

A COMPARATIVE STUDY OF HUMAN AND SOCIETAL VALUES IN THE NOVELS OF ARAVINDADIGA, RICHARD WRIGHT AND MULK RAJ ANAND

Pallavi T. Ramteke

Nutan Madhyamic Vidyalaya,
KingaonRaja-Buldhana, Maharashtra, India
chapaitkar@gmail.com

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ABSTRACT:

This study comparatively analyzes the human and societal values in the novels of Aravind Adiga, Richard Wright and Mulk Raj Anand. Human and societal value are integral behavioral aspects of human beings and are dependent on culture, attitudes, emotional patterns, ethical factors, power, genetics, etc. The works of Aravind Adiga, Richard Wright and Mulk Raj Anand are highly reflective of human nature and provides excellent and detailed observations of human behavior. Thus, the selected works of these authors can provide a clear understanding of the societal and human values.

Keyword: human and societal values, Aravind Adiga, Richard Wright and Mulk Raj Anand

INTRODUCTION:

In social sciences values have been a major concept since their inception. Values were difficult for describing personal and social change and organization. Values have played an essential role not only in sociology but in anthropology, psychology and similar disciplines as well. Values are used to describe individuals and attitudes to trace altered over time and to describe the motivational basis of behavior and attitude. Perhaps or despite because of vast spread values use several varied conceptions of this contract have emerged. The values construct application in the social sciences has suffered

from the absence of an accepted upon conception of basic values of the structure and content of relations among these values and of liable empirical processes to measure them. The value theory acquires value conceptions that represent 6 major characteristics that are absolute in many theorists' writings:

Values refer to desirable targets that encourage action. People for whom justice, helpfulness and social order are essential values are encouraged to pursue these targets. Values are beliefs connected inextricably to impact. When values are activated they become pervaded with feeling. People for

whom independence is an essential value become emerged if their independence is frightened despair when they are important to secure it and are happy when they can enjoy it. Values provide as criteria or standards. Values lead the evaluation or selection of policies, events, actions and people. People determine what is bad or good, illegal or justified, avoiding or worth are based on available consequences for their protected values. But the influence of values in everyday determinations has been consciously rare. Values enter awareness when the judgments or actions one is regarding having conflicting involvement for varying values one foster. Values exceed particular situation and actions. Honesty and obedience for instance are values that may be in school or at work in politics, sports and business with friends, strangers or family. This characteristic differentiates values from wider concepts like attitudes and norms that normally refer to particular objects, situations or actions.

Values are ordered by significance common to one another. The values of people form an ordered value priorities system that describes them as individuals. This hierarchical characteristic differentiates values from attitudes and norms. Any behavior or attitude has implications for greater than one value. For instance promote tradition and attending hedonism expense, security values and conformity at stimulation values and hedonism expense. The tradeoff among common, competing values is what leads to behavior and attitudes. Values contribute to action to the range that they are common in context and essential to actor.

Our codes of internal conduct are values. The values are the principles upon which we make our decisions and run our values. We get our first values from our own parents, and those values added to us by our peers, and our teachers. Even our wider community and society is also the sources of our moral values. Our moral values include truth, right conduct, non – violence,

peace and love. Truth is what we speak. Indeed right conduct is what we practice, love is what we live; peace is what we give and take and of course non-violence is the fruit we obtain. Truthfulness, honesty, justice, fairness and honor and integrity are the universal principles. All these principles above mentioned are truly essential for social and personal survival. Usually one's behavior reveals choices and these choices are based on the values they follow. From the moral values we always choose what is best for us and best for others. We do this when we are being selfless, putting others. We do this when we are being selfless, putting the good of all first, ahead of our own wishes and desires. In this way social values come into existence and they are known to the people.

Human and Social values dealt in the novels of Aravind Adiga, Richard Wright and Mulk Raj Anand

Aravind Adiga:-

Aravind Adiga is a journalist and author and winner of the Man Booker Prize 2008 for his novel "The White Tiger". He is an Australian citizen but of Indian origin. He was born in the year 1974 in Chennai and brought up in Mangalore. He has his basic education at Canara High School and he continued his higher education in Sydney Australia where his parents emigrated during the 1990's. He went to study English Literature in Columbia University at Columbia, New York in the U.S.; He was graduated there in the year 1997.

He started his career as a financial journalist as an intern at Financial Times, Money and the Wall Street journal. In the beginning his area of coverage was the stock market and investment. His review on Peter Carey's book appeared in an online literary review named 'The Second Circle'. Then he was appointed by "Time" and there he worked as a correspondent of South Asia for about three years. After the completion of the three years he started freelancing. At that time

only he wrote his best novel "The White Tiger" Aravind Adiga currently lives in Mumbai.

He was fourth Indian born author to win the Booker Prize award of 2008 for his debut novel. Adiga's novel is about rural India and urban India. Rural India is "India of darkness" and Urban India is "India of the light". In this novel he deals with a protagonist whose name is Balsam Halwa. Balsam represents the poorest section of rural India where life itself is smeared with struggle and poverty. He pictures some reality right from one's birth to one's death. In this novel Adiga makes it very clear that his endeavor is not an easement on the country but it's about the greater process of self-examination. He further says that the criticisms by writers like, Dickens, Balzac and Flaubert helped England and France in improving their ways becoming a better place to live in during the 19th century.

"A rich man's body is like a premium cotton pillow, white and soft and blank. "Ours" is different. My father's spine was a knotted rope, the kind that women use in villages to draw water from wells; the clavicle curved around his neck in high relief, like a dog's collar, cuts and nicks and scars, like little whip marks in his flesh, ran down his chest and waist, reaching down his hip bones into his buttocks. The story of a poor man's life is written on his body, in a sharp pen writes the novelist Aravind Adiga. He with his sharp words criticizes the rich and supports the poor.

"The dreams of the rich and the dreams of the poor they never overlap. Do they? See, the poor dream all their lives of getting enough to eat and looking like the rich. And what do the rich dream of? Losing weight and looking like the poor".

The exclamation of the novelist is poetical and fantastic. He writes in every inch of his novel that social responsibilities of the people always depend on social values of human beings. He points out human values and social welfare and describes luxury of rich and liability of the poor.

The novel 'The White Tiger' studies the contrast between India's rise as a modern global economy and the main character Balsam comes from crushing rural poverty. Adiga's second book is 'Between the Assassinations' and it was released in India in November 2008. It was released in U.K and U.S in mid – 2009. His third published book was "Last Man in Tower" which was published in the U.K in 2011.

In his second book, ideas of Adiga are shown in a raw and unpolished form. The stories in this book revolve around different classes, religions and castes in India. The third book "Last Man in Tower" tells the story of a struggle for a slice of shining Mumbai real estate. The hero of this novel is a protagonist named Yogesh A. Murthy, who is affectionately known as Mastaji. In this novel teeming with life and skulduggery, his scope is Dickensian. Although his characterization is nothing but Dickensian. Adiga's characters are bundles of ambivalence. The ambiguity may ring true and it rings on a basic level. Mainly in all the three novels Adiga discusses about human values and social welfare but deals it in a communist way. To defend himself against the controversy provoked by his harsh portrayal of India in "The White Tiger" Adiga cites the precedent of writers such as Dickens, who illuminated social ills.

"Let animals live like animals; let humans live like humans. That's my whole philosophy in a sentence" says Aravind Adiga in 'The White Tiger' Indeed a good, great philosophy is exhibited in all the three novels. And again he says in The White Tiger "Nothing can stop a living being that wants to be free" to stress his ideas about one's independence.

Richard Wright

Richard Nathaniel Wright was born in September 4th in 1908 at Plantation, Roxie, Mississippi and he lived upto November 28th 1960. He was an African – American author wrote many novels, short stories poems etc., In the United States his

work helped a remarkable change of race relations in the middle of twentieth century. From 1920 to late 1925 he lived with his maternal grandmother in Mississippi, who tried to force him to pray. His grandmother had staunch religious beliefs which he could not accept and left him with a permanent, uncompromising hostility towards religious solutions to everyday problems. In 1923, in the month of September, Wright registered for English, Mathematics and History courses at the New Lanier High School in Jackson. But he discontinued his classes after two weeks as he had to earn money for his family expenses. Impressions of American racism affected him badly in his childhood when he was in Memphis and Mississippi.

“The Voodoo of Hell’s Half- Acre” was published in the “Southern Register”, a local black newspaper. He was only sixteen at that time and it was his first story. His notable works are Uncle Tom’s Children, Native Son, Black Boy , The Outsider etc.; Wright migrated to Chicago in 1927 because he got a job as a postal clerk. During his time he read other writers and learnt their styles of writing. He was sacked from the job and had to go on relief in 1931. His interest in literature made him join the Communist Party and he wrote a number of poems which were revolutionary. In 1935 he completed, his first novel ‘Cesspool’. It was published as ‘Lawd Today’ in 1936. In the same year he began working with National Negro Congress and he became the Chairman of South Side Writers group in April, 1936. He edited the magazine “Left Front” through the club and Wright contributed so many literary works to “The New Masses’ magazine throughout this period. In 1937 Wright moved to New York and he forged to create new ties with Communist Party. In 1938 his collection of four stories entitled ‘Uncle Tom’s Children’ gained national attention. As an Editor of “The New Masses” he could earn enough money and moved to Harlem where he began writing the novel Native Son (1940). He became busy after

writing the novel ‘Native Son’ had a very busy time and he left to Chicago to do research for a folk history of blacks. Wright received the prestigious Spingarn Medal for a remarkable achievement by a black. Wright’s ‘Black Boy’ which was the semi-autobiography of Wright described his early life and he reveals the clashes with his Seventh Day Adventist family. Moreover he explains his troubles with white employers and social isolation. His works concentration on violence was criticized badly and in case of ‘Native Son’ people complained that he portrayed a black man in ways that seemed to confirm White’s worst fears. After moving to Paris in 1946, Wright became a permanent American expatriate. His lifelong quest for freedom led him to Paris, France where he died in 1960. His third novel ‘The Outsider ’ which was published in 1953 described an African – American character’s involvement with the Communist Party and his Existentialist phase was depicted in this novel. He continued to believe in far-left democratic solutions to political problems. Wright did not want to go back to America whatsoever political motivations Wright had, for reporting to American officials. With that intention he did not renew his passport till his death. Other works by Richard Wright were “White Man Listen” which was published in 1957, another novel, was ‘Long Dream’ in 1958, and collection of short stories named ‘Eight Men’ was published in 1961, shortly after his death. At one stage before his death Wright wanted to leave Paris and settle down in London because he felt French politics had become increasingly submissive to American pressure. Because of the pressure he felt that the peaceful Parisian atmosphere had been shattered by attacks and quarrels instigated by enemies of the expatriate black writers.

The number of Wright’s literary works published after his death omitting the original dealing with race, sex and politics were not his original publications. He left an unfinished book ‘A

Father's Law' which deals with a black policeman and his son who is a suspect of a murder.

Wright presents his guilt – of – the – nation thesis in the 'Native Son'. Bigger Thomas is his main character and he is a stereotype of the 'Brute Negro'. This book contains three parts Book I is Fear, Book II is Flight and Book III is Fate. Wright's success of 'Native Son' made blacks proud of his success. Wright argues that racist America only created his hero Bigger; unless America changes its racism more Biggers would be out there. Native Son still is regarded as Wright's most influential book and it indeed it is the greatest novel of Wright. He had been called the father of black American literature only because he wrote 'Native Son'. According to W.E.B.Boi, who wrote 'The Souls of Black Folk (1903)' says "the problem of the twentieth century is the problem of color time". This has been proved in Wright's literary works very clearly. This is the reason Wright hated White Americans and continued to stay in Paris till his death.

Mulk Raj Anand

He was born in December 12th in 1905 at Peshawar, India. He studied at Khalsa College, Amritsar. After his early education he moved to England to attend classes in University College London as an undergraduate. He was graduated with a PhD in Cambridge university in 1929. While doing his PhD he forged friendships with members of Bloomsbury group. He worked in Geneva as a lecturer in the League of Nation's School of Intellectual Corporation.

Instigated by the rigidity of the caste system, literary career of Anand was launched by family tragedy. With the response to suicide of his aunt he attempted his first prose essay. The reason for his aunt's suicide was her excommunication by her family since she shared her meal with a Muslim lady. 'Untouchable' was his first main novel, which was published in 1935. In this

novel. He exposed the day-to-day life of a member of India's untouchable caste. The story of a toilet – cleaner named Bakha is dealt in this novel. He searches for a cause to the tragedy of the destiny into which he was born accidentally bumps into a member of a higher caste. Anand suggests by the end of this book that it is technology that is the introduction of new flush toilet might be the savior for the elimination of the need for a caste of toilet cleaners.

E.M.Forster, friend of Anand writes "Avoiding rhetoric and circumlocution, it has gone straight to the heart of its subject and purified it in T.S.Eliot's magazine. Anand spent half of life time in London and half in India. He took part in India's independence movement by writing propaganda on behalf of the India cause alongside India's future Defence Minister V K Krishna Menon. He travelled to Spain as a volunteer in the Spanish Civil war and he was a more a journalist than a military in the war. He was working as a scriptwriter for the BBC in London during World War II. Anand came back to India in 1946 and continued writing poetry and essays on a wide range of subjects. Moreover he wrote autobiographies and novels. His prominent novels are:

- 1) The Village (1939)
- 2) Across the Black Waters (1939)
- 3) The Sword and the Sickle (1942)
- 4) Coolie (1936)
- 5) The Private life of Indian Prince (1953)

Anand also delivered a series of lectures on great Indian leaders such as Mahathma Gandhi, Rabindranath Tagore and Jawaharlal Nehru, commemorating their significance and achievements. Anand was paying special attention to their brands of humanism.

His seven – part autobiography, beginning with 'Seven Summers' has one part 'Morning Face'. This was published in 1968 and it won him the "Sahitya Academic Award". It contains elements of his spiritual journey like much of his literary

work since he tries to attain sense of self-awareness. At the age of 98 he dies in Pune on 28th of September 2004.

Anand was also associated with socialism or communism. He used his novels to make broad attacks on different elements of India's social structure. He gave importance in his novel the importance of social statement made during the British rule in India. He was arguably the greatest exponent of Indian writing in English whose literary output was infused with a political commitment that conveyed the lives of India's poor in a realistic and sympathetic manner. He had been impressed by Marx's letter on India and involved in India's freedom movement.

Born into a family of metal workers with an army background in Peshawar, he witnessed the bloody reality of colonial rule with the massacre of Jallianwalla Bagh at Amritsar in 1919, like most Indians of his generation he joined the non-cooperation movement of Mahatma Gandhi. This led him to student's agitation against the British for which he received eleven stripes on his back and was jailed briefly. This experience had a deep impact on the young Anand. He understood that the notions of 'Empire' and 'Freedom' were complete opposites.

Anand had always been disgusted with and opposed religious sectarianism, communalism and caste society. For Anand literature should be an interpretation of the truth of people's lives. It should be written from felt experience and not books. It was for this reason he returned to India shortly in 1929. He was influenced by Mahatma Gandhi and he came to his Sabarmathi Ashram in Ahmedabad, where he showed Gandhi drafts of his novel. In this period Anand revised his book considerably and when Forster read it his retort to those who complained about the 'dirt' in the novel, was that "the book seems to me indescribably clean. It has gone straight to the heart of its subject and purified it".

Fifty years ago, Anand had pioneered the writing of Indian literature which was accessible to the

English – speaking world. His works were inspired and informed by the lives of real people in unglamorous situations, wants and all. His writings demonstrate political change and social demonstration.

All Values –as opposed to anti –value –are expressions of the illumination of the human beings can develop and realize .They are part and parcel of our human identity, that towards which societies and people strive. Without values, there is no psyche. The values we follow in life in the world –and our personality for realizing them – are not self- evident and are only developed through experience and gradual self-realization. They are relatively obscured by our physical embodiment and the environmental demands and possibilities each individual. That is, the degree of realization of positive values in thought and action depend on the nature of the accumulated tendencies of each person interacting with others... in particular and offending social and cultural environments.

Considering values and the anti values which are part and parcel of human life the three novelists remarkably wrote all the three novels. Arvind Adiga, Mulk Raj Anand and George Wright wrote the novels "The White Tiger", "Untouchable" and "Black Boy" respectively considering the human values in the society they have seen. Arvind Adiga's 'The White Tiger' gives a detailed description of poor Halwai with high ambitions, slowly changes his qualities from innocence to crime and corruption. The differences shown in the society poor and rich are clearly picturized in his novel 'The White Tiger'. The protagonist Balram in order to become an entrepreneur changes his soft nature on seeing the activities of his master. The innocence he has learnt as a village boy completely erases when he goes to Delhi with his master. His innocence is wiped off and he becomes a criminal by murdering his master and stealing a good deal of money from him. Above all this, he escapes from Delhi and hides himself from the penal actions by

bribing police officials. To fulfill his ambitions he settles down in Bangalore as an entrepreneur with the help of the stolen money. The human value which he had in the beginning of the story was only good. He followed truth and he won the hearts of his master Mr. Ashok and his wife Pinky Madam. He slowly loses his integrity and cheats his master. The environment and circumstances change his life.

Born in the dark heart of India, Balram gets a break when he is hired as a driver for his village's wealthiest man, two house Pomeranians (Puddles and Cuddles) and the rich man's unlucky son. From behind the wheel of their Honda City car, Balram's new world is a revelation. While his peers flip through the pages of Murder Weekly (Love-rape – Revenge) barter for girls, drink liquor (Thunderbolt) and perpetuate the great Rooster Coop of Indian society, Balram watches his employers bribe foreign ministers for tax breaks, barter for girls, drink liquor (single – malt- whiskey) and play their own role in the Rooster coop. Balram learns how to siphon gas, deal with corrupt mechanics, and refill and resell Johnnie Walker Blacker label bottles (all but one). He also finds a way out of the coop, that no one else inside it can perceive. Balram's eyes penetrate India as few outsiders can; the cockroaches and the call centers; the prostitutes and the worshippers; the ancient and internet cultures; the water buffalo and, trapped in so many kinds of cages that escape is impossible, The White Tiger, and with a charisma as undeniable as it is unexpected, Balram teaches us that religion does not create virtue and money does not solve every problem – but decency can still be found in a corrupt world, and you can get what you want out of life, if you eavesdrop on the right conversations.

The culminating point of animality is the commencement of humanity. The highest peak of human progress is the beginning of divine bliss. Where animality ends, humanity begins, where humanity ends, divinity begins. The meeting

point of the highest attainment of humanity and the blossoming of divinity is the base on which the cardinal human principles are established. Human values have never been honored truly anywhere. What is worse, nobody has looked upon humanity with sympathy. Only those were respected who by serving their self-interests climbed onto the higher rostrums of society. It is difficult to step down from the high position of vain glory to rub shoulders with the downtrodden. The neglect of humanity was particularly acute towards the end of each era of the social cycle. In 1930, our India was in the hands of British and at those times only the novel 'Untouchable' was published.

The novelist Mulk raj Anand pictures the conditions of downtrodden people. The casteism was severe during that period. The Indian caste system is the traditional organization of South Asia, particularly Hindu Society into hierarchy of hereditary groups called castes. Hindu religious principles underlay the caste hierarchy and limit the ways that castes can interact. Wealth and power generally rise with caste status, but individuals may be rich or poor. Generally however Brahmins are the highest caste, and at the bottom of the society are those associated with occupations considered extremely unclean, such as handling garbage, excrement or corpses., because their touch polluted. Mulk Raj Anand was too bold to present his hero Bakha, from the above untouchable. He has chosen this character as the hero of the story 'Untouchable' and he writes extremely beautiful about his pathos and sorrows.

As India approached independence from British rule in the early 20th century, the caste system was increasingly criticized as a discriminatory and unjust system of social stratification; especially in regard to the impoverished untouchables. Two great figures of independence B.R. Ambedkar and Mahatma Gandhi, led major reform movements, although they proposed radically different solutions. The mention about

Mahatma Gandhi is seen in the novel 'Untouchable'. The current Indian constitution bans discrimination on the basis of caste and use of the term 'untouchable' and the Indian government has instituted affirmative action programs for those who have become known as 'crushed people'. The growth of information age India has reduced the economic importance of the caste system, but its social and religious aspects remain a significant and sometimes divisive part of Indian life. In the story Mulk Raj Anand presents two choices, or ways in which Bakha in particular and untouchables in general can be liberated from the life they are born into. The first choice is that of Christianity, the religion that does not recognize the caste system. The second comes from the teachings of Gandhi who calls for the freeing of Harijans.

The third novel 'Black Boy' written by Richard Wright deals about racism that is badly spread in America. Richard Wright is the author, narrator and protagonist of 'Black Boy'. Richard is an unpredictable bundle of contradictions: he is timid yet assured, tough yet compassionate, enormously intelligent yet ultimately modest. Passive aggressive as a young boy Richard either says very little or becomes melo-dramatic and says too much. Growing up in an abusive family environment in the radically segregated and violent American South, Richard finds his salvation in reading, writing and thinking. 'Black Boy' testifies to his gifted observational powers and his ability to reflect upon the psychological struggles facing black Americans.

The insidious effects of racism are the main themes of this autobiography. 'Black Boy' however explores racism not only as an odious belief held by odious people but also an insidious problem knit into the very fabric of society as a whole. Wright portrays characters such as Olin and Pease as evil people, but also and more chillingly – as bit players in a vast drama of hatred, fear and oppression. For Richard, the true problem of racism is not simply that it exists, but

that its roots in American culture are so deep it is doubtful whether these roots can be destroyed without destroying the culture itself. More than simply an autobiography Black Boy represents the culmination of Wright's passionate desire to observe and reflect upon the racist world around him. Throughout the work we see Richard observe the deleterious effects of racism not only as it affects relations between whites and blacks, but also relations among blacks themselves. Wright entitles his work Black Boy primarily emphasis on the word "black" the story of childhood, but at every moment readers are actually aware of the color of Wright's skin. In America, he is not merely growing up; he is growing up black. Indeed it is virtually impossible for Richard to grow up without the label of "black boy" constantly being applied to him.

Whites in the novel generally treat Richard poorly due to the color of his skin. Even more important, racism is so insidious that it prevents Richard from interacting normally even with the whites who do treat him with a semblance of respect (such as the Hoffman's or Mr. Crane) or with fellow blacks (such as Harrison). Perhaps the most important factor in Wright's specifically "black" upbringing however is the fact that he grows up among black people who are unable to accept his individual personality and his gifts. Wright's critique of racism in America includes a critique of the black community itself – specially the black folk community that is unable or unwilling to educate him properly. The fact that he has been kept apart from such education becomes clear to Richard when he recognizes his love of literature at a late age.

Richard is fiercely individual and constantly expresses a desire to join society on his own terms rather than be forced into one of the categories that society wishes him to fill. In this regard, Richard struggles a dominant white culture – both in the South and in the North – and even against his own black culture. Neither white

nor black culture knows how to handle a brilliant, strong – willed, self – respecting black man. Richard perceives that his options are either to confirm or to wilt. Needless to say, neither option satisfies him, so forges his own middle path. Richard differs these two unsatisfactory options in different ways throughout the novel. He defies them in Granny's home, where he lives without embracing its barren, mandatory spirituality. He defies these options at school, where the Principal asserts that Richard must read an official speech or not graduate. He defies them in Chicago where the communist party asserts that he will either act as they tell him to act or be expelled. Richard negates this final choice by leaving the party of his own accord. Richard always rejects the call to conform. The rejection creates strife and difficulty – however – not because Richard thinks cynically about people and refuses to have anything more to do with them, but precisely he does not take this approach. Though Richard wishes to remain an individual, he feels connected to the rest of humanity on a spiritual level. Therefore as an artist he must struggle to show compassion for communities that say they do not want him. It is a difficult task, but one that he learns to accept at the end of the novel. He asserts in the novel that the world needs unity more than it needs to cure physical ills. Both Richard and the world have a more important need: understanding of a connection with one another.

In fact, to say frankly that all the above mentioned novels written by the three novelists deal with society and human values. In most places their opinions are same, although a few circumstances give some difference of opinion. Richard Wright and Arvind Adiga are fond of communism and they are favorable for socialistic policy. Mulk Raj Anand, who wrote before India's independence, was a freedom fighter and he wanted to upgrade the downtrodden society of India.

CONCLUSION:

From the analyses made on human and societal values found in the novels of the above three authors the theses come to a conclusion that all the novelists have soft corners for the poor in the society. Arvind Adiga and Richard Wright have communist ideas and they stress on socialism. Balram, the hero of "The White Tiger" born in a poor family claims equal rights as his master Ashok possess. At the end of the novel he murders his master to attain his goal; he becomes an entrepreneur by stealing his master's money. Secondly in Richard Wright's novel it is proved how racism affects the society and he is largely autodictic. The book "Black boy" details his involvement with the John Reeds club and the communist party. "Black boy" remains a vital role of historical, sociological, literary significance whose seminal portrayal of one black man's search for self-actualization in a racist society. His work is based on philosophy and human psychology.

"Untouchable" the novel by Mulk Raj Anandh is the story of a single day in the life of 18 year old untouchable boy named Bakka who lives in pre-independent India. Anandh pictures the fact that the lowest caste even among the untouchables are forced to beg for food because of their limited means. They often face humiliation and they are at the mercy of the whims of other higher caste, Hindus.

The human and social values implicit in the recommendations are not yet entirely clear; at least they seem to be saying different things to different people. Our values become obscured not only by choices which violate them but also by our rationalization for it are in the nature of man that, when frustrated, he handles his discomfort through defenses. This happens in the case of Arvindh Adiga's "The White Tiger", Balram, the hero handles his discomfort through defenses.

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