

International Multidisciplinary  
Research Journal

*Indian Streams  
Research Journal*

Executive Editor  
Ashok Yakkaldevi

Editor-in-Chief  
H.N.Jagtap

---

Indian Streams Research Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial board. Readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

### Regional Editor

Dr. T. Manichander

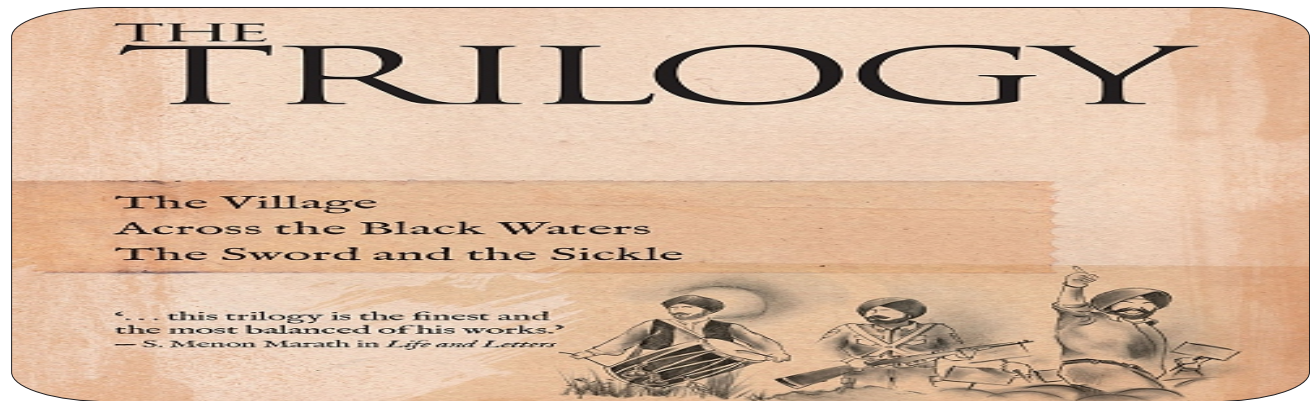
Mr. Dikonda Govardhan Krushanahari  
Professor and Researcher ,  
Rayat shikshan sanstha's, Rajarshi Chhatrapati Shahu College, Kolhapur.

### International Advisory Board

Kamani Perera Regional Center For Strategic Studies, Sri Lanka	Mohammad Hailat Dept. of Mathematical Sciences, University of South Carolina Aiken	Hasan Baktir English Language and Literature Department, Kayseri
Janaki Sinnasamy Librarian, University of Malaya	Abdullah Sabbagh Engineering Studies, Sydney	Ghayoor Abbas Chotana Dept of Chemistry, Lahore University of Management Sciences[PK]
Romona Mihaila Spiru Haret University, Romania	Ecaterina Patrascu Spiru Haret University, Bucharest	Anna Maria Constantinovici AL. I. Cuza University, Romania
Delia Serbescu Spiru Haret University, Bucharest, Romania	Loredana Bosca Spiru Haret University, Romania	Ilie Pinteau, Spiru Haret University, Romania
Anurag Misra DBS College, Kanpur	Fabricio Moraes de Almeida Federal University of Rondonia, Brazil	Xiaohua Yang PhD, USA
Titus PopPhD, Partium Christian University, Oradea,Romania	George - Calin SERITAN Faculty of Philosophy and Socio-Political Sciences Al. I. Cuza University, Iasi	.....More

### Editorial Board

Pratap Vyamktrao Naikwade ASP College Devrukh,Ratnagiri,MS India	Iresh Swami Ex - VC. Solapur University, Solapur	Rajendra Shendge Director, B.C.U.D. Solapur University, Solapur
R. R. Patil Head Geology Department Solapur University,Solapur	N.S. Dhaygude Ex. Prin. Dayanand College, Solapur	R. R. Yalikal Director Managment Institute, Solapur
Rama Bhosale Prin. and Jt. Director Higher Education, Panvel	Narendra Kadu Jt. Director Higher Education, Pune	Umesh Rajderkar Head Humanities & Social Science YCMOU,Nashik
Salve R. N. Department of Sociology, Shivaji University,Kolhapur	K. M. Bhandarkar Praful Patel College of Education, Gondia	S. R. Pandya Head Education Dept. Mumbai University, Mumbai
Govind P. Shinde Bharati Vidyapeeth School of Distance Education Center, Navi Mumbai	Sonal Singh Vikram University, Ujjain	Alka Darshan Shrivastava Shaskiya Snatkottar Mahavidyalaya, Dhar
Chakane Sanjay Dnyaneshwar Arts, Science & Commerce College, Indapur, Pune	G. P. Patankar S. D. M. Degree College, Honavar, Karnataka	Rahul Shriram Sudke Devi Ahilya Vishwavidyalaya, Indore
Awadhesh Kumar Shirotriya Secretary,Play India Play,Meerut(U.P.)	Maj. S. Bakhtiar Choudhary Director,Hyderabad AP India.	S.KANNAN Annamalai University,TN
	S.Parvathi Devi Ph.D.-University of Allahabad	Satish Kumar Kalhotra Maulana Azad National Urdu University
	Sonal Singh, Vikram University, Ujjain	



## IMPACT OF ANAND'S LALU TRILOGY-THE VILLAGE (1939)



**Dr . Sanjay Thorat**

Associate Professor, M. V. P. Kanya College, Islampur , Tal. Walwa, Dist. Sangli.

### ABSTRACT

Being a rebel, Lal Singh denies the rigid religion and tradition. The impending danger on his personal life and the corrupt influence of village economy force him to join army. His experiences in the war make him juxtapose his life with that of the Europeans. Finally, he tries to reconstruct the life according to his abilities. He fails in his attempt. The Trilogy is linked together by central character, Lal Singh. This adolescent boy confronts the problems of growing into maturity. Lal Singh is about seventeen as The village opens and about twenty-four as The Sword and the sickle ends.

**KEYWORDS** :Religion, Tradition, Village Economy, Adolescent.

### INTRODUCTION

Lalu participates in various episodes alongwith his adolescent companions: Churanjee, Ghulam, Gughi, Amar Singh and Maye. But again Lulu is centre of action. Most of the things happen to him and he reacts to these situations. Anand introduces Nihal's son, Lal Singh in The Village in these words : 'Lalu, with a mischievous boyish smile on his ruddy, handsome face, which was almost a replica of the face with which the old man (his father) had confronted the world when he was young'. This means that Lulu resembles his father in appearance. Lulu's frame, his well-rounded limbs and the general air of well being impressed the people. Lulu works with concentration on his ancestral land. Lulu is the last son of Nihal Singh and Gujri. Sharm Singh and religious Dayal Singh are his brothers. As compared to Munoo and Bakha, Lulu's family offers him better domestic security. He lives in his joint Sikh family. But all is not well in his case. His family is the victim of the village economy. The landlord, the

money-lender, the Mahant, the police, the age-old karma are party to the destruction of his family's happiness. Thank to God, Lalu is not illiterate person. He understands the tragic plight of his family. But before this, his innocence has to undergo the severe tests. He questions and requestions the ways of his family, the behavior of his villagers. Marlene Fisher remarks about Lalu's confusion: 'Torn between his affection for these old people, he had known all his life and his straining impatience at their ways, Lalu was in constant state of tension, varying from sympathy to resentment, from caring to disgust'.

Lalu's education helps him in comprehending the world around him. Permila Paul comments : 'Lal Singh's education has given him a spirit of non-confirmity which actually provokes hostility in the elders. The fact that education has given him an ability to express himself well through English and developed a love for machines, has conferred on him a distinction that is not valued by the community at large'. The narrator narrates Lalu's early education, 'Hukum chand (the teacher) had a vendatta against Lalu because Nihalu had refused to give him a sack of wheat every harvest, and because Lalu had refused to bear with master's grain to the flour mill of Sherkot to have it ground. In those days, life had begun every morning with five stripes of the cane on his palms. Lalu introduces himself to Mr. Long: 'I was educated up to the eighth class at the church mission high school at Sherkot. I was in the boy scout's rally which you inspected there years ago'. Long appoints him the leader of the boy scouts. Because of his education, he speaks in English with the British characters.

The natural alley of this education is his love for modern life. Lalu aspires for modern life. He explains the advantages of train to his father, 'I wouldn't mind being a driver and going to Delhi and Bombay with it. (train). And whatever you say, Bapu, you know you would not like to be carrying all those sacks of grain to Manabad and Sherkot on your back. The bullock Cart drivers stop twenty times, to smoke and to feed the bullocks, and they often get drunk and take two days and a night sometimes. But you can send anything to town in an hour by the goods train'. He expects long boots, like American farmers. To wear one set of clothes for work and another set during leisure hours is his dream. The narrator reflects about his aspirations, 'He (Lalu) would have to wait till he could make the land pay, and he could afford to have a few Angrazi things for wearing on his holidays in the town, and cigarettes and a revolver'. He wants to rebuild his village with the bricks. Lalu speaks in fluent English. This is nothing but his adherence to modernity. He enjoys freedom from the traditional rituals of the village life. In town he eats in Muslaman's Shop and does his hair-cut. This presents him as the strong supporter of modern life.

Like Bakha and Munoo, Lalu is also a victim of social and political forces. But, Lalu is not a passive being. Things happen to him. He tries to react to these events, in his personal way. P. K. Rajan rightly points out, 'Lalu of The Village is up against a society of evils, a society of cliches, rituals and superstitions'. Lalu shows his uncompromising opposition to the exploitative society. He is a rebel. He revolts against the rituals of religion. His strong condemnation of Sikh rituals is explicit in the remark, 'I will have this forest of tangled overgrowth cut if I get to the town for the fair... As to this religion, its only ritual... The Katch, Kara, Kirpan, Kesh and Kanga might well have been necessary when Guru Govind was fighting Aurungzeb. Then it was said, he enjoined his men to wear shorts because he couldn't get clothes, bangles and swords for symbols, and long hair because he couldn't get barbers to shave them, and combs to tidy their hair. Such provisions were dictated by necessity and common sense. But as anyone with a grain of intelligence said, what was the use of observing these conventions now that there was no further need for them'. Finally, he does his hair-cut in town, for this he is forced to sit on a donkey with his blackened face. Even his family members beat and abuse him. This is the moment of awareness for Lalu. This leads him to isolation. This incident in the novel makes Lalu aware of his fight. He runs away from the tormenting crowd and tries to make out his position in these words, 'That I was

born on this land...That my mother gave birth to me while she worked in the fields... That these are my fields... I wish I had never been born... I wish I had been born somewhere else, in some city, in some... in any place other than this village, Oh, I wish I had never been born here, if they had to treat me like that... the abuse...The shouts... The insults and... oh, how could they... they blackened my face... They put me... All of them my own people... Oh, how could they... my own father and mother ... they used to pet me and love me... my own brothers... that rouge, Hardit Singh... and my own mother, who never slept for nights... Oh... disgraced forever... beaten and bruised...' This angry outburst is against family, the tradition and the ritualistic religion. But this is not only an adolescent's anger. The writer speaks through this adolescent character. Anand told P. K. Rajan, 'Even the Sikh faith has become ritual. The subjection of my hero to utter humiliation was to me the abnegation of all human sense. Therefore, my revolt against the main faiths of India is a revolt against the cliché, the claptrap of ritual'.

Lalu dislikes the ways of Mahant Nandgir. He dislikes the business of quacks in town. He hates his family because they want to spend more money on ritual like his elder brother's marriage. He attacks and counter-attacks these traditional forces. He understands that the landlord, the Sahukar, the police and villager's firm faith in Karma are party to each other in the destruction of the village economy. But his adolescent love-affair with Maya, his deep love for modern life, his sense of folk poetry in him, verbal abuse of all the traditional forces are not enough to fight out the dehumanized systems. He runs away from his village. The son of a soil becomes recruit No. 12444 to 2 platoon, B Company in the 68th Rifles. He thinks that his position as a soldier will solve his problems. In the end of the novel, he loses his father and prepares himself for the experience with the big war machine.

Generally, adolescents idealize some hero. Lulu praises zhandu for his bravery against police. Anand's personal adolescence also contributes to the development of this central character, G. S. Balam Gupta says, 'The hero speaks for Anand when he talks of replacing the dirty, foul smelling village with its crumbling hovels by a well built town'. Marlene Fisher gives her opinion based on her conversation with Anand. She says, 'The village does draw upon Mulk's early life in Punjab. The hair-cutting scene, is based upon what actually happened to a young uncle of Mulk's and much about Lulu, his warmth and intelligence, his impatience, rebelliousness and independence of mind is based upon the character and personality of young mulk Raj Anand'. Like Bakha and Munoo, Lulu receives a series of abusive words like, 'son of bitch', 'illegally begotten', 'swine', 'the rouge', 'the spoiler of our religion', 'the dog', 'through the course of action.

In a closed village life, Lulu tries to follow his love-affair with Maya. Maya is a fair-complexioned girl of fourteen. Being an adolescent girl, she has no permission to walk about in the village. She meets Lulu on her way to fair in town. Lulu feels her slender body in cart. He plays cards with her, Lulu memorises Waris Shah's Heer-Ranjah. Maya comes to his hours. Both of them begin their play. The narrator comments, 'Maya fell upon him, with a lovely helplessness, beating him, scratching him, digging her fists into his sides as he laughed and shook from side to side to ward her off'. But this love-scene is a kind of dream and illusion for them. Maya's father tries to arrest Lulu for this act under different pretext. After this incident, Lulu runs away from village. Lulu comes to know about the causes of the destruction of his family. He is against all the evil and traditional forces. He tries to react to each situation according to his capacities. His rebellion is his personal answer to the forces of society. He leaves his village with these words, 'I won't live in this cursed village....' and reaches Manabad and joins army with this reflection, 'If I become the soldier in the army, I would become an employee of the Sarkar and the police couldn't lay hands on me. And the money. I could earn in the army may help to pay off our debts'. Krishan Nandan Sinha rightly remarks, 'The village resisters with full force the collision between the adolescent and the adult world, Its basic theme is the helplessness of its hero, half-child, half-adult,

in a predominantly callous world'.

#### **METHODOLOGY:**

In the mentioned matter for Lalu information in this article. Some methods are life related for Lalu is was straggle in our life. Lalu's frame, his well-rounded limbs and the general air of well being impressed the people. Lalu works with concentration on his ancestral land.

#### **CONCLUSION:**

Conclude the article all about matter for Lalu. The social forces shape his personality as a rebel against the British Government. He raises his banner of protest against all the tools of exploitation.

#### **REFERENCE:**

1. Mulk Raj Anand, The Village (New Delhi, Orient Paper backs, Year of publication not mentioned) P-6.
2. Marlene Fisher, The wisdom of the Heart (New Delhi : Sterling publishers. 1985), P-57.
3. Permila Paula, The Novels of Mulk Raj Anand. A Thematic Study (New Delhi : Sterling publishers 1983), P-94.
4. Mulk Raj Anand, The Village (New Delhi : Orient Paper backs Year of Publication not mentioned). P-44
5. P. K. Rajan, Studies in Mulk Raj Anand (New Delhi : Abhinav publications 1986), P-40.
6. Mulk Raj Anand The Village (New Delhi : Orient Paper backs Year of Publications not mentioned). P-35.
7. P. K. Rajan Studies in Mulk Raj Anand (New Delhi : Abhinav publications 1986). P. P. 106-107.
8. G. S. Balaram Gupta, Mulk Raj Anand (Bareilly ; Prakash book Depot, 1974), P-55.
9. Marelene, Fisher The Wisdom of the Heart (New Delhi ; Sterling Publishers 1985), P-60.
10. Mulk Raj Anand The Village (New Delhi ; Orient Paper backs, Year of publication not mentioned), P-176.



# Publish Research Article

## International Level Multidisciplinary Research Journal For All Subjects

Dear Sir/Mam,

We invite unpublished Research Paper, Summary of Research Project, Theses, Books and Book Review for publication, you will be pleased to know that our journals are

### Associated and Indexed, India

- ★ International Scientific Journal Consortium
- ★ OPEN J-GATE

### Associated and Indexed, USA

- Google Scholar
- EBSCO
- DOAJ
- Index Copernicus
- Publication Index
- Academic Journal Database
- Contemporary Research Index
- Academic Paper Database
- Digital Journals Database
- Current Index to Scholarly Journals
- Elite Scientific Journal Archive
- Directory Of Academic Resources
- Scholar Journal Index
- Recent Science Index
- Scientific Resources Database
- Directory Of Research Journal Indexing

Indian Streams Research Journal  
258/34 Raviwar Peth Solapur-413005, Maharashtra  
Contact-9595359435  
E-Mail-[ayisrj@yahoo.in](mailto:ayisrj@yahoo.in)/[ayisrj2011@gmail.com](mailto:ayisrj2011@gmail.com)  
Website : [www.oldisrj.lbp.world](http://www.oldisrj.lbp.world)