

THEMATIC ANALYSIS OF MULK RAJ ANAND'S NOVEL UNTOUCHABLE

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ABSTRACT:

Theoretical Issue of untouchability is as yet common in the general public and Mulk Raj Anand through his novel Distant uncovers the distresses and suffering that high standing Hindus dispensed on the untouchables. Mulk Raj Anand's Untouchable, is more smaller than his different books. The epic Unapproachable, distributed in 1935, revolves around a sweeper kid, Bakha. The long term kid Bakha, child of Lakha, the jamadar of sweepers is an offspring of the 20th century, and the effect of new impacts resounds inside him.

KEYWORDS:

Untouchable; Cleanliness; Inhumanity; Sweetmeat; Polluted; Orthodox; Underdog; Plight, Outrage; Impudence.

Mulk Raj Anand's obligation to uncover the profound established social perniciousness in the Indian society made him to make Bakha. He needed to show the adolescent's remarkable affectability as against the individuals of the upper position who thought just contacting him is debasement. He implied emblematically to show that such little delicacy among individuals in private life or the therapy of human life. E. M. Cultivate in the prelude of Untouchable sees that: Bakha is a genuine person, adorable, ruined, once in a while stupendous, at some point feeble, and completely Indian. Indeed, even his build is unmistakable, we can perceive expansive shrewd face, smooth middle ... as he does it awful work or then again stumps out in mounted guns boots, in the desire for a charming stroll through the city with a paper of modest desserts in his grasp. Anand with his surprising expertise depicts Bakha's defenseless, dissatisfaction, nervousness and distress to the extent that he has become exemplification of his own creation or as such the maker furthermore, the maker mix together at a certain point. Through the character Bakha in Untouchable, Anand feature the state of savagery looked by them in the general public. The unapproachable covers the occasion of a solitary average day for the low station kid Bakha, in the town of Bulashah.

Anand depicts Bakha's morning round obligations with an agony marking distinction, bringing out both the productivity with which the kid does this fundamental assistance and hardness with which the recipients get it. He clean three columns of lavatories solitary and a few Global Letters of Social and Humanistic. times too; to bring cleanliness in the place of filth and possible disease. Bakha wanted to consider. He frequently sat in the extra time and attempted to feel how it felt to

peruse. He even purchased a first preliminary of English. Be that as it may, his self training didn't go past the letters in order. He was even prepared to employ Babu's child to give him exercises in the evening. While going to clear the market street and sanctuary yard in transit, he purchases four annas worth of modest sweetmeat after much theory: 'Eight annas my pocket' he said to himself, 'might I venture to get a few desserts. On the off chance that my dad comes to realize that I burn through all the molly on desserts', he thought and faltered, 'however come, I have just a single daily routine to experience', he said to himself, 'Let me taste of the desserts;' who knows, tomorrow I might be no more'.

Mulk Raj Anand effectively demonstrated how unapproachable are not acknowledged in the public arena and abused by others of different stations; Barkha being a distant, to keep away from contamination by contact the confectioner tosses the parcel of jalebis, similar to a cricket ball for Bakha to get: Keep to the roadside, oh low-rank vermin! ... 'Why not call, you pig, and declare your methodology! Do you realize you have contacted me and debased me, crooked child of a bandy-legged scorpion! Presently I need to proceed to scrub down to filter myself, and it was another dhoti and shirt I put on earlier today!' Bakha stood astounded, embarrassed. He was not too sharp. His detects were deadened. Just dread held his spirit, dread of lowliness and servility. He was accustomed to being addressed generally. Yet, he had only occasionally been surprised so. The lalla who is 'dirtied' keeps on barraging maltreatments on Bakha. Before long he is circled by men who had assembled to know what the mayhem was about. The group which presses round him is without a sorry excuse for feel sorry for him. When the lalla is burnt out on yelling at Bakha, he gives a sharp, clear slap at him as a discipline for his 'cursed brashness', and he flees, similar to a canine with the tail between his legs.' Bakha recognises with a stun his social position. It enlightens the internal dividers of his mind. He understands that however he has like any person, head and heart, and fragile living creature and blood, he is according to the world a distant. He understands the mischievousness of the general public wherein he is set, which thinks about contacting a person like him as a male style and contacting a messy bull like the one he has seen just at that point had an invocation. After the agonizing experience of contacting on the lookout, Bakha went to clear the sanctuary patio. He was loaded up with the dread of some obscure and secretive impact on him as he entered the patio of the sanctuary. Anand has additionally featured in the confidence of Indian People in God, through Bakha, too referenced that distant are not permitted to enter in the premises of sanctuary. Bakha reviews the pile of residue and leaves which he had come to clear. He tossed the pail and the brush on the ground and was prepared to start his work. He saw a scaled down 'sanctuary' with the excellent cleaned picture of a snake encased. He was somewhat scared of the snake yet his dread stopped when he saw the dedications adoring it. He yelled his call of alert to evade the reiteration of the catastrophe of the morning. The universal horde of admirers was aware of his shrewd presence. He was in a fix and didn't have the foggiest idea what the admirers were reciting "Slam, Ram, Sri, Hari, Narayan, Sri Krishna, Hey Hanuman jodha, Kali Mai". He had faint thought regarding some of them what's more, knew nothing about the rest. He was fixated on the longing if seeing the pictures of gods and goddesses. But he had not courage to go up. He knew that "an untouchable going into a temple polluted it past purification."

As his interest become increasingly intense, he excused his clashing considerations and moved towards the step's looking to a great extent. He scaled a couple of steps however before long dread returned and he returned to the spot from which he had begun: "he turned into the humble persecuted dark horse that he was by birth, scared of all that sneaking gradually up in an inquisitively reluctant, flinching development... With his brush he started to gather the litter . Again his interest pushed him to go up the steps. He reinforced himself and scaled a couple of more steps and from a protected distance he saw the display of the admirers, cleric and the asylum which had so far been a mystery, a shrouded secret to him. He was wonder struck at seeing delightful metal pictures. Bakha saw that the morning administration had started. Passionate admirers stood singing Arti in a theme. Bakha was significantly moved by the tune. He unwittingly joined his hand in the love of the obscure god.

Anand likewise uncovered the twofold norm of society where on one hand individuals are contaminated by the shadow of unapproachable then again they don't spare a moment to attempt to attack the unapproachable young lady. Through the personality of cleric Anand depicted the episode where sanctuary minister attempts to attack Bakha's sister and when she rotated, she was accused to contaminate him.

'Out of nowhere he heard a boisterous cry "dirtied, contaminated, contaminated." He was confused, He realized what is implied. He saw a little man - a minister of the sanctuary, staggering, falling and crying, "Dirtied, contaminated, dirtied." He likewise observed the figure of a lady Sohini, behind the dirtying minister. The horde of aficionados started to run pell mell. Every one of them were in a horrendous bash of energy. One of them furiously yelled at Bakha and charged him of contaminating their entirety administration. Bakha ran down the means and went to his sister Sohini. The little cleric was furiously screaming' "you individuals have just been dirtied from a good ways. I have been debased by contact... The group felt that the cleric had endured frightfully. All admirers identified to with him however they didn't get some information about the manner in which he had been dirtied. At the point when Bakha know from Sohini that the minister attempted to shock her humility, he felt a wild longing to fight back. This made his blood bubble.'

The genuine incongruity lies in Bakha's high determination to render retribution being frustrated by purposelessness composed all over, on the grounds that the position men had raised hindrances of show to secure their overabundances from being addressed. The essayist thinks about Bakha as a tiger, yet a tiger under control. Bakha's had a lot of affection and care for his sister Sohini. At the point when he realizes that Pandit Kali Nath attempted to unobtrusive her, he is stressed over her.

In the Sadhu episode, the housewife goes to dotingly approach a sadhu. Be that as it may, when Bakha inquires for a bit of bread, she offers it to him after long plea, and that too subsequent to preparing it with misuse and censure. At the Hockey coordinate occurrence when Bakha saves a little kid from being squashed in a charge in a hockey match and takes him to his home, the kid's mom all things being equal of expressing gratitude toward him for this excellent work, chides him and says that it is he who probably been the foundation of the difficulty. In other words, deficiency or no flaw, the untouchables needed to got the misuse and reproach of the standing men as. day by day food.

Toward the finish of the nove Mulk Raj Anand is fruitful in demonstrating that issue of unapproachable can be taken out. At the point when the nightfall approaches he discover three answer for's his issues. He may get Christian with the assistance of Hutchinson, the salvation armed force evangelist. He has been glad to get with Hutchinson that Christ gets all men and Jessuh Messih has no effect between the Brahmin and the Bhangi. Be that as it may, thy teacher's talking of 'wrongdoing' and 'admission' and his inability to obviously tell who his Christ is, confounds the psyche of Bakha. He has regard for his individual just as for his country. Maybe he knows the distinction between the two sorts of subjugation, and favors the local to the outsider. The subsequent arrangement is that he may breathe easy because of Gandhiji's chastisement of the standing Hindus and stand by till the social soul of individuals is stirred. Hard upon this comes the third arrangement. He may put his confidence in the water-wardrobe about which the positivist writer had talked: It is mundane, clear, and considered in the light of what has gone before in the book, it is persuading. No god is required to protect the untouchables no pledges of benevolence and a bugation with respect to luckier Indians yet essentially and exclusively – the flush framework. Present water-storage rooms and primary seepage all through India and this devilish junk about unapproachability will vanish.

Anand closes the novel with a note of confidence and vision. As Bakha restores his psyche is raised with the expectation that soon the flush framework would go to the sweepers and individuals like him:"Can be liberated from shame of distance and accept the pride of status that is their directly as valuable individuals from a casteless and raunchy society. Bakha intensely seeks after the day break to his tendency of work and his pertinence in the general public without

the name of a distant. Anand fastidiously draws out the internal existence of Bakha. It was developing worry for figurative unapproachable in all societies and different backgrounds. Premila Paul comments: The epic, to be sure, presents Anand's effort to refine a social allegory which takes in its breadth an entire scope of hypothesizes of Hindu culture. It is a sort of persuasive work fixated on as investigation of the conceivable outcomes of accomplishing synthesis or otherworldly reclamation. In this way in Untouchable, Mulk Raj Anand's dealing with the issue of inapproachability through Bakha shows that he would like to have a casteless Indian culture in which inapproachability has no place.

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