

**Ananta's struggle with the forces of Capitalism in Mulk Raj Anand's '*The Big Heart*'**

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**Abstract**

The *Big Heart* is an inspiring story of conflict, love, and passion that revolves around a community of artisans struggling to adapt to the rise of automation, which threatens their way of life. After working as a coppersmith in Bombay and Ahmedabad, Ananta decides to move back to his hometown of Amritsar. He, like many others in his field, struggles to make ends meet due to the rise of automated production. The coppersmiths are threatened by both poverty and the dissolution of their ancient culture. Ananta, though, recognizes the machines' usefulness as well as their inevitable arrival, as well as the necessity of a coordinated effort on the part of the coppersmiths to harness the machines' power in order to provide a better future for those whose existence is threatened by them. While the coppersmiths were already uneasy, apprehensive, and suspicious, a spark of demagoguery led to violence, wanton damage, and an unforeseen catastrophe. *The Big Heart* stands out as a fantastic book. It's intense, down-to-earth, and time-sensitive. In addition to its enduring relevance, the story's depiction of the turmoil and upheaval that progress and modernity inevitably bring with them makes it a classic. Ananta is a fantastic creation by Mulk Raj Anand. He has a big appetite but is nonetheless kind and generous at heart. He is also quite brave and strong. Ananta may not be able to read or write, but she knows that the tension brought on by the arrival of the robots can only be resolved through mutual respect and compromise. Having a broad heart is, therefore, necessary if society is to rise to the existential challenge that changes present, especially for the less well-equipped members of society. Anand's language is similarly saturated with the bustle, sights, and smells of the area, creating a vivid portrayal of Punjab and its inhabitants.

**Keywords:** Caste, class Capitalism, Machines, Coppersmith, poverty, protest, unemployment.

Protesting economic inequity, *The Big Heart of Anand* serves as a monument. As a result of industrialization, handicraftsmen are starving to death. Ananta, the protagonist, dies while engaging in Gandhian protest against industrialization as hard-core rebels vent their outrage and wrath by destroying the equipment in the plant. The divide between the well-off and the poor widens constantly. The calamity will be even worse if the disparity is even wider. Reasonable measures should be taken to close the chasm so that no volcanoes can erupt and destroy everything in their path. Ananta, the hero with 'the huge heart', uses all his money to feed the starving souls who are scrounging over a garbage pile where four puris have been thrown. "Ananta's protest is mainly directed against the political and economic conditions," the author writes of the protagonist. The workers are inspired to fight together by Ananta. He suggests that they organize a union in order to bargain with the factory's owners and maybe regain their jobs. He thinks the demonstration will be more effective if everyone participates together. "Ananta is not a passive sufferer but is shown capable of protest against degradation," Saros Cowasjee writes. Instead of taking on social injustice alone, Anand advocates banding together to make a louder statement. Protesting the silent, all-knowing, all-seeing will of the Sarkar requires a unified, intentional group effort. A hard-core individual, Satyapal is a student rebel who teaches the use of violence as a method of protest against capitalists. He supports tearing down the machinery, which would result in the thathirs losing their jobs. Ralia is influenced by the aesthetic and rhetorical use of violence by Satyapal, and she destroys the machinery in the factory. Ananta's goal is not the destruction of machines, but rather the attainment of mastery over them. On the other hand, Ralia is an extreme and unreasonable protestor, whereas he is a rational protestor.

Ananta, well aware of the approaching catastrophe, makes a break for the factory in an effort to put a stop to the fighting. However, Ralia is the one who ends his life. When they learn that Ananta has passed away, the poet Purun Bhagat Singh believes that the demonstrators would reject violent tactics and realize the necessity of collective revolution in a concerted effort. At the very least, he thinks this will happen when they learn of the passing of Ananta. In his work "*The Big Heart*," Mulk Raj Anand emphasizes that a collective protest is more powerful than a protest led by an individual.

Coppersmiths have lost their jobs in large numbers as a result of the proliferation of sophisticated machines. There are two primary challenges that the heroes must overcome. It is necessary for him to bring together his kinsmen and find employment opportunities for them with prominent businesspeople such as Lala Murli Dhar and Gokul Chand. The elimination of his people's ignorance and their preparation for the introduction of modern technology are Ananta's primary objectives. Lala Murli Dhar, the headman of the "Thathiar" coppersmith brotherhood, and Seth Gokul Chand, the Chandri of the utensil-sellers' community, both belong to the Kaseras fraternity and together they set up a factory. Seth Gokul Chand is a member of the Kaseras Brotherhood. Murli Dhar has set his sights on promoting his family from the Thathiar caste, which is lower, to the Kaseras subcaste, which is higher. Because of his level of ambition, he is forced to disregard the well-being of the people in his own town. As a direct result of this, the vast majority of young people belonging to the Thathiar caste are

not offered any work opportunities in the new plant. The majority of the necessary goods that are required by the villagers can now be produced by the factory. The Thathiars were not successful in obtaining piecework for the production of kitchenware. The vast majority of them have been sacked from the positions they had inherited. The machines have rendered them completely economically obsolete. The coppersmiths were of a lower social status although belonging to the Kshatriya caste (the second highest in the social order). As a result of the invention of the machine and the resulting prosperity of a select few, a schism has formed within the same caste. The rich tend to look down on their less fortunate relatives with disdain. Ananta, well-known as the "guy with the big heart," returns to his birthplace of Amritsar after honing his skills in the commercial centers of Bombay and Ahmadabad. He was active in the Gandhian independence movement in India, specifically in the cities of Bombay and Ahmadabad.

In addition, he has traveled to Ahmadabad. His street address in Amritsar is Billimaran. One of the persons he brings with him is Janki, a young widow he adores who is now fighting tuberculosis. Janki is dying of that dreadful disease, yet her love for her husband never wavers. She's still with him here despite all the criticism they've received; they were also a couple in Bombay. The protagonist, Ananta, is a sinner, a saint, and a martyr all in one, and the events of the novel occur over the course of a single day in his life.

To better bargain for their conditions with the capitalists, he encourages the workers (unemployed coppersmiths) to form a union. He approaches the poet Puran Bhagat Singh in an effort to get his support. But Prof.Majid and the irate student leader Satya Pal stand in the way of Anant's plans. Satya Pal uses unlawful means to free the people of the Thatiar community's labor force. Ananta fails to get enough of his buddies to help him. Living with Janki disqualifies him as the moral leader of a country steeped in traditional needs. He has completely committed his life to the cause of trade unions. His motivation stems less from an interest in Marxism than it does from a complete lack of self-control. Casteism is shown in *The Big Heart* through its subtlety rather than by its overt rigidity. This is because caste phobia is not a problem that plagues human relationships. The debate over whether or not to implement mechanization has now officially begun. Lala Murli Dhar, the headman of the coppersmiths' guild, and Kasera Gokul Chand, the headman of the utensil sellers' guild, come to the conclusion that they should build a factory together. Because of caste inequities, the relationships between these management partners, who should get along well with one another because of the financial incentives, appear to be strained.

Ananta's refusal to play the demagogue like the reckless student leader Satyapal and his attempt to reason with people who are easily and understandably excited because they are continuously suffering, aggrieved, and ignored a lot to the point where even a hand-to-mouth existence has become impossible is one reason for Ananta's failure and for his tragic end at the hands of Ralia. Another reason for Ananta's failure is his tragic end at the hands of Ralia. Some people think of him as an immoral person, a drinker, an atheist, and a whoremonger. They also identify him as an atheist.

Ralia and a group of enraged people begin damaging the robots by beating them and yelling insults at them while their rage and craziness spiral out of control. The police are acting as helpless bystanders in this situation. They were not in a position to exert any sort of control over the angry crowd. A few of the individuals who had gathered there were observing the reckless destruction of machinery while doing nothing to stop it. However, Ananta implores them not to rebel against these actions. Ralia's rage causes her to kill Ananta by hitting the man's skull on a malfunctioning piece of machinery. The self-sacrifice and martyrdom of Ananta were not for naught. 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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