



THE SHADOW OF HUMANISM IN MULK RAJ ANAND'S UNTOUCHABLE

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Abstract

As an artist, Mulk Raj Anand is naturally most concerned delineator with humanistic vision of life towards changing blemish mind of haves against have-nots in the novel of misery 'Untouchable'. It opens with life of sweeper boy Bakha in the outcaste colony. The outcastes, the lowest stratum of Indian society, suffering from economic disparity and physical deprivation. He conceives a great multitudes of objects denoted by those sad accent of entity in creative art of writing in tempering progressive and sympathetic inside into the human faith and virtue. As a committed artist, Anand exposes the unpalatable aspects of the ritual-obsessed Indian virtuous life and time. Untouchable deals with the outcastes engaged in an intense struggle with self and oppressive force who always try to gripe meek and mild, dispossessed and disinherited down-trodden and underdog of Indian society. In 'Untouchable' Anand gives his message of humanism and socialism, mind without fear, fraternity and economic disparity due to the cause of suffering humanity.

Key Words; have-nots, down-trodden, providence, vanity, noble savage, hypocrisy, double dealings.

Nobody would forbidden to serve the providence and also only accept the harsh and hard reality of life or still struggling to strive happy, idyllic life in the midst of the shapes of joyless daylight of the millions, who suffers with 'fever and fret' whose agonised cry creeps at the present day plight moving in the metaphysical meandering. Anand's untouchable can be called a novel of new technique, new morality and new art which may lead to the new humanism. Bakha, the protagonist of the novelist, grows in source of consciousness when he enters face to face with evil in the world in which he is dispossessed and disinherited. The novel emerges on the result of inhuman and wild urges that catalysed the recognition of Anand's mind as such as "the vanity of youth wanting recognition, the departure from abstract philosophical theories towards the search for philosophical insight based on the lives of the human beings whom one knew in the flesh and the blood; the urge to express oneself at all costs in an absolutist manner so as to expose the premature death in life and life in death on the world's stage, even through distortion the non human realities which impinged on one from all sides"

In the quest of the twentieth-century novelists for a new art, new technique by which to concern the contemporary human relationship-man in relation to society, to himself and to whole community. He reminds aware of the narrowness of mind, by narrow domestic walls and meanness and double dealings of society. Like James Joyce, Anand is a keen and subtle delineator of man's inner consciousness, which has a record of a single day in the lives of a group of people to what his mind was saturated with the creation of untouchable as already hinted in James Joyce's Ulysses: The art and technique in Ulysses teaches us three important things to Anand:-

1. That the unities of time and space were possible all in one day of the life of a character;
2. That the disturbed, restless and paranoiac stream of consciousness of the people of our time could be reproduced, not as Joyce had done it, as so much raw material, but in the same kind of direction, so as to suggest value judgements about the characters ;
3. That the nineteenth century novel, with a beginning, a middle and an end, was over, and that one could make a novel out of anything so long as there was a pattern. as E.M. Forster was to say later: "the story, the story-oh, what is story?"

That Anand's progressive concern was much influenced by the technique in *Ulysses* is specially in the creeping long reverie sequence of "noble savage"

Bakha after he has been slapped and shocked into recognition of the outrageous fortune through experience of untouchability by the slap on face, it is a "very small symbolic insult". The notion of untouchability is based on meanness, hypocrisy and double dealing brought out deep instinct by Anand in the temple incident at his best in this climate episode. The painstaking experience of the predestined band of untouchability which germinated in Bakha won him a slap on the face arouse adverse feelings in mind and heart.

Since this passionate intensity and remembrance of past hunted again and again naturally in the chain of incidents in the *Untouchable*. The novel presents one day, an eighteen year old sweeper boy named Bakha in a north Indian cantonment town. That "untouchable" is almost always a dispossessed and disinherited man, swindled out even of the human right, wish to live like a human being in faith, duty, freedom and dignity. The novelist feels at the degradation and degeneration of decencies in present day India. The novel begins with a vivid picture of the out-caste's colony;

The out caste's colony was a group of mudwalled house, straw bed, bare body, bare footed wanderer for bread, clustered together in two rows, under the shadow both of the town and the cantonment, but outside their boundaries and separate from them.....the absence of drainage system had, through the rains of various seasons, made of the quarter a marsh which gave out the most offensive smell. And altogether the ramparts of human and animal refuse that lay on the outskirts of this little colony, and the ugliness, the squalor and the misery which lay, within it, made it an 'uncongenial' place to live in.

In all of Anand's fiction, as it turned out, Anand presents a beauty and effective work of art, winning heart felt sympathy for the casteless based of India, he uses the weapon of irony to expose social discrimination and practice of the root cause of untouchability. Untouchability is particularly vulnerable to use of irony as a instrument as its practitioners are satanic in their meanness and vanity. The piety is that the scavengers, leather-workers, washerman, barbers, water-carriers and grass-cutters as though they are content to live in the gutter like worms only to be trampled by the cruel clutches of superior caste people. for the privileged high caste people. The street of the untouchable is a forbidden place "out-caste 'colony". It reveals that the high born people are indifferent to the social liberty of the people who slavishly stand and wait for them. Anand presents the heart rending plights and its effect on Bakha in one of the most circulating passage of the novel.

Bakha stood amazed, embarrassed. He was deaf and dumb his senses were paralysed only fear gripped his soul, fear and humility and servility. he was used to being spoken to roughly. but he had seldom been taken so unawares. The curious smile of humility which always hovered on his lips in the presence of high-cast men now became more pronounced. He lifted his face to the man opposite him, though his eyes were bent down. Then he stole a hurried glance at the man. The fellow's eyes were flaming and red-hot.

Anand has with prolific imagery entered into Bakha's mind and heart and exposed Bakha's stress and strain, anxiety and agony to the discipline that he has become an embodiment of Bakha himself. As a humanist, his 'tryst with destiny' for extirpate his own personality, in virtue to give stream for the character to reveal himself very earnestly. Consistent with it, as regard to Dr. K.S Shelvankar who devotedly help the author for his moral concerning.

"Once when I explained to him", Anand tells us in "the story of my experiment with a white lie", "the terms of reference of the novel he was ruthless and sat down with me to cut all the projections which might intrude the author's personality on the characters. This made for a certain resilience and established the necessary distance to exclude sentimentality.

Bakha, the protagonist of the novel, is perfectly dedicated in the service of his master, the most beautiful aspect for a true worker. He possesses a basic determination of faith, hope and nobility of feelings and spirit. By dint of this misspelt words, he suffers during his duty but fundamentally cheerful and genial temperament. It emerges how can by this virtue of moral degradation -through life and time with the creation of Bakha and Sohini? his humble looks arouse all the more when Bakha is engaged in his duty. Implicit in this virtue and discipline of his character It is the Marxian dictum, about the human life which elevates the human beings as a labouring creature. As deliberately assumes the duty of Bakha in several times:-

he worked away earnestly, quickly, without loss of effort.

Brisk, yet steady his capacity for active application to the task he had in hand seemed to flow like constant water from a natural spring. Each muscle of his body hard as a rock when it came into play seemed to shine forth like glass. He must have had immense pent up resources lying deep, deep in his body for as he rushed along with considerable skill and alacrity from one door less latrine to another cleaning brushing pouring phenol. He seemed as easy as a wave sailing away on a deep bedded river what a dexterous workman the onlooker would have said.

In 'Untouchable' the degradation degeneration and discrimination in man made caste system is key to the most significant role of Anand's proper study of man kind. He evaluates casteism as a social and moral crime agreement compassionate humanity because it has evil effects on human mind and heart. In the novel Bakha suffers so many kind of humiliations in a single day merely because he belongs to a sweeper family. He is insulted abused and finally slapped for touching a high caste Hindu 'maharaj'. A hypocritical friar is supposed to be superior to an untouchable. The mental disorder of all untouchables finds its expression in Bakha's dehumanised interrogation; what I have done to deserve all this?

The novel gives most insulting situation in which some untouchables assembled at the ground of the well making touching appeal to an illiterate sepoy what incident proves to be as;

oh, maharaj! maharaj! Won't you draw us some water please?
we beg you. We have been waiting 'here a long time we will be grateful shouted the chorus of voices as they pressed towards him some standing up, bending and joining their palms in beggary others twisting their lips in various attitude of servile appeal and abject humility they remained seated separate.

After this the sermon of every religion know that the willing suspension of untouchability is highly irreligious and impossible to accept the alluring appeal of hypocrite. As most of them are enveloped by a kind of spiritual barrenness and degeneration of man kind they lack the moral strength to face against it. In fact, some of them are even happy to tongue among teeth which untouchables are struggling to float. As symbol of seven deadly sin is pandit Kali Nath in Untouchable. As the action in the novel appreciates when we face him standing in front of the temple and shouting hypocritically polluted? Polluted? with his accusing finger on poor Sohini. It makes Bakha panic with moral fright.

The great pandit malpractice with sohini and his shameless accusation of physical contact with him is a typical exposition of the general hypocritical behaviour of the white washed guide and guardian of religion .It also denounces the harmony between lust and untouchability. Pandit Kalinath's lustful treatment with sohini is only a human frailty and inconsistency whereas his accusation that she polluted him with her touch is beyond doubt diabolic . The real focus is the Bakha's reaction to pandit attempt for sensual enjoyment to molest sohini looks so menacing with anger but soon his fear and helplessness alter:

"A superb specimen of humanity he seemed whenever
 he made the high resolve to say something to go and
 do something his fine from rising like a tiger at bay.
 And yet there was a futility written on his face .He could
 not over step the barriers which the conventions of his
 superiors had built up to protect their weakness against him".

This passionate intensity make him nervous blood boil. He reveals a wild justice to retaliate . And yet there is a futility mark on his face . Bakha comes to infer that we shall not be able to over step the man made system which the conventions of hypocrites have built up to protect their weakness against him. The stark reality of the incident to touching along with the covetousness and lust of the temple priest to induce his sister sohini to surrender her chastity poisons all that happens subsequently with heavy weight of customs and beliefs. He find three solutions to adherent problems . He may become a Christian with the help of Hutchinson, the salvation army missionary .where as Christ receives all human being and the Yessuh Messih makes no disparity between the brahman and the bhangi but the missionary's debate of sin virtue and confession and his failure confuses the mind of Bakha with arising a mark of question who Christ is the second solution is that he may have faithful justice in Gandhiji's chastisement of the caste Hindus and wait till the stream of social conscience of the people in emerging . And hardly comes the third solution approved in the mind of Bakha. He may keeps his devotion in the water closet about which the positive approach towards life the poet has illumined ." It is prosaic straight forward and considered in the light of what has gone before in the book, it is convincing no god is needed to rescue the untouchables, no vows of self sacrifice and abnegation on the part of more fortunate Indians but simply and solely the flush system. Introduce water closet and main drainage throughout India and all this wicked rubbish about untouchability will disappear" . Bakha returns his mind walled hut with concerning everything he has experienced his father's will and what Gandhi said about social discrimination and what the poet convinced about flush system to rid complex way of life. Anand's making up the mind to the plight of caste system at the beginning of his career is to justify his concerning because it probes to his need to observe in readers an urgent awareness of the dehumanising social stigma of caste, creed and religion . The caste discrimination do operate to an awareness extent in the mind of common man in rural outcaste areas. This is evident from the news paper appeared a few years remembrance in the News Time ;

Untouchability still prevalent in Bihar Press Trust of India Patna;The evil of untouchability is still prevalent in some parts of Bihar even after 38 years of independence according to a recent survey . The survey revealed that 67 percent people in rural areas confirmed that untouchability was very much prevalent overtly and covertly. This was evident at village wells, ponds, temples, eating places and at social functions. The survey was jointly conducted by the Lalit Narayan Institute of economic development and social changes and the Bihar state schedule caste co-operative development corporation in seven district of Varanasi, Patna, Nalanda, Nawada, Gaya, Aurangabad and Palamau. The survey revealed that 90 percent people belonging to the scheduled caste were unaware of the civil rights provided in the constitution. The survey mainly conducted in the rural areas found that a majority of the people belonging to other castes were also unaware of the law against untouchability.

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