

Resistance to the Grim Caste System in Indian Society with A Particular Reference to the Mulk Raj Anand's "Untouchable"

Raed Nafea Farhan

Al-Doulab Secondary School for Boys, Department of Education in Hit, Anbar Education Directorate, Anbar, Iraq
raedd5095@gmail.com

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ABSTRACT:

Mulk Raj Anand, an eminent figure in the realm of Indian literature in the English language, has garnered widespread recognition on a global scale for his literary contributions. Anand's literary trajectory is characterized by his depiction of the socio-economic circumstances and encounters of the underprivileged castes within the context of traditional Indian society. Anand delves into the subject of caste-based discrimination throughout his body of literary works, particularly in his novel entitled "Untouchable." This study aims to examine the voices of untouchables who have been discriminated against and oppressed. A qualitative data analysis method is implemented. The methodology employed in this study involves the use of textual analysis as the data collection technique, whereas the tool used for assessing the data is content analysis. The data were analyzed through an extensive compilation of quotations related to the main characters, categorizing them according to their importance and relevance using postcolonial theory as the basis for interpretations. The findings indicate that the upper caste of Hindu beliefs systematically oppresses multiple innocent individuals, leading to the denial of equal positions and opportunities in society. This suggests that they are actively reassessing the traditional relationship between the dominant and subservient social strata. The study recommends conducting further research in the field of postcolonial literature to investigate the subject of hypocrisy, discrimination, oppression, and dominance with the various methodologies employed.

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Introduction:

Mulk Raj Anand is a prominent Indian writer of the 20th century who adeptly portrays the essence of India in its most somber hues (Behera, 2000). He was born in the year 1905 in Peshawar, within a family whose occupation was the craft of coppersmithing. Following this, he completed his undergraduate studies at the University of Punjab, located in Amritsar, in 1924. Anand addresses the marginalized segment of society, comprising individuals who occupy a lower economic and social status compared to the dominant majority and are sometimes referred to as the "Other" (Chakravarti, 2001). Even though he does not belong to that group, Anand's brilliance as a novelist rests in his ability to recognize and reveal the pain, poverty, misery, and injustice inflicted upon the working class, peasants, coolies, untouchables, and other subaltern members of Indian society. The concept of the subaltern emerged as a central concern in postcolonial theory (Chakrabarty, 2003). The term "subaltern" in literature refers to individuals who are marginalized due to their inferior social status, including those from lower castes and classes, disadvantaged genders, and economically impoverished groups (Saha, 2013). This idea is commonly associated with postcolonial discourse. The progression of Anand's career as an author takes place in a particular manner. His earlier books exhibit a sense of contempt and horror towards social and economic injustices (Rajbhandari, 2006). The later novels demonstrate a desire for social justice and a deeper emotional depth, while the novels from the Middle Era demonstrate a tremendous care for and understanding of the human heart.

The term "Untouchables" refers to a social group in Indian civilization that occupies the lowest position under the traditional caste structure outlined by Hinduism and is excluded from the four varnas. Anand's novel *Untouchable* illustrates his empathy for the poor and oppressed in India. The novel *Untouchable* is situated in colonial India, a historical period characterized by the dominance of British power over Indian society. Within the prevailing hegemonic framework, individuals classified as "Untouchables" occupy the lowest rung of the social hierarchy. Anand actively supports and champions the cause of marginalized individuals, particularly the socially oppressed untouchables, by providing them with a passionate and influential platform for their voices to be heard. Bakha, the protagonist of *Untouchable*, serves

as a representation of Anand's profound preoccupation with the subaltern population (Karki, 2007). Bakha is shown as an individual who is marginalized and subjected to severe mistreatment by the upper-caste Hindus. Bakha serves as a representative archetype for the vast population of untouchables in India, embodying their collective suffering, despair, and discontentment. The story delves into the examination of the inherent conflict arising from the caste system, which categorizes individuals into social strata depending on their birth and caste.

In his literary work entitled "*Untouchable*," Anand undertakes the task of categorizing Hindu society into two primary factions, namely the touchable and the untouchables, each comprising various sub-groups. The touchable caste, assuming a position of superiority, tends to exert dominance and subjugation over the untouchable caste. The *Untouchables* are deprived of certain rights, including the ability to engage in independent thought, express themselves verbally, and take action (Sooryamoorthy, 2008). The individuals in question had experienced a significant degree of suppression and marginalization as a result of the caste-based social hierarchy. In response, the untouchables strive to rebel and resist the oppressive control and exploitation imposed upon them by the higher caste Hindus.

One of the most enduring social structures in the world, the caste system is a defining feature of Indian culture, particularly under the Hindu Social Order. Most people agree that the word "caste" originated from the Portuguese word "casta," which means "pure breed" or "purity of blood" (Mandal, 2012). Anand addresses the topic of caste discrimination in his literary work, specifically in the novel titled *Untouchable*. The caste system has historically functioned as a mechanism employed by high-caste Hindus to perpetuate discrimination and exert dominance over individuals belonging to lower castes (Hiwrale, 2020). Individuals of higher socio-economic status consistently endeavor to assert dominance and exploit individuals of lower socio-economic status. Hinduism encompasses a social structure characterized by the presence of four distinct hierarchical castes, with individuals who do not fall within any of these castes being classified as outcasts.

According to religious doctrine, every "Varna" or caste is granted the privilege to engage in their predetermined occupation. Brahmins are regarded as the religious and scholarly elite within the societal structure. The subsequent social group in the hierarchical structure is comprised of the Kshatriyas, who hold positions of authority as kings or warriors. The Vaishyas were mainly associated with the roles of landlords and businesspeople, while the Shudras, belonging to the lower caste, were predominantly engaged in agricultural labor or served as laborers. Everyone is regarded as an outcast and an untouchable outside of these four castes. These untouchables perform simple tasks like laundry and cleaning. Due to the inherent characteristics of their occupation, Hindu culture does not regard the untouchables as belonging to any one class. Individuals belonging to the untouchable caste were strictly prohibited from making physical contact with individuals belonging to any of the four Varnas (Sontakke & Kurane, 2020). They were not even allowed to use the same wells. In many places in India, there existed a profound social attitude towards the untouchables that deemed their very presence as contaminating.

The chosen theory for this study is a postcolonial theory, a concept of the subaltern which will provide the bridge between literary text and analysis. The concept of subaltern, as articulated by Gayatri Chakravorty Spivak, can elucidate the suffering of the untouchables within the oppressive caste system, particularly in relation to the brutalities inflicted by the British Empire

during its colonization of India. It also sheds light on their increasing inclination towards the culture and practices of the British imperialists. Spivak's concept will provide additional clarity regarding untouchables' intensifying animosity, represented by Bakha and his repugnant disposition towards the culture and heritage of his nation. The concept of postcolonial theory is based on the idea of dominating and domination, which emphasizes the binary relation between classes and castes as the root of the above theory. The entirety of the novel *Untouchable* is constructed around the aesthetic foundations of postcolonial thought. Indeed, numerous elements shown in the novel authored by Anand are deeply intertwined with the foundational principles of colonial and postcolonial thinking. The concept of the subaltern emerged as a central concern within the field of postcolonial studies. The term subaltern in literature pertains to a postcolonial framework, typically employed to refer to marginalized individuals who belong to lower castes and classes, the economically disadvantaged, and those who are considered socially weak based on their gender.

This research examines the gap between colonizing nations and colonized countries, focusing on the importance of the caste system in perpetuating social divisions, particularly with regard to the marginalized group known as the untouchables. One perspective highlights the pervasive unfairness, oppression, and humiliation experienced by the outcast community in India, as exemplified by the character Bakha. This portrayal serves as a global symbol, effectively illustrating the collective misery endured by outcastes in India, reflecting the picture of a conquered population. Conversely, the maltreatment inflicted upon the untouchables by the upper-class individuals serves as a colonization.

Literature Review:

The caste system holds significant prominence within Indian society, particularly within the framework of the Hindu Social Order, and is widely recognized as one of the most lasting social systems worldwide (Vaid, 2014). Throughout history, numerous scholars have endeavored to establish a comprehensive definition of caste and delineate its various aspects. According to Lindt (2013), the concept of caste refers to a distinct social class within a community that explicitly rejects any association with other classes. Members of a caste are prohibited from engaging in intermarriage, as well as sharing meals or beverages with anyone outside of their community. Singh (2009) posits that the caste system can be defined as a societal structure characterized by the division of individuals into distinct and isolated social groups, known as castes. These castes are organized hierarchically, with the nature of their interrelationships being ritualistically set and graded. Ambedkar, who is a social reformer and political leader was one of the architects of the Indian Constitution, provides a more compelling explanation, wherein caste is described as a deliberate segmentation of the population into distinct and rigid categories, with each category being forbidden from intermixing with others due to the practice of endogamy (Poonia, 2021). In essence, the caste system can be defined as a system of social stratification characterized by the hierarchical arrangement of castes, each possessing specific vocational specializations and being segregated from one another based on laws pertaining to purity and pollution (Waghay, 2013). These norms encompass several aspects, such as marriage, physical contact, and dietary practices.

Numerous historical episodes within the annals of Indian civilization have exemplified the manner in which untouchables were subjected to discriminatory treatment. In the 18th century, the untouchables were prohibited from utilizing public thoroughfares in the presence of a

Hindu individual, as it was believed that their shadow could potentially contaminate the Hindu. The untouchables were required to wear a black thread around their neck or on their wrist as a means of identification to prevent Hindus from unintentionally touching them and becoming contaminated (Mohan, 2018). Ambedkar listed a number of problems brought about by Brahmanic legislation, including discrimination, class disparities, the exclusion of Shudras and Untouchables from schooling, the repression and subjugation of women, and the disarmament of these groups (Rodrigues, 2020).

Evidence of resistance to Brahminism can be observed during a span of more than two thousand years, as exemplified by the lives of the Buddha and Mahavira, both of whom rejected the notions of caste and Brahminism. The Buddha unequivocally dismissed the formulation of caste-based beliefs pertaining to the concepts of heaven and hell (Nagaveni, 2022). Buddhism is founded upon principles that prioritize non-violence, the ethical and compassionate utilization of knowledge, and the promotion of equality (Romesh, 2014). Throughout the subsequent centuries, a multitude of movements emerged, spearheaded by subaltern poets, as a form of resistance against Brahminism. The radical nature of the movement was influenced and led by individuals from marginalized castes, including artisans, laborers, and cultivators, who crafted poems of exceptional aesthetic appeal in local languages. Several administrations have recognized the detrimental impacts of the untouchability policy and the caste system on several facets of society, highlighting the significant repercussions experienced by individuals belonging to lower castes (Thorat & Joshi, 2015). Due to the fact that untouchability is a social problem that has various aspects, all of which are connected.

It is crucial to recognize that the caste system is not merely a vestige of historical times, as will be further elaborated upon in the coming portions of this research. The concept under discussion is prevalent in contemporary times and constitutes a fundamental aspect of Hinduism, wherein hierarchical disparity serves as its defining characteristic. The notion that the Hindu Social Order is derived from divine origin is the most essential belief that devotees of Hinduism hold with them (Junghare, 2016).

Following India's achievement of independence, the Constituent Assembly was entrusted with the objectives of establishing India as an autonomous democratic republic and guaranteeing its populace justice, liberty, equality, and fraternity. Currently, the Indian Constitution designates the country as a Sovereign Socialist Secular Democratic Republic. It is of more significance to acknowledge that the Indian Republic operates within a democratic system (Kohli, 2014). The institutions established under the Constitution of India are designed to uphold and promote democracy in the country. This democratic system is maintained by adhering to the ideals of adult suffrage, fundamental rights, and the existence of an independent court (Babu, 2013).

According to Williams and Chrisman (2015), the notion of postcolonial theory offers a critique of the social system that is structured along the caste system. *Untouchable* presents an authentic portrayal of the marginalized segments of society during the pre-independence era in India. The novel explores the pre-independence era from the perspective of the character Bakha. As the narrative unfolds, it delves into several postcolonial issues, such as the erosion of cultural heritage, the struggle with identity, and the pervasive presence of discrimination (Nkala, 2019). Postcolonial theory serves as the aesthetic foundation for this study. Actually, a lot of the elements Anand portrays in the book adhere to the core ideas of colonial and postcolonial ideology. In the context of a theoretical framework, this study incorporates the

concept of colonialism. In his work, Anand explores the manifestation of colonial power over the colonizer. Postcolonial theory examines the interplay of race, cultural clash, power dynamics, caste systems, and religion and their interconnectedness. This study aims to clarify the fundamental challenges associated with the interactions between the colonizers and the colonized nations. Postcolonial writers seek to portray the consequences of European imperialism in countries that experienced colonization.

Research Gap:

Based on the previous section, it is clear that there are no previous works that specifically explore the portrayal of the protagonist Bakh's resistance and rebellion against the oppressive caste system. This is important in order to establish a factual connection between his marginalized position as an *untouchable* outcast in Indian Hindu society and the relationship between social discrimination and castes. In other words, none of the works are based on postcolonial research into how a link can be made between Bakha's subaltern and the oppressive caste system in the chosen text. This study will create a framework that will better explain those, as mentioned earlier, unexplored, intricately linked issues that are worth looking into in the chosen postcolonial text. Therefore, more studies are needed to examine not only the marginalization of social discrimination and oppression but also rebel and resist against this grim caste system. This study was guided by the following research question: how can untouchables in Indian society rebel and resist the caste system?

Methodology:

- *Research design*

The researcher has chosen to deploy a qualitative methodology for the purpose of conducting this research, as it is a widely adopted approach in the existing literature. The research methodology applied in qualitative studies comprises a range of techniques, including observations, textual analysis, and interviews (Dodgson, 2017). The primary emphasis of qualitative research lies in the examination and interpretation of verbal expressions and conceptual notions. This study utilizes qualitative data obtained by conducting thorough and extended reading to gain a comprehensive comprehension of the contents. This instrument facilitates the comprehensive investigation of concepts and firsthand experiences by researchers.

- *Data source*

The data employed in this study are derived from the literary work entitled "*Untouchable*," authored by Mulik Raj Anand. The novel mentioned above was published in 1935 and achieved significant financial success. Moreover, it may be argued that this particular novel represents the pinnacle of his literary achievements and undeniably holds the distinction of being his most widely acclaimed piece of writing. Anand's literary trajectory is characterized by his depiction of the socio-economic circumstances and lived realities of the underprivileged castes within the context of traditional Indian society.

- *Data collection*

Data collecting is regarded as the foundational procedure for doing any research. According to Johnston (2014), data collection is a structured approach used to acquire and quantify

information from various sources with the purpose of obtaining answers to pertinent inquiries. The data collection procedure will entail conducting extensive readings, with a particular emphasis on finding and selecting specific words or phrases employed by the characters and individuals as the primary dataset. The study made use of a variety of secondary data sources, such as books, papers, websites, Britannica, and other reliable references. The researcher employs secondary data owing to its pertinence to the subject matter. In addition to utilizing library research as a method of data collecting, the researcher also employs the internet to acquire additional materials subsequent to reading. The investigation of the source has been conducted through theories pertaining to the text. After carefully analyzing the selected material, relevant theories have been employed for analysis.

- *Analysis and Findings*

The researcher utilized a data analysis technique to bolster the analysis conducted in this study. Upon a thorough examination of the provided material, the researcher diligently compiled a comprehensive collection of quotations pertaining to the principal characters, organizing them based on their significance and pertinence. The data underwent thorough examination and analysis utilizing a framework informed by postcolonial theory, a concept of the subaltern as articulated by Gayatri Chakravorty Spivak with a focus on developing a comprehensive understanding through close reading. Subsequently, the data underwent analysis and were explicated via the lens of the caste system ideology prevalent in Indian society during the pre-independence era, serving as the foundation for interpretation. The novel "*Untouchable*" by Anand explores the intricacies of the Hindu caste system in India. It sheds light on the experiences of the protagonist, Bakha, an eighteen-year-old individual who has traditionally faced discrimination and marginalization due to his birth in an Untouchable society. Bakha is an untouchable, or an outcast, member of the Dalit group in Indian Hindu society. He has to live in a colony for outcasts. He is the subject of inter-caste conflicts because he is "untouchable" in society. This means that Hindus from higher castes do bad things to him, like torture and treating him like he is not human. The work depicts the suffering experienced by Bakha and other characters as a consequence of their membership in the lower caste.

Firstly, Bakha's experience of hardship commences when he ventures into the urban center to assume the responsibility of street sweeping, a task delegated to him in lieu of his ailing father. Bakha unintentionally touches the Hindu shopkeeper while sweeping the streets. A Hindu trader accuses Bakha of touching him and contaminating him, so he slaps and chastises Bakha. He said to Bakha. "You son of bitch, why don't you announce.... Now I will have to go and take a bath to purify myself p.89". Although Bakha apologizes to the Indian upper caste merchant, the individual who has been affected by Bakha's actions displays a lack of interest in listening to his words since he finds Bakha's submissive demeanor unsatisfactory. Bakha receives a slap on the face from the soiled man, who then moves on from the location. In this situation, the author highlights the theme of the upper class's dominance over the lives of untouchables. The individuals in question are prohibited from expressing themselves or voicing dissent towards individuals belonging to higher castes. In this context, the Hindu merchant symbolizes the figure of the colonizer, whereas Bakha embodies the image of the colonized.

In another incident, Bakha's father asks him to go and beg for some food for his family. On his way, he feels tired and sleeps in front of an upper-class Hindu's house. The high-caste woman, seeing him sleeping at her door, shouts at him: "You have defiled my house; you have denied

my religion". Now I will have to sprinkle holy water all over the house" p.58. When Bakha enters the residence, a high-caste woman yells at her for contaminating it. In exchange for a slice of bread, she asks him to clear the drain. She thought that his presence and touch had tainted her home—another situation when Bakha went to the playground to play a hockey match. During the argument that takes place after the match, the son of a Hindu who belongs to a high caste sustains injuries. While Bakha is bringing the injured kid back to his house, the boy's mother, instead of expressing gratitude, yells at Bakha for bringing shame upon both her son and the house. This enrages his heart and confounds his mind. People mistreat Bakha despite his displays of love, sympathy, and care for them. He said, "Why are we always abused"?p.98.

Bakha's sister, Sohini, also suffers from the domination of the grim caste system over lower-caste women. In a situation with the Gulabo, when she arrived at the well, she discovered there was no water. She felt sorry for her brother, who was thirsty and exhausted. She sat with the other untouchables, Gulabo; she told her, "There is no one to give you water here! And, at any rate, there are so many of us ahead of you Bitch! Ari you Bitch! p.17". In another incident, she experienced a sexual attack perpetrated by Pandit Kali Nath, who had summoned her to perform cleaning duties within the premises of his residence. Her youthful physical appearance primarily drove the Pandit's initial attraction towards Sohini. However, his attempt to make physical contact with her was met with a vocal outcry from Sohini. In response, the Pandit strategically altered the narrative by asserting that he had been touched by an individual belonging to the Untouchable caste. Consequently, he shifted the guilt entirely onto Sohini. Because she was powerless, Sohini quietly endured all forms of humiliation and insult. She is a prime example of both sexual and caste exploitation. Because of her caste and lack of resources, she becomes the victim of sexual exploitation.

Bakha's father, Lakha, represents a quiet surrender to high-caste exploitation. He symbolizes tradition and conservation. He blames himself, not the high caste, for the exploitation. He believes his low caste birth was due to his earlier crimes; he says, "They are our superiors, masters. We must respect them and do as they tell us. Some of them are kind." p.109.

Bakha tries to resist and rebel, but in his way, he turns into the humble, stifled loser that he was from birth. That is why Bakha's revolt is always inside and spoken with a silent voice or without a voice and power. In the beginning, Bakha demonstrates a heightened level of attentiveness towards his physical presentation. Bakha derives a sense of gratification in relation to his self-perception when he becomes aware of the remarks made by individuals on his physical appearance. "What a dexterous workman!"; "A bit superior to his job!"; "Not the kind of man who ought to be doing this" p.112. Despite his impeccable look, he has not been immune to humiliation, particularly from his neighbors who belong to the marginalized social group that he perceives as superior. This sense of superiority diminishes when he engages in menial tasks such as sweeping and collecting refuse, which includes cleaning up after others. Another incident of Bakha's resistance is being Anglicized, residing inside a colonized nation characterized by the coexistence of two distinct cultures, namely the dominant British culture and the subordinate Indian culture. Bakha aligns himself with the superior British culture due to his personal experience of rejection from his cultural milieu. In light of the implications associated with his social status, as depicted in the novel Untouchable, Bakha makes the conscious decision to undergo a process of anglicization. This choice is motivated by his desire to distance himself from the stigmatizing label of "Untouchable" and to avail himself of the more equitable treatment he receives from the British, who regard him as a fellow human being

despite his belonging to a lower caste. Bakha consistently harbors a desire to emulate their appearance, particularly during his prolonged tenure at their barracks.

"Bakha had looked at the British, started to imitate them: sleeping on strange, low canvas beds, covered tightly with blankets, eating eggs, walking down the bazaar with cigarettes in their mouths" p.63. Education and learning were present with him; Bakha has attempted to educate himself because he wishes to challenge the established quo. His self-education has not gone beyond learning the alphabet, in any case. He thus begged the babu's sons to tutor him in exchange for cash. Although they have consented, their mother stops them and treats them with contempt if they sit with or even speak to any of the misfits. Thus, the caste system also destroys Bakha's desire to learn to reject the identity that has been assigned to him. All these above episodes served as a demonstration of the concept of colonialism. Colonialism entails the exertion of dominance by a powerful entity over a comparatively weaker counterpart.

Consequently, as the Hindu faith fails him, Bakha begins to look for another way out of his predicament. Bakha develops a newfound curiosity in Christianity subsequent to interaction with Colonel Hutchinson, a Christian Commissioner, who imparts the notion that the divine perceives all individuals as of equal worth. "He, Yessuh Messih, sacrificed himself for us, for the rich and the poor, for the Brahmin and bhangi" p.105.

Going back to the study's research question, how can untouchables in Indian society rebel and resist the caste system? the response shows that it has been made clear that Bakha, Lakha and Sohini fight and reject against the power of the upper class. Spivak view is like the view of Anand. She uses the sound of subaltern to connect with people who are on the outside of society. But she is also aware of the low-status people, like outcasts, workers, and women, who are invisible and left out on two levels: first by lawmakers and then by dominant groups. In the same way that Anand wrote Untouchable to fight against the power of the upper class, she wants to speak out against the oppression of the lower class. Both Anand and Spivak are trying to protect the lower class from being misrepresented and misunderstood, and they do not want to make the lower class historical figures.

The finding indicates that the study presented above has the potential to predict the manner in which the upper caste of the Hindu faith is associated with the higher social strata. Most subaltern ideologies revolve around the idea of resistance as their central argument. The relationship between those who oppress and those who are oppressed in their enterprise is characterized by a neoclassical style of interaction. All of these intellectuals and critics agree that they are currently reassessing the traditional relationship between the dominant and submissive social strata. Throughout history, those acting under the guise of religious beliefs have systematically oppressed numerous innocent individuals, denying them equal positions and opportunities within society. Throughout history, persons who have used religious convictions as a cover have ruthlessly oppressed many innocent people, depriving them of equal places and opportunities in society. Some religious texts have implemented a caste system or hierarchical structure in order to facilitate the running of society. However, it seems that many have misunderstood and exploited it to serve their interests. The untouchables' identity was undermined due to the hegemonic status of Hindus. Colonialism is the act of a powerful entity exerting control over a weaker opponent.

Conclusion:

As mentioned in the study, the objective is to examine the voices of untouchables in Indian society who have been discriminated against and oppressed. This study has examined how Anand vehemently traces out the significant consequences after the Hindu domination over the untouchables. Based on the findings of the analysis, which were mentioned in the previous section, it was discovered that the main objective is to illustrate the ramifications of dominion or colonialism. The study concluded how the oppressive ideas of class struggle and discrimination, which led to conflicts between and within castes, made Bakah feel like a subaltern who was being oppressed. Anand depicts how the Untouchables, through Bakha, try to fight against their low status and the harsh caste system by seeking a spiritual link with gods, connecting their situation to colonialism, looking for new identities in Christianity, and working hard to move up in society on their own. They contend that their subaltern status is a result of the deceitful actions of the colonial power. Bakha's religious conversion also demonstrates resistance. Despite facing disapproval from his society, the decision to convert to Christianity has provided him with an opportunity to escape their inferior social status in the caste hierarchy and adopt a new identity that no longer labels them as untouchable. Anand tries to show all the bad things about traditional Hindu culture in Bakha. Anand makes his main character a rebel and resists who wants to get rid of all the bad people in society. Bakha works hard to change society for the better so that people can live freely in the same society. He works hard to get rid of all the bad things in it and find his personality. Anand wants to speak out against the oppression of the lower class. He tries to protect the lower class from being misrepresented and misunderstood, and they do not want to make the lower class historical figures.

Moreover, the untouchables experienced a loss of their societal identity. Their entire existence is devoted to providing service to individuals belonging to the higher social strata. In this context, the individuals belonging to the upper caste are portrayed as the "colonizers," while the untouchables are shown as the "colonized." The Hindu colonizers enforced numerous regulations upon the colonized individuals belonging to the untouchable caste. In addition, in terms of the findings of this study, the following research suggestions can be recommended for researchers in the field of postcolonial literature investigations to investigate the subject of hypocrisy, discrimination, oppression, and dominance towards untouchables, along with the various methodologies employed. This advice is incorporated into the concluding section of the article.

مقاومة النظام الطبقي القائم في المجتمع الهندي مع إشارة خاصة إلى رواية "المنبوذ" للروائي ملك راج آناند

رائد نافع فرحان

ثانوية الدولاب للبنين، قسم تربية هيت، المديرية العامة لتربية الانبار، العراق

raedd5095@gmail.com

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ملخص البحث:

يعد ملك راج آناند شخصية بارزة في مجال الأدب الهندي باللغة الإنجليزية، وقد نال اعترافاً واسع النطاق على المستوى العالمي لمساهماته الأدبية. تميز مسار آناند الأدبي بتصويره للظروف الاجتماعية والاقتصادية وتجارب الطبقات المهمشة في إطار المجتمع الهندي التقليدي. يستكشف آناند قضية التحيز الطبقي في أعماله الأدبية، ولا سيما في روايته التي تحمل عنوان "المنبوذ". تهدف هذه الدراسة إلى فحص أصوات المنبوذين الذين تعرضوا للتمييز والاضطهاد. تم تنفيذ استخدام طريقة تحليل البيانات النوعية. وقد تم تحليل البيانات من خلال تجميع واسع النطاق للاقتباسات المتعلقة بالشخصيات الرئيسية، وتصنيفها حسب أهميتها وملاءمتها باستخدام نظرية ما بعد الاستعمار كأساس للتفسيرات. وتشير النتائج إلى أن المعتقدات الدينية قد استخدمت كغطاء للقمع المنهجي للعديد من الأبرياء، وحرمانهم من المساواة في المكانة والفرص في المجتمع. وتوصي الدراسة بإجراء المزيد من الأبحاث في مجال أدب ما بعد الاستعمار لدراسة موضوع النفاق والتمييز والقمع والهيمنة بمختلف المنهجيات المستخدمة.