CONCLUSION

A close observation of the novels of Mulk Raj Anand and Thakazhi Sivasankara Pillai reveals that they possess much similarity at various levels. These two writers share a serious concern over the problems of the under-privileged sections of the society. They also analysed various socio-economic causes that are responsible for the social decay in a rational manner. Striking resemblances are abundantly seen in their treatment of socio-economic factors governing life in the wake of independence and in their portrayal of peasant uprising and labour movements aimed at transformation and progress. Both the writers played a significant role in promoting liberal, rational and democratic awareness and stood for the propagation of progressive ideas through their literary works. They had expressed their earnest desire for a new social order that would create equality and prosperity to the entire society and along with the portrayal of realities their works instigated social transformation and progress. Thus there appear to be many factors which show that both these writers share a sense of social commitment and humanitarian approach. They wrote with a purpose to uphold
social values and justice that were denied to a large section of the people. Their urge to create a new social order devoid of all sorts of oppression and exploitation made them create works containing progressive ideas that would give birth to a new era. Thus both the writers have been able to herald new values and a new social order through their works and they were able to analyse Indian social life with a rational and realistic approach.

Anand's realism is not a mere documentation or photographic presentation of Indian Society. He writes with the conviction that 'Novels should be an exploration of social realism and the social realism in a world of art should be poetic in nature'. He is also of the opinion that 'it is inalienable from the artist's desire, image or the romantic will'. So even when he is seriously concerned with the analysis of social realities he tries to portray them in an imaginative manner and hence they appear life-like and colourful with metaphors, images and mythological expressions of Indian folk and classical traditions, even though at times he tends to be didactic and propagandic.

While a comparative study is done, the dominant factor of reference to be analysed is the background and influence
that helped to mould their literary career. When this is done, one may find striking similarities in the case of Anand and Thakazhi though they belonged to two different regions of the India sub-continent. Both had their child-hood spent in villages and were brought up in conventional atmosphere learning the typical customs and manners of traditional Indian life. Their child-hood experiences helped them to realize the various aspects of the Indian social realities and the rural peasant life. Their boyhood acquaintances with the rural background helped both the writers very much to draw authentic life situations and realities of Indian society and they used their personal experiences in their creative works blending facts and fiction successfully. It is in fact their association with the rural life and landscape that made them portray the down-trodden life situations and characters belonging to the under-privileged sections of the society, more real and life-like. Thus their backgrounds and upbringings had helped them in developing a sympathetic concern towards the miseries of peasants and labourers.

Anand was able to portray the life of coppersmith community and their problems, as he lived in the midst of them and as he himself belonged to that section. His ancestors
were engaged in this trade and hence he knew this career very well so that he was able to portray characters belonging to that community in the *The Big Heart*. Similarly, his village life helped him to know the life conditions of people belonging to outcasts and it had helped him to portray characters like Bakha in *Untouchable* and this novel itself was a result of his stay with Gandhiji at Sabarmathy Ashram. Likewise, a good number of his works including the *Trilogy* bear the influence of his Punjabi village background.

Thakazhi shows much affinity with Anand in various factors. As a writer who was brought up in a rustic background, he too was associated with the poor, rural folk and had come across the age-old conventions and beliefs that often blocked the progress of the society and made the lives of the down-trodden sections miserable. Like Anand he too was inspired by the trade union movements and the ideologies that gave birth to them. He too was associated with the peasant uprisings and national movements and observed their courses and developments closely. Thakazhi too was influenced by eastern and western thoughts like Anand, who imbibed Marxian doctrines as well as the teachings of Guru Nanak. Thakazhi, even when he was influenced by Marxian ideology and Freudian theories
owes his indebtedness to the Indian Puranas and the ethics which they contained. Both the writers are noted for their humanistic viewpoint and their humanism is a synthesis of eastern as well as western thoughts. Thakazhi like Anand selected themes based on poverty and exploitation and he too portrayed characters belonging to the down-trodden sections of the society with a humanitarian concern. Along with Anand he too analysed the socio-economic aspects that made them experience a tragic life in a rational manner and marked his strong protest against all sorts of authoritarian forces. His earlier novels were a realistic presentation of the tragic lives of various sections of the down-trodden communities including beggars, prostitutes, Scavengers, labourers and peasants and like Anand his works too faced severe criticism and rejections from the elite classes. One of his earlier novels Thottiyude Makan which narrates the story of scavengers bear remarkable similarity with Anand's Untouchable. His manum

opus Kayar which tells the study of different generations, widely analysing the social, economic, political and cultural aspects of Kerala and India, shares identical aspects with Anand's Trilogy which equally portrays the social transformation and various factors that led to it. Both these works are
impressive as they have epic dimension presenting social and political history of two regions with a national outlook and they contain the geography, myth, folklore, philosophy and various aspects of the Indian society. But Thakazhi showed remarkable deviation in the treatment of themes from his works like Chemmeen onwards. He ceased to be didactic and was interested in treating life with a philosophical outlook, analysing certain metaphysical aspects of human existence. But he still viewed human life with a humanistic approach and as in the case of Anand, the element of humanism continued to be the hall-mark of his work.

Apart from the thematic similarity and treatment of life there exists much affinity in their style, narrative techniques and characterisation.

Though they expressed their themes in two languages they share much in their style. Both writers used a direct and simple style enriched with colloquial expressions, slangs and dialects in their novels. While Anand is able to construct typical Indian usages and create a new English which has an Indian tone and colour mixing Punjabi and Hindi words with English especially when he dealt with illiterate folk, Thakazhi's language too is direct and free from Sanscritised
expressions and scholastic statements. A good number of his characters use non-literary usages.

Both Anand and Thakazhi portrayed characters as prototypes to carry out their messages or ideas. A good number of characters drawn by Anand are types and Thakazhi also in his earlier works had created representative characters as types. Their characters often served the purpose of spokesmen and represented various sections of the society. They either reacted and attained success in reforming society or stood as silent witnesses, unable to react. Sometimes they died as fallen victims or martyrs.

But both the writers share remarkable similarities in their treatment of themes and characterisation expressing their firm belief in human strength and its efforts. Anand and Thakazhi were equally influenced by progressive ideals which optimistically emphasised the might and dignity of human labour and both raised strong protest against all sorts of authoritarian forces that prevented social progress. Both the writers showed their sympathetic concern for the weaker sections of the society who were cruelly exploited and isolated from the mainstream of society and were deprived of basic human rights. Their affinity is best reflected in the
manifestation of humanitarian concepts and values which are seen in all their works. It is this element of humanism which brings the two writers together providing sufficient scope for a comparative study.

2. Ibid.,