

Conclusion

After writing all chapters, one can conclude that U R Ananthamurthy believes the importance of the constitutional and governmental analysis of scholarly writings. All the novels written by the novelists are characteristically talking about the anecdotes, narratives and the stories of the nation. Novels like *Samskara*, *Bhartipura*, *Bhava* and *Awasthe* give an opportunity to the reader to understand the formerly unwritten past experiences of the hardships, brutality and injustice of the common masses by contemporary government. For that reason, novelist controls the narrative to coherently spoken common masses' fight, clash, adversity, anguish, pleasure, charm, amusement, delusion, fantasy, ambition, goal, hope, disappointment and aspirations occurring from their confrontation with colonialism and neocolonialism. This proves that U R Ananthamurthy is a dedicated and devoted narrator or story teller of the nation. No doubt, he adequately disapproved and castigated India's nationhood that depends on the hateful and malicious organization of caste. During the interpretation of the novels, novelist is very devoted to his patron societies, which are in the course of time fancied as the nation. He excitedly reveals the longing, achievements and ambitions, combats, clashes and encounters, visions, fantasies and images, pleasures, wonders and charms and anguishes of his common mass and attentively encounters with the confrontation suffered by his societies as the outcome of colonial/dominion confrontation – like social, cultural and governmental discrimination, dishonesty and bribery, ethical and cultural principles, cruelty and bleeding prevalent in his nation. He does not chant adoration of the past and present sequences of his nations but he shows his concern in depicting the mistake pledged by his community besides being the 'critical insider'. By elaborating their blunders, he wants to make them aware about their activities, the

consequences faced by them and make them to rethink while modernizing and regenerating the nation.

Through the introduction which is related to the concept of nation, it is described that nation is not only a nationally body – characterized through border and unoccupied area of land. It is the common mass beside their conventions, civilizations, experiences, narratives, traditional customs, legends, superstitions, their cumulative aspirations and pleasures, their common longing and anticipations, their cordial relationship contrary to all differences, their common present events and past experiences who establishes and constructs the nation. It is also described how it is different from state. Where state has its definite definition like having enduring population, determined domain, government and ability to enter into affiliation with the different states which provides security, justice, fundamental social benefits, framework to provide financial life and political agreement formulation to its community but nation without having any definite definition, has been described by three approaches. In constructive approach, it is the outcome of construction and creation, not the outcome of an action of maintaining something from the ancient into existing time and forthcoming. It is important for the invention of a nation to leave behind those concepts in cultures, history and narrative that don't improve in creation of a common national identity. In primordial approach, Smith states, national identity has remarkable ancestry that to be unfaithful to times earlier contemporary nation – states. In materialistic approach, nations are borrowed from nationalism which is fundamentally governmental beliefs. Nations emerge due to the evolution of industrial and mechanical revolution. As Renan defines nation is constructed by common mass's desire and longing to exist as a group, as a national community in the domain of analytical independence rather than defined as a result of particular ethnic group, system of

beliefs, doctrines, geopolitics or system of words for communication. Consistent inability to remember and factual misunderstanding are basic notion in the emergence of a nation rather than religion and language. All nations are created on the deeds of assault and bloodshed and these concepts are omitted after some time. The antique Indian philosophy rests the nation on the righteousness, honesty and integrity and it makes sure right to education for all which makes capable to be ready to devote his personal interest when it comes to the matter of society. A nation can never be narrated with all these qualities. It is important to comprise the term 'nation' with society, culture and power affinity and evaluate the concepts such as nationalism, national identity, national consciousness and nation- state which are very important and significant accord to its notions during evaluating the nation. It is important for the state to have a sense of nationhood amid the inhabitants and to facilitate the valid foundation so that the authentic act can be performed by state. Where nation is completely twisted with state and it cannot be studied as independent being. Rabindranath Tagore and Mahatma Gandhi declined the concept of Modern European nation strongly that is rested on brutality and where humanity had to face two deadliest wars because of them. They advocated the concept of nation on mutual cooperation and non-violence, which contrary, is disastrous to humanity, as it is defined and is proving the most-deadly concept of it is also salient character of Indian nation - state. Partha Chatterjee rightly expresses ideas in this matter and explains what was the different and unique between the Western society and Indian society. It was only the organization of caste. On the threatening notions of caste, Partha Chatterjee expresses her views:

“If there was one social institution that, to the colonial mind, centrally and essentially characterized Indian society as radically different from Western-society. It was institution of caste. All arguments about the rule of colonial

difference, and hence about the inherent capacity of Indian society to acquire the virtues of modernity and nationhood, tended to converge upon this supposedly unique Indian institution.” (173)

All discourses related to the dominance of colonial uniqueness and the integral ability of Indian society to achieve and grasp the characteristics of modernity and nationhood and went to define this assuming special Indian organization. By exploiting the human and natural resources, the significant Western world which emerged as rich and powerful, beside the Northern American Nations, have started to declare those colonies as equal and impartial to them after their governmental freedom and independence. But they could not bear the emerging new nations, as equal to them some decade ago. That is why, the elite of European countries have announced the nation project as hegemonic, barbaric and essentialist and prefers the international communication and globalization in place to guide the way for a neo-colonialism, this time not governmental but money oriented. The question is why the writer does not give equal preference to globalization in place of localization as he is completely influenced by the Gandhi and Ram Manohar Lohia who prefer localization. But emerging third world nations as India in reference of U. R. Ananthamurthy, there is dire need to rethink and reconstruct the nation again. For the depiction of cultural, social and materialistic approach in his scholarly works and genre of literary text such as novel gives more space to narrating the nation. With the emergence of multi-media and all particles of nation building such as longing, desires, conflicts, inspirations, declining of the developing commercial, agricultural, industrial and domestic working class, the concept of development and social equality, folklore, antique, convention and sacred texts describe nation as an imagined or assumed society. Novelist describes the national reality of his society by elaborating the different concept of nation queries like

the conflict between the conventional and unconventional, colonialism, post – colonialism, culture and history, recognizing them the national parable as described by Fredric Jameson.

In the First chapter '*Samskara: Socio-cultural Framework in Rural India*', there is the narrative representing the deterioration at the fundamental position of the nation i.e., the villages because of the threatening organization of caste and traditional religious doctrine. Linguistically elucidated, if nation has to evolve and develop as a strong and healthy nation then *Samskara* provides the idea that the nation labeled India demands a dire *Samskara* (cleansing, re-making or purification). He depicts the variety of traditional culture and flora fauna of South India keenly but he also shows the barbaric characteristics of his culture bring about its adversaries (Naranappa could not cremated properly). *Durvasapura* is the microcosm of India that exists in India – expecting for improvement and reorganization in the postcolonial India. In this chapter, writer delineates the social and cultural condition of nation in the pre-independence of India. He describes how people of rural area have to follow all the instructions given by Brahmin. How wisdom is important that is shown by Chandri who is the representative of all the illiterate prostitute women. How women are not allowed to speak publicly and how they are not allowed to get education irrespective of caste. How two philosophies, traditional through Praneshacharya and hedonistic through Naranappa are described and both philosophies are incomplete and how both have to transgress with each other in order to adjust in the modern world.

In his second chapter '*Bhartipura: Dalit Question in India*', he delineates the extensive use of dishonesty, deprivation and exploitation of the untouchables. He makes use of his narratives to reclaim what a society to be deprived of its confrontation with modernity. He also addresses the damage of *swaraj* (the good society and self-

rule) which the builders of nation visualize to bring into reality. His narratives might be understood as demonstrating the novelist's search for the significance of India. For the purpose of this, writer integrates the local, the national and the global in an artistic continuation.

In the third chapter '*Awasthe: Power Dynamics in India*', it can be delineated how power plays an important role in each section of society. How power and knowledge are intertwined with each other and how all the discrimination in the society regarding caste, class and gender can be diminished by knowledge. How power dynamics work in formal and informal relationship is also delineated. Different approaches through which power dynamics works in any relationship are also described. Writer criticizes the concept of nation – state showing everlasting brutality, bribery, illegal practices and exploitation of the people by the governmental authority and no one can be rich without stealing and exploiting public property and natural resources in the third world countries. Public property which is built by the labour of common mass and natural resources upon which every citizen has equal rights. The concept, modernity imported the western world to third world countries eliminated the spiritual and ethical values of common mass. Individuality that is the salient character of Modernity, cannot be ignored because it gives an opportunity to a person to look into yourself and to introspect, that is mentioned by the novelist in the next chapter.

In the fourth chapter '*Bhava: A Picture of Modern India*', the spiritual allegory and condition of individuals in India can be examined easily. The characteristics of modern age i.e., suffering humanity, depression, frustration, dilemma, pollution, spiritual crisis, etc. can be observed easily within the framework of socio-cultural notions of modern India. Importance of individualism can be seen obviously. Individual, being a very small unit has its relevance in modern era. It is only the

individual who is interested in nation making questions. As he builds relationships, family, society, state and nation so his/her importance cannot be ignored. One another characteristic of modern India is introspection as all the character starts to self-introspection of themselves in the last phase of their lives. Their world shifts from outward to inward. They start to spend time with themselves. Secrecy is also delineated which is also one significant trait of modern age. Why do people have secrecy? There may be two reasons: a) lack of trust b) to prove others their perfect image. Notion of perfection is also myth as not even single character is described perfect or true to itself. Due to the social norms and constructed by the society, it is impossible for a modern person to be true to his/her natural attributes. Self-doubt is also delineated as modern man/woman is in dilemma and they don't know which path is right and wrong as there is no guiding force. In this situation, self-doubt is also raised. Their relationship with lower – caste is also delineated. In the modern age, untouchability is not exercised physically but it still resides in the mind of modern man/woman who belongs to elite class. Condition of modern woman is also described. They are represented mentally strong and resilient which is the essential condition for their survival as they have to be uprooted after getting married. Their silence is the representation of not only their suffering and subjugation but nothingness also. Thus, approximately most of the characteristics of modern India have been described adequately.

In all the four chapters, writer does not only talk about the rural/local but the global also or it can be said that local is presented within the framework of global. He gives ample opportunity to the characters at least protagonist of every chapter to have the experience of outside world. It can be seen in the first chapter, where Praneshacharya is given opportunity to come out of his limited periphery and have the experience of the outside world. Here outside world stands for urban world where he

recognizes harsh reality of the world and prefers to return his inward world i.e., *Agrahara*. In the second chapter, protagonist of *Bhartipura*, Jagannatha has given opportunity to have education in some foreign university but then he prefers to come back to his native village *Bhartipura* and tries to uplift its dwellers. In the third chapter, writer constructs an educated girl like Gauri Deshpande, who was not only the need of plot like Margaret but with the emergence of education also, it was necessary for the writer to introduce an intellectual woman. She is given opportunity to settle down in foreign land by making her career there and by marrying an American man. But she could not settle there and choose to leave everything there and returns to India. In the fourth chapter, the protagonist of *Bhava*, Dinakar have the also the experience of globe with the local as he had to go abroad to acquire education. But he also prefers to come back to India and starts to introspect himself. Thus, at least protagonists are given experience of the global beside the local and in their later phase of life, they choose to utilize the international knowledge not only for their own community but for the upliftment of themselves also. They come back to their roots and try to flourish their surroundings. Hence, local is given more importance than global which can be observed easily and all novels can be observed as narratives of the nation as they symbolize the different aspects of India's nationhood.

After observing the relationship between married couple in all the chapters, it can be concluded that marital bliss might be a myth. There are various spouses described in the chapter but they don't feel any kind of affinity and understanding towards one another. There is continuous conflict between couple and they are not emotionally and mentally satisfied with each other. They are not represented as happy, blissful and well-adjusted couple. It can be observed in the first chapter '*Samskara: Socio-Cultural Framework in Rural India*' in which spouse like Praneshacharya and

Bhagirathi, Naranappa and his wife, Lakshamanacharya and Anasuya, Putta and his wife etc., are not enjoying their conjugal bliss. In the second chapter '*Bhartipura: Dalit Aesthetics in India*' in which spouse like Sripati and Bhagyamma, Nagamani and her husband etc. are also represented as sterile. In the third chapter '*Awasthe: Power Dynamics in India*', where couples like Krishanappa and Sittamma, Gouri Deshpande and her husband, Anasuya and Nanjappa, Uma and her husband etc. are represented. Their relationships are presented as sterile and stagnant. In the fourth chapter '*Bhava: A Picture of Modern India*', spouse like Dinakar and his wife, Shastri and Saroja, Shastri and Mahadevi, Mangala and her husband, Gangubai and her husband are represented. They are also not enjoying marital bliss and spending their lives in perpetual conflict. So, the concept of marital bliss might be said as a myth after observing the condition of marital couple as they are the true representative of their respective societies.

It can also be concluded that men adopt idealistic approach and women adopt pragmatic approach towards the life after observing their attitude towards world and life in all the four chapters. It can be observed easily in the first chapter '*Samskara: Socio-Cultural Framework in Rural India*' in which first female protagonist, Chandri adopts pragmatic approach and would be able to cremate Naranappa with the help of Ahmad Bari while Praneshacharya spends his whole day in worshipping the God and waits to get any sign for solution of the predicament. The second female protagonist, Bhagirathi suggests her husband to get married again and enjoy the conjugal bliss regarding woman and children. By using practical approach, she says her husband, Praneshacharya to see the condition of Naranappa who was not cremated properly for not having any child. Whereas her husband uses her for his own redemption and has utter faith in *Moksha*. Here *Moksha* might be stated as a myth so somewhere Praneshacharya adopts idealistic approach towards his own life. In the second chapter

'*Bhartipura: Dalit Question in India*', this can also be observed in the relationship between sripati and Bhagyamma in which sripati adopts idealistic approach by thinking all those golden years of his past life and Bhagyamma adopts pragmatic approach by entertaining pilgrims to make her both ends meal. She adopts this profession with the resentment of her husband as there is no alternative to survive. In the third chapter '*Awathe: Power Dynamics in India*', the main female protagonist, Sittamma chooses to buy a flat for her own security purpose by her own money with the resentment of her husband, Krishanappa. Whereas Krishanappa chooses idealistic notion regarding life i.e., he is called hypocrite by his own wife who even cannot provide financial and emotional security to his wife but talks like a great revolutionary leader. In the end, she makes a decision to buy a flat by adopting practical approach toward her own life. In the fourth chapter '*Bhava: A Picture of Modern India*', all the female characters like Sitamma who is now eighty years old, Saroja, Mahadevi, Mangla, Gangubai etc. adopt pragmatic approach by engrossing themselves in this mundane world without changing anyone and anything. They are highly responsible being and try to uplift themselves spiritually by adopting 'let it go' attitude towards this materialistic world where partial desires can be fulfilled. After observing attitude of female characters towards world, it can be easily concluded that practical approach and responsibility are intertwined with each other. If a person is responsible, he/she will surely adopt pragmatic approach and if a person is irresponsible then idealistic approach will be adopted by them in this world of partial fulfillment of desires.

Thus, writer invents the situations for reclaiming and recovering the authority of native metaphysical and cultural apprehension that one way favorably counters the detrimental effect of western modernity. In his narratives, writer in place of praising the imagined community named nation (in which million people reside), perpetually

disapprove the deficient growth of the design of nation formulating all along the post-colonial times. Writer expresses his ideas on the organization of the narrative:

“To tell a story is to move forward and backward in time according to your sweet will and, in this unrestrained movement, to conquer time and reconstruct what otherwise would be irrevocably lost. It is this sense of continuity of lived time preserved through memory that makes us human ... we would not tell stories if we were not mortals; and wouldn't tell stories if we didn't crave for immortality.” (Ananthamurthy 85)

The enlightening exercises of the novelist can be elaborated in the words of Gandhiji who states what is the need of an artist to explain a work of art to me? I demand a piece of art that demonstrates the lives of common masses. Hence, the significance of millions of people, their sorrows and sufferings and joys are described by using the narratives of nation.

Shortcomings:

As, every person, place, thing or a piece of any art has not only its merits but demerits also. So, this dissertation has its some shortcomings also. First shortcoming may be described as low- caste community and women of all the caste are not represented in their true sense. The writer could not describe low-castes community and women of all caste properly, in his beginning writings like *Samskara* and *Bhartipura* due to his celibate state and lack of experience regarding women and lower-castes as he belongs to upper caste community. He wrote *Samskara* when he was pursuing his Ph.D. in a university which is in England. He presents lower-castes and especially women of lower castes in a very deplorable condition. They are presented fleshy and lusty without giving any attention to their other virtues especially their devoted nature. However, in

his later novel like *Awasthe* and *Bhava*, he describes very intelligent, serious and devoted female characters i.e., Gouri Deshpande, Sitamma, Saroja, Uma etc.

Other shortcoming may be described as the two, world known personality i.e., Rabindranath Tagore and Albert Einstein were not in the favour of the formation of any nation. Tagore suggests nationalism is not the articulation of the breathing and existing affinity in community. It is not a spontaneously self – expression of personal as social beings, where human affiliations are instinctively monitored, where human beings can cultivate ethics of life in assistance with each other. But it is a governmental and financial agreement of an association of persons, in which they negotiate with one another in order to enhance their development, acquisition and authority, it is an arranged self-interest of a community, where it is slightest personal and smallest divine. He regards it is harmful and repeating danger to humankind. The reason is more inclination towards analytical, enlightened, business oriented, tangible and earthly. It walks forcibly over human soul, enthusiasm and affection. It disorders human beings' ethical harmony through enslaved deep – rooted generosity and sanctity to a heartless institution obsession regarding nationalism is the root cause of destruction due to war and enmity among nations. The very loyalty and adoration of nation favored above conscience, divinity and soul, develops autocracy, extremism, barbarism, insanity. He also states that there is one cause of all the predicaments in colonial India is the conceptual or abstract the English nation is governing India. In this manner all nations evolve into looking and assumes other nations in bound a danger to its survival, even though armed conflict is called to authentic and sacred performance for national self – glorification. Its survival and development as an organization or as a dissertation, is based in the two-fold of self/ other, us/ them. Each nation performs for itself and the existence of the different or other is but a continuous and repeating hazard to this

individuality. There are very different bases of civilizations in India and in the European countries, so to follow them blindly is just like to crash our own life. Several post – colonial critics like Ernest Gellner, Benedict Anderson, Tom Nairn also admit Tagore's philosophy regarding nationalism that brings about discourses of prejudice and bigotry. They have delineated intolerance, unreason, foolishness, alienation and enmity that nationalism creates. Leela Gandhi views of its hatred and avidity through which inhabitants are enthusiastically prone to kill one – another and die for the sake of nation. Tagore was completely dismissed the concept of nation as it would negotiate India's culture and history and construct it a “vagabond of the West”. His forecasting has become true as however India is now governmental and political independent but its affiliation with fashion of nationalism has demonstrated the gloom of European Civilization over it. The murder of Prof. Kalburgi on 30th August 2015 by Hindu activist, Dadri occurrences of a Muslim offspring being assaulted by a Hindu group in the end of September; pursued by beef advocacy and beef boycott in BJP governed states such as Maharashtra apparently offered 2015 as what the Indian Express named as ‘The Year India discovered intolerance.’ The allocation of nationalist beliefs has diminished the consciousness of India's uniqueness as a community able to perform independently and the copying association with the West has assigned neo-colonialist deal to control the India both purposely and without any questions, casting cultural and governmental curse for its citizens. It is good opportunity for India and the world as whole humanity to uplift from their destructive ethical stupor and seek guidance in the Tagore' philosophy about nation that shows the way of equality, fraternity, love, affection, spiritual development and equality of all the humanity. Through his novels such as *Ghore Baire*, *Char Odhyay* and *Gora*, he states his apathy towards nationalism and his relationship to multicultural mankind state craft. He believes in the principles

of universality for sophisticated societies cum nation where it should not be accompanied by self- fulfillment and self- satisfaction.

Being a visionary, world citizen and a scientific genius, Albert Einstein also advocates 'world government' after watching the huge destruction caused during World War II by writing a public missive to the United Nations. Thus, these may be the shortcomings of this dissertation.

Works Cited

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