He was very active in politics and spoke regularly at the meetings of the India League which was founded by Krishna Menon.

Over this period he became acquainted with some intellectuals such as Bertrand Russell, Michael Foot and authors like Henry Miller and George Orwell etc. He was deeply

influenced by M.K.Gandhi . His first novel ,"*Untouchable*" was published by the British firm , wish art in 1935 . The story was about a day in the life of Bakha, a boy who was to become a toilet cleaner just because he belongs to the untouchable caste .

The novel was seen as a poignant reminder of the atrocities of the caste system in India .

In 1935 , he played an important role in founding of the progressive writers ' association in the London along with writers Sajjad Zaheer and Ahmed Ali.

His heart wrenching novel '*Two Leaves an a Bud* ' (1937) again dealt with the way the lower cast people are exploited in India. It was the story of a poor peasant , who is brutally killed by a British officer who tries to rape his daughter .

He joined the international bridge in the Spanish civil war in 1937 . As a socialist , he wrote numerous articles and essay on ,Marxism , fascism , Indian independence and other political issues .

In 1939 he began lecturing in literature and philosophy at the London country Council Adult Education Schools and the workers Educational Association where he taught till 1942 .

In 1939 he wrote "*The Village* "which was the first part of the trilogy that wood include the novel"*Across the Black Waters* "(1940) and "*The Sword and the Sickle*" (1942). The trilogy was about a rebellious adolescent and his experience in the world war-1 .

Throughout the 1930s and 1940s, he divides his time between London and India . At both places he was involved in politics -- he was associated with the British labor party as well as the Indian national congress.

Anand worked as a broadcaster and script writer in the film division of the BBC in London during the world war -2 . He returned to India after war . He founded the fine arts magazine , "Marg" in 1946. He spent the next several year from 1948 to 1966 teaching at various universities during the 1960s he served as Tagore -- professor of literature and fine art at University of Punjab .

He served as the fine art chairman at Lalit Kala Akademi from 1965 to 1970 . He also become president of Lokayat Trust in 1970 .

He met actress Kathleen Van Gelder in London and the couple married in 1938 . Their union produced a daughter . The marriage however unraveled at all the couple divorced in 1948 . In 1950 he married Shirin Vajibdar, a classical dancer .

One of the first India writers in the English language to make a mark on the international scenario MulkRajAnand was an author with hundred novels, short stories and essays to his name . Considered a pioneer of the Anglo- Indian fiction, he is best remembered for his depiction of the poorer class of people in India and their plight .

His writings are rich with the realistic and touching portrayal of the problems of the common man . Often written with heart wrenching clarity MulkRaj Anand was much familiar with the problems of the poorer section himself. The son of a cooper smith , he had witnessed cruelties of unimaginable horrors unfold before his own eyes all that stemmed from the caste system that loomed over India like a malignant curse .

He was an avid learner and went to Cambridge for higher education where he became actively involved in politics . He later returned to India to campaign for the cause of India's independence. A bold and outspoken writer, he exposes several of India's evil practices through his writings. He was a prolific writer and authored a great number of works. Most of them were a commentary on the social structure of his time. He is an Indian novelist, short-story writer and art critic who was among the first writers to render Punjabi and Hindustani idioms into English. MulkRaj Anand draw a realistic and sympathetic portrait of the poor of his country . Anand who was the founding member of the Indian progressive writers' Association has been regarded with Raja Rao and R.K. Narayan as one the "founding father" of the Indian English novel .

He described Bakha's character on his novel *Untouchable*. Bakha is outcaste unclean eighteen years boy ,proud "strong and able-bodies " ,a child of modern India , who was started to think himself as superior to his fellow outcaste . Along with the novelist and short story writer munshi premchand (1880-1936) ,Anand was involved in forming dalit literature , used to refer to the "untouchable" castles sects of India . In 1930s and 1940s Anand divide his time between literary London and Gandhi's india , but he also fought with the republicans in the Spanish Civil War , where he met George Orwell .

During the 1970s he worked with the international progress organization on the issue of cultural self-awareness among nations . His contribution to the conference of the international progress organization in Innsbruck in 1974 had a special influence on debates that later became known under the heading of the "Dialogue among Civilizations" .

Anand also delivered a series of lectures on eminent Indians including Mahatma Gandhi, Jawaharlal Nehru , and Rabindranath Tagore, commemorating their achievements and significance and paying special attention to their distinct brands of humanism .

"The Private life of an Indian Prince" is autobiographical in the manner of the rest of his subsequent oeuvre . In 1950, Anand embarked on a project to write a seven part-autobiography titled "Seven age of Man " of which he has only able to complete four parts beginning in 1951 with Seven Summer , followed by Morning Face "Confession of a Lover " and " Bubble " .

Anand was a lifelong socialist . His novels attack various aspects of Indian's social structure as well as the legacy of British rule in India; they are considered important social statements as well as literary artefacts. Anand himself was steadfast in his believe that politics and literature remained inextricable from one another .

After the war Anand returned to India , partly because his marriage was ending and partly due to the new future in the independent India . He stayed in Lahore for a year , and made then Bombay his permanent hometown and center of activity . In 1946, he founded fine arts magazines "Marg" at the advice of Anil de Silva , a young journalist from Bangalore . Anil was also a founder member of the Indian peoples Theatre Association. Breaking her promise , to marry him and marrying a French man , with whom she went to Paris , Anand suffered a nervous breakdown

and was nursed back to health by a Greek dancer . From their suggestion Anand wrote "Private life of an Indian Prince (1953) in which he focused more on human psyche and personal struggle than on class conflicts . The story had its origin in the betrayal. From 1948 to 1966 Anand taught at Indian Universities . He became a director of Kutun publisher and was busy in attending or organizing many national and international conference.

The work "Seven ages of Man" was inspired by line from Shakespeare's play "As you like it" : "All the world's a stage /and all the men and women merely players :/ they have their exist and their entrances :/ and one man in his time plays many parts , / his act beings seven ages .

His selected works:-

- Persian Painting (1930)
- Curries , and other Indian Dishes .1932
- The Big Heart .1945
- The Lost Child .1934
- The Golden Breath .1933
- Letters on India. 1942
- The Story of India .1948
- Seven Summers . The story of an Indian Childhood .1951
- India in Color . 1958
- Inshan ki Kahani .1956

His major works

- *Untouchable* , 1935 . Which tells the story of a boy ,Bakha , who is destined to become a toilet cleaner just because of his caste . The plot revolves around what happens when he meet an upper caste man and encounters atrocities.
- In 1939 he wrote "The Village" .
- The novel "Across the Black Waters (1940).
- And "The Sword and the Sickle" (1942).

Award and the Achievements

- He was honored with the PadmaBhusan in 1967 for his vast contribution towards the field of literature and education .
- He won the Sahitya Academy Award for his novel "The Morning Face" (1968) .
- International Peace Prize .(1953)

Autobiographies works

- Seven Summers (1951).
- Morning Face (1968).
- Conversation in Bloomshury (1981).
- Pipali Sahah (1851).

While deeply committed to the cause of social change, Anand was also aware of the aesthetic experience of literature and therefore very rarely did his work descend into didacticism .

After "*Untouchable*" Anand published various novels on different social issues that plagued Indian society . The British government banned one such novel *Two leaves and a Bud*".The story follows the trial of an English planter after he murdered his Coolie , who was trying to event prevent the planter from raping to prevent the planter from raping his daughter . A British jury eventually acquits the planter .

MulkRaj Anand was in London when most of his navels were published . When he asked about the stark realism in his works.Once, he had said "I could write in the language of the people because I lived in my brother's village."

Post-independence, he became severely disillusioned by the direction in which the country was going and this continued to be a key voice of criticism in his works.

On the Hindu revivalist movement in 1992 , Anand wrote , "Hinduism as a cosmic religion was a tremendous achievements of mankind , but unfortunately find its degradation in the recent communal conflict over Rama Janna Bhoomi temple and the Babri Mosque .

Forever the best and famous writer MulkRaj Anand who wrote many novels ,short story and poetry and for his rich collection of words and the substantial role he played in Indian's literary socio-political spheres. Anand received the international peace prize for the world peace council , Sahitya AkademyAward , and the Leverhulme fellowship. Among other awards and accolades always MulkRaj Anand is remembered for his seventy-five-years long literary career that mirrors the trajectory of Indian search for a just , equitable and progressive society .

MulkRaj Anand passed away at the age of 98 on 28th September 2004 after a long battle with cancer . He has left behind a legacy of tolerance, secularism and social justice, and the celebration of the human life itself.

CHAPTER -4

"Untouchable" is a novel by MulkRaj Anand published in 1935 . This novel revolves around the argument for eradicating the caste system. The novel *"Untouchable "* is an age old injustice by the traditional Hindu society to the untouchable. Anand has artistically portrayed the harsh reality of the Hindu society which was divided into various pigeonholds. And the novel is the realistic picture of it . In 1932 and 1933 , Gandhi went to several facts to compel his fellow Hindus to treat these "untouchable" as spiritual and social equals. He refused to use the term "untouchable" replacing it with "Harijan" (child of god) on a tour of southern and eastern India. According to Gandhi it is the clear duty of sanatanists to denounce the disabilities in the severest possible language and join hands with the reformers in protecting Harijans from humiliation heaped upon them under the sanction of religious custom.

MulkRaj Anand's *"Untouchable"* first published in 1935 , was written against the backdrop of Gandhi's campaign of these year . The Mahatma himself make a cameo appearance in the novel *"Untouchable"*. It brought to him immense popularity and prestige.

In this novel, We can see the realistic picture of society. In the novel, Anand has portrayed a picture of "untouchable" who suffered many things because of his lower caste. There are also other characters suffered because of their lower caste. This novel described the evil of untouchability in India and also records the experience of an eighteen years old sweeper boy .

Problems of untouchability is steel prevalent in the society and MulkRaj Anand through his novel *"Untouchable"* brings to light the sorrow and sufferings that high caste hindu inflicted on the untouchables .

Indian caste system and upper class people made many rule and regulation for lower caste people , and this rule and regulation for lower caste people created a distance between society and lower caste people. A lower caste people suffer many problems in his life because of caste system

In this text MulkRaj Anand not only talks about Bakha and his problems, and other characters problems . He concerned everyone to change their thinkings, to change technology, to change attitude and, change the religion. these routes remain necessary , but still now people

Bakha's colony was a group of low caste that clustered together in two rows. A brook ran near than lane once with nit and clear water . Now all dirty things were in this water . Dirty of the public latrines situated about it. The bad smell of the animals dead body left to dry on its bank, the dung of donkeys , sheep ,horses ,cows and buffaloes heaped in the brook. The absence of a drainage system had through the rains and various seasons made the quarter a marsh which gave out the most stink smell. All together the rampart of human and animal refuse that lay on the outskirts of this little colony and the ugliness. This dirty things made it uncongenial place to live in .

Bakha a sweeper boy had been working in the barrackes of a British regiments for some year and he saw there a tummies had treated him as a human being and a low caste people had been treated like as tummies .

Bakha lived in a uncongenial home and one day he laid half-awake in the morning , covered by a worn out ,greasy blanket on a field blue carpet which was spread on the floor in a corner one roomed mud house . His sister slept on a cot next to him and his father and brother snored from under a patched ,cohere coloured quit on a broken sitting bed. The night had been cold as they always are in the town of Bulashah , as the days are hot both during winter and summer.He slept with his day clothes on the sharp , bitter wint that blew from the book at down had penetrated to his skin , past the inadequate blanket . Through the regulation overcoat , breeches puttees and ammunition boots of the military uniformed that clothed on his side . But he did not mind very much cold because of he sacrificed a comfort for the what he called "fashun" by which he understood the art of wearing trousers , coat ,puttees ,boots etc. , as worn by the British and Indian soldier in India .

Bakha noticed that his friends Chota and RamaCharan part of the Englishman man on one side wore a pair of shorts at hockey and smoked cigarettes like them. Bakha had very strong desire to study. He often in the space of the time tried to feel how it felt read, even he started his primer English . But his self-education did not goes longer , also he ready to hire babu's son in order to give him lessons in the evening .

While Bakha going to sweep market, roads and temple courtyard on this way buys four annas of sweetmeat then speculation eight annas my pocket , he said to himself.He dare to buy some sweet but then he thought if his father come to know that he spendall annas for

sweet then he know he will Kill him.He fears of his father because his father all time abuse him that thing he thought and hesitated.

But he said to himself that " I have only one life to live ; " let me taste of the sweet ; who knows , tomorrow I may be no more ".He said this line because not every time he spend much rupees , and buy sweets , enjoy this life , every time he works for his family and fulfill his dream . In this time Bakha being an untouchable to avoid pollution by tough the confectioner throws the pocket of jallbi like a cricket ball for Bakha to catch , and said to , keep side the road to Bakha and called him a low . Caste vermin , and said many things because Bakha did not announced he is low caste boy and touched him.Touchof Bakha the confectioner became defiled , and took a bath to purify himself . Then he started abuse many things because Bakha polluted his new dhoti.Bakha stood amazed and became embrassed . He was deaf and dump.His senses were paralyzed for fear of humility and servility . He was used to being spoken to roughly , but he felt some time people gathered around Bakha to know what the uproar was all about . The crowd which pressed around him looked without pity for him . When Lalla was tiredat shouting at Bakha , he gave a sharp , clear slap for him as a punishment for his " damned imprudence " , and Bakha ran away like a dog .

After some time Bakha realized with shock his social position.He is in the eyes of the world an 'untouchable' . He realized the wickedness of the society in which he is placed . After the excruciating experience of touching in the market ,Bakha went to sweep the temple courtyard. He was filled with the fear of some unknown and mysterious effect on him as he entered the courtyard of the temple because the 'untouchable'are not allowed to enter in the premises of temple .

MulkRaj Anand successfully showed how untouchable are not accepted in the society and ill-treated by other upper castes people. Bakha surveyed the heap of dust and leaves which he had come toclear . He threw the bucket and the broom on ground and ready to start a job . He saw a small temple with the beautiful image of a snake. He was slightly afraid by seeing the snake but his fear vanished when he saw the Brahmin worshipping it and he did not know what the worshippers were chanting " ram , ram , sri hari narayan , sri Krishna , hey hanuman jodha , kali mai .

Bakha told about his father that he always keeps abusing him. He is afraid of the sepoy's. But he is happy when they call him jamadar. He just goes to outside for getting salam from everybody but Bakha don't take Izaat so his father abuses him. Bakha said his father is old, he does not know about of the sahibs. Every morning Bakha got up and started his day with his fathers rude voice. But he every morning went back to his mother's death, and remember about his mothers. He woke up early morning because his mother had habitued him. She used to give him a boiling hot mixture of water, tea, leaves and milk from steaming earthen saucepan that always lay balanced on the two bricks with space in between oven or fireplace in a corner of their one-roomed house. It was so delightful. The taste of that hot sugary liquid that Bakha's mouth always watered for it on the night before the morning on which he had to drink it. Bakha wanted comfort and luxurious life and they tea, spicey, delightful breakfast and beautiful clothes.

One morning Havildar Charat Singh, a small thin man, necked expect for a loin-cloth, stood outside with a small brass jug in his left hand, a round white cotton scull-cap on his head, a npair of wooden sandals on his feet. And he is a famous hockey player of the 38th dograst regiment. He was shouted on Bakha because not cleaned the latrines. But Bakha managed this situation and ready to clean the latrines for him. His job was dirty he remained comparatively clean. He did not even soil in his sleeves, handeling the commands, sweeping and scrubbing them.

Havildar Charat Singh was a good and kind-hearted man. He felt the pain of Bakha, when Bakha had cleaned the latrines. Charat Singh took to Bakha nicely and gave him a hockey stick, because he knew that boy played the game very well. Then Bakha smiled, the smile of a slave overjoyed at the condescension of his master more akin to pride than to happiness.

Here, Anand define different religions through Bakha's latrines job. When Bakha cleaned all the latrines. Then men came one after another towards the latrines. Most of them were Hindus, naked, except for loin cloth, brass jugs in hand and with the sacred thread twisted round their left ears. Then came a Mohammed, who wore a long white cotton tunic and baggy trousers holding a big copper kettle in his hands. Some people visited the latrines and who already visited the latrines they scrubbing their kettle with clay in the side of the brook, and other bathing the songs of rama re ram. Hari ram rubbing their hands, with a earth, wishing their feet, their face, brushes with twigs, rinising their mouths and

gargling into the stream. Bakha had been ashamed of the Indian way of performing ablutions. Bakha knew that English people dislike them and remembered a sahib said to Indian "Kala admi zamin par hagne wala". But Bakha had been ashamed at the sight of sahib running naked to their tub bath, but he knew that sahibs whatever did was this is called "fashun".

After he finished his work he felt thirsty. The edges of his lips were dry. He moved toward the door of his hut. His thirst became overpowering as he entered the room. He wanted warmer but there is no water in that his sister said. Then Sohini picked up the pitcher, poised it easily on her head and ran fast to her brother for water. The outcastes were not allowed to mount the platform surrounding the well because if they were ever to draw water from it. The Hindus of the three upper castes would consider the water polluted. They allowed access to the nearby brook for their use. They had no well of their own because it cost at least a thousand rupees to dig a well in such a hilly town as Bulashah. The low caste people were not allowed to well but depend some superior Hindu caste who pour water into their pitchers. Some Hindu rich people to get the water carriers to supply them with plenty of fresh water every morning for their bath and kitchen. But the outcaste had to wait for chance to bring some caste Hindu to the well, for luck to decide that he was kind, for fast to ordain that he had time to get their pitchers filled with water.

When Sohini reached the well for the water there were already ten other outcaste waiting for water but there was no one to give them water she had come fast to the well, with full of fear and she could see from a distance that there was already a crowd and wait here turn. She felt in his brother's soul. He was tired and thirsty. She had felt like a mother.

Gulabo, the washerwoman, the mother of Ram Charan, her brother's friend had observed Sohini's approach. She was fair, middle age woman in her youth have been beautiful but now her face covered with wrinkles and she was a hussy woman. She thought she is superior to every outcast because she claimed a high place in the hierarchy of the castes among the low castes. She was jealous of the sweeper girl Sohini because Sohini is more beautiful than her. So Gulabo hated the every sight of her and abused her and said "go back to home", there is no one to give you water here.

Minutes passed in silence a Hindu visitor to the latrines was passing Sohini beg to him for water . But he passed by without heeding the request of the Sohini . Luckily for the crowd of outcaste however, there was another man coming and he was punditKali Nath , one of the priests in charge of the temple in the town. He hesitated to give the water to outcaste. He decided to give the water not for the help for his exercise. I am first punditji , said Gulabo , then another sound come "no, I came first . But he had as good an eye for a pretty face as he had an ear for the sound of a request. Sohini had requested. Sohini had sat patiently. The punditji recognized her as the sweeper daughter. He noticed her as she came to clean the latrines in the gullies in the town . And he had a bad eye on her body. He thought about her body and he was inclined to be kind to her . Because his weakness her body. Panditji said that Lakha's daughter comes here and take the water. He offered Sohini to come and clean the courtyard of our house at the temple. Sohini nodded and went her way .

One day on her arrival he holds her by her breast where she bends in the cavity of his horse . Out of anger she screamed but the pundit came out shouting "he had been defiled " in the front of the temple and shouting "polluted " "polluted" with his accusing finger on poorSohini .PunditKali Nath's lustful behavior with Sohini and his accusation that she polluted him with her touch. This is a shameless thing. MulkRaj Anand focus on the so called religious society. In this incident, the Brahmin is on one hand ready to have physical relation with beautiful untouchable girl Sohini and on other hand Bakha and Sohini are not allowed to the temple. Bakha saw her sister Sohini had been frustrated and his sorrowful sister Sohini told him about Kali Nath's attempt to molest her. Bakha wanted to take revenge on the priest .Bakha is so much irritated with his untouchability and his job . The colonel Hutchinson suggested that Christianity is the only solution butBakha is not satisfied

Mahatma Gandhi , who Bakha listen to in a public meeting , gives another solution . Gandhi's two ways that all Indians are equal and the account he gives of a Brahmin doing sweeper work . The third solution put in to the mouth of a modernist poet . No God is needed to rescue the untouchables, no vows of self-satisfaction and abnegation on the part of more fortunate Indian's , but simple and solely the flush system. Then Bakha returned to his home and said one powerful line "unlucky" , unlucky day " , what have I done to deserve all this .

After the speech, Bakha overhears two educated men, a poet and a lawyer debating the merits of Gandhi's speech. The lawyer believes that Gandhi's aim is childish and the poet believes that the barbarism of the caste system will be eliminated.

Particularly in light of the fact that the flushing toilet is rumored to be coming to their town. Once the people have flushing toilets, there will be no need for the untouchables to dispose of the town's refuse, which would require a rethinking of their role and duty to society.

Bakha before going to home, he daily beg bread for his family. Bakha begging for food. But owner of the house comes out with food for the sadhu not for Bakha. She first refuse to give him food but finally agrees to give him some food because she exchange for him sweeping the front of her house. Bakha back at home and tell all the disgust situation but Lekha always tells him a story of kindness of a high-caste doctor who save Bhaka's life.

One day Bakha got a new hockey stick from Charat Singh and played a game against opposite group hit a stone to a little boy and Bakha got him to house. when the little boy's mother knew that Bakha is a outcaste boy then she accused him and abused him for hurt her son. But the main reason is that Bakha touched her son and come to her house. So, Bakha without any fault received many abuse and accuse. At home Lakha is anger on Bakha that he has been away all afternoon. When Bakha back at home and his father knows about all the matter, he kicks Bakha out of the house.

Then Bakha ran away far from his home and he met a British man, the chief of the local Salvation Army named Colonel Hutchinson. He convinced the sweeper to follow him to the church. This time colonial's wife named Blackie came to find him. She began to scream and shouted. Bakha feels her anger acutely and runs off again.

This time Bakha runs towards town and ends up at the train station. He overhears some people discussing the appearance of Mahatma Gandhi in Bulashaht. And in a while there was a rush of eager feet ascending the footbridge behind him shouting the mahatma has come. The word Mahatma was like a magical magnet to which he like all the other people about him, rushed blindly.

This time no one noticed that a sweeper boy had brushed past him . They hurried by everybody going to meet the Mahatma ,to pay homage to Mohandas Karamchand Gandhi .In this crowd, there was an insuperable barrier between himself and the crowd , the barrier of caste .

Gandhi alone united him with them ,in the mind , cause Gandhi was in everybody's mind , including Bakha's . Bakha waited for Gandhiji .

A man said about the Gandhi , he was a saint.He was an avatar of the gods Vishnu and Krishna and the government also afraid of him . Gandhi will reveal this path to the modern world.He will teach the true religious of god-love which is the best Swaraj.

In this crowd,a volunteer said to himself we are 'Harijan' and no different from the Hindus, and our touch did meant pollution. This phrase as it dropped from the mouth of the volunteer , had gone through Bakha's soul and body . Bakha looked at the Mahatma with a mixed feeling of wonder and fear. Bakha feel the sage seemed to him like a child as he sat huddled of between two women , an Indian and an English woman named Mrs.Kasturibai and Miss Slade Miraben .Here the novel described about MahatmaGandhi's thought, Bakha's feeling and Anand show's Gandhiji's thought about untouchable .

In this meeting Gandhiji only speak about the so called "untouchables" whom the government tried to alienate from Hinduism by giving them separated legal and political status. Gandhiji speaks a great line in this meeting which touched Bakha's soul. Gandhiji said, "I prayed that if I should be born again I should be so , not as a Brahmin , Kshatriya , Vishaya , Shudra but as an outcaste , as an untouchable ."

CHAPTER-5

(conclusion)

The novelist MulkRaj Anand as a social critic conveys a strong message through his novel "*Untouchable*" and raise a strong voice against caste segregation in the Indian society . Although Indian government abolished the practice of untouchability by law , but mental, social and traditional outlook of the people remind the same in the society.India is also not free from the class system .

We find in his novel is not only a realistic portrayal of life but an expressionistic vision . MulkRaj Anand's novel is only a literary means through which he could draw the attention of masses towards the social problem elevate humanity at large and to ameliorate the condition of distressed people .

The problem of untouchability has not been resolved by its constitutional abolition or by recent changes in Indian society such as legislation against it or reversed compensatory discrimination towards the untouchable.

The monster of caste and untouchability has five strong heads : political , religious , economic , social and cultural. A serious attempt have to be made to kill the monster by cutting of all the five heads . This attempt has never been done in the past history of the Indian sub-continent and it is unlikely that it will be done in the future .

The Dalit always suffers a physical and mental violence, the violence by upper castes people because of their untouchability .

A outcaste people face many problems in the society. They are not important for a society because of their untouchability . In Indian society, a group of upper caste people known a outcaste by their duty. We can find in this novel how a untouchable boy suffers many things and ill-treated by all upper caste people of the society. If a boy suffers many things in this society for his untouchable, do you imagine what is the situation for a girl like Sohini?

In this novel we can see all upper castes people get help , get benefit and does all dirty work through untouchables but not touch them and not behave like human and do not show a little amount of kindness .

A busy street lie before the brother and sister when they emerged from the temple Bakha looked out vaguely. He could not concentrate on the riot of variety that was displayed in it. He had no patience to see anything or to hear anything , and he also did not want to speak. He thought why he did not kill that hypocrite. He also cried out silently. He thought about his sisters feeling , every will know about her , how can she show her face to the world after this? Why was she born a girl in our house to bring disgrace upon us ? He wish Sohini his sister had been the ugliest woman in the world because no one would have teased her ? Then Bakha sends his sister home and he will talk her duties in town for the rest of the day .

When we crowd scattered irreverently at the end of the Mahatma'sspeech, Bakha stood and each word of the concluding passage seemed to him to echo as deep and intense a felling of horror and indignation as his own at the distinction which the caste Hindus made between themselves on the untouchables. TheMahatma seemed to have touched the most intimate corner of this soul.

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