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## **A Penetration Of Social Apprehension And A Particular Stratum Exploitation In "Vicious Circle" Of Mulk Raj Anand's Selected Novel**

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### **Abstract**

Background of Article Social and class exploitation is a subject that is explored in "Untouchables" against Mulk Raj Anand. Class, secondary exploitation, and transfer from generation to generation are the three most divisive issues in the Indian subcontinent, notably the Indian Confederation. This is caused in part by the economic and theological laws that must be in place to suppress the underlying modernity. Since ancient times, Indian civilization has been widespread throughout India. Indian civilization has existed across India since antiquity. They are mistreated and hated by the lower classes. Anand developed Bakha, the primary character, and provided a day in his life. The book's author focused on the unpleasant events concerning the outcast from Bakha's subsequent class.

Because to Untouchables, British Indian writers now have a new chance to explore a new second universe. It offered hope to Hindus, who were unable to remove it, to India, as well as to Gandhi's philosophy, which aimed to raise awareness of the need to eliminate the caste system and other kinds of hierarchy from Indian culture. They are only the victims of tyranny because they lack the power to oppose the ruling class's authority in terms of politics and the economy. They are unable to articulate their viewpoint and convey it to the general audience. The likelihood that these affluent people will change society's direction is slim.

**Keywords:** Untouchable, subaltern, untouchability, caste exploitation, societal challenges, oppression, subjugation, repression

### **Introduction:**

The Bakha book's title was approximately twice as lengthy as it is now. Anand related this story to Mahatma Gandhi when he was residing at the Sabarmati ashram for three months. Gandhi, according to Anand, suggested he cut more than a hundred pages, especially in the

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period when Bakha seemed to wander, think, and meditate like a Bloomsbury intellectual. After putting these Gandhian suggestions into practise, Mulk Raj Anand eventually released the book "Untouchable." It is a symbolic tale of the awful lives of thousands of socially oppressed and suffering Indians since there is no article before the novel's title.

Consequently, although being released eighty years ago, "The Untouchable" still has an emotional impact on readers. In The Untouchable Novel, the author explores the detrimental repercussions of casteism (untouchable). The untouchables are distinguished from other urban inhabitants at the beginning of the book. the collection of mud-walled homes that made up the exile colony. They were placed in two rows under the shadow of towns and cities but were far from and outside of them. Scavengers, leather workers, washers, hair stylists, water bearers, lawn cutters, and other members of the Hindu community all resided there. (Anand 9)

Anand believes that every individual is valuable and equal. He suffered greatly from the so-called "two births" method for people who could not be reached. It was brought to light how awful life was for those in Bakha who weren't impacted. To wander from the caste well, the only well in the city of Bulandshahr, was against the law. They should sometimes have to wait a few hours before filling the pitcher when an Indian festival is generous. Raj Anand, a businessman, had a big impact on Gandhi. His literary fiction writing career officially began with the publication of his first novel, Untouchable. This is one of his best novels and is well-known all over the globe.

The story begins on a morning during the autumn of Bakha's life. The sun has not yet risen since it is still early. The half-awake individual in bed is described as being "covered in a shabby greasy cover, laid out on a light blue carpet covered with flooring, in the corner of a cave-like cave habitation, dirty, dark, and home." (Anand10) It tells the story of a day in the lives of two abandoned people: a street sweeper and a loyal lover. Since she doesn't want to attack the Bakha sweeper since it might infect the Hindus, she must call Poosh to let him know she has arrived. She suffered twice because of her lack of tears. For polluting her during the fair, Lalla received a curse.

The Indian businessman not only corrected Bakha, but also defeated him. When the term "minor person" is used in its broadest sense, oppressed women, refugees, colonial subjects, illiterates, and fools are all regarded as minorities. In the postcolonial period, this book has been attempting to raise awareness to suppressed or marginalized groups, or so-called second factions. Being aware of this may enable you to go from the social margins to the center. In addition to the Indian Federation's rigorous economic and religious restrictions, marriage in Asia is a sensitive issue since it has the potential to oppress lower social strata and the heirs of both traditional and contemporary Indian culture.

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Hinduism was the primary source of exclusion, which later spread to its roots. Aristocrats like Brahmin often use this debt to safeguard a rigorously regulated social system and to keep people who are experiencing financial hardship under control. The hierarchical structure serves as how the class system, which is constituted by the occupations inherited throughout life, is put into practice. The secondary identity paradigm's focus is on the lower classes. They are common victims who endure persecution because they lack the power to overthrow the supreme people's government on political and economic grounds. They cannot articulate their position or let the public know where they stand. Alternative conceptions that address accessibility concerns also include those who are marginalized and in poverty.

It seems unlikely that these affluent people will change society's direction. There is no opportunity to pick awareness, education, or equal rights to improve your position; this is based on the richest individuals. Literature is a potent tool to boost careers and promote openness. Like other writers from different literary traditions throughout the globe, Indian English authors pay significant attention to such little components of the work. Anand, a British novelist, was highly recognized at the time. It was one of the "Big Three" in Indian and British literature. In the 1930s, he proposed an anti-class pen. He was born on December 12, 1905, in Peshawar. Peshawar serves as the provincial capital of India's Northwest Frontier. Because of his efforts to represent the disadvantaged and those who are struggling to survive, he is considered as an amazing novelist. Mulk Raj Anand published "Untouchable," his first work, in 1935. It was centered on the miserable lives of subordinates who tried to change the status quo by moving from the margins but failed when faced with reality. The primary analysis of this description is on defining auxiliary labor. Anand responded to the actual situations, concepts, and reality of his followers. Indian culture's middle class is influenced by both class and gender.

The caste system has caused a great deal of harm to our people. The situation has not changed in any way while it has been controlled by the British. Since the beginning of our nation, the caste system has been an essential part of our social structure. Complete discrimination is a result of the caste system, which is a problem for society. Bakha doesn't garner any pity from anyone. Muslim Tongavala was the only one who comprehended what he was saying and acted. He questioned the reasoning behind Sohini and Muslims' willingness to approach them so closely. It's possible that the brutality and rigidity of their religious beliefs are to blame for the fact that so many people from lower castes in Hinduism have converted to Christianity. When Bakha went to clean the courtyard of the temple, he found himself in yet another situation that brought him shame. Because of his insatiable curiosity, he was able to uncover additional information regarding the coiled snake deity. He

made his way up the winding stairs that led to the holiest part of the temple. He was startled when he heard a loud roar saying, "Polluted, polluted, polluted!" (Anand 67)

As a direct result of the priest's call, a large crowd quickly gathered around the sanctuary, where they were under the impression that some mysterious people were responsible for its contamination. Bakha concluded that all the priest wanted to do was conceal himself with Bakha's sister. Sohini told him a story that was very different from what he had heard before. In addition to harassing Bakha's sister, the priest accused her and her brother of defiling his structures and temples, an accusation that drew sympathy from the general populace due to the nature of the offence. Bakha was aware of his own incapability, and he dreaded the possibility that his sister would be attractive.

These two factors combined to make Bakha feel helpless and terrified. Seeing Bakha treated in such a demeaning manner is painful. When he went to the colony of silver jewelers to get food for his family, a housewife saw Bakha standing close to the door and rebuked him for "destroying and dying" because he had contaminated her and the home, which angered her. Bakha was standing close to the door because he had contaminated her and the home. Bakha pleaded for forgiveness and asked that food be thrown at him like it was a stray dog. He also requested an apology. It's fascinating to see how women from India's upper classes use the crepe Bakha collecting method to climb the social ladder and join elite circles.

Only two of the shepherd dogs from Bakha made it back to their homes, and their father would be very perplexed to hear what had transpired if they told him what had happened. He stated that his father had referred to him as a rogue in the past. He speculated that Rakha, his young son, would be able to take him to the barracks and retrieve some delicious food for him there. Now, he thinks back on all the unfavorable occurrences that made his day so miserable. As soon as his brother brought food into the house, they all started eating out of the same basket. When Bakha touched something that was stuck to his hand, he abruptly stopped eating, and his attitude was uneasy because he may become mixed up in saliva. He lied to his father and told him that he was invited to Sister Ram Charan's wedding, but he never actually received the invitation.

Gulabo, the mother of Ram Charan, believes that this is appropriate given their social position and even their belief that they are superior to Bakha in the parade's travelling contingent. She thinks that this is appropriate because of their belief that they are superior to Bakha. The tragedy of the story began in the wee hours of the morning and continued through the rest of the day because the novel was written based on current standards of behaviour. The humiliation and astonishment that Bakha, an Indian national living in exile, has endured appear to have no end. After meeting the helpful and friendly Havildar Charat Singh, Bakha was presented with a hockey stick in addition to the tea that was offered to him.

Charat Singh was praised by Bakha for his generosity and for lifting everyone's spirits in the barracks. Bakha came across two young men from the Babu army who wanted to play hockey while they were on the road. During a game, Ram Charan's hand struck his friend Bakha's small kid of a stone friend very hard in the head, causing him to sustain head injuries. Bakha hurried back to his house while continuing to carry him there in his arms. Bakha was taken aback when he saw his mother return to work in such a manner because he was under the impression that his mother would be grateful for his acts of kindness. She did not express gratitude but instead put the responsibility of moving the house on him. Bakha felt both dissatisfaction and annoyance about the situation.

The youngster threw in the towel. The protest that Bakha is holding against the exploitation of different classes will not spark a revolution to solve this problem in society. He is by himself all the time. He dislikes his neighborhood. Within the Hindu Federation, there are a total of four primary tiers: Brahmin, Kashmiri, and Shudra. The Brahmin caste is the most revered in all of society because of the belief that its members are the closest to God. The Kshatriya caste is comprised of warriors, and as such, they are referred to as the defenders of the country. Even though they occupy a lower position in the social hierarchy than they once did and are driven primarily by financial concerns, Vaishyas are still considered to be contributors to the accumulation of wealth. A worker who engages in laborious activities such as cleaning and cleaning is known as a shudra. It is not possible to use the word "sweeper" because the job involves dirty work. Because it is believed that advanced Hinduism will become corrupted if the sweeper and the scavenger meet one another, the sweeper and the scavenger are required to physically remove waste from human bodies. Since the theological precepts of Vedanta are incongruous with the caste system, Swami Vivekananda (also known as Swami Vivekananda) began early efforts to do away with this discriminatory form of social stratification.

Because the caste system is a social norm, the most effective missionaries are currently working to abolish it. Every religious sect, starting with Buddhism and going all the way down to the lowest level, conflicts with another religious sect and is subject to ongoing constraints. (Vivekananda 1983: 31) Gandhi eventually came to the realisation that the Indian people needed to get rid of the degrading effects of the caste system as well as the dominance of the British. Gandhi exerted a tremendous amount of effort to spread love and unity throughout the nation, and he urged his followers to refrain from participating in the cruel practises of the caste system. Because Mulk Raj Anand had a conversation with Gandhi about caste issues during the Sabarmati rally in 1932, he felt compelled to address this difficult topic in the book. The words "Based on any writing experience, No one can be you" were spoken to Mulk Raj Anand after Mahatma Gandhi suggested that he alter a few passages in his book "The Untouchable Man." Anand followed Gandhi's advice (George 1994: 11).

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Discussion The concept of autonomy served as the creative impetus behind one of the tracks in his discography, titled "Untouchable." She worked hard to earn the right to refute the antiquated myths that Hindus perpetuate about prejudice by using evidence. In ancient India, people frequently held noble and profound ideas regarding the uppermost tiers of the social hierarchy. Someone in the epic Mahabharata is quoted as saying, "Layer, layer, there is no layer." My goal is to have a pure soul, so in order to achieve that, I want to share this knowledge with my "dead soul" companions who are suffering in various Indian hells. in the same manner as in the past, travel through the sewer. (George, age 19)

In addition to this, it investigates the irritation and resentment that the working class feels toward the upper class. This narrative illustrates the perilous and tense interactions that occur between the colonists, who are of Hindu, Muslim, and British Christian faiths, and the homeless people who are members of high society. Because of the novel, Indian authors now have a unique opportunity to investigate a brand-new second universe. This "unshakeable" book presented Indians with a glimmer of hope and tried to educate readers about the class and hierarchical structures that were destroying Indian culture. It was in this book that Gandhi's ideology was first presented. This story presents the universe from the perspective of the characters. Anand brought attention to the entirety of the societal structure, while also drawing attention to the suffering and strain that the subject was under.

The members of the class society are frequently left with a sense of disappointment. To demonstrate how the lower classes, dominate Indian society, he also used examples from religion, profound ideology, poverty, and imperialist methods. In addition to that, he offered guidance on how to make the decision to stop using the persistently offensive language. The originality of Bakha's line of reasoning represents a significant step forward in the field of Indian literature written in English. Anand gave Bakha the spotlight and gave him a voice to show the general public that he had escaped the slum (village) in which he had lived along with the Brahmin, the priest, and everyone else. This was accomplished by giving Bakha the limelight. It was innocence that drove him nuts. In addition to the embarrassment he showed, he suffered from mental anguish because of the situation. It does an accurate job of depicting the mental anguish and humiliation that the people of Bakha had to go through. E. M. Foster retorted that the condition of the broom is worse than that of the servant because the servant can change its owner and tasks and may be free, whereas the broom is always imprisoned and enters a condition from which it cannot escape. As children, the boy and Anand became good friends, and the boy would later develop into the fictional hero and protagonist known as Bakha. This friendship played a significant role in Anand's development as a character. He was sweating so much that his face was covered in a film of perspiration and his hands were filthy. He comes from a more impoverished background.

Anand considered him to be a child of modern Indian ancestry, even though he came from a middle-class family. He did not accept his lot in life, in contrast to both his parent and his sibling. Because he "buys old socks and old shoes from socks; if he wants, he would love to see this white alien, which is quite popular," he was eager to adopt contemporary clothing trends when he was a young child living in the 20th century. This was because he "buys old socks and old shoes from socks." (Iyengar 1973: 336) Bakha is a long way off and getting there requires a daylong hike. After his father's impressive phone call to Lakha, he began by cleaning the toilet on the top level. When he got home after five rounds of cleaning the toilet, he was thinking about how to scrub the bowl and sweep the streets and temple plazas, both of which made him less valuable than other people who had higher jobs.

He was unaware of the ways in which his karma set him apart from those who were financially secure. Even though his society, society, and social surroundings had been cleaned up, people still believed that he was untouchable and untouched on the physical level. They can clean up other people's messes, but they are unable to clean up the ideas that have been developed by the upper class. Senior Hindus would rather not touch it, while Muslims have no problem with touching it. The following describe his emotional state: "Gangs are exclusively found among exiles and Hindus. They watch me sweep the floor for them, but the floor remains still the entire time! unable to move unable to move " (Anand 2001:43)

Bakha's unfortunate circumstances are not due to his own actions, but rather to the fact that he was born into a middle-class family. He was subjected to a significant amount of humiliation and harassment in his day-to-day life, regardless of where he went or what he did. He went from place to place, and "impurity" and "pollution" followed him. He wanted to move up in society, but when the betel nut vendor smoked him, he realized he was innocent because "the butcher might throw bones at the injured dog sniffing in the corner of his shop like cricket," the confectioner threw a box of jalebi at him, and a prominent housewife threw pancakes at him as if they were being thrown at the dog. Because of this disregard, he experienced feelings of inferiority everywhere he went. Bakha's father, Rakha, reprimanded him for preparing pancakes when Bakha brought the pancakes home after purchasing them and bringing them to the house. If came before, Hakimji was not allowed back into his home when he went to get medicine for his kids, and Lakha, Bakha's father, had a dream in the past that he would bring food from his marriage. Both events were described. Because Lakha belongs to an untouchable class, they are not allowed to enter any high-end homes, regardless of whether there are any problems. This is the case even if there are no problems at all.

When Lakha describes earlier events, Anand's humanistic outlook shines through. "I tried to fall at the feet of every passerby and prayed to inform Lord Saka that my kid was in pain," Lakha says, "I tried to fall at the feet of every passerby." However, Sarkar is being friendly right now but could end up killing me in the future. Spare my kids. (Anand, 73) Now, Anand brings up the portent of being turned down. This warning has been given to successive generations by those who came before them. Rakha, the sweeper, is unable to enter the pharmacy, so she can only observe the medication container from the outside of the building. There are conflicts both within the community of Baja and beyond its borders. Anand is a compassionate person who empathizes with the torment and anguish experienced by those in the middle class. Bakha stated, "My purpose is not negative; only shock," to get people's attention on all levels, and he did so by saying "my purpose is not negative" (Cawasjee 1973: 115-116). As a result, King Raj Anand took a compassionate stance while discussing the difficulties that Bakha and the lower classes of his society were experiencing. In India, it is against the law for members of even the lowest social strata to take water from the public. This is due to the widespread belief that the lower classes' water would become tainted if it met the water of the higher classes.

In this book, people are assisting those from a higher social caste in the Hindu religion who are waiting for water injection from a lower level of the wellbore platform. They could be willing to pour some water into an empty tank if it's offered to them. As a result of this unbearable power, the wanderers never find relief from their hunger and filthiness. Anand advises people who are not allowed to touch not to construct a platform around the well because, if water is taken from it, Hindus on the third level would assume the water is tainted and will not drink it. In addition, since using them may result in contamination of the stream, it is prohibited for them to visit neighboring schedules. (Anand 2001: 14)

In his work "Untouchables," the social analyst Mulk Raj Anand sends a powerful message and makes a case for the elimination of class distinctions in Indian culture. Even when the government eliminated the legal exclusionary measures, there was no change to the way of life, society, or traditional beliefs of the indigenous people of the Americas. In India, the caste system is still used today.

### **Conclusion:**

The public is welcome to attend Untouchables, which discusses three different approaches that may be taken to eliminate societal problems and class inequality. For example, the transformation is predicated on Christianity and operates on a mobile platform. Gandhi was a supporter of gaining one's independence, overcoming vices, and integrating into society. The rise of India is not just consistent but also obvious. The representation in the study report of the real social inequality and exploitation of the Hindu lower caste class makes this

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point abundantly evident. This article presents an overview of the tales and tribulations suffered by thousands of Baha'is in India, including how they were exploited and how they dealt with it. In this article, the critical problem facing the Indian community is investigated.

The caste system and uneven childbearing must be abolished for the Hindu civilization to progress. As a result, the social critic Mulk Raj Anand (Mulk Raj Anand) made a dramatic statement and expanded awareness of the divide of Indian social classes via the publication of his book "Untouchables." He was responsive to the ideas, situations, and realities presented by his subordinates. The Indian culture's middle class is shaped by the intersection of gender, caste, and social status. Because of the caste system, many members of our population have been subjected to unnecessary suffering. Traditional Indian values, social philosophies, and Indian culture have not changed despite the fact that the Indian government has enacted laws to put a stop to such behaviors.

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