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Ananta's Fight against Capitalism in 'The Big Heart' by Mulk Raj Anand

Dr. Nirmal Boora

Associate Professor, English Department, Govt. PG College, Sec. 1, Panchkula, India

ABSTRACT: The Big Heart is an uplifting tale of struggle, love, love passion that centres on a group of craftsmen who are threatened by the growth of technology. Ananta, having spent time as a coppersmith in both Bombay and Ahmedabad, returns to his birthplace of Amritsar. The increase of automated manufacturing has made it difficult for him to earn a living, as it does for many others in his sector. The coppersmiths face two major dangers: economic decline and the erosion of their traditional way of life. But Ananta sees the machines' utility and impending arrival, and he understands the importance of a concerted effort by the coppersmiths to tap into the machines' power and improve the lives of those whose very existence is in jeopardy. The coppersmiths were already wary, anxious, and suspicious when a spark of demagoguery set off a chain reaction of destruction and mayhem. The Big Heart is a great read that sticks out from the crowd. It's serious, practical, and urgent. The story's portrayal of the chaos and instability that progress and modernity eventually bring with them is another reason it has stood the test of time and become a classic. Mulk Raj Anand's Ananta is a magnificent work of fiction. Despite his large frame, he has a huge, giving heart. He's also courageous and powerful. Despite her lack of literacy, Ananta understands that the presence of the robots has created a tense situation that can only be handled via respect for one another and compromise. Therefore, having a large heart is required if society is to meet the existential challenge which modifications pose, particularly for the less able members of society. Similarly, Anand's prose is drenched in the sounds, images, and scents of Punjab, painting a realistic picture of the region and its people.

KEYWORDS: Caste, class Capitalism, Machines, Coppersmith, poverty, protest, unemployment.

I. INTRODUCTION

The guiding principle of the fictional worlds created by Mulkraj Anand. The point of writing is to build a legacy that will last forever . By weaving together literary ideals and human values with an unseen thread of love (towards man and woman), an artist or scholar might create a fortress of peace and beauty on our planet. Because of his success in this endeavour via his writing, Anand has earned the label of "exuberant novelist."

Which serve as symbols for the enduring problems plaguing Indian society, including casteism, class warfare, religious bigotry and hypocrisy, the exploitation of the poor by the rich, tenacious popular superstitions, the clash of tradition and modernity, the search for identity and freedom, and so on. As a result, every critical examination of Anand's books devotes considerable space to discussing and analysing his recurring themes and motifs.

The novel, and literature more broadly, serves a double purpose by both reflecting and influencing culture. As a social reformer and a laureate by humanity, Mulkraj Anand shows the seeds of humanism he has planted in the world. This makes Anand the first Indo-Anglian novelist to address a topic that has been mostly ignored up until now: the social

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and economic problems faced by India's lowest-class citizens. So, he draws inspiration for themes from both his personal history and current events.

The Big Heart of Anand is a monument erected to bring awareness to the issue of economic inequality. Craftsmen are going hungry as a direct effect of industrialisation. The protagonist, Ananta, is killed by hard-core rebels who destroy the plant's machinery in an act of Gandhian protest against industrialisation. There is a persistent widening of the gap between the wealthy and everyone else. If the gap widens considerably more, the disaster will be even more severe. To prevent volcanoes from erupting and destroying everything in their path, reasonable efforts should be made to seal the gap. The hero with "the huge heart," Ananta, spends all he has on the four puris that have been thrown away and are being scavenged by hungry people. "Ananta's protest is mainly directed against the political and economic conditions," the author adds. Ananta rallies the workforce into a united front. He recommends they form a union to negotiate with the factory's owners and, perhaps, get their jobs back. He believes the presentation would be more convincing if all audience members take part. That Ananta "is not a passive sufferer but is shown capable of protest against degradation," as Saros Cowasjee puts it, is a major theme in the novel. Anand suggests that those fighting social injustice should join together to make a stronger message. To effectively oppose the Sarkar's omniscient, omnipresent will, a concerted, concerted cooperative effort is required. Satyapal is a hard-core student rebel who preaches the use of violence to resist capitalism. He's for demolishing the equipment, which will put the thathirs out of work. After being inspired by Satyapal's aesthetic and rhetorical use of violence, Ralia wrecks the factory's equipment. Instead than trying to destroy machines, Ananta wants to learn how to control them. Ralia, on the other hand, is an unreasonable extremist, whereas he is a reasonable protester. Knowing that a disaster is imminent, Ananta rushes to the factory in an attempt to stop the fighting. Ralia, however, is the one responsible for taking his life. Purun Bhagat Singh, a poet, thinks the protesters would reject violent methods and come to see the need for a coordinated revolution when they hear of Ananta's death. When they hear of Ananta's death, he believes this will happen at the very least. Collective protest, as emphasised by Mulk Raj Anand in "The Big Heart," is more effective than protests organised by lone individuals. Many coppersmiths have found themselves out of work as a result of the widespread availability of high-tech machinery. There are two major obstacles that the protagonists must overcome. For him to succeed, he must rally his clan and help them get jobs with wealthy individuals like Lala Murli Dhar and Gokul Chand. Ananta wants to rid his people of their illiteracy in preparation for the advent of new technologies. Both Lala Murli Dhar of the coppersmith brotherhood (known as the "Thathiar") and Seth Gokul Chand, the Chandri of the utensil-sellers' society, are members of the Kasera fraternity and collaborated to open a factory. Seth Gokul Chand is a brother in the Order of the Kasera. Murli Dhar plans to elevate the Dhar caste from the inferior Thathiar caste to the higher Kaseras subcaste. To achieve his goals, he must put the welfare of his hometown's residents on the back burner. This has a direct impact on the lack of employment options for young people of the Thathiar caste at the new facility. The factory can now manufacture the vast majority of the essential commodities needed by the inhabitants. Unfortunately for the Thathiars, their efforts to get piecework for the manufacturing of cookware were unsuccessful. Most of them have been fired from jobs they were given as heirs. They are now utterly economically irrelevant because of the machines. Despite being members of the Kshatriya caste (the second highest in society), the coppersmiths held a lower social status. A rift has opened up within the same social class as a consequence of the creation of the machine and the ensuing wealth of a few. Wealthy people often look down on poorer members of their family. Recognised as the "guy with the big heart," Ananta has returned to his hometown of Amritsar after mastering his trade in the commercial hubs of Bombay and Ahmadabad. In the Indian towns of Bombay and Ahmadabad, he participated in the Gandhian independence struggle. He has also been to Ahmadabad. His Billimaran street address is in Amritsar. Janki, a young widow he likes and who is now battling TB, is one of the people he comes with him. Despite Janki's terminal illness, her unwavering devotion to her spouse remains unchanged. They were a pair in Bombay as well, but it hasn't stopped her from staying with him here. The story follows the protagonist, Ananta, through the events of a single day in his life, during which he acts as a sinner, a saint, and a martyr. He recommends that the employees (jobless coppersmiths) organise into a union so that they may better negotiate with the capitalists over their working conditions. He goes to see if he can win over the poet Puran Bhagat Singh. Anant's ambitions are thwarted, however, by Professor Majid and the angry student leader, Satya Pal. To release the Thatiar community's slaves, Satya Pal resorts to dishonest tactics. Unfortunately for Ananta, he can't rally enough of his pals to support him. He can't be the moral leader of a nation so rooted in tradition if he's living with Janki. He has

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devoted himself entirely to the labour movement. His drive comes less from any ideological commitment to Marxism than from a total lack of self-discipline. Subtlety, rather than rigidity, is how *The Big Heart* depicts casteism. This is due to the fact that prejudice based on a person's caste is not an issue in social interactions. The discussion about mechanization's potential benefits and drawbacks has started. The guild leaders of the coppersmiths, Lala Murli Dhar, and the utensil dealers, Kasera Gokul Chand, agree that they should construct a joint factory. Caste discrimination seems to be straining relationships between management partners who, given the financial incentives they share, should get along swimmingly. In attempting to argue with others who are easily and undoubtedly excited since they are continuously suffering, unhappy, and overlooked to the point where a mere hand-to-mouth existence has become impossible, Ananta failed and met his tragic end at the hands of Ralia. The horrible conclusion Ananta met at Ralia's hands is another factor in his downfall. Some people view him as amoral because of his drinking, atheism, and proclivity towards whoredom. They confirm his atheism as well.

Ralia and her angry mob start hitting the robots and hurling obscenities at them as their hysteria grows out of control. The cops are standing around like helpless onlookers. They were unable to stop the irate mob that had gathered. Those who had gathered there watched as machines were destroyed carelessly, but did nothing to stop it. But Ananta begs them to not oppose these measures. Because of her anger, Ralia strikes Ananta in the head with a piece of broken equipment, killing him instantly. Ananta's sacrifice and suffering were not in vain.

II. CONCLUSION

The author of the tale has fashioned him into a symbol that ultimately wins over death. Following Ananta's passing, the mission is carried on by Janki. The discourse that Puran Singh gave left a significant impact on her. She gains confidence and zeal as a result of the poet's words. Even after the loss of her spouse, she hopes to continue living her life. She thinks that the only way for a woman to truly live is to break free from the constraints of convention.

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