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THE DEPICTION OF UNTOUCHABILITY AND GENDER VIOLENCE IN MULKRAJ ANAND'S NARRATIVE - UNTOUCHABLE

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ABSTRACT

A sweeper, Bakha aspires to live a better life. Sohini, his sister, is a kind and elegant young woman. She is asked to sweep the temple courtyard of Pandith Kalinath's home. On behalf of his father, Bakha goes to the city to clean the streets, but he touches a Hindu caste member, which results in mistreatment, humiliation, and indignity. Three solutions to untouchability are proposed in the novel: eradication of untouchability, conversion to Christianity, and the implementation of a contemporary flush system. Based on the lives of the untouchables and Bakha, the main character, the book is set in the Punjabi cantonment town of Bulasha. Anand's father served in the Indian Army as a Regimental Head Clerk, and his art demonstrates his familiarity with military life. The story is set against the backdrop of Punjabi customs and traditions, concepts and beliefs, and scenes and sights. The exclamations, profanity, and abuses shown in the book reflect military life and Punjabi culture in general.

KEY WORDS: *Christianity, Harijana, colony, untouchables, sexual assault, and flush system.*

INTRODUCTION

Untouchable by Anand indirectly addresses a facet of the 1930s Gandhian fight for independence. Gandhi's public speeches opposing the divide and conquer strategy of the British government and his efforts to improve the Harijan community are reflected in his novel. He suggested creating a distinct electorate under the new constitution for the poor and despondent classes. Anand recounts the tale of Bakha, an untouchable eighteen-year-old whose father wakes him up to clean public restrooms. As he continues to walk, a man touches him. He gets knocked down, nevertheless, because he defiled the man, which was actually his own fault. Now, to the boy's amazement, a Muslim steps in to save him. As he arrives to the temple, he curses his lot and is horrified to see the Brahmin priest attempting to harass his sister Sohini, who works as a cleaner there. The furious priest shouts that he has been defiled and runs into the throng after he thwarts the effort. After completing his tasks, he goes to some homes to get food. But when there is enough food for the holy man walking with God's prefabricated blessings, he realizes that there isn't enough for scavengers like him. He receives nothing in return for the vital services he provides but the beneficiaries' blatant indifference.

Bakha learns of a gathering that Mahatma Gandhi is scheduled to speak at in the afternoon. He is enchanted by the phrase "Mahatma" and rushes to the Mahatma because he is craven for freedom. The people damage the lovely garden flowers and leap over the fence as a shortcut to get to the gathering place. This represents the devastation of the previous civilization to make way for Gandhi's new one. Bakha finds himself in a packed area of the meeting ground where he hears people discussing Gandhi as a legend, a tradition, and an oracle, as well as his bravery and valor as a Mahatma who is fireproof, sword proof, and bulletproof and who could topple the British government and the entire world. Gandhi arrives on the scene and begins his lecture about untouchability against the backdrop of current Indian politics, where millions of people are being trampled underfoot by Indians seeking freedom from foreign domination.

Untouchability and Social Injustice

The narrative's top characters, Bakha, Lakha, Rakha, and Sohini, are Hindu rejects. They're members of the Untouchable community, which shares the same values and identity as the Hindus. They include scavengers, leather workers, haircutters, water carriers, lawn knives, and other rejects. The Hindu group has a lesser prestige than the leper people. In this work, both communities are represented. One is the Hindu community, which holds a advanced social status. The others are outcaste and untouchable communities. They're considered inferior in society.

The new paints a pictorial picture of the systemic estate-grounded oppression that Bakha and his community endure daily. Bakha's part as a sweeper, a task considered contaminating by the advanced gentries, subjects him to constant dehumanization. The incident where Bakha inadvertently touches a estate Hindu, performing in a alluvion of abuse and demotion, starkly illustrates the deeply hardwired social scales. Anand uses this incident to notice the asininity and atrocity of the estate system, pressing how it strips individualities of their quality and humanity.

Bakha thinks Gandhi has the strength and capability to end all their current suffering. Gandhi reflects on the three options for his deliverance at the end of his book getting a Christian, rescinding untouchability, and installing flush toilets. The experimenter discovers that all these characters come from outcaste communities. They're known as rejects. The novel is set in 1935, before to the Indian independence struggle. Society has scales. There are four scales in place at current time. The Brahmins, Vaishyas, Kshatriyas, and Sudras form scales grounded on estate and conventional work.

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Gender Violence and Exploitation

Bakha, an 18- time-old, is assigned with drawing three rows of public latrines in Bulshah village.Bakha's father, Lakha, family Sohini, and youngish son, Rakha, work as public potty sweepers and cleansers. It's typical for upper- estate people to use depreciatory reflections toward rejects. Gulabo, a high estate woman, chastises Sohini for being an unlawful begotten, an eater of soil, and a toper of urine. According to the study, common value systems and beliefs help to establish communities. All advanced estate individualities then have different values and belief systems. That's why they belong to separate upper estate communities. At the same time, other outcaste people partake a different set of values and beliefs. As a result, these characters make up the untouchable community. According to the study, Muslims and British people pose no problems for Hindu upper gentries. They can readily reach out to them. Only Hindus and misfits who are n't sweepers are permitted to reach. The sweepers only see high estate individualities as rejects.

Another scene from the novel is impeccably depicted in the current estate system in India. Sohini, Bakha's family, embodies the binary burden of estate and gender demarcation. Her hassle with Pandith Kalinath, who exploits his position of power to essay an assault under the pretense of offering her work, exposes the pervasive nature of gender violence. Anand uses Sohini's plight to exfoliate light on the fresh vulnerabilities faced by women in marginalized communities, where estate-grounded oppression is compounded by patriarchal exploitation. This intersectional approach underscores the multifaceted nature of social injustice in the novel.

Proposed results to Untouchability

Anand's narrative suggests three implicit results to the problem of untouchability, each reflecting different ideological perspectives

• Conversion to Christianity- This result is presented as a means of escaping the rigid estate system, offering a new identity free from estate- grounded demarcation. It reflects the literal environment where numerous marginalized communities saw conversion as a path to equivalency and quality.

•Invalidation of Untouchability supported by numbers like Mahatma Gandhi, this approach calls for social reform and the eradication of estate- grounded demarcation through moral and ethical awakening. It emphasizes the need for societal change and the recognition of the essential equivalency of all individualities.

• Preface of a ultramodern Flush System Emblematizing technological progress, this result addresses the practical aspect of untouchability by barring the need for homemade scavenging. It suggests that technological advancements can play a pivotal part in dismembering the structures that immortalize estate- grounded demarcation.

CONCLUSION

The pens endorse for everyone's equal rights, boons, and openings. The anteceding statement makes it clear that the pen wishes to strike the traditional estate system, which is the primary cause of the conformation of outcaste and untouchable communities. In India, estate is a crucial factor in determining community identity. Indeed in ultramodern culture, people's individualities are innovated on their estate. As a result, the exploration employs participated values and belief systems, imagined identity, and estate as characteristics to determine the group experience in society. The study party finds that novelists employ new kidney to condemn social bad behaviours and societal problems. Traditional narratives do n't include these social challenges. ultramodern pens do n't follow traditional circles, similar as fastening on the advanced or ideal realities of mortal society. They begin to really depict the surface or social realities of society. They were told by social rule and began to regard India as a nation, just as they did Europe. How would India be appertained to as a nation? also they illustrated social immoralities to demonstrate how these social issues stymie a nation. They fantasize community through the lens of nation.

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