



DESCRIPTION OF SOCIAL ISSUES IN CHINNAPPA BHARATHI'S NOVELS

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Abstract. This article examines the idea of social justice in the novels of Chinnappa Bharati, one of the major representatives of modern Tamil realist literature. The study analyzes Bharati's portrayal of oppressed social groups, including peasants, industrial laborers, and tribal communities. Special attention is paid to his novels "Daham" ("Thirst"), "Sangam" ("Union"), "Shakkar" ("Sugar"), "Pavlaayi", and "Surangam" ("Mine"), which reveal the realities of social inequality, caste discrimination, exploitation, and class struggle. The article also highlights Bharati's literary method, his realism, and his commitment to depicting life through direct experience and observation.

Keywords. tamil literature, realism, social justice, Chinnappa Bharati, peasants, laborers, caste discrimination, tribal communities, progressive

Аннотация. В данной статье рассматривается идея социальной справедливости в романах Чиннаппы Бхарати – одного из крупнейших представителей современной тамильской реалистической литературы. В исследовании анализируется изображение Чиннаппа Бхарати угнетённых социальных групп, включая крестьян, промышленных рабочих и племенные сообщества. Особое внимание уделяется романам "Daham" ("Жажда"), "Sangam" ("Союз"), "Shakkar" ("Сахар"), "Pavlaayi" и "Surangam" ("Шахта"), в которых раскрываются реалии социального неравенства, кастовой дискриминации, эксплуатации и классовой борьбы. В статье также освещаются литературный метод Бхарати, его реализм и стремление изображать жизнь на основе непосредственного опыта и наблюдений.

Ключевые слова. тамильская литература, реализм, социальная справедливость, Чиннаппа Бхарати, крестьяне, рабочие, кастовая дискриминация, племенные сообщества, прогрессивная литература.

Аннотация. Ушбу мақолада замонавий тамил реалистик адабиётининг йирик намояндаси Чиннаппа Бхарати романларидаги ижтимоий адолат гоёси таҳлил қилинади. Тадқиқотда ёзувчининг деҳқонлар, саноат ишчилари ва қabila жамоалари каби эзилган ижтимоий қатламлар тасвири ўрганилади. Айниқса, "Daham" («Ташналик»), "Sangam" («Иттифоқ»), "Shakkar" («Шакар»), "Pavlaayi" ва "Surangam" («Кон») романларида ижтимоий тенгсизлик, каставий камситиш, эксплуатация ва синфий кураш воқеликлари ёритиб берилгани таҳлил этилади. Шунингдек, мақолада Бхаратининг адабий услуби, реализми ҳамда ҳаётни бевосита тажриба ва кузатишлар асосида тасвирлашга интилишига алоҳида эътибор қаратилади.



Калит сўзлар: *тамил адабиёти, реализм, ижтимоий адолат, Чиннаппа Бҳарати, деҳқонлар, ишчилар, каставий камситиш, қабила жамоалари, тараққийпарвар адабиёт.*

In Uzbek Oriental studies, Tamil literature is a relatively new field, and it was introduced through the novels of Chinnappa Bharati.

Chinnappa Bharati¹¹⁶ (1935–2022), one of the prominent representatives of modern Tamil literature and a follower of the realist literary tradition founded by Subramania Bharati, began his literary career by writing essays and publishing articles in newspapers and magazines. However, the most significant and productive period of his literary activity is closely connected with his novels. His famous works such as Sarkarai, Surangam, Thagam, Sangam, and Pavlaayi were translated into many languages and widely published. In addition, he published two collections of poetry and two collections of short stories. Many of Chinnappa Bharati's novels have been translated into Hindi, Bengali, Punjabi, English, and several other languages, which contributed greatly to the popularity of his works beyond Tamil literature.

In order to write the novel Sangam ("Union"), Chinnappa Bharati lived among the tribal communities of the Kolli Hills, sharing their daily life in a small tent for a certain period of time. Through this experience, he was able to observe their traditions, lifestyle, and social problems directly. In the novel, the writer vividly portrays the difficult living conditions of the tribal people, as well as the injustice, exploitation, and oppression they suffered in society. Therefore, Sangam is regarded not only as a literary work but also as an important social document reflecting the realities of marginalized communities in Tamil society.

The story behind the creation of the novel Surangam ("Mine") is quite remarkable. When the miners learned about Chinnappa Bharati's visit to West Bengal, they invited him to the mining areas where they worked so that he could personally observe their difficult and exhausting labor conditions. This experience allowed the writer to gain a deep understanding of the lives, struggles, and hardships of the working class, which later became vividly reflected in the novel.

One of the most distinctive features of Chinnappa Bharati's literary creativity is his commitment to realism. He believed that a writer should describe only those realities that he had personally witnessed and experienced. Therefore, he carefully searched for his characters in real life and based many of his literary images on actual people and social situations. This realistic approach gave his novels a strong social and emotional impact.

In Indian literary studies, Bharati's творчество is often compared with the works of Yashpal. When examining the literary heritage of both writers, many similarities and common features can be observed. Both authors emphasized social justice and believed that a truly developed society could only exist in the absence of caste discrimination, exploitation, and

¹¹⁶ K. Chellappan. *Modern Tamil Novels and Social Realism*. Chennai: New Century Book House, 2015. – P. 112.





forced labor. They promoted the idea that every individual should be the master of his or her own destiny and that society must be based on equality, freedom, and the rule of law.

At the same time, there are important differences between the two novelists. Chinnappa Bharati became involved in political and social activities from his school years and later worked in various leadership positions within the party structure for many years. In contrast, Yashpal was never an official member of any political party, although his works strongly reflected revolutionary ideas and resistance against social injustice and oppression. Another difference between the two writers is related to their age: there was a 32-year age gap between them.

The success of Bharati's novels lies largely in the broad scope of social issues portrayed in his works. His novels discuss the problems of ordinary people, social inequality, freedom, human dignity, and diversity through original and distinctive artistic approaches. Because of this, Chinnappa Bharati occupies a special place not only in modern Tamil literature but also in the wider context of Indian social and realist literature.

The novel Sarkkarai ("Sugar") by Chinnappa Bharati consists of two parts. The first part focuses on the relationship between landlords and debt-ridden peasants. It tells the story of the farmer Karuvayan and his family, portraying the social and economic contradictions between poor farmers and wealthy landowners. The novel presents the hardships of rural life and the exploitation faced by ordinary villagers. The story develops tragically, and the main cause of this tragedy is shown through the irresponsible and wandering lifestyle of Karuvayan's son, Viran.

The second part of the novel describes the adventures and life experiences of Viran after he leaves his village in despair. This section is closely connected with the world of the sugar industry and the lives of industrial workers. During this period, Viran gradually transforms into a strong and courageous young man who becomes actively involved in workers' struggles. At the same time, he falls in love with the daughter of Kandasami, an influential leader of the workers' movement.

One of the central themes of the novel is the conflict between workers and factory owners, which intensifies after Kandasami forms an alliance with the labor union movement. Through these events, the author vividly depicts social inequality, labor exploitation, and the growing political consciousness of workers. The novel concludes with the marriage of Viran and Kandasami's daughter, symbolizing hope, unity, and the possibility of a better future despite social difficulties.

Another important aspect of the novel is the portrayal of Kandasami's relationship with his wife. Through her character, the writer highlights the emotional and psychological struggles experienced by women in difficult social conditions. She suffers greatly because of her husband's imprisonment, the injuries he receives during protests, and conflicts within the family environment, all of which eventually affect her mental health. Despite these hardships, she finds the inner strength to endure life's challenges and protect her family. Her patience,





resilience, and determination ultimately contribute to the restoration of peace and happiness within the family.

Through Sarkkarai, Chinnappa Bharati skillfully combines social realism with deep psychological analysis, presenting not only the economic struggles of workers and farmers but also the strength and endurance of human relationships.

Another novel by Chinnappa Bharati, Thagam ("Thirst"), portrays rural life in regions where modern civilization and urban development had not yet fully reached. The novel describes the lives of young people who had become accustomed to the comfort and lifestyle of modern cities but later found themselves unable to adapt to traditional village life. As a result, they were forced to return to the city, feeling alienated from the rural environment. Through this contrast, the writer highlights the growing gap between urban and rural society, as well as the psychological difficulties faced by the younger generation during periods of social change and modernization. This novel received the prestigious E. M. S. Namboodiripad Award, which was considered one of the most respected literary awards of that period.

The novel Sangam ("Union") reflects similar social realities. In this work, the author vividly portrays the harsh labor conditions of workers and the cruel attitude of employers toward them. The workers are often treated as if they were slaves, deprived of dignity, freedom, and fair working conditions. Through realistic descriptions, Bharati exposes social injustice, exploitation, and inequality within society while also emphasizing the importance of solidarity and collective struggle among ordinary people.

Chinnappa Bharati is regarded as one of the most prominent representatives of modern Tamil literature. His contribution to the development of the Tamil novel genre is immense and incomparable. The success of his literary achievements was primarily the result of his hard work, dedication, and deep commitment to realism. Before beginning to write a novel, Bharati carefully studied the lifestyle, traditions, and customs of the people he intended to portray. He spent time living among ordinary people, communicated closely with them, shared their experiences, and personally observed their living conditions.

One of the most distinctive characteristics of Bharati's творчество is that he never wrote about situations or experiences that he had not personally witnessed or understood. He rejected exaggeration and artificial imagination detached from real life. According to his literary philosophy, nothing meaningful can emerge from the unknown or the unseen; true literature is created through direct life experience and genuine observation. This realistic approach gave his novels sincerity, emotional depth, and strong social significance, making his works highly valuable not only in Tamil literature but also in the broader context of Indian realist literature.

Among the works of Chinnappa Bharati, the novel Pavalayi occupies a special place. In this work, the writer moves beyond the world of laborers and workers and turns toward the theme of love and human relationships. However, this is not an ordinary romantic story. Bharati attempts to portray love within the social conditions of the feudal era, when women





had very limited rights and freedom. Through the life of the main heroine, Pavalayi, the author reflects the tragic fate of women living under rigid social traditions and class divisions.

Pavlaayi is unable to marry the man she truly loves and is instead forced into marriage with another person. Although she fulfills society's expectations, she is unable to find happiness in her married life. Later, when she learns that her former lover has become seriously ill, she decides to leave her husband, following her emotional attachment and sense of loyalty. Another important element of the novel is the appearance of a woman named Tankamma, who belongs to a lower social class. Her entry into the lives of the characters intensifies tensions between the upper and lower classes and reveals the deeply rooted inequalities of feudal society.

In the novel, Chinnappa Bharati artistically portrays the contradictions between social traditions and human emotions. Through vivid literary images and psychological depth, he depicts the struggles between different social classes and exposes the moral limitations of a society built on inequality. One of the distinctive features of the work is its unusual narrative style. Rather than following a conventional storytelling structure, the author leaves certain later stages of the characters' lives untold, allowing readers to reflect independently on their destinies and emotional experiences.

The second half of the twentieth century became a challenging and transformative period for many Indian writers. During this time, numerous authors openly declared that literature should serve society rather than exist merely for artistic entertainment. Chinnappa Bharati belongs to this generation of socially committed writers. In his novels, he portrays ordinary people who struggle to survive in difficult conditions, especially workers employed in mines and industrial sectors. At the same time, he demonstrates how these oppressed groups gradually become aware of their rights and begin organizing themselves through labor unions and social movements.

In this regard, his novel Surangam ("Mine") deserves special attention. Before writing the novel, Bharati spent time living among miners in order to understand their everyday hardships, dangerous working conditions, and emotional suffering. By directly observing their lives and sharing their experiences, he was able to create a deeply realistic and convincing literary work. The novel was born from real impressions, personal observation, and sincere empathy toward the working class.

This raises an important literary question: is it necessary for a writer to live among his or her characters in order to create a successful novel? In reality, such experience is not always essential, because many writers produce valuable works based only on observation and imagination. However, directly witnessing real emotions, suffering, and human struggles often gives literary works greater realism and emotional power. Readers are able to recognize themselves and the people around them in such characters. Through the experiences of the heroes, they search for solutions to social and personal problems and sometimes even discover answers to their own questions.





TANQIDIY NAZAR, TAHLILIY TAFAKKUR VA INNOVATION G'OYALAR



The novels of Chinnappa Bharati represent an important contribution not only to modern Tamil literature but also to the broader tradition of socially engaged Indian literature. Through realistic depictions of peasants, workers, women, and tribal communities, Bharati exposed the injustices deeply rooted in society while simultaneously emphasizing the transformative power of unity and collective struggle.

His works are distinguished by realism, sincerity, emotional depth, and profound humanism. Bharati did not write merely for artistic pleasure; he wrote for social awareness, social transformation, and public welfare. For this reason, his novels continue to occupy a unique and enduring place in Tamil literature and remain highly valuable for readers and literary scholars today.

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