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# Mulk raj anand's thirst for classless and casteless society

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## ABSTRACT

In this world all human beings are equal in the view of god, but society separated them into groups through caste. There are nations which are characterized through social inequality, perhaps the Indian institution of caste is more elaborately constructed through inequality than in other nations. The existence of caste system in India in the modern period has been severely criticized by both Indian and foreign observers. Even though some educated Indians tell the foreigners that caste has been erased or that "none of the Indians pays attention to caste anymore," such statements do not reflect reality. Many people fought for the equality of society in many ways. Anand knows that the pen is the only source which can change anything in this world.

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## Introduction

Caste has undergone significant change since independence, but it still involves hundreds of millions of people. In its preamble, India's constitution forbids negative public discrimination on the basis of caste. However, caste ranking and caste-based interaction have occurred for centuries and will continue to do so well into the foreseeable future, more in the countryside than in urban settings and more in the realms of kinship and marriage than in less personal interactions.

Anand lived in the stage aroused with romantic mindful audience. But the readers of this century are admired to read the social way of life and the clusters of the society. Which turns Anand to indulge the minds of the readers by exposing the destructions and the disasters of the burst out Indian society? Gandhi becomes a leader after he was discriminated by an English man in a train at South Africa. Falling of revolutionary mind depends on the inner spirit or the status degradation in the society.

The human mind came out from the softness and the attitude of cowardice when their inner spirit was disturbed. Elephant always is a quiet one until it faces any distractions. As the same the heath of anger comes out for a disturbance of family members. Caste is a dead maggot, which, vampire-like, lives only by sucking living human, and lives the more, the more human it sucks. It never bothered abusing anything but, the meantime it acted differently when the problem raised. In traditional based society, caste is independent, has individuality, while the living person is dependent and has no individuality.

Anand is an aberrant in his thought towards the rise of untouchability by mingles with high society people as brothers and sisters as per the wish of Luther King. But his Marxist thought is nothing but the creation of casteless society. He used Bashir's character to explain the above state when they have been at the meeting in Golberg ground.

"Infant, Mocked Bashir, greater efficiency, better salesmanship, more mass production, standardization, dictatorship of the sweepers, Marxian materialism and all that!" (UT. Anand 1935, 173)

Here Gandhiji is following the trend of Marx to make a unity between the high class and the untouchable society like how Marx tries to create a bridge between capitalist and the working class people.

Anand seems to say that only with the help of industrial development and the money oriented systems we can put an end to these insoluble human problems.

"I say it is only roads and roads and more roads and electricity that will bring prosperity" (TR, Anand, 1974, 22)

In the novel *The Road*, Anand does not speak of the road in any symbolic function. Though the light of evil society the road or the highway has some symbolic function. In this novel we are tempted to feel that the road has a symbolic meaning at least. For Bikhu, the hero it is the high way that may lead him from enslavement to caste and other evils of society to human freedom. He expects the society in Delhi to be free from all the evils cast by casteism, money and human arrogance. Though there is no open statement of this interpretation yet in his expectations of what the road may to him and such others as him. This interpretation is implied otherwise Anand would not have chosen such as a colorless title to his novel *The Road*.

Anand, a man of social thinking is famous for writing not only about the social facts but also about the impacts of suppression on low caste people. Anand is considered as a master of arts in characterization. Many of his characters are the representation of the themes like caste, exploitation, emancipation and East and west are the twice born confluences of his characterization. He is like Gandhi and Marx in characterizing his characters as sufferers (workers/untouchables), the oppressors (capitalist/Brahmin, caste people) and good men (Christians, Muslims).

## References:

Mulkraj Anand, *The Road*, Delhi: Arnold Heinemann India, 1974

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