CHAPTER - II

Chapter –II

The Portrayal of Indian Rural Life in:

A) The Old Woman and the Cow (1960).

Chapter second attempts a discussion of *The Old Woman and the Cow (1960)*, the rural novel by Mulk Raj Anand. The study will deal with a proper perspective of the entire field of rural picture.The study intends to reveal the practices of village society and total cultural ethos of village area. It will focus on various problems, life styles, manners and various moods of village people of Indian society and its relation to a particular rural Community. It presents an Indian rustic girl being transformed from a docile 'cow' into a tigress under the impact of modernity. Mulk Raj Anand creats his most memorable woman character of Gauri and her changing position in modern time. So the study will also give a little bit Gyno criticism, with special reference of Gayatri Chakravorti Spivak.But this type of thinking will be limited as to give reference only, not for detailed the theoretical aspect. The main aim of this study in this chapter will deal with to focus on the problem as famine or drought condition in rural area.

The setting of the novel presents the rustic life in the two villages of Chota Piplan and Piplan Kalan. The writer highlights some of the problems and limitations of traditional Indian society. The present narrative is a picture of Indian peasant. The novel is a picture of post-Independence days. While Independence has brought

about numerous welcome changes, certain basic problems of the farmer have not yet been completely solved-at least in many parts of the country-and have actually become more complicated owing to new developments.

Mulk Raj Anand depicts the picture of Indian rural life with the help of reactions of village in natural calamities like a drought and their fight for survival. The novel, *The Woman and the Cow* will be assessed in brief picture of village and its ingredients; As Shrinivas Iyengar focuses with the remark in his criticism of particular 'Triology novels by Mulk Raj Anand on the character of Lal Singh. According to him, The typical ingredients are like, Landlords and Savkar, convention and superstition, Mass conformity and Mass Hysteria, the cupidity and cruelty of some and the apathy and helplessness of the many. Here Iyengar is not focusing characters only but the whole village picture.

The Old Woman and the Cow (1960) is a picture of village pesantary. It is a story of Gauri and her husband, Panchi, a peasant couple. The story is mainly domestic kind, but it is also related to whole social cultural ethos and village practices. As said by many sociologists, the family is the smallest unit of the society. The family picture in the novel, *The Old Woman and the Cow* is very much related to Indian rural community. The study of this novel gives the picture of rural south Indian people and their life affairs. This novel is pure& rustic novel with its all local colours, Indian village sensibility and so many other aspects of rural life. These aspects will be considered in the assessment of this novel.

The novel is Indo-Anglian novel in modern time. The realistic picture of society is the principle Characteristics of Indo-Anglian novel. The novel has set with the lyrical background. The novel came in India in the last quarter of the nineteenth Centuary, during that particular period India was undergoing changes in the field of education, industrial development.

Many novelists attempted to present structure of traditional Indian society, remaining faithful to the reality of social order. The writers themselves had begun to think to change reality. They had played a role of social reformer.Mulk Raj Anand as a social reformer wanted to change in value system but he could not influence the social structure of India. His novels created social awareness to change the social structure of Indian rural life.

Mulk Raj Anand wanted to bring social change; the complex relation between tradition and modernity and status of woman in Indian society. He particularly wanted to change the position of women. The novel, *The Old Woman and the Cow* deals with the situation of the women in the Indian and her changing image in modern times.

The theme of his novel was conceived after reading the epic poem 'The Peasant Woman'. Gauri's position in the family is the typical of the hopelessly low status of the women in traditional Hindu society. As Anand points out in his essay

on the position of woman in India through the ages, in *The Bride's Book of Beauty:*

> "Obviously, woman in India has sometimes been exalted as a goddess, but mostly pampered as a doll or kept down and oppressed...Unlike the European woman, who began to react against the low status, that came to be assigned to her after Luther by the formulation of an ideal of woman as the equal of man, complete by herself, mistress of her own sex and free to use it as she likes, to accept or refuse motherhood, the Indian woman merely drifted along and became bound to man, more and more as a slave, less and less as an individual apart.''
>
> (Naik, 1973:89)

Makarand Paranjape criticizes Mulk Raj Anand for his idea of social justice as 'alien idea'he says;

> "Anand is loud and stridend protests against the concept of conformity to tradition in favour of some alien idea of social justice"
>
> (Jain, 1998:162)

Above quotation is not sufficient to measure Anand's whole personality as a writer.Anand was not alienated by the idea of the social justice but he was true social reformer.As a realist social

writer he has cultivated the roots of his social sense in the novel like *The Old Woman and the Cow.* In this sense, Anand dives deep in to sustaining springs of the composite cultural tradition of India. The novel is about woman's emancipation. It shows how woman responds to the phenomenon of change in modern time.

The Old Woman and the Cow, highlights the predicament of women in traditional Hindu society. Indian woman is sometimes praised as a goddess, but mostly treated as a doll or a slave. As Anand has a great concern for the low and oppressed in rural India, he depicts a rustic woman being oppressed and tortured in a tradition bound ethos. But what is new in this novel is that Anand presents for the first time a woman as a protagonist of his novel.

The novel opens with Gauri's marriage to Panchi and ends with departure forever from her husband's house to carve her individual position. The movement from one to other is the main substance and action of the novel and between the two episodes. It presents the heroine's travail in a conservative ethos of rural India.After a conventional marriage, Gauri arrives at her husband's home where she leads the life of suffering and torture.Her duties include cooking, cleaning satisfying her husband sexually and getting beaten off and on. All this she does without protest. The major theme of this novel is poverty of the Indian villages with its poor economy. The novel depicts the rural life of villagers with their problems. The severe problems like, drought is depicted in this novel.

There is famine and drought and Gauri is on this situation, considered as an inauspicious. Panchi and his uncle Mola Ram come to follow the joint family breaked up and Gauri again is blamed for this. Gauri suffers mutely at the hands of her mother-in-law, kesaro, and her husband Kesaro questions her loyalty to Panchi. Though Gauri pleads her innocence in vain. She is beaten and thrown out of the house by Panchi, when he learns that she is pregnant. Panchi is a wise person but he is driven by social forces. He is rejected by his community for associating and later living with the Muslim family of Rafique chacha and his wife. The banishment of Gauri is an outcome of the complex forces at work. After her banishment from her husband's house, Gauri returns to her mother's home. In lieu of cash and the wiping out of the mortgage on their two houses as well as their cow Chandri, Gauri is sold by her mother Laxmi and her uncle Amru, to Seth Jai Ram Das, a banker in Hoshiarpur.

In Hoshiarpur, Gauri rejects the advances of the old lecher. She is sustained by her faith in her ordeal. She believes that she is guarded by the goddess. When she is sick, she is rescued from the clutches of the old Seth by Dr.Mahindra who runs the hospital. In the hospital Dr. Rattan Chandra Batra, Dr.Mahindra's co-partner tries to seduce her. She, thus, becomes the centre of a scandal which almost destroys the reputation of the hospital in the mean time Panchi regrets his ill-treatment of his wife and goes to pipal kalan to bring her back but while looking for Gauri he is attacked by her uncle Amru's cronies and returns to his village. Panchi is glad to have his wife but the conservative ethos of his village spoil his happiness. He is affected by the local gossip that the child that Gauri is carrying is not her husband's. Punchi misinterprets the small signs

of modern womanhood lowered *pupate*, a bar of sweet smelling soap. For the behaviour of a whore and demands proof of her fidelity:

> "Tell me the trouth, bitch?---what is the
> proof of your purity?"
> (Anand, 1960:281-82)

But Gauri has none. For a moment she feels that the earth should open up to rescue her just as it had opened to relieve sita. Gauri leaves Panchi's house forever.

Anand has related the myth of Sita to the tale of Gauri, in the epic *Ramayana*, Rama exiles his pregnant wife on the basis of a remark by a commoner that Sita is unchaste on the ground that she had to live in Ravana's Ashoka grove for sometime. Gauri's chastity is suspected and she is sent back to her house.

Thematically the novel is concerned with tradition and modernity. In Indian context tradition refers to Hinduism where beliefs and practices are practiced regorously. The character of a woman is determined by how she behaves within the family and society, her relation with particular culture. The plot of the story concerns with the story of Panchi's family, a small unit of the society. It is painting picture of traditional rustic society in the two villages, as merely a depressing round of drought, debt, superstitions, sufferings, and various village problems.

Anand counters this danger effectively by noting certain salutary aspects of tradition which explain its continued

survival in the fast changing world. Speaking about Indian folk-culture, M.K.Naik says, Anand observes

> "There is an emphasis on this world, on the here and now, in our folk – culture which gives the lie to the idea that we were always a people intent on release from the trammels of existence. In fact, we are as natural as sensuous a people by tradition and temperament, as any in the world." (Naik, 1973:90)

The aspect of folk culture is exemplified in the account of the marriage ceremony with which the novel opens. The conventional according to which the women folk of the bride's side welcome groom's party with satirical verses and lampoons; the practical joke of putting hemp in the food served at the marriage fiest. The girlish pranks which the friends of Gauri play on Panchi at the time of the ceremony.

The marriage of Panchi and Gauri reveals the sense of humour in peasant character. In Indian tradition, the cultural programmes like, the marriages have great importance in Indian culture. The marriage is a system. It is an experience of surrender. The cultural practices like marriage and others are very important in Indian culture. Rafique Chacha, the old viewer, represents another welcome aspect of traditional rustic society. A kind and generous, wise and mature old man. He is a tower of strength to Gauri and Panchi during their troubles. The time and again, he comes out with words of ripe wisdom:

"Strength of mind is the king if qualities.
Giving is also a form of taking.
Lands not ploughed in May; cattle not
grassfed in August; and girls pampered
in their parents' homes – these three are
always ruined." (Naik, 1974:91)
Chacha represents the wise philosophy of life.

In this novel, the marriage ceremony is celebrated with of garlands by artificial flowers, coloured clothes; this is the most prominent aspect of rural life. It is basically so firmely rooted in Indian tradition.

The whole setting of the novel is rural in natural manners. The people in both villages are traditional, typical, gentle, irrational wise whimsical etc. All characters' long sufferings Source of livelihood of the village people is agriculture and agricultural products. The following lines from the text illustrates the above statement:

"Everyone had been waiting ideally for the time
to reap the spring wheat harvest, and for the rain
to come before ploughingThe land and sowing
the summer, crops of lentils and maze; so
Everyone had felt like a celebration---."
(Anand, 1960:05)

According to Anand, *The Old Woman and the Cow* as a 'sad' book. (Naik, 1974:95)

The tradition is dominant factor in Indian society. Every person is behave, according to tradition and culture. All men in the function like marriage are surely very unhappy in their mind. They are worrying about rain and harvest. Even at the end of the novel where this marriage breaks up and worst of all their lives are devoid of love. Both Gauri and Panchi are separated at last. Here all peoples are victims of tradition.

In Hinduism according to Manu, a woman is a Goddess and an object to be worshiped. She is a weak and needs to be protected by man in various stages of her life. Femalehood is dominated by malehood. As a daughter, wife and mother she is protected by, father, husband and son. In this protection formula she is totally exploited by the male dominated society.

In The old Woman and the Cow, the wifehood is dominated by husbandhood. Gauri represents Indian womanhood. She is a traditional woman. Her devotion to Panchi is a morali burdan. She is loser in her action and self confidence. She is backward but not bad. She is possible victim in the circumstances like tradition and culture. She finds her way at last and leaves the house with an unknown future which is certainly dangerous.

In contrast man's role in Indian society, is superior to woman. Panchi, the husband of Gauri is selfish, cruel, violent,

sometimes passive and materialistic. He is a representative of male dominated society of Indian rural life in the village.

The portrayals of Gauri and Panchi give us a comprehensive picture of the traditional status of a man and a woman in Indian society where woman is considered inferior to man. The woman hardly has a life of her own. Her individual rights are subordinated to group or social role expectations.

In post-independence India, education brought the change in society. The feminist trend in literature turned into new phase. This trend aroused an interest among many feminist writers. A writer and critic like Gayatri Chakravorty Spivak insisted for female place to be considered as, a human being, by introducing the term 'subaltern' she influenced many writers and inspired them to write the texts where woman is with awareness, sense of individuality. And texts existed with conflict related to woman's life came into existence.

This conflict showed in *The Old Woman and The Cow* The character of Gauri is traditional, as well as modern, woman in India are still caught between feudal valves and fast approaching style of new life. There is still burden of home and the workplace, child bearing, mothering, struggling with conventions, question of quality and problem of security. These several perspectives about woman are from primitive age. The study of these perspectives needs to be analyzed by the writer's point of view. The departure of Gauri from home is may be serious and insecure. This is the problem of woman

in modern time also. The traditional roles, relationships and social conditions of man and woman are still governed by the term tradition.

Myth and the culture are the fundamental aspects of Indian life, mainly in rural area. These aspects are pictured in *The Old Woman and the Cow.* The village people are very religious kind. They are related to god and religious practices. They posses the god's name with firm belief as carrying divine qualities with god's name. The character Gauri, in the novel is goddess Parvati by namesake. Her role in the novel is as preserve of the home and like. She is also protector of culture. So Gauri runs from the each circumstance which spoils her life and culture. She feels powerful herself with the fantasy a being a power of goddess when she about to touch by Seth Jairam Das. She says:

> "I am guarded by the goddess, so do
> not come near me or you will burn."
> (Anand, 1960:152)

Again softly she prays god to grant the blessings of good harvest to Panchi. There is also reference of goddess of wealth on the counter of Seth Jairam Das. Gauri is also considered as Sita: though she is modern Sita. Still in the village area particularly in rural society,There are so many mythological practices are to be followed by the villagers...

The culture is unavoidable thing in rural life. The cultural practices such as marriage, cruel husband and soft wife, cultural tensions and so many among others are portrayed in the novel *The Old Woman and the Cow*. Hoshiarpur has a village temple. In Indian villages the temple is a place for worship as well as a good place to spend to dull hours to villagers. It is a religious place. It is multi-purposed phenomenon for the villagers. Sometimes villagers use to play cards in the temple. In the evening villagers gather in the temple to discuss many villages affairs.

In the portrayal of Gauri the situation of women in rural society as portrayed by the writer is full with sufferings and crudeness of man towards them. The woman is object and prize for the man who dominates her with the help of system like marriage and controls her as he wishes. He rules over her as master and treats her as a servant or more like a slave in the text. The evidence of this situation gets in the statement as:

> "There was the prospect as of the prize of a girl, a girl
> Whom he could fold in his arms at night and kick
> During the day---."
>
> (Anand, 1960:05)

In Indian tradition womanhood is totally dominated by manhood. There are another type of men like, Amru, Laxmi Lalla Birbal, Mola Ram, Kesaro, Rafique Chacha and others are representative of liberal compassionate men and seek more or less, with the relationship between man and woman.

Earliar Gauri in the novel is very weak, meek and mild. Her attitude towards husband is of love, respect and obedience. She bears with assaults all trouble in the family because she herself considers her own image and dominance of culture and tradition in Hinduism, as essential. A woman like a docile cow. There is no backing or support for her. Even her maternal parents turned her down. Her relationship with mother-in-law is not good. Her mother-in-law is jealous with her. She plays many tricks against Gauri. She supposes her as white footed woman and treats her badly from the marriage day. Gauri looks herself as dumb cow. This is the picture of woman in rural society, where woman suffers under several oppressive forces.

The neighbourhood is very important term in the villages. The people in the vicinity love their neighbors as themselves. But many time they are jealous of each other. In rural area, people are also very much interested in others domestic affairs and their private matters. In the novel, *The Old Woman and the Cow* all neighbors are following 'Gauri' as newly married girl with the expectation as perfect woman. The criteria of goodness are the general assumption of the people in the village rural society. In Indian context it is against woman in male-dominated tradition. In Indian rural village society, Lordism, Masterism treated to be more important.

The mothers-in-laws are very strict minded in their nature. In this novel it is seen very clearly. The following allegation makes it clear;

> "Control her if you can! This bride of your's she has
> Begun to answer me now. When she was meet and
> Obstinately silent before! From the day that this witch
> From big Piplan set foot in our house, we have had
> Bad luck."
>
> (Anand, 1960:37)

Kesaro the mother-in-law is suspicious about her daughter-in-law as being responsible for bad time for the family. The neighbours are also expect the gentleness, softness, endurance and obedience from newly married girl.

The people in the village are suspicious of each other. Many of them are very anxious about Gauri and her arrival in the house. They expect her with Jewellry. All people are suspicious in their nature. There may be or may not be odd relations but there is no freedom to see, talk with other men mainly for young people. Many times uselessly woman is blamed and exploited only because doubt. When Panchi decides to leave the house with his wife and to go Rajguru, his friend's house. Kesaro warns him as she says:

> "Do you want to lend your wife to the subedar's son
> (Rajguru) blind one! Don't you see he has been coming
> And going here frequently and---"
>
> (Anand, 1960:45)

On this half uttered sentence Panchi turns to Gauri and slaps her until she falls bedstead again. Her mother-in-laws are very brave and cunning. The relationship between mother-in-law and daughter-in-law is not supposed as warm and loving. This relationship is called as "Thy Worst Enemy" by great politician Margaret Alva in her speech, 'in front of the students of Tamilnadu University. In her speech she points out the situation of woman in Indian society.

The village people have very strong belief in God, Karma and superstition. As Gauri is considered white footed woman and the cause of everything that happens in the family, she is blamed all the times. Panchi arises bitterness in his mind for Gauri, Gauri's arrival coincides with the fall in family fortune. She is responsible for quarrels, debts, the interest on the debts, for money borrowed for the wedding, and the drought that had followed the marriage. He assures himself as Gauri, the incarnation of the goddess Kali. He justifies his aunt's opinion as:

> "This bride is the incarnation of kali the black
> Goddess Who destroys all before her, who
> brings famine in her Breath and lays bare whole
> villages. Like Kalimai in the Temple of Dharamsala,
> who wears a garland of skulls Round her neck--!
> They says kali goes sword in hand, Murdering
> men and trampling on the body of her spouse.
> Shiva ---!"
>
> (Anand, 1960:29)

Panchi, Gauri and all men are suspicious about each other. All the time they blame their karma, looking themselves mere puppet in the hands of fate. Everybody in the village is worried about rain, food and future. They are helpless in their poor economic conditions. They are unable to face the natural circumstances and are fighting for the survival with the hope for future.

The Old Woman and the Cow is rural picture, though writer's action is set against rural background towards modernization. The whole novel is a life sketch of rural village. All peoples are poor peasants and their occupation is agriculture. The novel has totally rural background.

The family and social obligations are deeply honored in India. Various roles of obligations of parents, children, friends and neighbours are clearly defined. The joint family system enhances the chances to fulfill this role with deep and enduring capacity. Social relations among most of family members are marked by respect, reverence and restraint. Children must learn to behave in the presence of their parents. Sons should be obedient to their father's commands. Mothers are more indulgent with their sons and daughters while fathers are strict disciplinarians. The elders dominate their youngers. They control them as they wish. Mola Ram, the uncle of Panchi and Kesaro, the aunt of Panchi angry with Panchi and Gauri. The most of time, Mola Ram abuses Panchi as:

> "What kind of an owl are you---son of a pig---
> Barking dog. That you are! ---go, go then
> Rascal! Rogue! Go and eat the ashes! Get out
> my sight! And don't you step into this house again!---"
> (Anand, 1960:32- 44)

The villagers like, Achru Ram joins the meeting with Mola Ram and Rajguru helps Panchi to fetch the water. These neighbors are freely gossiping, helping and even quarelling each other. In he novel,

The village in India has people of numerous castes and communities. Though small in number, the people from the village of Chota Piplan to Piplan Kalan are from various caste and communities. Some families claim as Rajput and from royal linage and live accordingly. Mola Ram and Choudhari Achru Ram is the military pensioner. They maintain a position of superiority through various practices. The characters like, A Lalla Birbal, Barber, Rafique Chacha, Seth Jwala Prasad, and Seth Jairam Das and many other hill men and hill woman are performing duties and services separately as their occupations. The social position of a caste depends on the nature of its occupation. This unique system of Hindu caste hierarchy existed in villages of India. In *The Old Woman and the Cow*, except for some craftsmen, all households lived in agriculture. The farmers are tilling their own land, tilling others or working as farm labourers. Most of land is cropped only during the monsoon season. The common crops are wheat, lentils and maize.

Most people in the village are farmers. Their way of life is simple. The main article of food is Roti or wheat chapatis. The farmers generally wear simple clothes. They wears shirt, dhoti and turban some of them wear a pajamas and female- folk wear salwar, kurta and dupatta.

The houses in the village are flat-roofed. Some people live in huts. The houses of some people are big in size. Such houses are built in stone, brick, mortar or cement.

The main occupation among country folk is agriculture but they also keep Pets such as Cows, Goats, Sheep, Hens, Bullocks etc. Some farmers sell the milk and milk products. Women and children work along with men-folk on farms.

Superstitions and rituals are as an integral part of Indian social life. *The Old Woman and the Cow* refers to them repeatedly. According to a convention of ancient rite while the men-folk of the bridal party sit down to eat, the women folk of the bride side sit on the terrace, singing songs of welcome. There is bride showing ceremony. The reference of 'Bad Omen' not pouring the oil outside the house before the arrival of bride, are the examples of rituals and superstitions. The novel portrays the old and new values. All characters in the novel have faith in old values. While Dr.Mahindra has new ideas and attitudes.

As a social realist Anand ushered in new way of realism in Indian literature and presented realistic portrayals of India in his novels. Anand's themes are based on such a problems as casteism and human suffering caused by a variety of factors political, conomic, social and cultural. Social reality, through its own inner logic assumes an amazing complexity and the heroin who tries to grapple with its stands is utterly confused. Gauri is seen to struggle and torn in between personal as well as ideological conflicts and contradictions. She is disillusioned woman because when she comes in her village she suffers most by her husband and society. Her irrepressible protest against the exploitation of man by man, takes on a concrete form of action.

Anand's picture of rustic life in the two villages of Chota Piplan and Piplan Kalan highlights some of the problems. The novel is the picture of post-Independence days; While Independence has brought about numerous welcome changes. Certain basic problems of the farmers have not yet been completely solved. At least in many parts of the country and have actually become more complicated owing to new developments. Panchi's plight is representative enough, when he says:

> "If there were no rains and the drought continued----
> The whole village in fact, the entire countryside
> would be bound up in the lethargic tedium of a sad,
> dull life. Existence would be cluttered up with signs,
> groans, and typhus Scurvy, the itch in the loins with
> the copious sweat and---Malicious gossip---and."
>
> (Anand, 1960:91- 92)

Man has set foot on moon's soil. He glides in space. His movements controlled from the earth. He has made giant strides nuclear technology. But he has still not been able to woo nature into parting with its beneficence and to make the clouds shed their wealth of water. Therefore drought raises its ugly head. The result of this drought is disastrous.

The impact of this drought is colossal. The productions of food grains are low. The big landowners force poor peasants to leave their wives and other members of their families. The landless labour has to depend on landlord. Fodder is grave problem. The health of the population is affected by the drought. *The Old Woman and the Cow* is story of endurance of common men and women who do not against nature's wrath. But with patience and fortitude with cheer in their faces and faith in their maker. The village hilly areas have lower temperatures and less humidity with low degree of rainfall. Thus, the erratic nature of the monsoon, circumstances, therefore farming practices and cropping patterns have necessarily to be adjusted to the rainy season, climate and soil, the uncertain and low rainfalls do not permit cultivation even during the harvest.

The farmer usually keeps a pair of bullock, a few cows and sometimes poultry. In the Northern part of India cows are maintained for the production of good bullocks and milk product. Horses, mules, ponies etc. serve as transportation and as a sign of wealth. The animals, particularly for farm women are like their children. The women spend many hours a day in the care of livestock herds, milking the animals and processing of the milk. The

health status of the hill woman is deteriorating with risk, stresses and diseases.

The Old Women and the Cow is not mere fiction; it presents cultural expectations and the actualities of role behaviour for many people. In the traditional societies women begin their working careers early in the life and continue working on through old age. Only extreme senility or death itself marks a finish to their working life. The general pattern of training girls to be working members in a household. The picture of women's life in the novel is with many hardships and difficulties. The woman characters in the novel have different roles with different positions in their Family. Gauri is meek and mild as studied in detailed manner. The women in general is relatively vigorous participant in the life of family and continues to do her share of the domestic chores. The workload of the domestic life usually lessens for the older women .The old women play the administrative role within the household. In the novel, Kesaro women, for example plays a seniority role. She manages assigns tasks to the younger women, Gauri. She directs her children. Mola Ram, her husband consults with her and heeds her advice.

In another case, Laxmi has a special skill. She is wise women with her tricks, she has an odd relationships. She provides her sexual charms. She is talkative. She is quarrelsome vermit. In her case writer introduces prostitution in primitive societies by landlord and rich. Their earliest contacts with tribal and hilly women were marked by the giving and taking. According to this account, a

While the element of exaggeration in Panchi's complaint against the government is obvious enough, it cannot be denied that, there is a large Measure of truth in what he says: The post-Independence Indian peasant finds himself much the same as his pre-Independence brethren remain unchanged.

The researcher's main aim to analyze this novel is to highlight the problems of village in Indian rural society, and what the researcher has come across from this novel is that both villages in *The old woman and the cow* suffer the problem of poverty, class distinction, exploitation, discrimination and many among others. The novel is mainly a picture of drought prone area where monsoon is a gamble for the poor farmers. The novel is a picture of ups and down in the fortunes of the peasants. Their economic condition as very poor, their customs and traditions and slow process of modernization. The major problems arise in the lives of villagers only because of the drought. The people in the villages are very poor. They celebrate the ceremony like marriage, but with so many hardships. They are celebrating because of custom and tradition and they have hope for future. Everybody is worried about rain, food and future. They are unable in front of natural circumstances like drought. Even though the people are fighting for the survival of their life. The picture of drought and poverty will be cleared with this quotation as:

> "Everyone had been waiting idly for the time to reap
> The spring wheat harvest and for the rains to come
> Before ploughing the land and sowing the summer
> Crop of lentils and maize, so everyone had felt like
> A celebration. ---"
>
> (Anand, 1960:05)

The agriculture is as their means of living. The people are not happy even in the happy incident like marriage. The condition of Panchi is very poor and deprived. His mother and father also died in poor condition. The character of Panchi is mere in the image of 'parrot' without owns speaking. He has no self confidence. This shaken character is because of poverty and humbleness. The example of mortgaging Panchi's main acer for the marriage gives evidence of poverty of the farmer because of drought. Shri.V.Subramanian defines drought as:

> "Drought is a dry phenomenon; it is a dark spectre on an otherwise benevolent horizon. It envelopes millions in distress and leaves a long trail of misery behind. The scars it leaves on mother earth take years to heal. The rural peasantry is left licking its wounds and rises but slowly from its emasculation"
>
> (Subramanian, 1970-73: IX)

The often visiting drought in the villages, Piplan Kalan and Chota Piplan is an unparalleled calamity.

girl, Gauri is given to a Seth Jayram Das who provided needs of the family. Gauri's mother Laxmi is related with cow takes decision of selling her own daughter to save cow.

> "In the part of the hills where I really
> Come from, women always taught men
> to love...But when your shopkeepers came
> with your money to taught us hill people
> to buy and sell girls..."
> (Anand, 1966:226)

In fact she is not hard hearted towards daughter but she is insisted by Amru. It is her circumstance makes her to do that. Her family, society and whole village also a victim of poverty.

In the villages of the novel, *The Old Woman and the Cow*, like *Chota Piplan* and *Piplan Kalan* people's occupations are related to agriculture and agricultural works as labourer. The agricultural works are seasonal and are uncertain because of irregular monsoon.

The characteristics of village soil point out that they are generally poor in nature. Hence this soil cannot expect to make good crops in agriculture. The soil in the villages refers as dry and parched. No irrigation facilities available in the villages the people are in the novel waiting for the rain .That is why in the villages there is no harvest and agricultural production. This picture is clearly a point out by the writer is a picture of drought. The novel indicates the hilly people in drought prone areas find it difficult to solve many

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problems increased in their life. The families in the villages have experienced more difficulties and lack of alertness. Many of them find difficulty to repay the loan amount. Gauri's uncle Amru and her own mother are facing the same problem in the novel. All other in the novel are also affected very badly because of drought.

The people in the villages are engaged in all the time to complete the traditional, cultural practices like marriage, doing house hold duties and farm requirements. For this purpose many times they mortgage their land and ornaments. The references of mortgaging Panchi's main acre for his own marriage and his wife's gold earrings are taken to the jewellary shop to mortgage by the Panchi are the sufficient evidences of poverty of the village people. The People in the novel are forced to borrow debt, even at a higher rate of interest. Panchi is also demands some debt to his frind, Rajguru, the son of landlord. Panchi suffers from poverty. He is a true portrayal of poor Indian peasant.

The problem of poverty is more complex in this drought affected areas due to uncertain elements in agriculture. The areas in the villages are chronically drought prone and worst affected. The condition of villages in the novel are economically backward. There is poor natural resource endomend, high level of literacy and poor development of infrastructure. Only *Kharif* crops are grown only when there is adequate of rain.

The farmers generally have cows and bullocks, but their mortality rate is very high due to lack of foodgrains. The large

numbers of animal are dry, dead because of drought prone area. There may be lack of green grass. But these animals constitute as an important source of livelihood. These animals have rather importance than human being. The reason for the same Laxmi, the mother of Gauri sells of her own daughter to Jai Ram Das to save her cow .The hill women is an object of sell and buy. To this cruel reality the responsible fact is poverty and drought. As being poor of the poorest the village people in the novel, *The Old Women and the Cow* spend most of their time in earning their livelihood. They are not exposed to the game of politics of landlords. They are suffered from landlord and rich. They are not alert in their nature. Though they affected badly by sufferings and hardships, they look upon sufferings are as an imagery as nature's wrath and bad future. The villagers are fatalists. They blame each other. They are suspicious each other. Gauri, the main central character suffers lot in this fact. She is blamed for the problem increased in the family and the society.

The people in the villages live in poverty for years. There are no facilities for them. The people in the villages are completely ignorant of modern concepts. The families in the novels are not practicing improved technology. And Unemployment is a big problem in these villages. Hence, the survival of rural people is itself is a problem. The people face this problem with their mild nature. These people are not active. They are gloomy in their mood. They accept life as bad fortune. These rural families who have their abode in drought prone areas live for ages in same poverty and distress.

These hilly people generally do not wish to Migrate. If it is so, there is again great problem

Gauri's contact with city people presents the migration of village people, the problem of village. The migration is not solution but rather creates the problem in the life of villages and cities. The migrated people from village's steward's cities have a hope to come back to their own villages during the monsoon period. These people have to live on pavements, slum areas, below the bridge and on the railway platforms. There is no vacant place for them in already crowded city. Even city life becomes totally chotic. Many families are permanently uprooted from the villages and live the dirty life in the city for ages. Gauri's exploitation by various forces and persons in the city represent typical helplessness not only of women but of any migrant who parts from his own abode.

The tragic end of the story also shows uncertain future of any migrant because of rural problems like drought and others. The precise causes of farmer's distress are many and varied. These will not cover in the single novel; *The Old Women and the Cow* by Mulk Raj Anand .But the farmer's distress has its roots in many aspects of the rural economy. The rural economy in the novel depicted by the writer is hardhearted. He has portrayed Indian rural life realistically through his novel. The novel portrays the lives of people struggling for existence in remote rural villages. The novel represents the Indian culture, tradition, village affairs from every corner, all rituals and village problems. The drought problem in the novel is resent problem till today. Anand does not accept religion or belief in the

unknown fate as providing solutions to the social problem. He seems to reject an intellectualist approach to social problems and insist on a need for action rather than theorizing.

Anand firmly believes that the main object of art is to help man realize himself in the framework of earthly existence. In his novel *The Old Woman and the Cow* is not only realistic portrayal of life but also an expressionistic vision of rural life.

Anand's picture of rural life in the two villages of Chota Piplan and Piplan Kalan highlights major problems and traditional rustic society .The novel depicts certain problems of villagers and problems of poor peasants in village area mainly in drought-prone area. These problems of farmers' have not yet been completely solved, at least many parts of country and have actually become more complicated owing to new developments. Panchi's plight is representative enough to measure the truth when he says:

> "If there were no rain and the drought
> continued---The whole village, in fact
> the entire countryside would be bound
> up---"
>
> (Anand, 1960:91-92)

This fact cannot be denied in this modern progressive life. The Indian peasant finds himself much the same as earlier with his attitude superstition, cultural practices and deep rooted problems.

Many critics criticized Anand for the depiction of gloomy side of rural life and for being a hedonist. But Anand answered to the critics as, his novels are an expression of the silent Indian people who have no mouth yet. He has tried to give mouths to the silent in his novel, *The Old Women and the Cow*, a real portrayal of Indian rural life.

B) THE PORTRAYAL OF INDIAN RURAL LIFE IN *THE ROAD [1961]*

1920 is the year of the real beginning of the Indo-Anglian novel and Mulk Raj Anand is greatest writer of this period. He depicts the social realism through his novel. She writes about doomed lives of the down-trodden and oppressed people such as sweepers, coolies, peasants, tea plantation labours and village charmers etc. He emphasizes realism dealing with social problem. He portrayed real India with all her ugliness, squalor and pathos. His novels are realistic presentation of Indian rural life. They are reflection of real life observations. He tackles social problems such as Untouchability, and the exploitation of the poors. S.C.Harrex has pointed out the realism in the novel, *The Road* as moral realism. According to him the novel, *The Road* represents economic imbalance and social inequality. It shows difference caste, class and race. In Indian context, caste, class and race interpenetrate the social matrix of the caste system which constitutes type of society structure.

According to Emile Senart caste referred to a particular group with particular possessions and common profession. The novel, *The Road* is associated with class and caste problems. It is rural portrayal of Indian rural life. The novel deals with the theme of untouchability. Bhiku, the protagonist of the novel is with low caste and poor road worker. The novel is a picture of caste consciousness on the part of the orthodox Hindu results in a number of obstacles in the path of the progress of the out castes of the village. Thakur

Singh, the landlord sees to it that the caste Hindus do not help to build *The Road.* The untouchables are trying to build though they need it as much as the others do. In the end, Bhiku runs to Delhi to escape untouchability. The road here is a symbol of prosperity and progress. The writer has presented rural life of village societies in which untouchability is the deep-rooted problem. The writer shows the evil of caste and its disastrous effect on human dignity. Bhiku is a symbol of all unfortunate untouchables, victims of wrath and injustice of the caste Hindus. Bhiku is the central character true to life and representing hundreds and thousands of his like.

The brief plot of this novel happens in the village Goverdhan, near Gurgaon. A group of outcastes, including Bhiku plan to build a road by bringing stones from a quarry. They have sympathy of the Lambaradar, Dhooli singh, a caste Hindu, who is their leader also. The group feels that the road when built will be great help in the transportation of milk from the villages to the nearby towns with the construction of the road, and the pattern of the economic life of the villagers will prosper. Men of the higher castes do not subscribe to this idea because they consider these outcastes as some sort of lower species. They refuse even to touch polluted stones touched by the abominable untouchables. The orthodox and respectable landlord of the village, Thakur Singh is rudely shocked by the situation. His group against the untouchables feels that untouchables have started earning wages instead of being indentured labourers, in order to prevent them from constructing the road he conspires with the village priest Pandit Suraj Mani, for the excommunication of the Caste Hindu who acts as the headman of

the road building untouchables Suraj Mani is like, Pandit Kali Nath in the novel *Untouchable.* The effect of this excommunication turns out to be opposite of what the landlord and the priest's expected. The spirit of the group is not dampened but in a new development the sons of the landlord and the Lambardar, Sajnu and Lachman burn down the huts of the untouchables. Again, though this incident is nothing short of a calamity, the outcastes are not subdued; rather they are spurred on to greater will and quicker action. The road is successfully completed with government's help. Once the road is built and the idea is translated into reality, Bhiku who is already sick of the humiliation and psychological agony inflicted on him ceaselessly by the higher castes leaves the village. He moves away along the newly built road to Delhi, a place where the people are too busy to pay heed to caste differences. Bhiku obviously sets out for a land of happiness and hope.

The novel opens with Bhiku's setting out with his mother towards temple. And The novel ends with his plan to leave home. The novel gives true portrayal of Indian rural life societies, Where caste system is an entirely indigenous phenomenon in our country. The temple episode touches the problems of untouchability, class and casteism. Though novel does not exhibit the whole villagers but it gives realistic picture of rural village. The novel depicts the human drama, starts at the village moves towards city and terminates there only. The novel has set in the small village. The characters in the novel are the village people with their varied nature and village politics.

The novel shows a sort of quality in the attitude of high class society. Pandit Suraj Mani, Dhooli Singh are acute representatives of dual personality and inner politics. The novel presents the external vital elements of settings, customs, dialects of the people and the lives of people struggling for existence. Bhiku and his gang are struggling for existence in a caste. They want to escape from untouchability. They want to free from Burdon of the rich people and live life in self-dependent manner. But rich people are not giving such situation to them for the fear in their mind that, the status of them in the society will come in danger, they are rich enough by money and dominated in the society. They don't want to share money to the poor but, poor people are aware of the causes of their poverty. They are strong enough to face the problem of life. But the rich people do not agree the reality. They want to sustain their power on the poor.

In the beginning, Bhiku is strong and a thick skinned boy in spite of poverty and starvation. He does not like to follow the ways of his forefathers and their traditional occupations. So he joins the Dhooli Singh with his gang and starts the work for new road. The road contractor, Dhooli Singh,his working plan with untouchables and awareness of young untouchables symbolize the link between tradition and modernity, poor and rich. The road building project symbolizes the impact of techno-industrialization and urbanization. The novel shows the inspiration of the village people with the knowledge of modernization comes to their village and changes its face. However, the general bias against the modernization is also close to anger. This general bias nature of the villagers pictures the Indian rural life.

The novel presents the lives of the rural people are still in to throbbing with different tensions and social dynamism. The novel portrays the remote undeveloped countryside settings. The novel deals with village and its characters as they appear in their typical quarrels and every manners. It gives a picture of complications of the low caste people and *zamindar* and the rich.

The village of *Goverdhan* has usual physical features of an Indian village. It is suggested in the novel by saying that it is supposed to be built by the God of Gods. The name *Goverdhan* itself religious by namesake.

The regional geography of this village is as it is situated in the vicinity of the hills. The village is full of Neem trees, Pipal trees around the village are farms and fields. The tillers toil day and night. The village itself has a public square on which sajnu, landlord's son playing cards with his companions. It is meeting place of the villagers for many purposes, and religious matter, the village has a temple of kali, who wears garland of skulls and knows every affair in the village. It is goddess of justice. The villagers' faith in gods and goddess is an evident of faiths and beliefs in Indian culture and tradition. Bhiku's mother Laxmi is very religious kind and with shirine face. She is fatalist, victim of tradition and religion. All the time she performs puja and visiting kali temple from outside only.

According to tradition, there is no permission for the untouchables to go inside the temple. Bhiku's mother knows

limitations of her caste and low status of caste in Social Hindu Hierarchy. But Bhiku does not agree with this principle of untouchability. He wants to behave against this situation but Laxmi, Bhiku's mother tries to control her son for his protest against caste Hindu manners. According to her the situation of the untouchables will go forever and it is according to Hinduism.This fact rightly pointed out by Rajshekar in his book, How Marx Failed In Hindu India, he says:

> " A poor man can become rich and vice
> versa in the capitalism or class system
> but in a caste society under Hinduism
> there is neither promotion or demotion."
> (Rajskekar,1988:22)

The Indian Traditional norms are very strictly followed by every individuals in Hindu society.The limitations of Hindu tradition and its follies are also pointed out by Rajskekar as:

> "In the context of society today the caste system
> and much that goes with it are wholly in
> compatible , reactionary, restrictive and
> barriers to progress . There can be no equality
> in status and opportunity with in its frame work,
> nor can these be political democracy and
> much less economic democracy."
> (Ibid: 24)

The social structure of the village is typically Indian. The village has a mixed population. There is clearly distribution of population as rich and poor, the low and high, Hindu caste people and low caste people, landowners and landlabourers etc. They live in different situations as their conditions. The economically backward people live in poverty. On the contrary landlords have a rich standard living. They have big houses as a sign of their wealth.

The people are described with various occupations. For example, Bhiku and his gang are the chammers. Pandit Suraj Mani is an example of tricky priests. He figures quarrel between high and low class people. But he tempts to take *mitty* (soil) from the farm of Dhooli Singh which is touched by untouchables. He is referred as 'Crafty Brahmin Dog' and he is root of all communal troubles. He is also regarded as hypocrite and described as, 'feasting on death anniversaries' of the villagers and saying thing with double meaning. He is ill-known for the habit of staring at woman's behinds from the corner of his eyes. He says, 'daughter' to every woman but he has bad intention in his mind he is lustful character. In the novel, *The Road*, he says 'daughter' and demands water for bath to the Rukmini, Thakur's daughter who goes to fetch the water from well and deliberately watches her from top to bottom. All the time he utters religious word for lord Krishna. He regards himself as saint, a person very close to god, has a purificatory and religious rights.

Anand describes several other characters as the representatives of Indian villagers with their traditional beliefs and faith. The high caste people regard the untouchables as spoilers of

their religion, submissive and low in society. Thakur Singh's people boast themselves as descended from the high Kshatriya the lineage of Lord Krishna. They want to sustain their position as high. They suppose superior to poor and down-troddens. They have risk to maintain equal relations with Dalits. All the time they put forward the theories of Hinduism and Manu Smriti, the religious epic.The Manu Smriti propounds the following view on this subject:

> "for the prosperity of the worlds, he (the creator)
> from his mouth, arms, things and feet created
> the Brahmana, Kshtriya, Vaishya constitute the
> three twice-born castes, but the fourth, the Shudra
> has only one birth, to serve the other three castes
> is ordained for the Shudras."
> (Ambedkar, Vol-7, 1990:44)

As Dr.Babasaheb Ambedkar writes about the untouchables. Even low class people are aware of this situation and they have also faith in it.

The novel, *The Road* represents this traditional beliefs according to Balaram Gupta, the novel, *The Road* is as:

> "The Road re-affirms Anand's inalienable
> Faith in the essential dignity of man.
> Whatever be his caste and position in society."
> (Gupta, op.cit.:33)

Dhooli Singh, the leader of underdog brings proposal of road building as well being and prosperity of poor people. He convinces the low class people to build road. But social prejudices and ignorance prevent the task. Dhooli Singh threatened with excommunication, a powerful weapon by the village panchayat of which Thakur Singh is the head. This village counsil, its administration and privileges of possession gives a picture of rural village affairs. The actions and reactions of the villagers related to work portrays class-conflict between two classes. There is separate colony for the caste people outside the village, where they live in huts.

There is well at the foot of a hill on the outskirt of the village where women and men use the water. This is the notable spot in most of the villages from where originate and spread all rustic intrigues and affairs. Suraj Mani uses same place to fare up struggle between high and low class people. He gives message to the Thakur, with his own daughter Rukmini.

The people want to improve the village economy. The common people in the village are poor. They want to develop their lifestyle. The reactions of Dhooli Singh and Bhiku to the proposal of construction of the road are all favourable. Here Dhooli Singh and the Bhiku are the representatives of rich and poor. They welcome the prosperity of the village economy. But Thakur Singh opposes and an awares Dhooli Singh the risk behind the equal labour forces and the status of their as a 'high class' in the society.

The quarrel between two groups is not only communal hostility but also economic competition. The caste Hindus do not like the untouchables to get money by working on government jobs. Dhooli Singh supports low caste people may be causes behind it that he wants these weak people to do work with little money requirement or he may wants to compete with Thakur *Sarpanch* in economic competition and high status in the society. This is the right example of village politics.

The rural sensibility is skillfully depicted by the writer with popular beliefs, use of rustic idiom and animal imagery. The village people in the novel live with customs and tradition. According to tradition low class people are spoilers of their religion. High class people have rich heritage of linage. They are superior to low class people in every manners and matters. The low people suppose themselves as inferior. Bhiku's mother advices Bhiku to love and respect the rich even if they hate him. She presses him to establish good relationship with all high class people. According to her, their respectability and well-being in their life rest with the upper caste. The character of Laxmi represents passive, submissive, humble, and poor characters of low class people. But Bhiku's revolt represents the changing situation and awareness of self identity. The difference between these two characters is bond between tradition and modernity.

As a social reformer, Mulk Raj Anand wants change in society. He portrays the character of Bhiku, Rukmini, and there attraction to each other. But this example is only the example of the

fantasy in the mind. Because Rukmini attracts towards Bhiku but she is forbidden even to touch the thought for the Bhiku. According to their traditions they are different from each other and there is no place in Indian tradition to establish equal relations and make marriages between two different classes. The Youngers are generated by the elders. The advice of Bhiku's mother, Rukmini's mother are kind of examples of tradition and beliefs.

Certain beliefs of the villagers are very useful in the village sensibility. The novel is overcharged with references of the conventional customs, beliefs and superstitions, The Village' people are fatalist believing in age-old customs and superstitions.

Some rural beliefs are seen in the novel. When Bhiku's mother says that it is inauspicious to see a Brahmin's face first thing in the morning, Suraj Mani regards sacrilege to look at the sun and moon, on the way to answer the call of nature but it is forbidden to look sun and moon while going to toilet.

The fateism has a firm hold on the villagers mind. Everything what has happened in the life of villagers, they supposed as their karma. Bhiku's mother reminds Bhiku of their low social status. According to high class people low caste people are denizens of hell being punished for their misdeed in the past. The poors' sufferings were the punishment of their sins of spoiling religion. So it was clear that it would go hard with them long life

Anand exposes superstitious practices in rural India. The villagers have many beliefs and superstitions. They believe in ghosts. Who become jinn's and wander around the villages. The ceremony like death anniversaries and purification are the kind of traditional rituals and beliefs. The conjunction of stars and belief behind that make villagers deep traditional there is gradual changes in these beliefs in the age of modernization but still many faiths and beliefs are firmly grasped in the minds of villagers.

Mulk Raj Anand uses a variety of rustic idiom and village dialects to create village sensibility. The village people use effectively animal imagery through the novel. There are references of peahen, ant, bees, cock, cat, frog, sparrow, hen, dog and many more countryside animals and birds. These rural expressions and animal imagery for the people gives the evidences of rural village mannerism and real picture of village.

The fictitious devices like irony, imagery etc. are constructed as blood and bone of the village expressions. The examples as: 'he will be hounded out of the village like a mad dog,' 'like a hen sitting on her eggs,' 'she brooded with a vacant stare,' 'Mahesh came in even like a furious bull,' and 'you are chirping like a sparrow when you dared not speak in his presence,' are the observations of the countryside animal world and their connections with the rural people.

The novelist's observation of this kind is microscopic and accurate to the last degree of reality. Along with this animal

imagery, writer uses free expressions of agrarian people. These rural experience greatly Indianized by the writer in his English. For example, "a bird in hand is better than two in the bush." Other examples are equally interesting, for example, "your own calf's teeth seem golden," "A goat in hand is better to you folks than a buffalo in the distance."

The young and the old people speak in proverbs and witness the rural village style. Anand adopts the device of using names with descriptives. With this device, he gives core and deep area of the village. The characters are described in their absence with their deformitive physical qualities, professions and foibles. For example. Drunkard Shankar, old Bapu, cock eye Ram niwas, fox face Daya Ram, one eye Shivram, coward Mahesh, dumbling nose Lambardar Dhooli Singh and Tomato face landlord Thakur singh.

These adjectives of these characters make effective evocation of rural life. With the close scrutiny of these expression for the characters, it is cleared out that, these characters are mainly from high and rich societies. And their deformitive names are given to them by the poor and low class people. These expressions of the poor give the example of their feelings towards the rich. The feelings reveled between two opposite groups are like, jealousy, hatred, disunion and cruelty. The village landlord is jealous of the untouchables who have started earning wages independently and caste Hindus refuse to touch the stones quarried by the untouchables. The big people set their huts on fire is kind of

jealousy. Bhiku's departure to Delhi suggests the disintegration and disunion of village community.

The rural life is best evoked in the good, bad and ugly actions and intrigues of the villagers. The set of the characters from the high class people is representative of these actions. Thakur Singh plays the role of villain. He does not like his son Sajnu's contact with Dhooli Singh's son, Lachman. But he wants his daughter, Rukmini to marry his son, with ambitious trick and politicts. Bhiku and his caste friends who are also with revolutionary act of road building and making money with the help of Dhooli Singh. Bhiku is liberal, active and good person in dry, dusty routine life of low class people. The female characters, in he novel are like, deem, dumb passive. For example, Thakur's, Dhooli Singh's wives and mother of Bhiku are traditional, submissive and dominated by male domen. The village has varied personalities with varied natures.

Mulk Raj Anand's *The Road* is in the sense of rural portrayal of village life. It is a plain tale of agrarian life with its ignorance, revenge, jealousy, quarrel and awareness of low caste people. The novelist has portrayed the village life as plain manner as possible. Anand chooses to focus the experiences of characters themselves see them and uses the stream of consciousness technique.

Though Anand is criticized as, he does not provide solutions of social problem. According to C.P.Verghese and G.H.Balaram Gupta, Anand has emphasized social reform,

didacticism and propaganda. Mars his attainment as an artist are beyond dispute. But one has to remember that Anand is a committed writer. His commitment to social service is well expressed in his letter to prof. K.R.Srinivas Iyengar where he says that, he was doing some village welfare work in order to integrate his love for poor with actual work for them. He further says that, he never realized as intensely as then, the reasons why both Tolstoy and Gandhi had choosned the peasantry for their devotion. Mulk Raj Anand again stated that, after his writing for many years about pains of those untouchable, he then felt that, for poor sake, it may not all had been in vain.

Mulk Raj Anand's all novels confirm this poetic truth. His humanism is inspirable from his social realism. His *The Road* is total novel of human real experience. In this novel, the novelist poses questions regarding a tragic lot of men who are deprived of the very existence on earth. This representative novel shows how poverty is the root cause of humbleness of low class people and their inability to face.

Mulk Raj Anand is passionately concerns with the villages; with the ferocious poverty and cruelties of caste. Like an angry reformist, he has drowned village problems from his novels.

The narrative set of the selected novels in the dissertation explores the Indian rural life, with its problems. With a focus on rural set-up with its peasantry, caste system, landlordism and tradition bound echoes in a manner it covers the entire picture of

Indian rural life. The novel presents a traditional Indian village its various customs and traditions. It also depicts problems as casteism, poverty caused by a variety of factors. He has showed the Political, the economical, social and cultural aspects of village society. As a social realist writer, Anand has presented realistic portrayal of India. In the opinion of Saroj Cowasjee: Anand's literary qualities of his some works are in his faithful picture of low Indian life. In this novel, Anand tries to accomplish too much. He wants to show us the reaction of the sensitive individual to the riots, bloodsheds and horrors in the society. The novel is based on actual incidents which are happened in the many places of north India and particular in Kashmir.

The class conflicts in Indian village society. The conflicts in the novel are like, social, historical, romantic, rural, psychological, freedom movement, partition and cross cultural etc. There is also clash or conflict between the scientific spirit and the basic human traditional values. The fundamental causes behind these conflicts are many and varied. These conflicts are discussed by the writer in his novel, *The Road.* These are the major problems of Indian rural village life.

The opening ceremony of the novel is marked by violence and ending of the novel also with riot and exit. The whole process in the novel is extremely cruel. There is picture of torturous activities of the rich and helplessness of the poor. The two opposite classes are opposite in every matter and manner. It is a social conflict of communal violence.

Communal violence in India is largely urban phenomenon but Indian villages, also come under its way in great extent. Modern developments have reached to the villages in some extent. But the effect of modern development is not much better development in modern changes creates on ever widening gap between different communities, caste and religion. It is a social phenomenon with its mutual attitudes, beliefs. It forms struggle between two groups. And it is related with politics and religion. It is socio-cultural and historical process.

In the novel *The Road* the picture of communal violence is described realistically. It is deep problem related to caste, pride culture and cultural material. It is related to capitalistic view of material forces and forces of laborers. It is also related to an inequality between two opposite classes. It is caste ridden. The shudras or dalits have low status in the upper caste culture. They are treated interior by Kshatriyas. They suppose lower caste people as a spoilers and sinners of their religion. The high class people violently reject the dalit organizations and their progress of making money. They don't want these people as sharer in their rich economy. In post independence India, both the communities have been struggling to maintain their separate identity. The religion has been misused most by crafty politicians. These politicians are largely responsible for promoting and strengthening communalism in the society; this communalism feeds and fattens itself in this novel '*The Road*' on minority community.

The Road obviously symbolizes the journey of life, but it symbolizes something else besides. It is the road that divides the rich from the poor. The barracks of the sepoys from the plush bungalows of the rich. *The Road* stretches from end to end of the horizon. Anand recovers the rural life of Indian villages. According to Balrama Gupta, this novel is compared with the novel, *Untouchable.*

Mulk Raj Anand portrays the Indian rural life in the novel, The Road. To the summaries this novel, we can say that, the characterization, message or view of life abstracted from the novel is the 'local analyses of Indian rural village; with its varied natures, manners and village problems.

In discussing Anand's two novels, the researcher has not followed any particular school of criticism or literary method. An attempt has made in this analysis, as the representative work of Mulk Raj Anand to winning attention to such aspects of rural life in Indian villages, with the help of wide range of depth of experience, writer's awareness of tradition, his sense of own age and his sensibility-as individual, racial or national. The Researcher has tried his level best to evoke the rural life of villages in these selected novels of these two writers. But all of Anand's novels are sociologically or historically oriented.

Anand gives in the novel, *The Road* a vivid description of bitter communal riots. Sajnu and his friends' 'decision to flare up the huts of the charmer' is the right example of communal violence. By giving a touching and realistic description of this riot, Anand points

out that, how man is make the victim of communal jealousy and religious fury. The evils born of communalism namely hatred, fanaticism, intolerance and humanity are described by the writer. The village people indulge in all manner of violence. They loot, they kill, they molest woman. Sajnu's act to burning huts of the untouchables is kind of looting example. Communal violence is the major problem in Indian rural villages. The novel *The Road* provides detailed situation of this cruel social fact. The novelist wants to show through his writing, particularly from the novel, *The Road* this fact can be ignored even in this modern period. It is recent phenomenon of this modern age. It is current affair in the Indian society.

Poverty is another deep rooted problem in Indian society. Village itself is a problem of Indian society. It has a monument of poverty and tilth. Narrow paths, crumbling mud houses, rubbish heaps and stinking sewers are a common sight of rural villages. Most of people are poor in the village Goverdhan. There are clear distinctions between two classes, the rich and the poor. The poor have poorest in their life style, their nature and behaviors. They are weak and subalterns.

Bhiku and his caste people have mud-houses or huts. The plot in which charmer colony situated is belongs to Sarpanch Thakur Singh. He is a ruler, the representative of rich. These people are very few but masters of the poors. They want to remain the same in their status. They don't want poor in equality position. The superiors did not want the poor and their labour with the equal forces. They had always allowed the Untouchables to work on the land in return for

grain. The earlier condition of poor man as land labourer. They have to work on farm for the food. The means of exchange for labour was food. And there was exploitation of landlords. They treat poor people as their slave.

When money wages had come with modernization. The means of sources like machine owned by the rich people and the problems of laborers became more complicated.

Anand has made a realistic portrayal of post-independent India and her poverty with a sharp criticism of tradition and conservative forces. The poor rural economy if the village gives evidently by the writer.

The village economy always depends on the traditional professions of the residence. They have their own share in the development of rural village economy. But in many villages, villagers are passive, tricky, careless and selfish for this type of progress of the village.

The people in the Goverdhan village are jealous of each other, because of illiteracy they have lack of manners, they develop wickedness in their mind, they are followers of old beliefs and superstitions in their tradition. They are cruel in their nature. That is why there is always disunion in the village. The rich and the poor people in the novel are the representatives of these kinds of nature. The rich people more tricky, politician, cruel and jealous to words untouchables.

Untouchability is the major problem in Indian rural society. It is evil in the society and its disastrous effect on human dignity. Bhiku is a symbol of all untouchables he is victim of the wrath and injustice of the caste Hindus. Caste system is entirely an evil of the society. The deep rooted problem of untouchability is showered by the writer.

The impact of techno-industrialization on people with general bias against the modernization. The clash between two classes in riched high on level and the poor have to leave the village. *The Road* is path of social change never runs sooth. Hindu loot down upon the untouchables. *The Road* is fight of the poor with the exploiters for their existence. But the poor defeated in this struggle and migrate another place to avoid caste or class conflicts. And with the hope of better future. Bhiku's exit on the road towards Delhi is the example of migration of poor rural villagers. These migrants find more difficulties in the city. These migrants have no real identity in the society. They are countless in the society. This problem rightly points out Kai Nicholson in the book, social problems in the Indo-Anglian and Anglo-Indian novel as:-

> " *The Road* is symbolic for it is supposed to open the way of the mind and the heart of to greater human understanding but social prejudices and ignorance prevent. The Road from becoming the way to enlightenment, instead it is made in to a place of human degradation."
>
> (Nicholson, 1972:47)

The above quotation gives overall assisment of the rular life in the novel, *The Road.*