

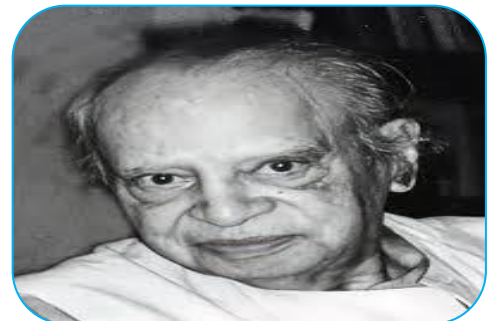


A STUDY ON CRITICAL REVIEWS OF SELECTED BOOKS OF MULK RAJ ANAND

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ABSTRACT:

In this article, an analysis was conducted to identify critical reviews of selected books of Mulk Raj Anand. Mulk Raj Anand's two chapters deal with social problems in independent India. As a novelist, he said, he met people who pressured him to include them in his books. Throughout his literary career, Anand wrote about real people he knew well. Critics say his sociological studies provide deep insight into Indian affairs and enrich his country's literary heritage.



KEY WORDS: critics, popular critics, books, Mulk Raj Anand.

INTRODUCTION:

Mulk Raj Anand (12 December 1905 – 28 September 2004) was an Indian author writing in English, known for his portrayals of the lives of the poor castes in traditional Indian society. One of the pioneers of Indo-Anglian poetry, he, R.K. Narayan, Ahmad Ali and Raja Rao were among the first Indian writers to gain an international readership in English [1].

Untouchable is the first book written by Mulk Raj Anand. The ancient book paints a picture of the situation within us and reveals some answers to the problems of the situation... Very beautiful! (The clothing system should disappear). It has been more than six decades of independence and at least half of India bears the burden of slavery in the name of caste. When will the government have the courage to withdraw tariffs? Untouchability – the problem is still prevalent, especially in the middle belt of India. You see, Maoism has spread in these countries where people are emotionally ready to do anything to achieve freedom. If Maoism is mentioned, the game system has dried up its ground. Gaming system needs to go), read Mulk Raj Anand Untouchables to find the sad content!

'Untouchable' is the life story of 18-year-old Bakha, who lived as a Bhangi (toilet cleaner) in the pre-independence period. Bakha is not weak, but 'strong and mighty'. He is totally passionate and has his own dreams. His dream is to dress like a 'trendy' 'Tommie' (British) to play hockey. But his limited abilities and circumstances leave him begging for real food and being chased at every turn. The 'dirty' nature of their work attracts 'bhangi' to the last table of the table. They were not even allowed to take water from the well and had to wait for hours to beg forgiveness from the upper castes. They throw away the food given to them and are punished if they accidentally touch someone. No one will teach them even if they are ready to pay. The upper class does not consider raping their teenage daughters as untouchable. A typical day in the life of a Bhangi, mixed with hunger, hope, small pleasures, insults and misfortunes. In addition to all these problems, they have no right to protest or show their feelings!! [2]

They had a hard day, full of despair and contempt. As in the story of the Good Samaritan, Bakha is presented with three options. Firstly, the Christian missionary who invited him to Christianity can be eliminated so that it is not caste based. The second option he is considering is the idea of sacrifice by Mahatma Gandhi, who came to preach against caste discrimination. The third option, which he sees as the solution to the entire problem, is the system.

Mulk Raj Anand believes that the caste system can only be successful in one's work and the easiest way to get rid of it is to improve the workplace. . and respect every job. We do not have the right to download any work. The book only shows how to solve two problems that still exist in India. 1. Cleanliness (No need to comment on this if you are traveling by train early in the morning or walking in unhygienic Indian subways on a rainy day...) [3].

Casteism.

The book disturbed our conscience. The author criticizes social injustice with his powerful words. He eliminated the hypocrisy of the powerful. It is emphasized that prayer is important and that it is useless if it is not done. The book also reminds us of the powerlessness of the lower class and the need for moral reform. First of all, 'every revolution must be effective' is another message that the book can convey. The author must have looked at the untouchable life inside all of us on the big screen. Disenfranchised citizens have burdens and responsibilities. The challenge we must overcome is how science, culture and technology can change the world for the better. However, I want to believe that what is visible is also intended. When it brings clear responsibilities and obligations, we don't have to think about it. There is another important message I heard from the book. Many of India's problems are self-inflicted. The British could rule India only because the people were not disturbed by their presence. In the novel, the main character is not afraid of the British. This view only reinforces the conclusion that political freedom alone will not solve human problems [4]. 'Untouchable' reminds us of our ignorance about unresolved problems. Written in the pre-independence era, the message of this book remains valid today. The story is compelling and the message is compelling.

His paintings may have been based on those of Konark and Khajuraho, but he was destined from birth to follow the path of the cut and wounded [6, 7]. She screams in protest when the Pandit tries to molest her, but is stunned when the priest accuses her of defiling him. She knows that no one will believe her. He stopped his brother from doing anything to the priest and returned home. She accepts her inferiority with the humility of a woman of her own race.

Bakha Lakha's father is a sign of complete submission used by the upper class. It shows the power of tradition, good thinking and preservation. He does not blame the upper castes for the exploitation, but blames himself for the tragedy. He believes that his birth into the lower castes is the result of sins committed in his previous birth. Bakha does not get angry even when he tells her that he is abusing his daughter. 53 rebellion against stubbornness does not even occur to him. He's afraid of them all, and that's what Bakha talks about when he talks about revenge. We can't do this. They are our leaders. Their words are enough against what we say in front of the police. He's the boss. We must respect them and do what they tell us. "Some of them are friendly," he said. (109) Bakha's idea of revenge against the established system becomes useful when contrasted with Lakha's mere submission. Pundit Kali Nath is the priest of the temple in the city. This so-called preservation of Hindu religion and culture turns out to be Satan laughing evilly. Despite Kali Nath's character, Anand exposes the fundamental hypocrisy of the upper-caste people who supposedly support civilization and culture. It has become a tradition in many Indian villages to convert caste girls into 'Devdasi'. Girls are married to gods, but they are used by priests to satisfy their hunger for sex. Those who firmly believe that they are infected by the touch of an infected person do not become infected when they have sex with untouched women. Colonel Hutchinson, leader of the local Liberation Army and Christian missionary, is a symbol of Christian attacks on the Hindu religion. They always went after untouchables because they knew they could convert to Christianity.

Hutchinson demonstrates this exploitation of colonialism. He always carries with him several copies of the Hindustani translation of the Bible and is always looking for 'victims'. When he sees that

Bakha is in bad shape, he takes him to the temple but cannot convince him to change. Anand carries Hutchinson's character as a caricature of a missionary.

The few mentioned, like Havildar Charat Singh, Pandit Kalinath and Colonel Hutchinson, did not come from small families. But all of these characters are rooted in reality. It is realistic and believable. Anand says his characters are real people, not generic symbols. He says he tries to create difficult characters in his own reality. Some critics say his character is a character. But in the book of the Indian writer Pramod Kumar Singh.

Character type is the structure of socialist novels... The plot moves in space and characters are assigned roles or behaviors [8]. When applied to the main theme of untouchability, it deals with various forms of exploitation such as social, economic, political, religious and sexual. But human life is the basis of all other activities. Caste discrimination based on birth, which gives more value to some castes than others, can be called.

Untouchability is an internal conflict of the individual caught in the web of old practices. PK Rajan says in his research on Mulk Raj Anand. He is an individual seeking freedom from the system of social exploitation. Bakha, an untouchable, seeks his freedom from a feudal society with hypocrisy, cruelty, dishonesty and inhumanity, with his unwavering belief that caste discrimination is irreversible. We see him just standing there, shaken with fear, hopeful for change.

CONCLUSION

Anand expresses concern about organized evil that is responsible for the suffering of the oppressed in society. This evil is organized by the real enemy of society. It deliberately denies the basic human rights of the disenfranchised class. The caste system, which destroys the dignity of the individual by giving a certain class an inherent unfair advantage over other classes, destroys the equality of society.

Bakha's retreat to the temple shows that he has overcome tradition and followed principles rather than being overcome by his conscience. He knows his applications. This consciousness distinguishes him not only from the elite but also from his own race. A piece of bread thrown by the lady of the big house completes the feeding process. Bakha's conflict between anger and despair ends. With all the features used by the elite, Bakha stood out in the community. He expresses his regret for his friends' disrespect by asking them to throw potatoes at him. The shame of not touching her follows him like a shadow. When he entered the crowd at Golbagh to listen to Gandhi, he observed everything together.

This high youth pressure forces young people to think far from where they were born. Bhikhu failed to escape from his tribe and decided to leave his tribe. His decision to go to a place unrecognizable to his own race is symbolic. This can be seen as the hero's escape from the orthodox captivity of village life and his attempt to join the larger game of city life.

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