

# Literature and social justice

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## Abstract:

Literature, a very powerful media for expression of impressive emotions, thoughts, feelings but difficult to define it, simply implied for the sense of material in written and printed form differ from some specific subjects books of information. It is interpretation of life, personality. It moves the heart of reader. It represents particular age, its merits and demerits, resemblance under specific distinctions are arranged. It may satire like new classical age in which the expression drastically more emphasis on form to show reality and paradox. Grand writers are the product of age as well as an individual and society. They focus on human life, nature properly, its joys, sorrows and its problems. Major theorist in the field of Marxism, Feminism, Critical Race theory, Post Colonist, Environmental studies with works of literature from the medieval period till today. Through the study of this research paper, it is slight effort to design literature and the purpose of schools and movement which make attention on issues of race, class, gender, disability, sexual orientation historically. This study is to examine ---

- 1) In what ways are social justice and literature inculcated with each other?
- 2) What kinds of resistance do social justice in literature?
- 3) Is it for the betterment of the humanity at large?
- 4) Are there some specimen data collections of the literature?
- 5) How do literary works challenge dominant ideology?
- 6) In what way do literary works provides tools to map exploitative or oppressive social and economic formations?

Samplings of literary texts are to provide common ground for our collaborative enquiries. Social justice informs our pedagogy as teachers of literature those who seek to bridge intellectual concerns with reality. At last conclusion of the research paper will be sought.

It is difficult to define literature. The word simply implied for the sense of material which is written and printed form. In literary sense books like railway guide, manual of cookery, a manual of car repairing, books gives information about some specific subject. We cannot classify to these books in the list of literature on the other hand the books are in different kind of sense which related to realization of heart and mind, The books do not give specific any information but which they give , it moves the heart of the readers. Literature appeals to the heart and not to head. It focuses properly on, Human life, nature, its problems, and its joys and sorrows. It is expression of life through the medium of languages into various forms of literary Arts. According to Mathew Arnold, Literature is interpretation of life, his personality; he mirrors the world, literary book born of the brain and heart of its author. When we read literature of a particular age, we come to know the qualities of common resemblances under specific distinctions are arranged, Predominance of reason, satire and emphasis on form and expression in the literature of the Neo Classical Age. Great writer is both the product of his Age, individual and society. The concept of social justice can be traced through the theology of Augustine of Hipp and Philosophy of Thomas Paine. Political realists believe that any ideal of social justice is ultimately a mere justification for status quo. H. G. Wells rightly assert that all people are equally entitled to the respect of their fellow men. The most complete rejection of the concept of social justice occurs in Friedrich Hayek of the Austrian school of Economics. Ben O'Neill of the university New south Wales argues that for prominent of social justice 'the nation of the rights is a mere term of enlighten indicative of a claim for any possible desirable good, no matter how important or trivial abstract or tangible recent or ancient . It is merely

an assertion of desire and a declaration of intention to use the language of rights to acquire said desire<sup>1</sup>

Considering a range of reading, writing, and teaching strategy as practices of social justice, major theorists in the field of Marxism, Feminism, Critical race theories, Post Colonialism, Environmental studies with works of literature from the literature from the mediaeval period till today. Social justice inform our pedagogy as teachers of literature seeking to bridge intellectual concerns with real words, creative writing help the students to develop their powers of expressions, empathy and critical reading and thinking. Students acquire the tools of good writing to develop their individual voices within the long conservative literary tradition. Derzhavin a Russian writer had long standing interest in classical music. He wrote Operas Operettas after 1804. He redefined the role of true poet as standard bearer of truth and justice and evinced stubborn adherence to his personal idea of the right. About his political survey and his left use of poetry to bail he out of the many career problems to which reformative zeal led. He had some formative even revolutionary attitude toward classists' aesthetics<sup>1</sup>.

The Indian novelist, Mulk Raj Anand has used his art for the service of humanity. He aims to bring home to all the living conditions of the poor and the heartlessness of the rich and at the same time he suggests that true comradeship of man for man exists only among the very poor people. Caste and national barriers have no significance for Anand and he regards all mankind as one. Mulk Raj Anand a leading novelist, a short story writer of India has become a veteran in the realm of Indian fiction in

English. Anand draws a naturalistic, realistic portrayal of downtrodden, underdogs of our country.

He took the literary and cultural world by storm when he arrived. He is a committed writer committed to society, committed to humanity. He rightly played the role of writer in the modern world in general and contemporary Indian in particular. His work and various influences on him. He as we know, a committed writer revolutionary humanist in approach, for him novel was a weapon to reform the social evils and preserve the humanity.

The almost all reality in the world is man, the whole man and not god and super natural element. Man's highest duty is to realize his full potential for a complete life. The principles of perfect equality, fraternity between man and woman can be achieved to protect the right of every person to enjoy social, political, economic and religious, intellectual freedom. The various kinds of barriers on the ground of caste, colour, creed, sect, religion and numerous forms of exploitation of man by man must be destroyed. Forces unlike capitalism, colonialism, and fascism, and feudalism, communism decay the humanity. These forces must be destroyed. And a system of education so designed as to enable every person to achieve his potential, which is truly humanistic. It must be controlled. All these components are at the heart of Anand's literary work. Generally men get inspiration from others spirit. Anand was also influenced by various sources, which are moved energetic for him.

The theme of social injustice and protest is the chief concerns with which Anand has dealt one caste and class discriminations, injustice and

poverty. To focus the reader's attention on these social evils, he sensitizes them socially. Anand has portrayed the authentic pictures of the common people in his work. His first novel *Untouchable* presents the saga of helplessness and degradation of the untouchables. He creates literature with a socio-pragmatic view, while this literature is always for life's sake. His novels are true depictions of the people's lives. His main concern has always been for the people in lower sections of the society who are treated no better than dirt, victim and abject. He chooses his characters from these common men. 'The bottom dogs from the road and made them heroes of his fiction. In *Untouchable*,' he battles for the caste struggle and exposes the rigidity of the caste system in the Indian society. We see social evil or injustice at the very beginning of the novel. The novel opens with the depiction of outcastes' colony. They live as the worms live in gutter. They clean dirt, filth and gutters. And therefore they are treated as dirt not as human beings. They are forbidden from drawing water from public well. They have to wait till someone from high caste takes pity on them and pour water in their pitchers. The life of the protagonist, Bakha serves as a mirror to the pathetic condition of untouchables. He has to set out for work even before early morning. He suffers numbers of humiliations. By avoiding pollution by his touch, he recognizes his social status, growth of the socio-poisonous sting of Lalla. It illuminates the inner walls of his mind. He realizes that, though he possesses, head, ears, blood, flesh; he is still an untouchable in the eyes of the world.

After every action there is equal and opposite reaction, if one suffers, fails, again and again to get justice. One becomes furious rises up with rage to take revenge, but sometimes the feeling of protest and

revenge are oppressed by shackles of society and the social norms. The story of Bakha is Anand vehement protest against Hindu Caste system. The pseudo system has always killed the glories, the brave and resolution and it kept for away such valorous person from an opportunity.

The novel Coolie is a series of protest against the emergence of a New World order based on money, which is root of all evil and social injustice. Anand's Coolie pleads against social injustice with deprived classes of Indian society. Child labor is another social evil, which Anand lays bare in the novel 'Coolie'.

Anand's Coolie thus symbolizes his protest against the economic as well as a new type of sexual exploitation. Anand has the credit of projecting downtrodden, underdogs exploited persons as the protagonists of his novels. Anand through his novels has shown that how man of certain admirable qualities has been deprived by society just because of rigid caste and class system. Coolie presents the picture of India a country is made weak by capitalism, feudalism, and religious hypocrisy as seen by Mulk Raj Anand through a telescope made in these decades. It is bitter song of the Coolies that tell their saddest thoughts with chorus

Anand shows the Superstitions of society in the novel Morning Face. Krishan's mother invites the Pandit Bhole Nath the Brahmin priest to cure her son from fever and she offered him sumptuous food. She offers coconut. Anand asserts that-

*"Any writer who said that he was not interested in la conditions humane was either posing or yielding to a fanatical love of isolation."* 1

Anand further proceeded to clarify his views on humanism

*".....just I desire a total and truly human view of experience la view of a whole in order that a completely new kind of revolutionary human may arise, so I have inclined to stress the need for a truly humanist art commensurate with the needs of our time"*

Anand, a committed writer has sympathy for the downtrodden weaker section of the society, those who were the victims of the social system of primitive India. He used literature as weapon to seek the evils of the society and to root out those evils from the society. He was one of the greatest humanists, who knew the intimacy with his race i. e. human and his obligation and indebtedness about the race, human. The novels of Mulk Raj Anand project him as a humanist with a sincere and intense desire to promote welfare and happiness of those who are treated unjustly by the majority of people for one reason or another.

Anand has used his art for the service of humanity. He aims to bring home to all the living conditions of the poor and the heartlessness of the rich and at the same time he suggests that true comradeship of man for man exists only among the very poor people. Caste and national barriers have no significance for him and he regards all mankind as one. Mulk Raj Anand a leading novelist, a short story writer of India has become a veteran in the realm of Indian fiction in English. He draws a naturalistic, realistic portrayal of downtrodden, underdogs of our country.

### **Conclusion:**

Social justice is a backbone of the literature, depicting social ills authors' intent to root out them with expecting new emerging society which retains humanity at large.

Writers create literature with socio-pragmatic view, while this literature is always for life's sakes.

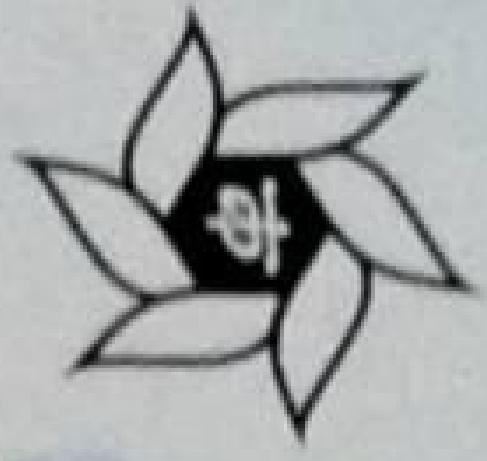
Man's highest duty is to realize his full potential for a complete life. The principles of perfect equality, fraternity between man and woman can be achieved to protect the right of every person to enjoy social, political, economic and religious, intellectual freedom.

The various kinds of barriers on the ground of caste, colour, creed, sect, religion and numerous forms of exploitation of man by man must be destroyed. Forces unlike capitalism, colonialism, and fascism, and feudalism, communism decay the humanity. These forces must be destroyed. And a system of education so designed as to enable every person to achieve his potential, which is truly humanistic. It must be controlled.

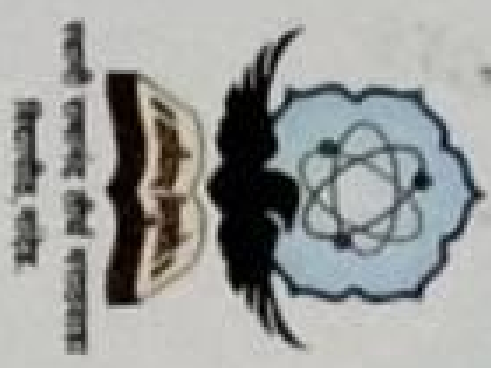
### **Citations and Reference Books/ Resources**

- 1 secure/ [http://English.co.z/Lehigh.edu/content/ theory and social justice-syllabus](http://English.co.z/Lehigh.edu/content/theory_and_social_justice-syllabus)
- 2 secure/<http://booksgoogle.co.in/books?id=rQIEAQBAJ&pg=PA243reformativ+attitude+in+literature&source=bl&ats=hfrbeNFbsU&sig=4PHwqpkEabyRN4BmOgr7-Olkac-->
- 3 **Mulk Raj Anand: Across the Black**, Arnold – Heinemann, New Delhi 1977





का. स. वाणी मराठी प्रगत अध्ययन संस्था, धुळे  
व  
स्वामी रामानंद तीर्थ मराठवाडा विद्यापीठ, नांदेड



आयोजित राष्ट्रीय चर्चासत्र

भारतीय मराठी अभ्यास परिषद, जानेवारी २०१८



स्वामी रामानंद तीर्थ मराठवाडा विद्यापीठ, नांदेड येथे

दि. २९ व ३० जानेवारी २०१८ रोजी भारतीय मराठी अभ्यास परिषदेचे २९ वे अधिवेशन संपन्न झाले. अधिवेशनात

“चळवळी आणि साहित्य : नवे दृष्टिकोन” या विषयावर राष्ट्रीय चर्चासत्र आयोजित करण्यात आले होते. या चर्चासत्रात  
Asst. Prof. Bhabat Bhyaraba Pattebhavadash of Matoshshi Shantabai Gatre College Nashim

has presented Article Title with 'Literature and Social Justice'

यांनी निबंधलेखक / सत्राध्यक्ष / प्रतिनिधी या नात्याने सक्रीय सहभाग घेतला, त्यासाठी हे प्रमाणपत्र देण्यात येत आहे.

Bishnarum

प्रा. डॉ. दिलीप चव्हाण

संचालक, भाषा वाङ्मय व संस्कृती  
अध्ययन संकुल, स्वा. ग. जी. म. विद्यापीठ, नांदेड

प्रा. डॉ. पी. चिडूळ

परीषद संपन्नकर

प्रा. डा. गोभा शिंदे

संचिव

का. स. वाणी स्मृती प्रतिष्ठान, धुळे

धुळे

प्रा. डॉ. वंदना महाजन

संचालक, का. स. वाणी मराठी प्रगत  
अध्ययन संस्था, धुळे.