

# **Narrating the Nation in U.R. Ananthamurthy's Fiction: A Study**

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## **DOCTOR OF PHILOSOPHY IN ENGLISH**

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## CERTIFICATE

This is to certify that the thesis titled “**Narrating the Nation in U.R. Ananthamurthy’s Fiction: A Study**” submitted to Department of English & Foreign Languages, Central University of Haryana, Mahendergarh for the award of the degree of Doctor of Philosophy in English is a record of original work done by Mrs. Vidhi Yadav (Roll No. 5037) during the period of her study (2015-2021) under our supervision and guidance. This thesis has not been submitted in part or full for any other award of any Degree/Diploma of this university or any other institution.

We deem the present research work fit for being evaluated for the award of degree of Doctor of Philosophy in English.

Place: Mahendergarh

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## **DECLARATION**

I hereby declare that the Ph.D. thesis entitled **Narrating the Nation in U.R. Ananthamurthy's Fiction: A Study** has been exclusively done by me under the supervision of Dr. Manoj Kumar Vidyalankar, Assistant Professor, Department of English & Foreign Languages, Central University of Haryana, Mahendragarh. The work presented in this thesis is original and references to the other works have been made with proper acknowledgement and complete source of information that is included in the Works Cited Lists and Bibliography.

I, further, declare that this thesis has not been submitted to any other institute or University for the award of any degree.

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## Introduction

The western institutes appear to have announced the nation-conception as old-fashioned, paramount and essentialist whereas majority of the progressing and unprogressive territories in Asia and Africa are still committed in the proposal of “nation-making” which is adequately emulated in their scholarly works. It is interesting to know that majority of the contemporary treatises on postcolonial theory have invaded the nation and approved the global instead. But, for the third world countries like Asia and Africa, the significance of the term “nation” is absolutely important for social, financial and cultural reorganization and their contemplation in literary and scholarly works. The acceleration and growing reputation of English novel from the eighteenth century along is an index to the matter that novel more than any other genre adds the ultimate zone for narrating the nation. The authentic history of a “nation” does not exist in the feuds of monarchs and rise and fall of kingdoms but ordinary nature of common-folk’ life whose deep- rooted resilience, unaffected by the competition in the areas of political and legislative states, permits their survival. The writer or author as a social being is also positioned in a society within the framework of socio-cultural and historical background. So, writers located in the third world countries, striking by starvation, underdevelopment, bleeding, brutality, have to classify themselves with suffering and anguish common folks. If they are dedicated writers, their very situations or locations in the society make them conscious to the analytical transformation happening in their societies or nation. Their stories or narratives turn into the narratives of the nation by mirroring the actual realities of their respective communities. This section mainly deals with the nation i.e., its historical background, definition provided by various critics and thinkers in the eastern and the western world. Background of

writer and outline of concerned chapters would also be described in this section of research.

Nation: There is no exact definition that definitely delineates the notion of nation. As “nation” as a notion does not have common and mutual authorized definition so its definition lingers challenged by distinct strand of expertise. It is notoriously difficult to define what nation is. There is not even a parallel term for a concept called nationalism in any Indian language, let aside equivalent term for it. Basically, nation is derived from the French word *nacio* which states “birth”, “place of origin” which is originated from the Latin word *natio* which refers to “birth”. Generally, it can be defined as a large group of people with strong sense of belonging and identity, having common culture, history, territory, language, religion or ethnicity but not necessarily having same government and sovereignty. Nation is more an abstract and political term rather than a concrete and religious term. However, there is an unambiguous definition of the concept of ‘state’ defined by Article 1 of Montevideo Convention on the Rights and Duties of States (1933). It defines, “The state as a person of international law should possess the following qualifications: a) a permanent population; b) a defined territory; c) government; and d) capacity to enter into relations with the other states” (Grotenhuis 25). All these descriptive features of states can completely be illustrated and confirmed. To provide cohesion to the frail states, it is essential to frame a state that fulfills the requirements and yearnings of its citizens. In order to build an idealistic state, it must fulfill the following affairs towards its citizens:

1. A state can guard its citizens from the foreign and inner attacks and convicts by providing surveillance.
2. A state can create legitimate financial life of its citizens by providing foundation to promote commercial life and accomplishing policies.

3. A state can become comprehensive and accessible for all civilians by creating scope for assistance in constitutional verdict accomplishing.
4. A state can empower civilians to give them opportunity to spend their lives with decency by providing fundamental public assistances.
5. A state can treat its citizens candid, unbiased and unprejudiced by providing authority of equal laws and rights.

According to the sociopolitical conception, the nation can be stated as it is “a political community containing a “national majority,” i.e., a group which is a majority on a given territory which also happens to be the majority of a group of individuals sharing the same language, culture, history around the world” (Seymour 425). Nation is basically a society, an exact society of masses. Such type of society is not ancestral nor is it ethnic. The modern Italian nation was derived from Romans, Teutons, Etruscans, Greeks, Arabs, and to onward. The French nation was derived from Gauls, Romans, Britons, Teutons, and so onward. The similar should be spoken of the British, the Germans, Indians, Chinese and others, who were derived into nation from the masses of varied ancestral and ethnics. Thus, a nation is not an ancestral or ethnic but an archivally comprised society of masses.

In another way, it is undeniable that the enormous realms of Alexander and Cyrus could not be labeled nations, despite the fact they occurred to be comprised archivally and were derived out of various ancestral and ethnics. They could not form the nations, as they were spontaneous and closely related amalgamation of society, which collapsed or united rely upon the achievements or killings of this or that winner. Thus, a nation is not an occasional or transitory amalgamation, but a definite society of masses.



But not each one definite society comprises a nation. Russia and Australia are also definite society, but these are not called as nations. What does determine a national society from a constitutional society. One of the characteristic aspects is that a national society is incredible beyond an ordinary language. At the same time, a state does not demand fundamentally an ordinary language. The Polish in Russia and the Czech nations in Australia would be insurmountable if each did not have an ordinary or a general language, although the probity of Austria and Russia is not afflicted by the evidence that there are a lot distinct languages within their outskirts. We are implying, definitely to the vernacular or common language of the masses and not to the legitimate executive language.

Thus, society of language is one of the distinctive aspects of a nation. Hence, it is defined that neither all who communicate common language automatically comprise one nation nor distinct nation invariably and throughout automatically communicate distinct languages. It is necessary to have an ordinary language for a nation but not automatically distinct languages for distinct nation. It is necessary for a nation to have one common language during a particular period but it is not suggested that there may not be two nations communicating the same language.

Americans and Englishmen communicate one language but they do not comprise one nation. The identical is authentic of the English and the Irish, the Norwegians and the Danes. But what is reason, despite having common language, English and Americans do not comprise one nation. Inherently, they occupy diverse region so do not reside well-organized. A nation is brought into existence only as the outcome of organized and extended intimacy, as a result of the fact that masses reside well- organized from breeding to breeding. But without having common territory, people cannot live in well- organized manner for an extended period. Basically,

Englishmen and Americans occupied the same territory, England and comprised one nation. Coming after, one portion of the English migrated to a new territory, America, and with the passage of time, it emerges as a new American nation. Disparity of territory drive the construction of distinct nation. So, society of territory is one of the distinct aspects of a nation. But the society of territory is not sufficient in creating a nation. There must be some economic bond among the various parts of a nation so that they can interact to one another and build the nation into single whole. As there is no economic connection between America and England, so they comprise two distinct nations. Thus, society of economic life, economic cohesion, is one of the distinct aspects of a nation.

But this is not enough. One must take care of the life style of people, their spiritual complexion of the people comprising a nation that is called national culture. America, England and Ireland comprise three different nations because of the specific psychological make – up which they created from breeding to breeding as the outcome of different situations of survival, however, one common language i.e., English is spoken by them. So, the psychological make- up that can be defined as “national character” cannot be ignored as it manifests different culture of a nation. However, “national character” is not a thing that can be called definite, it is developed with the changes in the situation of life. But as it survives at every prescribed moment, so it makes its imprint on the physiognomy of the nation. Thus, society of psychological make- up, which is included in society of culture, is one of distinct aspects of a nation.

Now there are lots of distinct aspects of a nation. A nation is an archivally or historically evolved, definite society of territory, language, economic life, and psychological make- up manifested in a society of culture. But nation like any other historical phenomenon, is bind by law of change, has its beginning and end and its

history. While taking this functioning definition of nation from the master plan and partisan and their devotees. This definition is an excellent and reasonably approved today, however liable group of population endeavoring to be adequate nations in this aspect, scarcity one or other of these qualities in minor or major extent. For instance, a group of population endeavoring to be adequate nations, but they may not have equal approach and movability in the accepted organization of education and economy and may be expelled from the complete act of common constitutional privileges. They may be treated as in some manner of cultural foreigner by the majority because of their different culture and history, however they may have all access to the facilities provided by the government. As Asian were felt to be aliens in East Africa after decolonization and Jews at the time of Dreyfus, both in France and farther.

A French historian, Ernest Renan defines nation in his lecture “what is nation” (1882) that a nation is “a daily referendum” and that nations are based as much on what the people jointly forget as what they remember. The main aim of writing this essay was to represent the nationalism which was originated due to French Revolution in 1789. He states that there is a continuous conflict between the concept of racial or linguistic and nationhood, that can cultivate “the gravest errors”. He rejects the concept that race is the source of unification of people. During the rule of Napoleon Bonaparte and the French Revolution, it is significantly to note that French was completely genetically manifold but in spite of that it handled to set the juncture for nationalism. He also asserts that neither religion nor language are the source of unanimity because language summons common mass to mingle, but does not drive them to do so and religion has tuned a personal affair. For example, England and the United States both speak English but do not have a single, integrated nation and do not force people to operate religious practices against each other. He states that forgetfulness and historical

errors are the fundamental facts in the developing of a nation. Unwelcome facts disclosed by historical research, can even imperil nationhood. All the nations are constructed on the acts of brutality and violence and after that these acts are forgotten. Unity is always retained by destruction and violence. Mingling of North of France to the centre is the outcome of an approximated a century of assassination and shock. People of the community feel as they have executed something significant if they are able to survive in adverse situations. He illustrates the example of Turkey and Bohemia where various societies are contracted against one another, and where the homogenization of various communities could not occur appearing in a breakdown of nationhood. He states that Geography only guides us wide and mountains don't perceive how to chisel out nations. Hence the concept of nation lies on the shared glories in the past, common will in the present to live together and wish to cultivate more for the nation in the future and tolerate all the suffering and enjoy happiness together. Ian Baucom in his review work *Narrating the Nation* states,

“Ernest Renan’s “What is a Nation?” the initial essay and the only piece that was not written by a contemporary critic, refers to the “spiritual principle” of the nation, to its “large-scale solidarity,” as a fusion enabled by the selective processes of memory and forgetting, by the reification of a shared glorious past and the deployment of this solidified memory in the present as an object of consent and communal, proleptic imagination: “We are what we were; we will be what you are.”” (Baucom 148)

There are three approaches a) constructive approach b) primordial approach c) materialist approach, through which nation is defined by the different scholars.

a) Constructive approach: Benedict Anderson’s definition of nation is finest echoed in constructive approach in which he defined nation as an imagined political

community and imagined as both inherently limited and sovereign. A nation is imagined because members of even the smallest nation will never know their fellow member, meet them, hear them yet in the minds of each live the image of their communion. He defines that nation emerges from industrial society though neither “economic interest, liberation, nor enlightenment could or did, create in themselves the kind, or shape, or imagined community” (Anderson 65). In contrast to Gellner, Anderson puts more prominence on the constructed nature of culture and on act of lithograph commercialism to the augmentation of a nation. Anderson places greater emphasis on the lithograph commercialism which is responsible for the augmentation of new national culture and originate the particular structures which the new nation will finally proceeds. Anderson debates that pre- national culture was sectarian culture. Nations reinstates this sectarian culture with their own exclusively constructed national culture.

b) Primordial approach: This type of approach is best reflected in Anthony D. Smith, who protects primordial position in order to define a nation. He defines nation as a titled human community having common historic province, shared myths, historical recollections, common economy, shared culture, a community and shared privilege and obligations of all members. The distinctiveness of the primordial and the constructive notions of nation lies in the ancient bases of collective subjectivity. For constructivist like Anderson, the nation is not entity palpable like a historical commodity, illustrated by paleontologist. He states that it is developed by masses who are passionately ambitious for a nation and are carrying well – organized the components to create it. Nation is not the outcome of movement of conserving existence from the prior into current and forthcoming but is the outcome of an invention and construction. It is necessary for the construction of nation to intentionally obliterate those issues in

history, culture and narratives that do not assist the creation of a common, national identity. The attempts to remain back the nation into history, to connect the current nation to its historical cores, are intentional conducts to construct a national identity of a substantial existing society with historical moments, people, anecdote and chronology.

c) Materialistic approach: This type of approach is finest echoed in Gellner and Hobsbawm while defining the nation. Through his typical deviation altercation, Gellner explains the derivation of nations. He contends that nations are derived from nationalism which is basically a political doctrine, which suggests that national and political entity should be identical. Nations are contemporary structure. Due to the demand of technical innovation, nations come into an existence. With the migration of people from villages to cities, it is essential to build some arrangement of shared identity for them. Due to the requirement of commercialism, it is necessary for workers to have a common language. All these requirements are experienced by the construction of shared culture (experienced by changing “low” folk cultures into “high” folk cultures), common history and demanding a common language. Workers can be inspired to be laborious, not only for their own benefits but for the welfare of their nations by these shared involvements. A shared history, culture and language helps in united the recently movable personnel.

It is amazing to bridge the definition of state in the Montevideo convention to the definition of nation by Smith and Anderson. By applying the words, a territory and a population, Smith concisely mentions the foremost two components of the Montevideo definition. The third concept, ‘government’ suggests to be implicated in the common constitutional duties and rights referred by Smith. Anderson mentions primitive three comprising concept of the Montevideo definition: nation is about a

population in a limited physical territory and there is some sovereign authority that governs the population in that territory by applying the words 'community', 'limited' and 'sovereign'. What wants in both the Smith's definition and Anderson's definition is the concept of international affiliation. Nation is primarily an intramural concept, attributing to the autonomous society existing in a convinced domain. Nation does not unquestionably have to get into affiliation with other nations is suggested by the definition of nation. As the antagonistic, it is distinguished that there is no innuendo of culture or identity to characterize the accomplishment of the state which is prescribed in the definition of state by Montevideo Convention. Even in the postmodern age, states are very circumspect about the international affiliation to intrude in the elements of culture and identity: these are regarded intramural affairs.

Thus, it can be concluded while talking to the relationship between nation and state, that identity and culture are supposed to be very intramural affairs and they are not described in the definition of states. Hence nation adds the characteristics of identity and culture in the definition of state given by Montevideo Convention. Characteristics of nation like identity, imagination and culture are suggested by Smith through the word 'historical memories', 'myths', 'historic' and 'culture', by Anderson with his characterization 'imagined'. Nation is likewise an accurate explanation of figure, squares, kilometers, organization and system. State is around structures, systems, organizations and institutions while nation is around identity, which we are in the impression of 'self-labeling'. State is around collective objectivity while nation is around collective subjectivity as it does not cast new concepts, but basically developing the concept of 'nation' correlated to the concept of 'state'. Materialistic approach of nation promoted by Gellner and Hobsbawm state that it does not create an impression to describe nation and state are different matters and in modernity, nation can be

referred in the relation of nation- state. However, nation and state are not the same and one matter. But after observing their definition, it is luminous that both nation and state are firmly intervolved. The nation, being a modern anomaly, can be understood within the structure of a modern humanity of nation- states. The concept of association of state and nation was established by the peace alliances of Westphalia in 1648 through determining the doctrinal integrity of this innovation it developed, the sovereign state. It is based on the peace of Augsburg of 1555 in which doctrine of 'whose realm, his religion' was accepted.

While talking about the relationship between nation and state, can it be assumed a state to survive without nation or the notion of nationhood and a nation to prevail without the state and its institutions? Two approaches are delineated to describe the statement i.e., does the state presume a nation? First, can state survive without nation or notion of nationhood? Second is to delineate the importance of the notion of nationhood for the state to construct its force over its people on substantial terrain.

In the modern world, where questioning of identity and culture, nationwide exodus and people's personal independence have been becoming constantly personal and less cumulative. One may even find nationhood as a notion of questionable inclined the diversification of people and cultures that discover themselves within the outskirts of one nation-state. Is it important to develop sense of belonging and nationhood? Faithfulness towards the state, sense of being responsible citizens like to pay their taxes and follows the rules can be developed if the state is adept to perform as an impartial constructor to its citizens, giving civil benefits, employment, surveillance and justice. But how it can be expected to the migrants to become the member of nation and embrace the national identity. Up to date, the approach has been that migrants must embrace the sociable and governmental schemes of modern nation- states. From the



notion of leading culture, it is emerged that immigrant must adopt culture and identity of the host society as subjugate one and their own culture and identity is destined subaltern.

Second approach is related to the importance of nationhood in establishing the state. Through nationhood, sense of belonging and attachment can be created by the state, it will be easy to develop sense of being responsible citizens towards nation-citizens can be easily convinced to pay those taxes and follow all the norms governed by state. Through the sense of nationhood, citizens can be inspired to die for their country. To cultivate a sense of belonging is required for the state for implying constitutional laws on its citizens otherwise without nationhood; the state is obligated to retreat to forcible and exploitative amplitude to cultivate its jurisdiction. This sense of belonging can be created by the notion of nationhood. So, the testimony of citizenship must not be based on the concept of historic adoption. Exodus and distinctiveness do not compose nationhood antiquated; they cause belonging mere demanding and complicated. Without the sense of belonging, societies flight the exposure of demoralization and of degenerating validity of the state.

Those who believe that nation as implanted in society and as bearing endured long before the modern state was constructed, they state that nation is an actuality and does not require a state to occur as validity of a nation happens in mutual identification of its masses, apparent from extra association. From this statement can nation be imagined to endure without the state and its organization? Ephraim Nimni apparently discriminates the two when he asserts that we account title nation as exchangeable with the title state. The British integrity is an actuality that advanced continuously from the twentieth century forth, lengthy before the state and its organizations derived entity as attributes by Adrian Hastings. For the academics who comply with a further primitive

viewpoint on the nation, the profound memorable origins of the national identity are the supporting structure of the plea that nation is an actuality aside from the presence of the state. This acceptance is positioned on an erratum however it is widespread all over the planet. As Nimni states a nation as a cultural society and a state is an instrument of administration. The UNPO (Unrepresented Nations and Peoples Organization) operates as the delineative of nations that desire for worldwide acknowledgment. In order to be able to live the identity to the adequate and without coercion, generally their aspiration involves an assertion to statehood. An uncoupling of nation and state would diminish the affiliation between the nation and the civilian to a sheer constitutional and administrative one. One could discuss, to some amount, this is the present actuality taking today's assertive analytical-commercial agency that explains approximately every expense or affiliation into commercial and monetary account. Nonetheless, in an entirely juridical and constitutional affiliation, the state would not adept to develop the faithfulness of dweller above the terms of obligation. As in the time of emergency and adversity, a dweller may purely deny to fulfill their responsibilities towards state, unless they measure that there is a profit in answering to the state's appeal. From the mindset of dwellers, an uncoupling between the nation and state would permit an individual without an impression of loyalty and affinity to an expanded society. For the dweller a sheer juridical affinity without added fidelity makes him or her open to attack. If the affinity between the nation and the state is dwindled to hardly a juridical then the basis of citizenship, that is the responsibility of a state to be solicitous and cultivate an affinity with anyone at all civilian even if s/he is an immoral or deplorable. One could argue that the execution of nation as imagined community is no protracted so valuable and essential in the eminently analyzed Western world. But the disintegration of community has its curb that is ratified by the jingoist evolution all

through Europe. It could be accomplished in a universe if a citizen does not accomplish s/he duties or responsibilities towards state then state has the power to close the juridical or constitutional affinity with that particular citizen. There is no emotional and genuine feelings and attachment betwixt the state and the citizen and the extended community of which s/he is member.

Previously it has explained that there are some components of nation defined by Smith and Anderson like people, a territory and sovereignty are also included in the state defined by Montevideo Convention. But this actuality of association betwixt the state as collective objectivity and nation as collective subjectivity has grown into even more complicated in the postmodern era. As state furnish surveillance, community services, and integrity to its citizens and lawfulness that supports to develop a sense of affinity that is an integral to nationhood. Some academicians argue that, nation can occur or prevail without state by following draconian relation of nationhood to identity. But in modernity, possessing national identity beyond a state is precarious. There are following significant bases for legality, in the affinity betwixt the nation-state and its citizens as nation and state are inseparably convoluted in the modern cosmos:

1. The citizens as an association of mandatory harmony for common backing;
2. As the verbalization of citizen's supremacy in exerting bureaucratic capability;
3. The citizen as society, integrated over a shared prospect and common culture;
4. The citizen as possessing identical before the legislation.

These legality bases are inter-twisted and cannot be disconnected.

There is an intrinsic relationship between war, violence and formation of nation-state. Nation-state is factually connected to the Westphalian peace alliances of 1648 that contrived a deadline to both Thirty Years' War in the Holy Roman Empire and the Eighty Years' War between Dutch and Spain, with Spain officially identifying the freedom of the Dutch Republic. The protracted controversies related to the spirituality and domains were clarified by the argumentative groups. The formation of nation-state was not an arranged system of agreement and construction but one of distinct formulated corrupt parties demanding to snatch strength. Charles Tilly's acclaimed declaration regarding the formation of nation-state that war generates states and states generate war. He confers through his research that state-formation occurs as the outcome of an operation of opposing clans competing for authority by applying brutality, when one of the groups arrange to set up its government and control in the challenged domains. Consequently, the action of constructing a state, organizing its association, academies and getting legality starts. The brutal cause of the nation-state is a frequent reality in past. The Independence war that drives to the making of United States, the Independence wars in French and English territories in the 1950s and 1960s, the liberation war in South Sudan, the wars that breach up the Spanish territorial force in Latin America into liberal States. Thus, it is necessary for the state to have a sense of belonging and notion of nationhood amongst the citizens and between the citizen and the state to provide the factual base so that state can play the its role with legitimately as the state and the nation are inextricably intertwined as defined by Hobsbawm and Gellner. It can be concluded about nation with the ideas of Geoff Eley and Ronald Grigor Suny in their work *The Origins of Nations*,

“The nation that emerges in the modern era must be regarded as both construct and real process, and that in a dual sense. For the analyst, a “nation” represents an ideal-type combining elements in accentuated form. But equally needs to be broken down into the constituent dimensions of process to which the construct refers. For the nationalists, too, the nation represents an ideal to be striven for and reconstructed, particularly in the case of demotic *ethnies* where educator-intellectuals’ visions assume great importance.” (124)

However, there are various Indian critics who describe various dimensions of nation but there is the two most affluent critics whose views are being delineated in this research. First is Mahatama Gandhi and other is Rabindranath Tagore who made great efforts to describe nation through their writings like *Young India*, *Hind Swaraj* written by Gandhi and *Nationalism*, *Ghare Baire* written by Tagore.

Gandhi’s Views Regarding Nation and Nationalism:

Gandhi brought the concept of internationalism inside the blend of nationalism so that developing its perspective and creating it more integrate and liberal. He states that it is not the nationalism that is immoral; it is the self-obsession, snobbery, intolerance and clannishness which are the curse of contemporary nations which is sinful. He delineates following characteristics of an Indian nation:

- **Accommodating Capacity:** For Gandhi, any country can be assigned as ‘nation’ if it has accommodating capacity which suggests people living in a nation should have desire to live together as a community besides having variations amidst them as personage. At this point, he appears to predict the extract of Benedict Anderson’s eminent speculation of nation as “an ‘Imagined Community’ – imagined as both inherently sovereign and limited” (Rai 3). He also uses the notion of *sama*, which means episodic convocation to highlight the assimilative temperament of Indian nation.

Ernest Renan states that ‘fusion of people’ is a fundamental requirement for the establishment of diverse nations in Europe. When Gandhi uses the term *sama*, he appears to be pretty near to Renan’s concept of ‘fusion’.

- Relationship between Religion and Nation: According to Gandhi, India can not suspend to be one nation due to folks living in belong to various doctrine or religion. He states, every religion has two components – central/ spiritual and circumference /superficial. Circumference of any religion identifies the societal establishment of the folks pursuing it, the central or core is embodied by the upright conviction of that structure. Different religions may vary in the societal organization or their peripheral presentation but at the core, all the religious beliefs are singular. Whenever folk realizes the essence of their religion, social disagreements will deteriorate thus developing the possibility of a nation possessing manifold religious community.

- Relationship between Language and Nation: On the relationship between language and nation, Gandhi acknowledges that each and every nation ought to have a ‘lingua franca’ determining correspondence amidst its multi- phonic or multi-vernacular community. While he regards the function of English language in the circumstance of India, he rejects its perpetuation as, it has become hegemonizing or enslaving apparatus in due passage of span. English has no prolonged persisted mere a language because multiple masses have launched applying their expertise of English to obtain executive position, other kind of assistance or donations etc. For Gandhi, one must never disgrace or derogate one’s mother tongue and one must always aspire to enhance one’s mother tongue. For this, he recommends the requirement of establishing a new ‘lingua franca’ of India liberate of enslaving notions of English Language.

- *Swaraj* (Self – Rule): Key to Health, Constructive Village Programmes and Advocacy of Panchayat System: For Gandhi, if *swaraj* would be executed with radical

methods then the English govern disappear but Englishness will predominate. It would lead to few vicious frames of nationalism and nation – state of which India had been targeted for previous two epochs (English nationalism). He longed to build an Indian type of nationalism which would be considerably more cooperative and more intrinsic in Indian conventions and civilization as opposed to biased from the West. Thus, the most elementary characteristic of a nation derives from the Gandhian notion of self-adequacy, an idea which he evolved in his succeeding compositions and schemes for example as *Key to Health* (to eliminate the role of contemporary type of physicians), constructive village programmes, patronage of Panchayat system (to eliminate the function of attorney, contemporary type of specialist legislators and executives), etc.

#### Rabindranath Tagore's Views Regarding Nation and Nationalism:

- Imperialism: Tagore believes imperialism as a superficial manifestation of nationalism and appreciated the notion of 'internationalism' by rising above the parochialism of the notion of nationalism.
- Nationalism: He debates that nationalism is only supplementary label of appropriation or funding, by savage power, if essential, of the prosperity, abundance and unprocessed substance of other nations and that nationalism will finally generate xenophobia and infringe the supreme standards of humanity and benevolence. At the same time, it is not only the forceful hostile frame of nationalism which he counters; rather he is equitably suspicious of non – violent nationalism portrayed by Gandhi's Non-Cooperation movement. He calls this non-violent type of nationalism as a 'parochial nationalism' intimidating a secluded opinion of the nation. In the current environment, nationalism is destined to bring a brutal twist so it is superior to renounce this notion entirely rather than aggravating and modify it. For Tagore, there is no benefit of producing so much enthusiasm for a notion (nationalism) for which there is

not even an equivalent title in India's own language. Here he probes to indicate forward the western-ness of the notion of nationalism.

- Nation: For Tagore, nation is not a natural self-actualisation of man as social being as majority of the folk consider; rather it is an administrative and mercantile alliance of a class of people, in which they assemble to magnify their benefit, advancement and authority. He points that geographical frontier, commercial involvement, a common province and inheritance usually ties people into a nation. In another expression, it is a manifestation of the classified self-interest of a people where it is less humane and less spiritual which suggests nation is phony and devoid humanity.
- *Swadeshi Samaj*: Tagore substitutes the artificial notion of nation and nationalism through his own concept of *Swadeshi Samaj* which is a personification of social connection. It is not artificial and neutral but established on collaboration and affection, and of a community where everybody is in harmony with everybody else in the world. The concept of internationalism which is so precious to Tagore is not the Marxist and socialist internationalism of the laborers of the world, but one of unearthly type founded on the concord of various religion and races.

Thus, after observing the definitions of various scholars and critics, they may belong to western and eastern world, it can be concluded that there are two types of definitions, where one is objective definitions and other one is subjective definitions. Subjective definition of nation can be described as empirical as facts can be provided in this definition. For example: Stalin definition of nation can be considered as subjective definition of nation as he states: "a nation is a historically constituted, stable community of community, formed on the basis of a common language, territory, economic life, and psychological make-up manifested in a common culture" (Stalin 5).



Gandhi's definition of nation is another example of empirical definition of nation where he talks about almost all the notions which satisfy the condition of Indian nation with its diverse culture. Whereas definition of nation given by Ernest Renan, Benedict Anderson and Rabindranath Tagore are considered subjective definition as they talk about abstract notions as "a soul, a spiritual principle" (E. Renan), "imagined community" (Anderson) and "least human and least spiritual" (Tagore). All these notions are abstract notions as they cannot be measured. Hence definition of nation can be concluded as a nation is a group of people but it can be imagined society, *franca – lingua* can be established if there are more than one language, common territory and essence of religion can be understood if there are multi-religious people exist and all the cultural event can be celebrated if there are multi-cultural people live, they feel belonging to one another and want to live together and tolerate suffering and enjoy happiness together, it is constructed on the acts of violence and all these notions are forgotten if they don't assist in construction of shared, national identity and violence is the only cause of unanimity of any nation rather than race, language and religion. In the end, conclusion regarding nation can be best described in the idea of Katherine Verdery in her work *Whither "Nation" and "Nationalism"?* by stating, "Although the idea of nation with which we have been familiar may indeed be past its peak, being born into something as natural condition will remain fundamental to human existence and to scholarship, even if in new ways" (Verdery 45).

Ananthamurthy was one of India's best acknowledged thinkers and writer both in India and abroad. Creeping his approach into the consciousness and bare existence of his character is getting to be a habit with Ananthamurthy, witness his masterpiece work, *Samskara*. Due to this novel, he had to face lot of criticism and controversy as it is scathing attack on Brahmin orthodoxy. Most of his literary works are on backlash of

personals to situations that are counterfeit and astonishing. His works apparently evaluate facets varying from transformation and objections challenged by Brahmin communities of Karnataka to administrators dealing with bureaucratic instigating their works. His literary works depict the cognitive facets of common masses in various situations, opportunity and situations. Conflict and transformation on classical Hindu communities of India due to the outcome of instigations of economic and socio-political changes-the true affinity that discharges underneath all such conflicts are illustrated by Ananthamurthy in his works. He is not just adherent to illustrating only classical topics of Indian Literature of his era but he also depicts the conflicts and clashes faced by a bureaucrat at the time of calamity like drought in his novel *Bara*. He is known for his strong political views. As he did his Ph.D. in English Literature on 'Politics and Fiction in 1930's' at the University of Birmingham in England that is why he has great knowledge of politics. Ananthamurthy was highly motivated by the philosophy of the socialist luminary and intellectual Dr Ram Manohar Lohia, who was an ardent campaigner of parity between man and woman. Mostly of his works are an acute arraignment of Brahminical doctrine and furnish a spirit that is anxious for conversion.

In first chapter '*Samskara: Socio-Cultural Framework in Rural India*' talks about various facets of culture which include tradition, rites and rituals, myths, superstitions, flora and fauna, outcastes, taboos, philosophy etc. All these facets of culture are fully delineated. This chapter is relevant as it depicts culture of rural India spectacularly which are still being practicing in many parts of India and 65.97% (2018) population of India still reside in rural area. It depicts microcosmic world of rural India. It also delineates status of women who are considered half humanity. Their genuine situation and problems are described which are still relevant in some rural parts of India

even after 74 years of independence of India. Being a very controversial novel, *Samskara* describes two types of women—Brahmin women and low caste women. Brahmin women like Anasuya, Sitadevi, Lilawati, Naranappa's wife are described as sexless and have lack of vitality of life while the low caste female like Chandri, Belli, Chinni are described as full of flesh and life force. They can lure any ascetic through their physical charm. Their other needs like mentally, emotional and psychological satisfaction are completely ignored. All women are deprived from the right to education that is why (Anasuya and Sitadevi) are unable to put their views intellectually before their husbands. The untouchable women have to beg and wear few clothes due to poverty and caste system. Through the Lakshmidiamma, being a widow, it is delineated how all the widow women are considered ill-omen and how they have to live all alone and depend on the mercy of others. They have to follow many restrictions like shaven head and food restriction also. All the women have very few opportunities to come out of their houses and express their views publicly. Through the Chandri and Padmavati, profession of prostitution is described. Dowry system and child marriage are also delineated by the talk between Praneshacharya and a *Smarta* Brahmin during their meal in temple. So, this novel describes the position of women prevailing in 1930's and 1940's in Pre-Independence of India and suggests gender inequalities that need to be eradicated. In his novel *Samskara*, Ananthamurthy delineates various episodes where the concept of outcaste can be observed. This is described by the outcastes like Chandri, Pilla and his wife, Chowda, Putta and his wife, a prostitute Padmavati. How they are ill treated and used by the upper caste people for the satisfaction of their passions, lust and desires. Upper caste people cannot touch outcaste as they would be impured but they can have physical intimacy with low caste females.

This is the irony and hypocrisy of the upper caste people. Concept of untouchability is delineated fully in the second chapter.

The second chapter '*Bhartipura: Dalit Question in India*' defines various understanding of outcastes. It raises many questions related to dalit like who are dalits, why they are called untouchables outcastes or marginalised, what is the urgency to uplift their cultural and economic status so that they can be brought in the mainstream of the society, are they really progressing or socially accepted by the upper caste or being deviated from the dominant stream of society, what are the strategies being adopted through which they can be properly assimilated in society etc. In *Bhartipura*, untouchables especially holeyaru are not allowed to enter the temple, they have their different God that is *Bhoothararya* who is also considered inferior to the god of upper caste people that is *Manjunatha*. There are various ill practices are delineated through different characters. Holeyaru are represented as the objects to satisfy the desires of their landowners, they even cannot speak frequently before the upper caste people. Dalits who represent 16.6% (2011) population of India are also described through microcosmic world and they live every part of India through different names. In the end, what are the suggestions given by the Ananthamurthy for the development of untouchables are to be delineated.

The third chapter '*Awasthe: Power Dynamics in India*' is not merely the depiction of a senator, it is a replica. This chapter mainly deals with the power dynamics in India especially in formal and informal relationships. Formal relationships cover political, administrative, economic and cultural sphere whereas informal relationships cover society in which family institution plays an important role. This novel is originally a bureaucratic novel with sociological culture. It excoriates the power dynamics of economically developing nations and depicts an account of how the

country and its spokesperson act their authority over the ordinary proletariat by the assorted apparatus of brutality. Ananthamurthy describes the status of the nation - its collapsing communal framework, deteriorating values, its fraudulent campaigning and insidious senators, its offensive capitalism and caviling financial civilization. It is related to the metamorphosis of the combatant, Krishnappa, from a leftist undergraduate powerbroker to a revolutionary spokesperson who doesn't have any of the metropolitan affluence during living in an urban. Nonetheless, later, he extorts them by his prosperous bureaucratic acquaintance. Phony affliction in the nation has been sincerely and reasonably castigated. Writer describes that in the developing countries, an underprivileged person who has might, spins into a despot that some day he was also persecuted. Krishnappa, being an honest Dalit political leader, also accepts that politics is vermin that may assassinate its own custodian. Barbaric practice of police men, ailing berth of debilitated, unsound places incarceration, abduction and persecution committed by the nefarious officers in the police station are conferred in their coarse shape. It is explained that the arrangement of commercialism is positioned on dearth, paucity and profiteering. There are discussion of communism and why Gandhi ji accepts the democratic and equitable philosophy of communism but boycott its clique of bloodshed. In his third novel, the writer bands his combatant, Krishnappa Gowda, a political leader of the Left and an apprized demi-god figure in the Karnataka of Emergency days, right down to his disturbed soul. This dynamic novel opens with the 50 years old protagonist on his deathbed. It is not bare annihilation, he has to confronting with but the reality as all the flashback of things past which deathbeds essentially appeal to – is the fact that he has negotiated with his integrity, self- respect and honesty. Krishnappa, who was once utopian and charismatic, was recycled by the smooth shark entrepreneur and cagey spokesperson to farther their own rapacious

limits. He was just for them the advantageous Trojan horse to enter the fortification of power. The vermin of corruption and violence have over the years devoured into this innocent and poor man, not even his conscience has been granted. Those engaged vermin have also devoured into the draperies of dreams interlaced by the artisan of an Independent India, when impelling ahead means moving backward.

The fourth and last chapter '*Bhava: A Picture of Modern India*' delineates various facets of urban India especially elite class where individualism (self-introspection, personal space) play an important role. Through the various characters of novel, urban India is represented who are 31.6% (2011) population of India. There are mainly two metropolitan cities are referred in the chapter. One is Delhi which represents various metropolitan cities of northern India whereas other is Bangalore-cum-Bengaluru which represents metropolitan cities of southern India. A nation is structured on community and each personal is connected to nation deliberately as a personal being. It is important to suggest that nation is a community which provides the personal an excuse to be complimentary appreciate his/her privilege. The clash between privilege and essentiality is demonstrated by the individual aggravating to perform in the community. There is a link amid individual's destiny and nation's destiny. What is pleasant and atrocious for nation must be pleasant or atrocious for the individual. Globalization, localization, urbanization, gender conflict, caste conflict, class differences, alienation, dilemma, confusion, frustration, depression, displacement, self-indulgence, nihilism, identity crisis, health crisis, unemployment, lack of faith, uncontrolled population, pollution, unconventionality, capitalism, spiritual crisis etc. are the main characteristic of modern India. However, globalization and localization are two contrary terms but they have its own significance in modern India. According to the survey of Greenpeace, Gurugram is the most polluted city in the world. This novel

(*Bhava*) shows the environment friendly attitude of South Indians as they use banana and jackfruit leaves as disposals that can easily be decomposed as compared to the northern. Northern Indians are not aware towards environment and more materialistic. Mostly use plastic disposals that cause health crisis and environment hazards. In *Bhava*, Individual plays an important role in nation building. As individual makes relationship, family, society, state and nation so being a minor unit but cannot underestimate its significance. In *Bhava*, writer depicts true picture of modern India through the life of individual that refers to the modern man/woman. How an individual entangles with each other without having any calmness and peace. How modern man/woman has lost faith in every relation. How modern man/woman faces identity crisis, frustration, dilemma, illicit relationships, superstitions. How people have become morally uprooted and now want to seek transcendence. The writer explains actual picture of modern India through routine life of people, culture (traditional dresses, rangoli, food habits, food items), role of man and woman in patriarchal society, status of women and outcastes, influence of western world, hegemony. In prior works Ananthamurthy narrates nation through the conflict between past and present (*Samskara*), abolition of untouchability through temple entry that still relevant (*Bhartipura*), social and political reformation and how power dynamics works in formal or informal relationship (*Awaste*) but here he talks about individual's hypocrisy by explaining the differences between his outer and inner reality through stream-of-consciousness technique. Thus, psychoanalysis approach is used to describe various dimensions of modern man/woman residing in urban India.

Hence, all the chapters cover various dimensions of India, it may be rural or urban population within the framework of social, cultural, political, economic and

administrative by using textual analysis approach, inter- disciplinary approach and psychoanalysis approach.



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## Chapter -1

### ***Samskara: Social and Cultural Framework in Rural India***

Ananthamurthy's works initially deal with the metaphysical and social facets of Hinduism. Samskara takes form not only caste based spiritual facets of Hinduism but its tradition in sacrament also. It is analysed, break from the tradition is not an obvious form even in the knowledgeable class of India. India is a creed, spirituality and caste driven country where community follows dehumanistic expenses of tradition either through qualm or through centralization which detain their contemplation. Title of the novel *Samskara* has various interpretations as being the great term of Indian culture. A *Kannada-English Dictionary* written by Reverent F. Kittel defines the subsequent meaning of *Samskara* which is quoted by T.P. Shareef in his paper *Samskara by Ananthamurthy*:

- a. Forming well or thoroughly, making perfect, perfecting; finishing refining, refinement, accomplishment.
- b. Forming in the mind, conception, idea, notion; the power of memory, faculty of recollection, the realizing of past perceptions.
- c. Preparation, making ready, preparation of food etc., cooking, dressing...
- d. Making sacred, hallowing...
- e. Consecration, consecration of a king, dedication etc.
- f. Making pure, purification, purity.
- g. A sanctifying or purificatory rite or essential ceremony (enjoyed on all the first three classes or castes.
- h. Any rite or ceremony.
- i. Funeral obsequies." (qtd. in Shareef 2)

This chapter basically deals with the caste, class, culture, social structure, superstitions, myth, historical facts, positions of women, upper caste and lower caste people, flora and fauna of South Indian society of time of one or two decades earlier of Indian independence. Deprecation of subordinates is being broadened by the concept of caste and religion. Both the lower caste and the upper caste centralise the notions of inferiority and superiority correspondingly inclined to them by the predominance of societal seminaries. This centralization is not accessible as community, ancestor, civilization, creed, rites generate a labyrinthine net to establish it. It had wide infringement on the patch of community either in adverse or affirmative locution.

Banktesh Bahadur Saroj writes:

“The major preoccupations of modern literature such as despair, alienation, loss of identity are the main characteristics of *Navya* or modernist movement. Although Anantha Murthy’s writings are influenced with existentialism, realism or symbolism but he has a great insight in the socio – cultural and political realities of post- independence India. The dualities and contradictions in the lives of individuals and communities are chief concerns of his writings. As a *Navya* writer Ananthamurthy turns to the paradoxes of social life and the various dichotomies which is constructed into the lives of individuals. The *Navya* movement also catches the transitoriness of societal life that experiences various kinds of upheavals.” (Saroj 532)

Samskara depicts a society which is connected with one another by different associations - social class, caste, gender, economy prohibitions/ restrictions instigate a nexus of kinships, in opposition to story has been created. The novel opens with the death of Naranappa who remained revolutionary and unorthodox throughout his life.

A.K. Ramanujan’s “Afterword” verifies:

“The opening event is a death, an anti- brahminical brahmin’s death – and it brings in its wake a plague, many deaths, questions without answers, old answers that do not fit the new questions, and the rebirth of one good Brahmin, Praneshacharya. In trying to resolve the dilemma of who, if any, should perform the heretic’s death-rite (a *Samskara*), the Acharya begins a *samskara* (a transformation) for himself. A rite for a dead man becomes a rite of passage for the living.” (Ananthamurthy, *Samskara* 119)

It reveals the traditional culture of Kannada Brahmins in pre-independence India nearly one or two decades earlier which describes both social and metaphysical facets of Hinduism. It depicts the caste ranking amid the Brahmins besides the lower caste. There are mainly two sects in the novel - the *Madhvas* and the *Smartas*: “There was only one man from the *Smarta* sect, Durgabhata, in this colony of *Madhvas* Brahmins.” (Ananthamurthy, *Samskara* 7)

The *Madhvas* express their supremacy over the *Smartas*. It is described by the fact why the *Smartas* are considered low hybrid Brahmin than the *Madhvas* because of having offensive sexual desires and being excommunicated by guru at shringeri:

“Parijatpura’s Brahmin were Smartas, not quite out of the upper set, their lines being a little mixed. Once upon a time some lecher got one of their widows pregnant and their agrahara tried to hush it up. The rumour was that the guru at Shringeri heard of it and excommunicated the whole colony ... [and] Look, that’s a foul thing to say. You may think them low hybrid Brahmins, but they don’t think so themselves. If your sect will be polluted by laying hands on your own dead man, wouldn’t it pollute them worse.” (Ananthamurthy, *Samskara* 13)

Cast hierarchy Brahminism is a new thing to know as it is acknowledged only Caste System of India that is divided into four parts - Brahmins, Kshatriyas, Vaishyas and Shudras according to the *Chaturvarnayavastha*. It is described in our religious text books like *Bhagwat Gita*, the *Apastamba Dharma Sutra*, and the *Manu Smriti* and the *Purusha Sukta*, the ninetieth hymn of the tenth mandala of the Rig Veda:

“The Brahmin was his mouth, of both his arms was the *Rajanya* made.

His thighs became the *Vaisya*, from his feet the *Sudra* was produced.” (qtd. in Karankal and Bodhale 587)

This hymn suggests that Brahmin came from his (*Purusha*) mouth, the Kshatriya came from his arms, the *Vaishya* came from his thighs and the *Shudra* came from his feet. *Varna* defines one’s colour or one’s temperament towards one’s awareness or one’s probability of favouring or defining inclination towards a certain set of profession. This is determined by one’s interest in a particular profession not by birth. But with the passage of time, this division of castes causes a perception of arising supremacy and declining inferiority in Hindu Society by practicing of untouchability that is a crime against the mankind. *Smartas* Brahmins are also divided into sub- castes as *In Caste and Race in India (2014)* Govind Sadashive Ghurye explains: “Many of the subdivisions of the *Smarta* Brahmins of the Telugu country bear names derived from the old names of the various parts of the country: *Velnad, Vengi Nadu, Kasal Nadu, Mulki Nadu* and *Telaga Nadu*” (35).

Through the conversation between Pranesharcharya and a *Smarta*, it is delineated how the importance of caste, community, sub-group, descent line matters for the marriage of their daughter and having relationships with others. Both are easily recognized through their identical marks like *Madhvas* put charcoal caste- mark on their forehead (111) while *Smartas* put sandal paste mark drawn lengthwise on their

forehead. Praneshacharya also experience such type of caste hierarchy during his lunch in a temple while attending a car- festival in Melige:

“The Brahmin who sat next to him, who gave him the place, was a huge dark figure like Bhimasena. A *Smarta* with sandalpaste marks drawn lengthwise on his forehead. The *Acharya* feared him as soon as he set eyes on him. Furthermore, he had questions that made the *Acharya* nervous.

‘Can I ask from where you come?’

‘I’m right from this place.’

‘From where exactly? From down the mountain?’ ‘Kundapura’

‘What community, if I may ask?’

‘Vaishnava’

‘What sub-group?’

‘Shivalli.’

‘I’m of the Kota group. What’s your descent – line?’ ‘Bharadvaja.’”

(Ananthamurthy, *Samskara*110)

Garudacharya reflects the philosophy of *Madhva*’s school. According to *Madhva*’s philosophy, Vishnu is the instructor of Vedas, not the composer of the Vedas. Philosophy is inherently authentic, imperitives *Madhava*’s school and the apprehender and the acknowledged are separately authentic. *Madhvacharya* accumulates all the ritual part and the knowledge part in the Vedas are equally valid and interconnected whole and also postulates that Vedas are authorless.

When novel opens, it is described that the protagonist, Praneshacharya titled as ‘Crest-Jewel of Vedic Learning’, forty years old, being a *Madhva* Brahmin has to follow his routine life strictly with taking bath early in the morning, twilight worship, cooking and prescription for his ailing wife, crossing the *Tunga* river for the worship of

Lord *Maruti*, to recite holy folk tales in the afternoon and in evening after completing domestic work:

“A routine that began with the bath at dawn, twilight prayers, cooking, medicine for his sick wife. And crossing the stream again to the Maruti temple for worship. That was the unfailing daily routine. After their meals, the Brahmin of the *agrahara* would come to the front of his house, ... [and] on the verandah. The Acharya serves his wife by “carrying his wife to the backyard, ... [and] gave her medicine.”” (Ananthamurthy, *Samskara* 3, 46)

Durvasapura, a Brahmin *agrahara* mainly belongs to *Madhvas* rahmins. In *Madhva* sect, it is a tradition to suffix acharya to every person’s name like Praneshacharya, Garudacharya, Lakshmanacharya, Dasacharya, Gundacharya, Padmanabhacharya etc. *Madhvas* follow philosopher *Madhva* and believe in dualism but *Smartas* are the follower of Shankar and believe in monism. Both sects are traditionally opponent. *Madhvas* strictly follow Vishnu. Although, Durgabatta, being a resident of Durvasapura, is a *Smarta* and is titled after Durga the goddess, exemplification of Shiva’s partner. The only exception is Naranappa who is placed against to the whole Brahmin society, is a form of Narayana without any doctrine of acharya or bhatta. According to *Madhvas*’s philosophy, Vishnu is the instructor of Vedas not the composer of Vedas. *Madhva*’s school imperative, philosophy is inherently authentic and the apprehender and the acknowledged are separately original. Madhvacharya delineates all the ritual part and the knowledge part in the Vedas are totally valid and interlinked whole and also postulates the Vedas are authorless. Garudacharya also refers the philosophy of *Madhva*’s school: ““Thou art the Original, and me the reflection” - according to our *Madhva* school”” (Ananthamurthy, *Samskara* 26). He also raises questions about the solution of Naranappa’s corpse lying non-

cremated in Durvasapura as in Vedanta one can find solution of any nuisance and it also suggests end of the Vedas consisting Upanishad, to get liberation or the end of all thinking (27). When Dasacharya, a *Madhva* takes food in Manjayya, a *Smarta's* house, then he might be lost his social status in Durvasapura as it is considered as food taboo having food in lower sub-caste (49-50).

Their neighbouring village Parijatpura, basically belong to *Smarta* sects of Brahmins. They are not so strict to tradition, customs, rituals, rites and orthodoxy than *Madhvas*. Mostly *Smartas* are pleasure- seeker. They are rich enough as compared to *Madhvas*. Widows are allowed to have long hair and chew betel leaf and redden their mouth: "Furthermore, he was fascinated by their widows who didn't shave their heads and grew their hair long, who even chewed betel leaf and reddened their mouths. He got into quite a rage at Dasacharya- 'Look at this *Madhva's* gall, though he can't afford a morning meal.'" (Ananthamurthy, *Samskara* 13)

There are described two problems related to Naranappa's funeral rites, first he is childless and second, he does not follow the tradition of Brahminism. Dasacharya raises a ritual, nobody can eat until body is cremated:

"One of the poorer Brahmins, thin, bony as a sick cow ... [and] 'True ... true ... quite true, said Lakshmanacharya, rubbing his belly-jerking his face forwards and backwards, batting his eyelids rapidly. The only well-fed part of his body was his belly, swollen with malarial bubo. Sunken cheeks, yellow eyes deep in sockets, ribs protruding, a leg twisted- altogether an unbalanced body.'" (Ananthamurthy, *Samskara* 6)

Through the physical appearance of these two *Madhvas* Brahmins, it is delineated that they are not too wealthy to take proper diet supplements or they may be too miser to arrange healthy diet. Through the reference of guru of monastery, it is



delineated how an ascetic can be miser as he has no kids, no family (75). On the removing of all impurity related to Naranappa's cremation rites he demands all property and valuable items of Naranappa as to be offered to Lord Krishna. This shows the greediness and niggardly nature of such type of ascetic. It is also described how a Brahmin survives at the time of pre-independence of India and how he takes food in the low caste village. They have to be mendicant and astrologer. They have to cook food by themselves if they are stuck in the low caste village (82) and if they are in pollution period, they can't make prophecies (83).

There are many incidents that show the epidemic like plague. When Belli gropes her parents in her hut at the midnight, she touches and grumbles, "What's this bandicoot doing here?" "Dead rats, it stinks, isshi!" (Ananthamurthy, *Samskara* 44). Then Belli curses them to "run about and die like this all over!" (Ananthamurthy, *Samskara* 44). Venkataramanacharya's wife scolds her kids not to count filthy rats but children are happy to watch "a rat appeared from nowhere, and tuning like a kid turning round and round himself, and fell dead on his back" (Ananthamurthy, *Samskara* 45). This incident indicates the emerging plague. After finishing her manure work, Belli surprises seeing the wedding procession of rats coming out of the houses of *agrahara* (50). Manjayya, being a *Smarta* and head of Parijatpura behaves very practically and wisely after getting the news of 'plague in Shivamogge' (89) through the *Tayinadu* newspaper. He takes immediate measurement for the prevention of Plague: "One, to tell the municipality and get the dead body removed; two, to call in doctors and get everybody inoculated; three, to get rat exterminators and pumps, fill the ratholes with poison gas and stop them up...from the *Agrahara*." (Ananthamurthy, *Samskara* 90)

*Smartas* are described more wealthy, wise and practical than the *Madhvas*. Praneshacharya, being the head of Durvasapura, have bookish knowledge but due to the

lack of decision-making attitude and practical knowledge, he and all the *agrahara* community have to suffer from the physical and mental crisis and trauma.

Through *Smartas'* founder, Shankara who is challenged by a woman philosopher, without losing his celibate state, he gets the experience of sex and finishes his argument, the suppleness of *Smartas* is also described: 'Besides drinking, he ate animal flesh.' Turning to Dugabhatta, Grudacharya said, "Maybe even that doesn't matter too much to you people. Shankara, your great founder, in his hunger for full experience exchanged his body for a dead king's and enjoyed himself with the queen, didn't he?" (Ananthamurthy, *Samskara* 8)

There is another myth related to sage Vishwamitra, an adorable and appreciated sage in ancient India and attempts to create another heaven through his meditation. Indira - lord of Heaven frightens and sends to Menaka, most beautiful *apsara* to seduce the Vishwamitra and dismiss his meditation. She completes her venture successfully but has genuine love toward Vishwamitra and becomes a mother of baby named Shakuntla. Later she married Dushyanta and gives birth to child named Bharata. Shripati remembers all the beautiful women like Menaka, Chandri, Belli and describes how these tempers ruin the penance of intellectual being (34). Once Naranappa challenges Praneshacharya lets us see who will win. Praneshacharya faces the dilemma of Naranappa's funeral rites besides the problem of the jewellery offered by Chandri. So, there is a myth related to God Trivikrama to justify the challenges of Naranappa. Vamana is the fifth incarnation of Hindu God Vishnu, who is one of *Trimurti* includes Shiva and Brahma and is considered as a preserver of the universe. He takes birth in the universe to settle down the cosmic imbalance created by Asura king Mahabali. The noble king organizes a gift giving commemoration to centralize his power. Vishnu arrives there as a dwarf called Vamana. Vamana demands just three paces of land.

Mahabali decisively grants that gift. Then Vamana acquires a form of giant known as Trivikrama (literary, “three steps”). In one step, he camouflages the earth, in second, the heaven, and in third, Mahabali’s head offers to him and sends the Mahabali in the Patalalok, according to the Rigveda. When Praneshacharya does not find any solution of that nuisance, he decides to go to Lord Maruti, a monkey god. He becomes desperately depends upon him for getting flower as a signal. He tries various kinds of method of worship so that he can get a sign but he doesn’t get (54). The authentic meaning of the word ‘maruti’ which innates from ‘marut’ is air. It is believed he is the son of God air. Maruti is an immensely famous name used to address Hanuman. The name of Lord Maruti is famous in South Indian Society while Name of Lord Hanuman is famous in North Indian society. Dasacharya suggests Praneshacharya to make a crown of Lord Maruti through the jewellery offered by Chandri in order to solve the problem of Naranappa’s funeral rites (31). It shows condition of helplessness of a person when he is unable to solve his problems himself then he seeks help to that supreme positive energy called God.

There is a myth about Goddess Lakshmi, how she wakes up early in the morning and tries to wake up her husband, Lord Vishnu, sleeps on the serpent-coil, with her dawn hymn:

, Wake, O Narayana

Wake, O Lord of Lakshmi

Wa...aa...ke, it’s morni...ii...ng.... (Ananthamurthy, *Samskara* 33)

After that Garuda, Lord Vishnu’s carrier- bird, Narada, messenger birds and beasts, Wake monkey and singing orders of divinity plead him to wake by singing the above-mentioned song. When the walls go moist, food is coated with infestation and rain falls then Vishnu, who is regarded as guardian and protector of the universe, has

gone to slumber. He sleeps for four months while the planet is engulfed with abundance of water. It occurs annually after that the planet refurbishes itself. This annual plunge is divided into two parts by ancient sages. The first, from January to June, while the rising sun fringes towards the pole star and the second, from July to December, while the sun flights towards southward. Vishnu goes to sleep after handing upon the responsibility of the world to Lord Laxmi and his *avtaras* in the second phase of annual submergence. Then they try to wake him up after finishing the second phase.

There is a myth related to the inner workings of *dharma* constituted in Rigveda. It shows how a person works out in his nature at the end of his life. Once a Brahmin, addicted of gambling does not get respect even in his community and is treated like a dog. Then he prays to God and asks, “Why did you make me a gambler? Why did give me such a vicious need?” (Ananthamurthy *Samskara* 42). Other Brahmins calls God to accept their offerings. But the god goes to gambler and gives him a boon. It shows, “An arch-sinner, an outcaste, reaches salvation and paradise by merely uttering the name Narayana with his dying breath” (Ananthamurthy, *Samskara* 42). Another myth related to the gatekeepers of Lord Vishnu, named Jaya and Vijaya, “to choose between reaching Him in seven lives as devotees and reaching Him in just three lives as enemies, and they chose the latter” (Ananthamurthy, *Samskara* 42). It is delineated that innate contents of *dharma* are impenetrable. Same happens in the case of Naranappa who spends his life in debunking the divine rituals but at the end of his life he cries out, “O mother! O God Ramachandra, Narayana! ... ‘Rama Rama’ Holy names” (Ananthamurthy, *Samskara* 40). Here *dharma* does not stand for religion which is a western concept. Religion is very narrow term for *dharma*. In Indian culture, *dharma* stands for how to lead life. In Indian philosophy, there are various school related to it but there is no mention which is superior or inferior. There are different ways of living

are described. No method of living is considered right and wrong. That is why, in Hindu religion, there are crores of God and Goddess which are the creation of various individuals and these divine idols can be worshiped by anyone according to their own requirement. However, there is no strict rule to worship any idol, that is why, there are two *vichardhara* in Hindu religion. First is *sagun* and second is *nirgun*. In this way, individuals are given opportunities to choose any path of living and lead their life accordingly. In this chapter, Naranappa is an ardent follower of hedonist school of the western philosophy or *Charvaka* School which is the part of *nastika* school of Indian philosophy for whom the pursuit of pleasure is the utmost source of life and material is given more importance. Praneshaneshacharya who is an ardent follower of orthodox Vedic philosophy for whom vedas are the utmost source of knowledge and every problem can be resolved by adopting knowledge part of Vedas, Upnishads, Vedanta etc. Chandri does not advocate any school of philosophy but leads her life according to her needs thus she presents balance between two school of philosophy by living with Naranappa and Praneshacharya and leads a peaceful life without having any guilt and represents pragmatic approach adopted by women as they were deprived from the right of education. Due to her pragmatic approach, Chandri could be able to resolve the problem (central concept of story) about her beloved (Naranappa's) funeral rite.

Then question related to Naranappa's brahminism arises. Who is called Brahmin at real sense? A person who follows all traditional rites and rituals or who sleeps with a low caste woman? Here arises a dilemma of Brahmin: "The real question is: is he a Brahmin at all? What do you say? – He slept regularly with a low caste woman ..." (Ananthamurthy, *Samskara* 7). Conceptually Brahmins were considered of having top position in the series of Indian Caste System. They were mostly priests or

teachers and patrons of holy legends. They were used to perform rites and rituals in auspicious and unauspicious occasions.

Durgabhatta justifies Naranappa's Brahminism, although he sleeps with Chandri by giving reference of Basrur (historical fact). Basrur is a village in Kundapur taluk in Udupi district of historical port town on the bank of the *Varahi* River on the Kanara coast in Karnataka. It is described that their ancestors belonged to North and made relationship with Dravidian women at Basrur brothel. It signifies the important historical fact of their ancestors, "chi chi chi, don't be too rash, Acharya. O no, a Brahmin isn't lost because he takes a lowborn prostitute. Our ancestor after all came from the North- you can ask Praneshacharya if you wish-history says they cohabited with Dravidian women. Don't think I am being facetious. Think of all the people who go to the brothels of Basrur in South Kanar..." (Ananthamurthy, *Samskara* 7). Brahmins are considered sacred and they have privileges and immunities which are denied to the low caste people. So, the Naranappa's having low caste mistress are sanctioned by the fact given by Valerian Rodrigues in his writing *The Essential Writings of B.R. Ambedkar*, "A sacred person was entitled to first fruits. In Malabar, where the Sambandhan marriage prevails, the servile classes such as the Nairs regard it an honor to have their females kept as mistresses by Brahmins" (Rodrigues 135). Praneshacharya's ability to solve the problem is described: "He knows all about alliances ... [and] Our Acharya has won all sort of arguments... what do you say?" (Ananthamurthy, *Samskara* 7). Being a Smarta, Durgabhatta debunks the orthodoxy of Madhavas and ridicules them not to find solution of Naranappa's funeral rites (46).

It is described through the great achievements of praneshacharya if a person belongs to Brahmin community only then he can get a chance to read scriptures, holy legends and study in Kashi that is considered a holy city for Sanskrit learning, can

argue in seminar and won the medals and title like ‘Crest Jewel of Vedic Learning’ etc. But this facility is not provided to low caste person or even Brahmin women. There is no instance of an educated low caste person or a Brahmin woman in this novel. It violates the law of equal opportunity. This shows the discrimination that is done towards low-caste people and all women in the society of Pre-Independence India. Valerian Rodrigues writes the reason why Brahmin women and low caste person are denied from the right to education while describing the religious text *The Brahmins* in his writing *The Essential Writing of B.R. Ambedkar*:

“The fourth rule of *Chaturvarna* related to the right to education. The pattern of *Chaturvarna* gave the right to education to the first three classes, the *Brahmins*, *Kshatriyas* and *Vaishyas*. The *Shudras* were denied the right to education. This rule of *Chaturvarna* did not deny the right to education to the *Shudras* only. It denied the right to education to all women including those belonging to the class of *Brahmins*, *Kshatriyas* and *Vaishyas*.” (Rodrigues 212).

Through the description Naranappa’s un-brahmanical work, who abandons his lawfully wedded wife, has relations with many women other than Chandri, because of his infidelity his wife becomes hysterical and dies, uses to eat food cooked by Chandri (a low-caste prostitute) and drinks too much, has Muslim friends and eats animal flesh also, threatens to be Muslim and pollutes the whole *agrahara* if they try to excommunicate him, does not attend funeral rites of his wife and death anniversaries of his own parents, throw holy stone (usually Brahmin considered as God Vishnu or *Shaligrama*) in the water and spit after it, it is suggested that although he belongs to a *Madhva* sect of Brahmins. But it is not possible for everyone to follow societal norms made by society. Every person has his/her experiences, attitudes and nature towards everything. It is described how Naranappa (for whom the pursuit of pleasure is the most

important thing) belongs to Hedonist School: “Just keep your dharma to yourself- we’ve but one life- I belong to the “Hedonist School” which says- borrow if you must, but drink your ghee” (Ananthamurthy, *Samskara* 20).

Through Shripati, it is delineated how a young person spends his life in 1930’s or 1940’s. He “roams from town to town, on the heels of Yakshagana player’s troupes; keeps the company of Parijatpura boys ... he even had a prostitute or two ... one day sneak furtively in and out of Naranappa’s house; ... had gone astray ... [and] bought a flashlight ... [and] roaming round the agrahara every evening whistling obscenely” (Ananthamurthy, *Samskara* 29). He comes home hardly two days in a month. He is not fulfilling his responsibilities as a husband being in the second phase of his life that is *grahasthashram*. Through the Mahabala, being a *Smarta* it is described how a brilliant student misleads from his life. He spends his life with a prostitute. He says to his friend, Praneshacharya, “You want the truth, don’t you? I’ve given up studies. Do you know for what I live now? Come in, I’ll show you ... she was a prostitute” (Ananthamurthy, *Samskara* 86). Valerian Rodrigues explains the four stages of life prescribed in the religious text *The Brahmins Next to the Vedas* in his book *The Essential Writing of B.R. Ambedkar*:

“There was a fifth rule. According to it, man’s life was divided into four stages. The first stage was called *Bramhacharya*; the second stage was called *Grahastashram*; the third stage was called *Vanaprasta* and the fourth stage was called *Sannyasa*. The object of the first stage was study and education. The object of the second stage was to live a married life. The object of the third stage was to familiarize a man with the life of hermit, i.e., serving family ties, but without deserting his home. The object of the fourth stage to was to enable a man to go in search of God and seek union with him” (Rodridges 212).



These benefits are mentioned for the welfare of males of the first three classes but the women and Shudras are not allowed to take benefits from the first and last stages of life i.e., *Bramhacharya* and *Sannyasa*. It is a matter to think why only women and Shudras are being treated as suppressed classes and deprived from equal opportunities. In India, Aryans are invaders and come in India without their women. Then they cohabit with native Indian women. They construct male dominated society (patriarchal) in order to maintain their supremacy by suppressing the women and Shudras who are considered native Indians.

There are many social or religious customs prohibiting practices with a particular person, place or thing/ taboos that were prevalent in a Brahmin community in Pre-Independence India. Flesh should not be eaten by a Brahmin. They are not allowed to catch sacred fish from the temple pond and if anybody tried to catch the fish, he would vomit the blood and die: “Those free- swimming man length fish, they came to the banks ate rice from the hand- if any man caught them, he would cough up blood and die. At least that’s what everyone believed. Naranappa had broken the taboo” (Ananthamurthy, *Samskara* 20), to have extra marital affairs, to have friendship with Muslim, to have food prepared by an outcaste as outcastes are considered as untouchable and could pollute them. They are not allowed to excommunicate a Brahmin from *agrahara* if he threatens to be Muslim. They are not allowed to join army as to serve the country is considered the work of Kshatriyas, Vaishayass and Shudras. In army, they are forced to eat animal flesh that is considered objectionable for being a Brahmin: “Naranappa had incited Shyama to run away from home and join the army” (Ananthamurthy, *Samskara* 19). They are not allowed to take part in dramas and shows/theatre as this is considered trivial work that is only performed by the Shudras.

Tradition can be defined as defined by dictionary.cambridge.org: “a belief, principle, or way of acting that people in a particular society or group have continued to follow for a long time, or all of these beliefs, etc. in a particular society or group” (“Tradition”). Through the routine life of praneshacharya, it is depicted how a forty years old Brahmin spends his life, serves his invalid wife for his salvation not for genuine love towards her and believes in philosophy of *Karma* that is just do your duties without worrying about results, serves Gowri, his cow that is considered as a sacred animal in Hindu society and gets blessing by touching her eyes and he believes if he talks to Chandri, he will be polluted. Here Chandri is considered inferior to an animal and that describes the status of outcastes in 1930’s or 1940’s: “In a gesture of respect, he touched his own eyes with the hand that had touched the holy animal ... it sounded like Chandri’s voice. Chandri was Naranappa’s concubine. If the Acharya talked to her, he would be polluted; he would have to bathe again before his meal” (Ananthamurthy, *Samskara* 4). Although he is in his *kama* and *garhathasaram*, but he deprives himself from experiences of carnal desires and practical knowledge that is important for adjusting in this society.

Chandri, who has recently lost his partner and full of grief, has spent ten years of happiness and prosperity with Naranappa. It is the first time when she has to come out of Naranappa’s house and take suggestions for his funeral rites. As Durgabhata, being a Smarta is indifferent towards the dilemma that is going on and gets an opportunity to ogle her. He gives the reference of Vatsyayan’s manual love (*Kamasutra*) which justifies the physical beauty of Chandri. He compares Chandri to *Matasyagandhi*, the fisherwoman and justifies the choice of Naranappa to be rebellion for the sake of Chandri: “A real ‘sharp’ type, exactly as described in Vatsyayana’s manual of love- look at her, toes longer than the big toe, just as the Love Manual says

... [and] the same eyes and nose: no wonder Naranappa threw away the worship- stone for her..." (Ananthamurthy, *Samskara* 9). So, it is suggested by Durgabhatta who is representative of all men, a man just observe the physical beauty of a woman and discards other virtues of her even if she is in pain. It is also suggested that women of pre-independence era get very few opportunities to come out of the house and take part actively in all the social sphere like economy, education, political, social, cultural etc.

Lakshmana's wife, Anasuya shows jealousy and hatred towards Chandri. She thinks that it is only Chandri who is responsible for Naranappa's ruination as he calls his wife invalid, push aside all his relatives, waste his property, gives all the gold and jewels to this witch. She curses her by wishing may tiger tramples her or snake bites her: "may tigers trample her at midnight, may snakes bite her, this whore, this seducing witch!" (Ananthamurthy, *Samskara* 8-9). Anasuya also thinks that Chandri is responsible for the corpse of Naranappa that is lying uncremated and is waiting for the funeral rites. Anasuya's biased attitude towards the low caste and lust and greediness for jewellery in the Brahmin women are presented. It is knowledgeable when a man makes a relation with a woman other than his marriage then not only woman but that man also responsible for that act. But Anasuya blames only Chandri not to Naranappa.

Traditions of 1930's or 1940's are described through the dilemma of Dasacharya (they can not do fast for ever or keep uncremated body of Naranappa for long time (46)) that suggests if a community allows an unorthodox person to live in then nobody (nearby villages) will invite them any meal or banquet and if a community cremates that unorthodox person without consulting anyone then they will not be called for meal or banquet. Through Dasacharya, the livelihood or occupation of Brahmins are described in pre-independence India. They wholly depend on the death rites and anniversaries for their livelihood. They would have to walk ten miles for such meal any

day: “Dasacharya lived entirely on the meals that Brahmins get at death-rites and anniversaries. He would walk ten miles for such a meal any day.” (Ananthamurthy, *Samskara* 9)

In a society, it is believed that after getting married, couple must be having kids. Suggestion of Bhagirathi to get married again shows the importance of marital bliss and kids: “A house needs a child. Why don’t you just get married again” (Ananthamurthy, *Samskara* 3)? Without kids, Naranappa could not be cremated properly and Chandri had to take help of Ahmed Bari, a Muslim fish merchant for his cremation: Naranappa’s death rites have to be done: “That’s problem one. He has no children.” (Ananthamurthy, *Samskara* 6). It is also believed if anyone dies childless, then his relatives, associates or a friend can do funeral rites but woman as a wife, daughter, sister, mother or friend is not allowed to perform his last rites. Chandri who spends ten years with Naranappa as his second wife is not eligible to cremate him. But bond of friendship is considered as strong as bond of blood: “But friendship is as strong a bond as blood, isn’t it? If they and Naranappa were friends, don’t you think they should be told of their good friend’s death?” (Ananthamurthy, *Samskara* 13). It shows discrimination towards women done by patriarchal society. It is the first time when there is any reference of kids’ nature. They are completely unaware what is happening around them and they are busy in enjoying their life. Venkataramanacharya’s children disobey their mothers’ order and count the jumping and tumbling rats in the style of their fathers:

Gain –O gain

Two- O two

Three- O three

Four- O four

Five- O five

Six-O six

One-more-O one- more...Look Ma, look! (Ananthamurthy, *Samskara* 45)

It depicts the psychological aspect of children. It shows that parents try hard to convince their children but children are mischievous in nature and cannot understand what their parents want to convey them. That is why parents lose their control and slap their kids “Get in, or else I’ll beat you till you have welts all over” (Ananthamurthy, *Samskara* 45). In the above-mentioned measuring number, one and seven are missing as these are considered taboo. One is termed as ‘gain’ (*jabha*), seven ‘one more’ (130).

It is also considered in Indian society if you follow societal norms then you are considered a good fellow but if you do opposite then nobody in society has any good words for you. The same case is happened with Naranappa. Nobody feels any pain over his death in *agrahara* except Chandri and Praneshacharya: “Not a human soul there felt a pang at Naranappa’s death, not even women and children” (Ananthamurthy, *Samskara* 5). Above all everybody curses Naranappa by saying the following words, “Alive, Naranappa was an enemy; dead, a preventer of meals, as a corpse, a problem, a nuisance” (Ananthamurthy, *Samskara* 5).

It is believed if a corpse lies in any community, then nobody can take bath, eat food or does worship except the children (46). Therefore, Praneshacharya runs towards other neighbours to make sure nobody having food as Naranappa has died: “According to ancient custom, until the body is properly removed there can be no worship, no bathing, no prayers, no food, nothing” (Ananthamurthy, *Samskara* 12). Through the Grudacharya, purgation rite is acknowledged. One can perform the rites of pugation if one become pollute after having cremation of an unorthodox (Naranappa) Brahmin by offering away a cow and make a pilgrimage. But the main question is why

Praneshacharya has not been able to find a solution of such minor problem (why he (Naranappa) can not be excommunicated from society during his life). There is a solution but conditioned one. First no one can be excommunicated from his house during British rule and second is, he threatens to adopt Islam. If he adopts Islam then the whole *agrahara* would pollute and then it's not Naranappa but whole community have to leave *agrahara*. And Brahmins of *agrahara* can not imagine him to be *pithru* so they do not want to cremate him. In an interview with Susheela Punita, Ananthamurthy describes four processes through which a dead body has to undergo: “*Kriya* (ritual), *vyamoha* (affection, attachment), *pretha* (spirit of a dead man), *pithru* (spirit of an ancestor). The first process of dissolving the body in panchabhoothas (five elements- earth, fire, water, air, ether/ sky) is considered very harsh but the second one of making it *pithru* is very human (139-140).

This novel provides some food habits (part of any culture) of south Indian society and enhances understanding about their culture. Mostly Brahmins are habitual to take rice with *saru* that is famous vegetable of South India. It is in their culture of having *uppittu*, milk, jaggery, flat-rice, plantains and honey, betel leaf, betelnut, tobacco in their food (50). Before having or after finishing food, they are in habit to take gulp of consecrated water. They don't use any eating items like cradle, forks etc. they are habitual to eat by their hands. They take their food on banana leaf and don't use any thali or any other utensils. They are habitual to cook cracked wheat porridge for their sick fellow (as Praneshacharya prepares porridge for his sick wife). It is a culture in *agrahara* to grow different variety of flowers and trees. It is their routine to collect flowers for worshipping growing into neighbouring frontyard. A comparison is made between Brahmin wives and Chandri. Brahmin wives, who have dwarfish braids and withered faces, wear mandara and jasmine flower but the Chandri wears the flower of

ember-champak. So, different kinds of flowers are used for the adornment of hair of women that is common routine in South Indian Society. Brahmins put sandal paste on their bodies and soft fragrance of parijata. They are habitual to use Kosambari-Salads and sweet fruit drinks in summer. There are celebrations of lap offering in the eighth month for they invite to others. In the mid of hot months, they are used to grow watermelon and cucumber in the sand bank of *Tunga* river who is now dried up. They use cucumber in every dish like curry, salad, soup, saru etc. they are always earned to have soup of sour mango mash. They receive calls for ritual meals in the whole year. They attend big festivals like temple celebration or death- anniversary etc., through this way they lead their life smoothly: “In the hot months, every house put out kosambari-salad and sweet fruit-drinks; ... the Tunga river flowed close to the backyards of the houses ... [and] in this annual cycle of appointments” (Ananthamurthy, *Samskara* 15-16). *Vishnukranti* and *sarsaparilla* are described as the main flora of the Konkan region (59,73). The above- mentioned natural objects are included in the flora and fauna in the South Indian Society. There are many common things in all the houses of agrahara that also describe the culture of South Indian Society. Although they wear ritually sacred clothes but one can find cockroaches in the buttermilk shelves. This shows the paradoxical attitude of Brahminism:

“There were cockroaches in the buttermilk shelves, fat rates in the store room. In the middle room, ritually washed saris and clothes hung out on a rope stretched for a cloth- line. Fresh pappadams, fries, and marinated red peppers spread out to dry on the verandah mat. Sacred balsam plants in the backyard. These were common to all the houses in the Agrahara.” (Ananthamurthy, *Samskara* 14)

Through the Praneshacharya, it is described how to worship to God Maruti. Method of worship is also a part of culture in any society. When he is in dilemma, he goes to Lord Maruti for the solution of the problem. First, he plucks jasmine, champak flowers, leaves of sacred basil and collects them in a wicker basket. Then he takes bath in the river and changes his sacred thread. After reaching in temple, he draws water from well to purify himself again. After removing old dry petals and basil leaves from the god's body, he fetches another pitcherful for the bath of god's body. He makes sandal paste after rubbing sandalwood on wet stone and adorns idol with it and with basil leaves and flowers. He sits in front of God and chants sacred mantras for whole hour. Then he meditates with his close eyes and presents his dilemma regarding Naranappa's funeral rites (47). He sings devotional songs by becoming a child, beloved and mother. He prostrates himself by lying on the ground and prays (54). The above-mentioned description shows the helplessness of a person and blind faith in God. When situation becomes out of control then to seek help of God is suggested in every society.

The novel describes the culture (clothing style) of Konkani people while attending a car festival in Melige. They are presented very enthusiastic and take full participation in all the activities of festival. Women are also provided chance to enjoy their freedom and children are described in a happy and gale mood: "The shop was full of village women, shyly drinking soda- pop from the sweet – smelling bottles. Farmers, children. Their heads, oiled and combed sleek. Knots of flowers in their hair. New sari on the women. New shirts on the farmer" (Ananthamurthy, *Samskara* 98). It is also described how a farmer dresses up himself in a village. They can be identified easily because of their clothing style: "His mouth was full of chewed betel leaf and betelnut, his moustache was magnificent, his head was wrapped in a check- patterned turban cloth. Praneshcharya guessed that this was really a village chief" (Ananthamurthy,



*Samskara* 81). A tradition related to the superiority of the Brahman is also described. If a low caste Brahman is in anger but he has to suppress his anger after seeing a Brahmin (101). It is described how low caste people have become habitual of performing such types of tradition. Cock-fight is a famous profession of lower caste people in South Indian Society. It is delineated that man is a very selfish being and he can do any brutal and heinous task just to earn money. Birds and animals are used for the entertainment of the upper caste people. Thus, the novel presents insensitivity of human being towards other living beings and provides a brutal world where everyone has to pace with society otherwise, he is considered as backward: “The people sat on their heels watching two roosters snapping at each other with knives tied to their legs, leaping at each other, flapping their wings” (Ananthamurthy, *Samskara* 100).

Superficially, the novel deals with the dilemma of Naranappa’s funeral rites but basically it depicts the social and cultural values of Pre-Independence India through various characters like Paraneshcharya who follows all traditions and customs, Naranappa who debunks the traditions, Mahabala who does according to his will, putta who lives in present, Chandri and other prostitutes who are true to themselves, Belli and outcaste persons who are not bound to follow any conventions. Lakshmana’s behavior shows the duplicacy and dualism regarding his wife. He does not want to make his status lower by rebuking his wife publicly so he speaks in a bad temper voice and denies his wife for chatting in the menfolk: “Lakshmana felt the tightness of his wife’s words, but he didn’t want his status as a husband to be lowered in public. So, he snarled, ‘You shut up now. Why are you prating in an assembly of menfolk?’” (Ananthamurthy, *Samskara* 14). It reveals two facts, first how a husband treats his wife before public and in private place and second women are not allowed to raise their voice in public place. A legend/myth is described related to the name of *agrahara* that

is called Durvasapura. Durvasapura is famous for sage Durvasa, notorious for his bad temper. It is believed he is still executing his atonement. In Kaimara, ten miles away from Durvasapura, five Pandava brothers, the exiled heroes of the epic Mahabharata live with their wife Draupadi. One day, she expresses her wish to swim in a river. Then her husband, Bhima who is known for his strength and rashness wants to fulfill every wish of his wife and dams up the *Tunga* river for her. When sage Durvasa wakes up in the morning and does not find any water for bathing and prayers then he gets angry. Then Yudhishtira, the eldest brother of Pandavas sees what has occurred due to his divinity and advises his brother, Bhima to solve the problem. Then Bhima breaks the dam in three places. Therefore, today river flows in three parts on Kaimara dam. It is rumoured that any pious person can hear the conch of Sage Durvasa on *dvadasi*, on this day Brahmins break their fast begun the *ekadasi*: “The name of the *agrahara* was Durvasapura. There was a place legend about it ... [and] that conch.” (Ananthamurthy, *Samskara* 16)

Through the description of Durvasapura it is delineated why a particular place becomes famous in our society and why people celebrate occasions especially on that place. First is the myth or legend related to that place. Second is a famous person lives there (here Praneshacharya who is considered as an intellectual being in neighbouring communities). Third is a scoundrel being (here Naranappa who is also well known in neighboring communities). It also depicts culture of society as people from different communities gather there, share their experiences and celebrate many functions like birth – anniversary of Lord Rama and listen sacred folk tales of the intellectual being. So, all people contribute in enhancing their cultural heritage.

There is another myth as mentioned by Shankarayya, a priest of Parijatapura if a person comes across a dead snake, then he can't eat anything until it is cremated

properly as snakes are also observed a twice-born (first it born as an egg then reborn from it). The label twice- born is not only applicable to Brahmins but also to Kshatriya, Vaisya, birds, snakes, to teeth, various grains, etc. The Dalits concern themselves with the profession that is observe “impure” includes the disposal of waste, killing or handling of corpse. In India Dalits are considered as fifth *Varna* and lower class in the Hindu society. So, snake is observed as pious and should be cremated properly: “Shankarayya ... [and] you’ve done so” (Ananthamurthy, *Samskara* 18). There are many myths related to sages like Durvasa, Parashara, Bhrigu, Brihaspati, Kashyapa suggest they were prone to lust and anger even. Even though they wanted to control the lust and anger but they could not. Naranappa gives example of Parashara sage who made love with a fisherwoman named Satyawati and blessed her with two boones. First, she would be having sweet fragrance from her body and second, she would get her virginity back. Here Naranappa curses *agrahara* Brahmins of being degenerated from such sages: “Aha! The Acharya too can get angry! Lust and anger, I thought, were only for like of us ... [and] a permanent perfume.” (Ananthamurthy, *Samskara* 21)

There is a myth related to the sage Vishvamitra who ate dog- meat at the time of unbearable hunger during famine-stricken (27). Through this myth, it is suggested that there must be some notions of emergencies through which one can resolve one’s nuisances and importance of survival is given more importance.

Naranappa is aware about what is going on in politics. So, he challenges Praneshacharya to give up your traditional occupation of reciting sacred scriptures as it does not work anymore. As it is mentioned untouchables are not allowed to enter and do worship in the temples so he is sure Congress Party will win and allow the low castes to enter the temples: ““Your text and rites don’t work anymore. The Congress Party is coming to power, you’ll have to open up the temples to all outcasts,’ and so on

irreverently” (Ananthamurthy, *Samskara* 19). At one place Naranappa criticizes Brahmins of *agrahara* and shows their shortcomings and greediness by saying, they are suffered from sins of gluttony, love of gold and sin of rapacity. He wants to destroy brahminism and regrets that there is no brahminism left to ruin in Durvasapura. All Brahmins like Durgabhatta, Grudacharya, Lakshmana are too greedy to go any extent. Lakshmana is too greedy for money that he can lick a coin off a heap of shit. He can tie another hysterical sister-in-law to get property of Naranappa. In our Indian caste system, Brahmins occupy higher position and possess virtues. Durvasapura is prominently a Brahmin community but they amount all kind of vices.

Through the *Samskara*, the writer delineates a social cultural reconstruction as our country has a worth structure that guides its wisdom and subtlety. A person can lay the illustrations of the intellectual extraordinary person of all ages namely Raja Ram Mohanroy, Swami Dayanand Saraswati, Ram Krishna Paramhansa, Swami Vivekananda, Rabindernath Tagore, Mahatma Gandhi, who had adjured above their intellect and recognition and labour for community, state, and human justification by abandoning all the relaxation of human being. But Praneshacharya is a prey of capricious mind, proceeding narcissism and having angst of failing prestige. He wants to get redemption without realizing the experience of flesh and this creates a cognitive depression in him as he deliberately deprives himself from the worldly pleasure related to women and children by selecting an invalid wife and using her as a source of his salvation. His luscious *puranas* evoke the younger ones in *agrahara*. Once Shyama makes love with Belli, an out-caste after listening erotic description of Shakuntla, a heroine of Kalidasa’s epic *Abhigyan Shakuntalam*. From the Naranappa’s way of life, he recognizes the value of practical approach towards life and sex. Acharya discontinues the telling of opulent *Puranic* legends in the evening after criticizing by

Naranappa. Naranappa accuses him how he is responsible for ruining Brahminism of *agrahara* and stimulating Shyama to have extra-marital affair with Belli and advises him to sleep with a woman. Then he begins the moral tales of atonements and notices, he himself and young boys lose their interest after stopping recitation of sexy Puranic tales:

“He gave up telling the luscious Puranic stories in the evening and started on moral tales of penance. The result- his own enthusiasm for reciting the Puranas faded and died. The young listeners who used to look at him with lively eyes and bring joy to his heart, stopped coming. Only women bent on earning merit, uttering the names of God over yawns in the middle of the stories, the old men, were his audience now.” (Ananthamurthy, *Samskara* 24)

Superstition is defined as “A belief or practice resulting from ignorance, fear of the unknown, trust in magic or chance, or a false conception of causation or an irrational abject attitude of mind towards supernatural, nature, or God resulting from superstition or a notion maintained despite evidence to the contrary” (“Superstition”) by Merriam-webster.com. Superstition means “Any blindly accepted belief or notion not based on reason or knowledge” (“Superstition”) as described by dictionary.com. There are many interpretations why Shyama joins army and why Naranappa ruins his own life by adopting life style of an unconventional as their deeds are treated like taboos by *agrahara* community. Some said it is because of his father’s punishment that he could not bear. Other explain that it is because of Naranappa as he encourages him to join army or it is the result of black magic done by Garuda on Naranappa’s father. Superstitions like black magic and Ash-Demon are described in the novel. In Indian society, there are many kinds of superstitions prevail like to halt abruptly after watching a cat crossing our path, howl of dog at the deadly hours of night instills the fear of the

death of some near and dear one, when someone snoozes at the departure time of a person, it is supposed that he is going to flop in his mission, sacrifice of innocent children in the name of certain religious practice, widow's plight if also related to the cruel nature of superstition, a bride has to pay a heavy price after her marriage the death of her husband or any other member of her husband's family occurs, sitting of an owl or vulture on the top of house is considered as a sign of destruction, sighting of a widow while departing from home is considered inauspicious, a widow is not allowed to wear colourful clothes or wearing white clothes by married woman is considered inauspicious etc.

Belli thinks Pilla and his wife die due to "struck by a demon or something" (Ananthamurthy, *Samskara* 35). This is a kind of superstition prevails in that society however people die due to plague having high fever with lot of pain. There is an indication of plague when Belli describes to Shripati how "the rats come like relatives looking for place to stay. They fall pattering from the roof, run around and around, and die" (Ananthamurthy, *Samskara* 36). When Shripati enters into the Naranappa's house then the form of dead rat shows some contagious disease like plague "a dead rat, dead on its back, its leg up in the air" (Ananthamurthy, *Samskara* 36).

When Praneshacharya did not meet his friend, Mahabala, a *Smarta* student during his class in Kashi, he thought, "Someone might have killed him for a human sacrifice somewhere" (Ananthamurthy, *Samskara* 86). There is a superstition related to the killing of innocent children. Lakshmiddevamma, the eldest woman in the *agrahara* is considered as ill-luck. People maintain distance from her as she is a child widow and they call her "Half-Wit Lakshmiddevamma" (Ananthamurthy, *Samskara* 37). She has to depend on Garudacharya's father after that on Garudacharya for her living as she becomes widow at the age of ten. At the age of fifteen her in-laws died and her parents

die when she is only twenty. Her condition is very plight as she has to live alone and depend on the mercy of *agrahara*'s people. It is delineated that how a child-widow has to spend her life all alone and is considered as ill-omen. They are not invited in any rituals and ceremonies. They have to live with shaven head and on the mercy of others. Another superstition that delineates if a corpse does not cremate properly then the dead man will become ghost and terrorize the whole Durvasapura (46), "The dead man's ghost roams continuously and spreads the stench. Although it is Shripati who come to meet Naranappa but Lakshmidamma cries out, 'Naranappa's ghost! Naranappa's ghost!' she screamed. She shivered." (Ananthamurthy, *Samskara* 44). Women are scared about the safety of their brats "Naranappa's ghost now roaming the streets would touch their children" (Ananthamurthy, *Samskara* 44).

Through the conversation of Belli and Chinni, it is suggested a superstition that Belli's parents, Pilla, Chowda all are trampled by the demons but in real, they are suffered from plague (51). They perform rituals like sacrifice the cock, sheep and other animals for the pacifying of the demons (91). In society, vulture is also considered ill-omen. So, when Sitadevi sees the vulture on the top of her house, she screams and calls it as omen of death (51). They use gongs and conches to fly away the vulture that is a unique method to use their religious weapons to shoo away the bird. Lower caste people think their brides are caught by demon if they don't go to their partners then they seek help of Brahmins so it also describes a superstition related to the behavior of brides (83). If an upper caste Brahmin takes food in any restaurant, then he may lose his respect and is considered as polluted one (99).

Through the novel, it is analyzed how the cremation methods of outcastes are completely different from that of the upper castes. As out castes do not follow any rites and rituals while Naranappa's corpse is lying uncremated due to orthodoxy of

Brahmins where many rites and rituals have to follow. Through Belli, it is described how Pilla and his wife die and after that what kind of cremation methods are performed “we left the bodies right there and fired the hut ... [and] the hut had been fired to cremate the dead outcaste and his woman; it had burned all the way down to cinders” (Ananthamuthy, *Samskara* 36). It is delineated how much the lower caste people are deprived from their basic needs of their lives as there is nothing to eat in their houses that is why Belli surprises, “why should rats and mice come to our poor huts? Nothing there to eat” (Ananthamurthy, *Samskara* 36) and they sleep on floor “she wrapped the cloth around herself, lay on the floor and fell asleep” (Ananthamurthy, *Samskara* 44). It is also described that outcaste women wear a piece of cloth to protect their bodies due to customs and poverty. Belli sees “a great many ..., [and] unwrapped her piece of cloth, stood naked...” (Ananthamurthy, *Samskara* 44). When names of the untouchables are observed like Pilla, Chawda, Chinni, Belli, Sheshappa etc. they are considered as inferior type. While upper caste people have very respectable, mythological and beautiful names like Anasuya, Sitadevi, Praneshacharya, Lakshmanacharya, Lilawati, Garudacharya etc. In *Outside the Fold* which is the chapter in *The Essential Writings of B.R. Ambedkar*, Valerian Rodrigues writes:

“An Untouchables must conform to the status of an inferior and he must wear the marks of his inferiority for the public to know and identify him such as:

- a) Having a contemptible name.
- b) Not wearing clean clothes.
- c) Not having tiled roof.
- d) Not wearing silver and gold ornaments.” (Rodrigues 326)

Ananthmurthy attempts to debunk the diplomacy afterwards the Hindu sectarian concepts that are the component of mentioned deprecation, by the theory of caste



system. In Indian society, actualities related to birth, caste and God are generated as result of pre-eminent and the indicated “generated actualities” perpetuate the hierarchal community system. So, the diplomacy is played on the question of proper way for preserving the disparity amid the pre-eminent and subjugates. Naranappa breaches the myth related to the cherished fish if any person hooked them, he would disburse with clot and perish. Praneshacharya assumes:

“Naranappa had broken the taboo. The Acharya was afraid of the bad example. With this kind of rebellious example, how will fair play and righteousness prevail? Won't the lower caste get out of hand? In this decadent age, common men follow the right paths out of fear if that were destroyed, where could we find the strength to uphold the world?” (Ananthamurthy, *Samskara* 20)

It is described in novel that the untouchables live outside the periphery of villages like Belli, Chinni, Pill and his wife, Chowda and his wife, Sheshappa (cartman). Economically they have to depend on the upper caste by doing manure work and by begging. In *The Essential Writings of B.R. Ambedkar* (2011), Valerian Rodrigues observes:

- “The population in the village is divided into two section-Touchables and Untouchables.
- The Touchables form the major community and the Untouchables a minor community.
- The Touchables live inside the village and the Untouchables live outside the village in separate quarters.
- Economically, the Touchables form a strong and powerful community, while the Untouchables are a poor and a dependent community.

- Socially, the Touchables occupy the position of a ruling race, while the Untouchables occupy the position of a subject race of hereditary bondsmen.” (Rodrigues 325)

Anathamurthy accumulating the anima of society where acceptance and non-acceptance, pious and filthy and creed and utilitarianism synchronize. Few persons like Naranappa and Mahabala attempt to breach the predominance of creed, caste and God to extricate amid actual and trivial. However, either they have to combat with the community or they have to experience the predicament of their allegorical heritage in which they matured and prevailed. Indian society has vigorous heritage to perpetuate its authorized approaches of creed, divinity, purity and hierarchical system amidst gender and social class. These ‘generated actualities/realities’ perform as cumulative benumbed of the community that consistently response the activities of personals. The indicated ‘generated actualities’ are performed by legitimate societal organizations like parentage, academy, church, temple, clinic etc. these areas defined as *discourse* by Michel Foucault:

“Conditioned and constructed, a terrain by thought, a system of knowledge, as particular kind of language that allowed some things to be said and disallowed some others. Thus, the priest used the discourse of religion, of sin and salvation in order to preach particular norms of behavior in domains like marriage, sexuality, family and charity....” (Nayar 35)

He describes how discourse affects person’s life and frames his/ her meditating. Although Brahmins want to cremate Naranappa for jewellery but they can’t do it as they regard that they will be polluted after cremating the Naranappa. So, their activities are quite antithetical what they craving for. *Samskara* is a representation of Hinduism’s construction that generates hierarchical structures of beliefs, creed, social class,

responsibilities, notions of divinity and their control over personality. Praneshacharya accepts the duplicacy of these myths and tries to exist uniquely but are trapped among them. Ananthamurthy himself was very attentive about the Caste System in Indian communities that are considered as essential part of Hinduism. In his essay *Five Decades of My Writing*, he describes, “The world I grew up assumed that the caste system and the hierarchies associated with it were rock – like and permanent and God made” (qtd. in Pal 99).

These myths are discontinued by the writer through the character of Praneshacharya, Naranappa and Chandri. When dilemma related to Naranappa’s funeral rites deepens then it is only Chandri who takes help of a Muslim, fish merchant, Ahmad Bari in the last rites of Naranappa and breeches the taboo that only a Brahmin can cremate a Brahmin’s corpse. In the beginning of the novel, Praneshacharya does not want to talk Chandri as “he would be polluted” (Ananthamurthy, *Samskara* 4) but later he makes intimate relation with her and craves for her. In the middle of the novel, Praneshacharya does not go with their friends to attend religious ceremony as “his wife had started her period” (Ananthamurthy, *Samskara* 69). This is also a myth that is prevalent in our Indian society and suggests if a woman is in her menstrual-period then she can’t attend religious programmes like to go to temple and do worship, can’t touch many edible items especially pickle, can’t make physical relation with her partner as it is considered harmful for her partner’s health, somewhere she has to live separate from her family members for that time period etc. Advancing the end of the novel, Praneshacharya does not wish to stay and have food in the temple as he is in pollution period (he has recently cremated his wife). He remembers, “The mourning period for his wife’s death was not over yet” (Ananthamurthy, *Samskara* 99). There is a famous myth if a person in pollution eats in the religious place, then the temple will pollute and

chariot will not progress. Then Praneshacharya breaks this myth by eating food in temple and chariot still moves. So, the integrated system of untouchability and the concepts of pollution is a myth that dire needs to be annihilated.

Hinduism is a complicated system of beliefs and family is an important part in Hinduism. In family a woman, being a caretaker of family members and domestic work has to perform decisive aspect in the culture. It is supposed that she is adept to shift her innate female ability to the husband and tends to his family. Her role is assigned to be faithful with her husband in every situation and to rear up her husband's children. Besides these, they have to participate in sacred customs also. It is observed that Brahman men perform Vedic customs but their wives have to assist them on sacred occasion as there are no divine consents opposite to such female customary behavior. Previous to marriage, she is governed by her father and after the marriage, she is curbed by her husband and in the old age, she has to depend on her son. So, the culture or the patriarchal society controls the female's nature and they have to depend on them for their whole life. This chapter describes the lower caste women like Chandri, Belli, Chinni, Chowda's wife, Padmavati, putta's wife and upper caste women like Bhagirathi, Anasuya, Sitadevi, Laxmideviamma, a widow, Lilawati. Upper caste women are described as sterile and deprived from sex and vitality of life while lower caste women are presented as full of life force and physical beauty like *apsaras* of heaven capable to lure any saint.

Female characters are twice deprecated; firstly, they are entangled in the core of religion and secondly, in the nexus of patriachism. While comparing upper caste Brahmin to lower caste women, Brahmin women are not only bearing the hardships of conventional Brahminical expenses but supplementary stress enforce by the patriarchy. Brahmin women are delineated in a dark shade. The famous Feminist Simone de

Beauvoir writes in *The Second Sex* that women are not born by birth but they are constructed and produced by the patriarchal society. One doesn't see a single Brahmin female who is delineated in the *agrahara* of Durvasapura. As there is no outcaste male personality to compare with Brahmin male so they are represented somewhat in an affirmative but the representation of Brahmin woman is uttermost detrimental. The writer allures an acute comparison between voluptuous females of the outcaste and chilly, deceased woman of the traditional Brahmin society. As Ramanujan mentions in his *afterwords*:

“While all the Brahmin wives are sexless, unappetizing, smelly, invalid at best, lowcaste and outcaste women like Chandri and Belli are hallowed and romanticized by references to classical heroines like Shakuntala, and Menaka, the temptress of sages. Besides being classical, women like Chandri are also earthly and amoral, ideals of untroubled sexuality.” (123-124)

Upper caste women are epitomized as “cheek sunken, breast withered, mouth stinking of lentil soup” (Ananthamurthy, *Samskara* 33). Lilawati, a Brahmin woman is impersonated as- short, plump and round a nose- ring in one nostril and a long vermilion mark on the brow, wearing a dwarfish braid of hair very tight (28). On the other hand, lower- caste females are epitomized as fleshy, full of vitality. With their fleshy appearance they are represented intellectually vigorous also. As Nalini Natrajan illuminates the acclamation of patriarchate about their dried-up wives, “their lack of sexual attractiveness is offered as an excuse for both Naranappa and Shripati’s (the younger Brahmin students) abandonment of their respective wives” (Nalini 161). She notices that affirmative sexuality is excluded to the upper caste women. Widows of Brahmin caste are represented in a deplorable situation with their curbed dietary and with their trim head. But there are not dietary restrictions and other types of prohibition are

shown by the lower caste widow: “She could not stand her hunger anymore, so she got up and walked through the backyard to the plantain grove. She plucked a bunch of bananas left on the tree for ripening, ate them till she was full ... drank a lot of water” (Ananthamurthy, *Samskara* 39).

They are allowed to have long hair and not necessarily to follow curb regime. Nalini delineates relation between rituals and women:

“The particular connection of upper caste women to ritual complicates the nature of her marginalization an erasure. In sense, she is embodiment of ritual, which means that the stranglehold of ritual on the modern individual is gendered and associated with certain gynophobia. This gynophobia is distinct from the gynophobia which may be read in traditional (Shastric) text or in the colonial gynophobia of Ramakrishna. It ought to be read rather, as part of the history of the interaction between caste and the forces of modernity. Consequently, the representation of a lower woman is also implicated in a similar nexus of ritual and the libidinal; however here the women is excluded from ritual and is an embodiment of libidinality” (Nalini 162).

Anathamurthy is excoriated because of the diminutive approach of delegation of the female of both castes. The outcaste females are appreciated on fleshy arena. They are evaluated by sexuality or asexuality as there are only two ground to judge a female. If lower caste females are represented as full of life force and sexuality then Brahmin female are presented as totally deprived from it. This is not a true and factual presentation of both types of women. Chandri, being a daughter of prostitute and her work is designed to provide comfort and enjoyment to others. Profession of prostitutes is ironically and traditionally described in a society:

“Born to a family of prostitutes, she was an exception to all rules. She was ever-auspicious, daily wedded, the one without widowhood. How can sin defile a running river? It’s good for a drink when man’s thirsty, it’s good for a wash when a man’s filthy, and it’s good for bathing the god’s image with it; it says yes to everything, never a No. Like her. Doesn’t dry up, doesn’t tire. Tunga, river that doesn’t dry, doesn’t tire.” (Ananthamurthy, *Samskara* 39)

Profession of prostitutes is also described by Padmavati. Putta works as a pimp and brings customers for her. She is also described very beautiful and her method of seducing the customers is also presented. Praneshacharya feels attracted towards her: “Long hair, not yet oiled after a bath; plump fleshy thighs ... if caressed in the dark” (Ananthamurthy, *Samskara* 107). It is delineated how the prostitutes survive alone in the pre- independence of India. Their mental, emotional and psychological needs are ignored by the societal norm. Who are responsible for producing prostitutes? Is it a fault of a girl to be born from prostitute or is it the fault of the patriarchal society? William Blake beautifully depicts the condition of prostitutes in his poem *London*:

How the youth harlot’s curse  
Blasts the newborn infant’s tear,  
And blights with plagues the marriage hears. (Blake 36)

Ananthmurthy creates a relation between beauty and caste, personalities like Belli, Padmavati, Chandri have few utterances but any of Brahmin female is not provided such facility. Virender Pal blisters writer’s portrayal of Brahmin women. He explains, “The portrayal of Brah-min women as asexual objects seems unjust when we have a look at Brahmin ladies like Hema Malini, Sonali Bendre, Vidya Balan and Moushmi Chatterji and others who are considered among the most beautiful females. But the novelist lets his own thought, own biases seep in the text” (Pal 98).

There is no affinity for the subaltern as immolation in the novel on the other hand their descriptions are justified as natural and normal by mentioning *Puranas* or Vedic legends. When Naranappa and Shripati's Brahminhood is danged, Kalidasa's "nemesis" is alleged to legitimize their affinity to the outcaste women by the divine discourse of the Praneshacharya (24). The novel deals with the issue of wife beating that is considered very normal in a married couple. Although Putta's wife is very expert in domestic work and bringing up her children (93) but Putta does not allow her to meet her mother by giving excuse of his financial condition. He starts to bit her when she resists his orders. It is an irony of girls' life that after marriage she has to leave everything like her parents, siblings, friends and spend whole life within the four walls of houses. She has to live like a bird that is caught in a cage. Is it a fault to meet her parents' one or two times in a month while a husband can spend his whole life with his parents and other family members? Putta explains his wife as nuisance: "Every month she wants to visit her mother. I said Yes to her at first. Later I said No. I even beat her" (Ananthamurthy, *Samskara* 104).

It is sanctioned in the novel that the maltreatment done by the patriarchal society towards the subaltern communities and the lower caste women is natural and legitimate. The lower caste people are exhibited comfortably negotiating and existing with mutually to Brahmin predominance system that there is no strain amidst hamlet even on the catechism of field and equity affairs. It is an example of centralization of the forced social predominance system, proved by the Vedic text like *Manusmiriti*. It is implied through the Aananthmurthy's description on caste, class and patriarchal society in the novel. The writer delineates the women's auxiliary status at the time of just one or two decades earlier of Indian-independence. To one side they are represented as obedient, accessible or other side they are represented as aberrant. Naranappa abandons



his wife and spends his life according to his passion. After getting the exposure or intimacy with Chandri, praneshacharya feels disgust towards his wife, Bhagirathi and for the first time he starts to differentiate between beautiful and ugliness. He starts to notice physical appearance of his wife “her sunken breasts, her bulbous nose, her short narrow braid” (Ananthamurthy, *Samskara* 67). He starts to crave for the sexual enjoyment of all female beauty. He even doesn't want to touch his wife due to her menstrual besides having high fever and feels disgust towards her: “How can I touch a woman polluted by her menstrual blood? ‘che!’, he said to himself in self- disgust, catching himself at his own hesitation; he touched her brow and drew back startled”(Ananthamurthy, *Samskara* 73).

Bhagirathi and Lilavati both are abandoned by their respective husbands as they both are unable to satisfy their carnal amusement, one by her fate and other by her disposition. Although, Praneshacharya lives with his wife till her demise but till then he is exposed as fragmentary and impotent to solve the problem of Naranappa's funeral rites. He realizes the whole course of *dharma* and its alliance with *Kama*, *Aartha*, and *Moksha* only after the Bhagirathi's demise. Women are used as a source of satisfaction and salvation. It is described by Bupsi Sidhwa in his novel *fire* how Ashok influenced by Swami ignores the carnal desires of his wife and appliances his wife Radha to analysis himself as he considers lust is the main reason of suffering and adopts to suppress his carnal desires. Although the women characters, Chandri, Belli, Padmavati and Bhagirathi are not featured as the male characters but they all enact momentous acts in the progression of male characters. Chandri is represented as the experimenters for Praneshacharya. For the hero's accessibility, her abrupt approach is like the prayers of muse in the epic. It is only Chandri, through which he recognizes the futility of life devoid from carnal desire as he has been living with his sick wife and has only doctor-

patient relationship with her. He starts to give attention on the physical parts of his wife. He “looked into his broken wife’s pitted eyes, those helpless visionless symbols of his self- sacrifice and duty as a householder” (Ananthamurthy, *Samskara* 66). He starts to think in what conditions he marries an invalid wife just to want *Moksha*: “When he married her, he was sixteen, she twelve ... he should renounce the world, become a *sanyasi*, live a life of self- sacrifice” (Ananthamurthy, *Samskara* 66).

Secondly through Belli, Shripati realizes the pleasure of erotic desire as his wife, Lilawati deprives him from the sexual pleasure by binding her thighs tightly as advised by her mother. Through Anusuya, it is suggested that if a husband does not lead a regular life with his wife or not follow his conjugal rights then what should be done by a wife. She suggests her daughter, Lilawati to “knot up your thighs like this, and sleep aloof teach him a lesson” (Ananthamurthy, *Samskara* 29). But one method is not applicable to everyman so it fails on Shripati but it is successful of Lakshmana (Anasuya’s husband). After having intimacy with Belli, Shripati delineates how low caste women are full of vitality and more beautiful than the upper caste women. He compares beauty of Belli to “the colour of the earth, fertile, ready for seed, warmed by an early sun” (33). He describes how Chandri is the most beautiful in our community, “Chandri was utterly beautiful, beyond compare. In a hundredmiles radius, show me such a doll.” (Ananthamurthy, *Samskara* 34). He describes that Chandri is the most suitable associates as she superbly plays her part as sexual partner or as a wife, “In a hundred- mile radius is there any woman as lovely, as bright, as good, as Chandri? ... didn’t she behave better than any wife with Naranappa” (Ananthamurthy, *Samskara* 64)? Shripati does not give even little importance what Belli is talking about and is she willing to have intimacy with him. Here Shripati’s attitude of selfishness and ingratitude towards Belli is depicted. He just satisfies his carnal desires and ignores

Belli's emotional and psychological fulfillment. In this relation, he just wants to take without any giving, "Belli was all right for sleeping with, she was not good for talk" (Ananthamurthy, *Samskara* 36). There is an incident of untouchability which is considered as an evil. Shripati's friends don't dare to touch Belli as she is an untouchable (64). If there is a *Mari* temple in any village, then it indicates it belongs to lower caste community not to Brahman *Agrahara* (81).

As praneshachrya wants redemption so he marries an invalid wife, Bhagrathi which he thinks the exclusive way of *Dharma*. So, in this way, not only Bhagirathi but her impairment also plays an important role in his assurance of being an auster. Naranappa ditches his wife comprehensively and adopts free living with a lower caste to his own aberrant epicurean ways as his wife approaches a hurdle in his free living. He even does not attend her funeral rites. It is not described in the novel what are the objections of his wife related to his anti-Brahminical ways and his relation with Chandri. It is described through the conversation between Praneshacharya and a Smarta in Melige, it is considered as a ritual or tradition that a girl should be got married before reaching her puberty. They feel proud in child marriage and are ready to give dowry due to girl's dark complexion. They believe in the tradition of horoscope and girls are considered great burden on his father:

"In a year or two, she'll reach puberty. We can't let our girls reach puberty, before we find them husbands; ... relieving a father's burden is a great help...I'll give you a copy of the girl's horoscope ... [and] we want very much to give her to a respectable family ... [and] if necessary, we won't object to giving her a dowry, ... dark- skinned girls have a hard time getting husbands ... [and] according to her horoscope, she has a rare Lion-Elephant combination for a good future." (Ananthamurthy, *Samskara* 111-113)

Every female character is represented as oppressed and secondary by the predominance of patriarchal structure of society. They are portrayed as victim of predominance structure of class, gender and caste. Because of this hegemonic structure Chandri wants to be pregnant by the Praneshacharya, 'Crest jewel of Vedic learning' Chandri remember, "her mother used to say: prostitutes should get pregnant by such a holy man. Such a man was Acharya, he had such looks, virtues; he glowed. But had to be lucky to be blessed by such people" (Ananthamurthy, *Samskara* 40). She herself has no dogma and philosophy. She makes relation with Praneshacharya to upgrade her status despite the fact that life with Naranappa was happy and appropriate. It is proper for that her plan is only for herself but erroneously does Praneshacharya and it suits to the social philosophical dogmatic.

It is accumulated in *Water* by Bupsi Sidwa, the Brahmin philosophy that if they make intimate relation with the lower caste women, it will benefit to the libertine lower caste women, who should be obliged that Brahmins have stroked them and it is not for Brahmin's carnal gratification. It is also accumulated that the abstention and the touch of Brahmins will help them to be chaste in their next birth. Lower caste people also believe in this philosophical structure of Brahminism. As lower caste females perform under the philosophical and dogmatic system of community, so the Brahmins are also enforced to it. The dilemma accumulates in the portrayal of the Brahmin philosophy accordant to that a Brahmin can't talk to the outcaste female but can make intimacy with her, "Belli was all right for sleeping with, she was no good for talk. If she opens her mouth, she talks only ghosts and demons." (Ananthamurthy, *Samskara* 36). There are given importance to the citation of bodies but emotions and mental satisfaction was completely overlooked in the portrayal of lower caste females. Brahmins consider them mere animals not of human being. The symbol and imaginary that are used in the novel

are gender determine and perpetuates this notion of superiority and inferiority. Dr Rajnish Panday is correctly right when he says:

“Ananthamurthy has described that not only the low caste women but upper caste women are also exploited and marginalized. Brahmin women have no opportunity to voice their feelings in any decision. They are just confined to housekeeping and child nurturing within the male *Laxmanrekha* of purity. The males have full domination over financial resources and are equipped with all freedom to have illicit relationships with mistresses who are later abandoned to become whores and prostitutes leading a deprived and hand to mouth lives worse than animals. The male attitude has developed such a strangulating and disgusting tradition where women are just treated as consumer’s commodities irrespective of their roles as wives, mistresses, widows, prostitutes etc. it is because of male’s lustful slavery to his wills that has made this society an insecure place.” (Panday 618)

It has been described through the novel how women had to survive like objects before Independence of India. Women had to face lot of injustices like deprivation from right to education, child marriage, inability to express herself, widow miseries, prostitution, wife beating, economic dependency to others, inability to take any decision regarding herself and other family members etc. After Independence, many reformative works have been done by government like to establish primary schools in every village of country, free and compulsory education to girls, age of marriage must be 18 years for girls, awareness campaign related to widow remarriage, 33 percent reservation in government jobs for girls (50% reservation in railway recruitment) abolishment of prostitution, domestic violence act, sexual harassment act etc. All these acts are in favor of females. But the scenario has not completely changed. After being

educated, women have to face another kind of problems as they have to do household chores, upbringing their children besides office responsibilities. After being financial independent, they have to face lot of mental and physical harassment as mind set of patriarchy has not changed and they don't have sufficient time for their recreation. It is taught to men that doing household chores and upbringing the children are the sole responsibilities of women that is why if they get working wives, they will not care about all burden (inside and outside) faced by their own wives. In many parts of our country, girls from tribal areas and poor families are brought to cities for the lure of jobs. But after some days or months, they are forced to do prostitution works as they do not have any option for survival. Most of the girls have to suffer from AIDS due to this work and to lose their lives. There are some parts of our country where to be widow is still considered ill omen and they are not allowed to participate in any pious functions. After getting education and being independent, cases of divorce, domestic violence and sexual harassment are constantly increasing. Why these are increasing, there is only one reason as men cannot bear the progress and involvement of women in every sphere of life, it may be at homes and work places. Gang rape and child rape cases are also increasing and sex-ratio is constantly declining. Then what is the solution for bringing up harmonious society so that future generation can be brought up in good environment. There are some suggestions first to educate children (boys and girls), teach them to their responsibilities toward humanity, give them equal opportunity to access human resources, to empower women especially mothers as educated and empowered women can change the mind set of patriarchal society by bringing up their children in a better way. Thus, after doing comparison and analysis about the status of women between pre independence and post-independence, it is concluded that problems are different. Hence there is a dire need to bringing up next generation

carefully and renounce the desire to live by their own way as children need both parents so that a harmonious and peaceful society can be developed and then the status of women can be improved in the post-modern era. The novel also deals with characteristics of the *Kali* age (*Kalyug*). It is described if a person wants to survive in this age, then he has to raise voice against the exploitation and discrimination: “In this iron age of *Kali*, you can’t be that dumb and survive” (Ananthamurthy, *Samskara* 102). *kali* age is presented as wicked age where true attributes of a person are ignored and values are given to the wealth. A father is described as a worried fellow due to the dark complexion of her daughter: “the times are wicked; dark- skinned girls have a hard time getting husbands” (113). Kim Knott describes ten incarnations or *avtaras* by the end of the puranic period in *Hinduism: A Very Short Introduction* (1998):

Matsya, the fish

Kurma, the tortoise

Varaha, the boar

Narshimha, the man lion

Vamana, the dwarf

Parshurama, Rama with the axe

Rama

Krishna

Buddha

Kalki, the white horse’ who will come at the end of the Dark Age or

Kaliyuga. (Knott 55)

Thus, Ananthamurthy tries his best to represent the socio- cultural environment of pre- independence India. While writing this novel, being a celibate student, he has lack of experience related to women that is why he describes women as a fleshy and

lustly being ignoring their devoted attitude. However, he truly describes the rituals, rites, myth, superstitions, flora-fauna, taboos, historical facts, caste system, touchable and untouchables of the society of pre-independence of India.



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## Chapter - 2

### ***Bhartipura: Dalit Question in India***

This chapter mainly deals with the Dalits i.e., who are they? How are they represented in this novel? What are the roles assigned to them by society? How poor and low caste women are represented in this novel? Is narrator successful in representing Dalit and Dalit women? This novel mainly contracts with the delicate affair of caste system and untouchability in India during the 1970s. Approximately forty years after Prem Chand's *Godan*, *Bhartipura*, now and then, contrived common mass appeal to and anticipate whether entirely was acceptable about aboriginal notion of the caste structure in established Indian community. The title of this novel *Bhartipura* depends on the antique word for India, *Bharat – pura* signify place. *Bhartipura* is outlined for the potential of the native idol, *Manjunatha*. What is demonstrated proceeding in this imaginary south Indian town, it implies to convey, is representative of the entire acreage. Hinduism's criticisms are in place here, with its idols, illusions, concept of intimate integrity and the stratified classification of community into castes. The writer analyses the strain amid the caste system, with its separation of persons into high and low established on birth, and the balanced aspirations of Indian democracy. He was highly impressed by Mahatma Gandhi whom he looks upon as huge compel in the history of India. Being a Brahmin by caste, he observed outcastes and their predicaments and tried to write it objectively. He wrote this novel while residing with the dramatist Subbanna in Heggodu, a small village in Malenad, position in the elevated lands of Karnataka. Heggodu is a traditionalist tiny hamlet governed by *Havyaka* Brahmins. This society is acknowledged for betting, provoking and Vedic knowledge. Brahmnical doctrine has dealt with various complicated objections in the mode of inter- caste wedding enlivened by Subbanna's

honest – glancing theatre exercises. This novel was written in seventies, a time when all the dominant governmental beliefs were enduring an agonizing stage of self – question. Thus, novel is anticipated to spontaneously bear all the stresses of those unsettled and bitter years of acute displeasure which drive necessarily to the Emergency in 1975.

Teaching of Indian literature along with the Indian literary history and approach, are notably speechless about Dalit literature. In spite of Dalit enlightening and analytical creation create a meaningful analytical interference in the reasoning and writing about Indian literature, history, culture and society. These enlightening creations were greatly determined by Jotirao Phule and Babasaheb Ambedkar- investigated the casteist and the assertive development of Indian existence.

Dalit is not a caste, it is an established identity, which is phenomenon that cannot be opposed. Dalit is not a modern word. Dalit means oppressed, broken and ground which is the second form of grind. Superficially, it was applied in the 1930s as a Hindi and Marathi translation of ‘depressed classes’, a term the British applied for what are now named the scheduled castes. In 1930, there was a newspaper published for the depressed classes in Pune called ‘Dalit Bandhu’ (friends of Dalit). The word was also applied by B R Ambedkar in his Marathi discourses. The ‘Dalit Panthers’ revitalized the concept in their 1973 announcement and framed its referents to incorporate the scheduled tribes, neo-Buddhists, working people, landless and poor peasant women and all those being overburdened politically, economically and in the alias of religion. Thus, the title dalit is an extensive definition, encircling all those contemplated to be either corospondingly arranged or innate associate. The ‘Dalit Panthers’ and the Dalit school of literature embody a modern standard of dignity, soldiery and refined artistry. The Marathi word Dalit like the word black, was elected by the association itself and is applied arrogantly. None of the rampant notions-

untouchable; scheduled castes; depressed classes; Gandhiji's substitute, *Harijan* – had the equal significance. Dalit entails those who have been ramshackled by those above them in the social ranking in a cold blooded and effective approach. “There is in the word itself an inherent denial of pollution, karma, and justified caste hierarchy” (4339) as stated by Sunita Reddy Bharti in her paper *Dalit: A Term Asserting Unit*. The luminous interpretation of Dalit in its latest practice derives from a letter written to Zelliot by Gangadhar Patnawane, a professor of Marathi at Milind college. Now at Marathawada University in Aurangabad, and founder editor of *Asmitarsh* (mirror of identity), the chief organ of Dalit literature. He expresses, “To me, Dalit is not the caste. He is a man exploited by the social and economic traditions of this country. He does not believe in God, rebirth, soul, holy books, teaching separatism, fate and heaven because they have made him a slave” (Bharti 4339). He does postulate in humanism. Dalit is an emblem of mutiny and transformation. According to Nandu Ram, though the term Dalit embodies a wider social division of people, in the most latest years, it has become a widespread anomaly and is extensively applied by all untouchables regardless of conventional and sectarian caste divergence, also enhancing an emblem of their social identity. He states, “But contrary to a heuristic understanding the term Dalit is currently used for and by untouchable castes all over the country. Even social scientists have started referring to the Dalits and untouchables or the scheduled castes interchangeably” (qtd. in Bharti 4339). He proposes social scientists to define the title Dalit that they are implementing in their applications to eliminate vagueness. The famous dalit writer, editor and activist, Arjun Dangle explains, revolt and negativism are the significant source of dalit literature as it is related to the group of people who want to get rid of stigma ‘untouchable’ and get self- respect and social cultural and economic equality in the society. Dalits are represented as subaltern on the basis of

caste – based social, economic and cultural framework of Hindu society not on the basis of colonial framework by Sarankumar Limbale. He analyses the chief characteristics of Dalits in his work *Towards an Aesthetic of Dalit Literature* that is based on their caste in the Hindu Society:

1. He represents villages as the metropolitan areas and dalits have to reside on its brink.
2. Their residences are not only separate from the upper caste Hindu but in fact they are external from the periphery of the village. This concrete and environmental discrimination intensifies other segregations. They do use the clothes, eat the food, do the work and spend the life that upper caste Hindu will not.
3. They incinerate corpse in an isolate or segregate place and draw water from the segregate well.
4. They are the upper caste Hindu's other. This other is a part of Hindu society however they have unique linguistic, religious and ethno cultural group.
5. They employ bottom place in the Hindu stratified establishment due to their deficiency.
6. The inadequate locale of dalits is not only geographical, it is also regulative. They are considered untouchables.
7. The game of craving and disgust works in a specific way. They have to do disgusting and revolting activities like to clean latrines, to discard the corpse and to scrape skin of dead animals in order to maintain the purity and cleanliness of upper caste Hindus. But due to these activities, Dalits who are removing all impurities are considered impure and

untouchables and it is only the society which is in demand of dalits' labour.

8. Historical legends were conjured to label dalits as untouchables and polluted. Even their shadow was to be preventable.
9. Dalit's inferior rank is authorized by divine domination and rooted from birth. It is unchangeable and continual. This distinct civil plight of dalits, fundamental to the recreation of civil life yet hidden in it, is reflected in the dimension of culture.
10. The upper caste Hindu's compulsive absorption with cleanliness and sanitation and the affiliation of want and anathema, be observed in terms of the famous psychological structure of desire and taboo, applied by post-colonial thinker like Homi Bhabha, Robert Young and Fanon. (2-3)

However, this strange situation of dalits, being the fundamental to the breeding of social life yet unseen in it, is depicted in the reign of culture. The history of Marathi literature depicts how the disparity of this inferiority has been reflected in culture to arrange that Dalits will not have expression or, for a long time, appearance. There was no room for Dalits in the contentment of the early Marathi literature, written in the tremendous flood of Brahmanism. They even did not get proper space in the literature what they possess in the real life, outside the village. Literature went a step ahead in order to assign the untouchables to a liminal space than the society. It was made secure that Dalits would not contaminate even through touching the space. They were not satisfied by ignoring the Dalits in the literature but it was also ensured that they would not express themselves in the voice of upper caste. Being deprived from the education, they would not be able to express themselves in Sanskrit that is the final metaphor of Brahmanism. What the upper caste Hindus could not do in actual life, have done in the

literature by depicting Dalits as total silent. Their silence and erasure were not only confirmed to the Marathi literature but also in other Indian literature especially in Sanskrit. However, there were people like Kabir belong to lower caste who wrote in their local or vernacular language but their writings were assigned into the dominant stream of Brahmanical literature, as an antagonistic or as agitator. But in modern period, this literature shifts from deletion to constraint. Incapable to assume the untouchable other out of presence, Brahmanical literature now desired to enclose it inside a conversation pronounced by 'compassion' and 'sympathy'. This fluctuation was the result of a growing social recognition as of a civic circumstance. There are various factors which are responsible for monopoly of enslavement and Brahmanism like installation of English public education, development of proletariats, western imperialism, upsurge of common laborers, arrival of mechanical commercialism and jingoist anti- colonial agitation. Another fact was that Dalits themselves were no great willing to be speechless inhabitants of the liminal space room to which they had been circumscribed for centuries. Phule and Ambedkar recycled the adequate strength of their knowledge to annihilate the proceedings that Brahmanism had worn to preserve the casteist cultural structure. They convoluted substance additionally by declining to naturally grasp the jingoist anti- colonial agitation. They were arranged to engage in calculated discourses with the colonial emperor for acquiring solution for centuries of caste brutality.

Upper caste Hindus could not anticipate Dalits' mechanical agreement in its altercation opposite to British. During the Independence agitation and after bourgeois nationalists along with communists blamed Dalit leader involvement with the colonial dominance. Ambedkar was, directly accused of being a British representative, pro-British and anti- national. His negative views and roles were revealed but beneficial



and decisive roles were neglected. But, in contemporary periods, the pressure is fluctuating to the other utmost. The denial appearances of his role are frequently pursued to be justified as the outcome of the deficiency and frailty of the national agitation, especially of Mahatma Gandhi. The conclusive augmentation of social extremist and Mahatma Gandhi to the root of the 'untouchables' is neglected and every now and then, even declined. A prominent communist leader, S G Sardesai belong to *savarna* Hindu assumes to be express that while the centuries – aged exercise of untouchability generated by the casteism was incorrect, and Dalits were sane to challenge opposite to it, they could not be acknowledged to design their own battle. Sardesai may comprehend where Ambedkar was 'originating from', he does not believe that Ambedkar was proficient of experienced better. Gandhi's thinking was even further questionable. He announced himself to be the authentic representative of the untouchables, declining Ambedkar's right to be the preferred representative. This type of duality in representation of Dalits can be observed in early literature. They are represented in the framework of compassion, pity and sympathy. Even in the writing of prominent writers like Mulk Raj Aanand and Premchand, one can observe how Dalits are represented just as helpless and child-like who are incapable to decide their own decisions. They are not presented what they are but are presented as dependent on others that is why Bakha, the protagonist of *Untouchable*, written by Mulk Raj Aanand acknowledges to Gandhi's non-violence rather than deciding for profound activity. Even a radical critic, Gayatri Spivak whose writings are based on the writings of the Upper caste Bengali writer, Mahasweta Devi rather than using the writings of Dalits or Adivasis themselves in her hypothesizing on subalternity. However, Limbale approves the contemporary liberal non-Dalit writers for opening the gate for Dalit writers to come into sight. This was not the straight highway by which only Dalit literature

contrived its space in the current of Dalit literature but Marathi literature has been benefited as whole through the evolution of Dalit literature. Having enrolled into the current of main Marathi literature, Dalit literature has not assimilated into it, but has alternated it. But their affinity with each other is disagreed one. Dalit literature is a part of main stream literature but apart from it. The Dalit subaltern has now come into view in literature as talking and expressive matter, but this subaltern's expression is not interposition by the main group's style, voice, tradition or language.

The main interest of Dalit literature is how the most excellently to depict the genuine occurrences of Dalits. It is characterized by sweeping of the aesthetics, the heritage, the language and the interest of a Brahmanical literature, transported within it the indication of the caste – positioned cultural and social procedure. The expressive matter of Dalit literature is the former untouchable residing outskirts of the periphery of the village. The genuine occurrences do not only refer to the experience of an individual, but it is apparently inalterable occurrences that are quite different from the other association or society. For instance, the colonized, the indigent, the underprivileged or the ethno- racial opposition/minority can long for the improvement to their situation, not so the untouchable. It is very exclusive and different experience as it emerges from the situation of untouchability. Dalitness is a situation for which it is very difficult to discover a correlation, though there may be convinced analogy. It has described earlier how Dalit subalterns as Other have been composed by the Hindu society. Dalit writers compare the Dalit consciousness with African Americans and Women while Limbale have drawn comparison with that of a slave. Sardesai and other Marxists have discussed for association being created amid class struggle and caste struggle and have been analytical of Dalit leaders for their breakdown and collapse to

do so. Limbale outlines Dalit in the extensive achievable way to involve all the deprived, enslaved and downtrodden of India:

1. The term Dalit is not limited to the *Harijans* and neo- Buddhists.
2. It includes all the untouchable society residing outskirts the periphery of the villages, beside the anguish community, the landless field laborers, the tribal community, gypsy and wandering community and illegitimate ethnic group.
3. It will also include all the community who are hanging behind financially.
4. In brief, it will not do to assign only to the untouchable casts. (Limbale 11)

Why dalits' experiences are described as unique and different because their notion regarding untouchability and pollution are sanctioned by the sacred legend that is difficult to change. All other experiences of occupation, segregation, elimination, deprivation, denial, injustice and maltreatment that feature those of other groups came from this constitutional existence. Their singular and exclusive Dalitness remains even after getting social, political, financial and educational accomplishment. This singularity and uniqueness of the Dalit experience bases in the reality that the centre of Dalit relevance is untouchability, which develops in the designating as the impure, unclean other. Dalit literature has been confronted to depict legitimately because of its unique experience of dalitness. This has created a literature that is at one level imitative. There is dominance of Dalit fictional writings, autobiographies to express small details of routine life in a language that is a vulgar, cheap and unrefined. But these are the experiences not only of individual but of the whole Dalit community. Real facts are not hidden or romanticized in representing Dalit experiences. If this literature

is marked with agreement, association, affection, enthusiasm, sensuality and carnality, this also explores the brutality, inequity, clash, competition, struggle for endurance, intoxication, illiteracy and bewilderment. Their life is filled with routine admonition of their impurity, humiliation and suffering. However, these types of experiences are not used to arouse sympathy, self-pity and compassion for the Dalits unlike the upper caste literature. This experience is dimensional, geographical besides materialistic. Dalit literature is neither a self-centered lurch in self-pity nor an amusement providing literature of excellent emotions and perfect acts out. Dalit are no longer a community beyond history, much less the subalterns of community's history, its deprecated Ravana or defiled degraded Angulimala, Shurpanaka or Eklavya. This literature is written by Dalit writer about dalits with their Dalit consciousness. Thus, main motto of Dalit literature is 1) to unfold its pain and suffering to upper caste Hindus 2) to notify Dalit society of its enslavement and 3) to empower the advancement of a new identity and consciousness amid Dalits. This literature is related to the awareness regarding the Dalits' right and it is not adequate to expect from them beauty and pleasure. Their writing must be analyzed on the basis of sociological ground based on social ethics than on beauty. It may deprive Dalit writer's basic role if it is based on aesthetics only. That is why Dalit authors have appealed for distinct parameter for the authenticity of their literary works. But their demand for a separate aesthetic is rejected by the upper caste critics and demand that their work should also be judged on the bases of eternal value. It must be noted that any aesthetic discussion of Dalit literature must be based on Ambedkar's thought and this literature's literary expense is ingrained in its social expense. The concept regarding *Satyam*, *shivam*, *sundaram* are the myth and falsehood used by upper caste Hindu in order to classify and manipulate the common masses. How it can be true (*satyam*) when it is said that one is innate a *Shudra* as a result of

crime and fault pledged in a former life? Is it true that the Shudra was born from Brahma's feet and the Brahman from Brahma's mouth? Is there any place of truth in the existence of the tribal communities and the Dalit? So, there is no room for *satyam* and it should be replaced as untruth. How it can be holy if Dalit's touch, speech and shadow is treated as degraded? Why there are separate arrangements for Dalits like isolate and segregate riverbanks, residing place and incineration place. There is neither village nor house for the wandering community. Why they have to survive themselves on begging or stealing. People are assumed culprit by birth. How it can be defined as Shiva. Even Shudras were not allowed to buy any property, have power, respect and knowledge. They are abused by being termed Dalit even today. What kind of holiness (Shiva) is in this kind of treatment? How it can be termed as *sundaram* if Dalits have to follow all restrictions like:

- Living outside of the village
- Having ominous and unfortunate name
- Not compiling wealth and possessions
- Having only donkeys or dogs
- Clothing of carcass
- Depriving them from the right of education otherwise they will be aware about their rights and authority
- to live like impure, ignorant, crude and unpromising. (Limbale 20-21)

Arrangement for crucial penalty was contrived for any violation of admonition if they did not spend live silently conferring to instructions:

1. When Shivaji designed demand to the chair of royalty, he was termed a Shudra.
2. Shambuka was assassinated because of doing meditation.

3. Women of Kolhati society adopt dance as profession in nautanki to earn their livelihood for survival but for this they have to make relationship with upper caste Hindu men. Now how they can be wanted to display marital dependability and faithfulness.
4. Eklavya's thumb was cut off because of getting education. (Limbale 21)

After doing observation, one can assume what kind of injustice was done to the lower caste by the upper caste Hindus. So, the notion of aesthetics should be replaced with the one that is cultural, earthly and substantial. *Satyam* should lie in considering human being as human, *shivam* must be freedom of human being and *sundaram* should be benevolence and humanity of human being. It is very important to include freedom, egalitarianism, brotherhood, fairness and lawfulness in the literary world.

However, after getting independence, the essence of nationalism attained courage in the heart of the common mass and in the community. Due to outcome of disintegration or decentralization of power, expansion of awareness and development of knowledge, five years plans and community benevolent design or schemes, a basic and important metamorphosis resulted in the lives or existence of people. due to the development of a constitutional form of administration/ government, common masses started to comprehend the language of privileges and authority. They thought all the predicaments facing by them would be resolved. But with the time, complications escalated. Increasing populace, dishonesty and corruption in public life, starvation, underdevelopment, cutback/unemployment, shared/communal disagreements/strife, continuous/loud noise of Hindutva violence and ever- alarming prospect of food shortage drive to a misfortune acceptance in independence and observed the starting of mass agitations to explore compensation for the assorted oppressions and discrimination. The concept of democracy and education for all empowered its reach

among various sections of community all over the nation, besides Adivasis, criminal tribes, Dalits and nomadic residing in and outskirts of villages. Cultural and social situations could not change even after widely expressing the concept of fair value for all people. Due to the apprehension and recognition of such enlightened worth as equity, freedom, brotherhood and lawfulness, there was radical and progressive metamorphosis in the spirit of individuals, community and nation. But at the same time, the literatures of post-independence course articulated the emotions and feelings of suffering and rebellion that were ignited because of frustration and discontent with biased and discriminatory structure. When it comes to the difference between Dalit literature and Marathi literature, it can be observed easily where ancient and Modern Marathi literature could not go further the binaries of commitment and longing. Actual picture and fight of common masses could not be presented rather than fascinating and sexual attitude of Sanskrit and English Literature was portrayed. Without taking care of literary devices, Dalit writers started to create their own literature. When it compares to the sant literature, then it can be concluded that even sants did not fight against caste bigotry and for the deliverance of untouchables. They assuaged the Shudras and the women with only compassion and pity. They were more concerned about Moksha rather than cultural and social predicaments. The difference between them is not only temporal but it is the outcome of social renaissance that has been happened since the period of the sants. If Dalit writers reject the notion of conventionality that does not mean that they do not have any tradition. It is opined that tradition and culture emerge by the transferring the old and the new, demolishing the periphery of time. That is why they claim the convention of Budha, Kabir, Phule and Ambedkar. When it is compared to the Modern Marathi literature, Dalits have been depicted from the attitude of middle – class, which displays the compassion for Dalits from an enlightened- progressive

stand-point. Due to the limited experience of the lower caste people, how can they represent the real situation of Dalits in their works so they could not present any illustrations of Dalits with self-respect. As the outcome of Second World War like atrocious misfortune of life; degeneration of principles, the beast – like survival of human beings instigated by the machine age; the prominent campaign of the post-independence period and the authority of the concepts of Camus, Freud, Sartre and Kierkegaard, Marathi literature commenced to continue a new aspect. The new writers presented breathtaking characterization of unreal sensuality, passion, desire, sexuality and atrocity. However, the ownership of the immense preacher of Marathi literature acknowledged extensive catastrophe from this new literature but progressive beliefs of Dalit literature were not articulated in this writing. When it is correlated to the rural literature, rural writers believed that the lives and existence of all the downtrodden and enslaved are same if the let aside ‘the stigma of caste system’ or ‘the occurrences of untouchability’. But the experience of thousands of people above thousands of years cannot be underestimated or denied. Dalit literature is unique as it is emerged from the womb of this untouchability. Dalit literature is different from rural literature as the upper caste people were living inside the village whereas the untouchables living outskirts of the village.

Now the question arises, if ancient and modern Marathi literature, sants literature and rural literature could not describe the authentic Dalit experiences then what the Dalit literature is. Dalit literature is absolutely that literature which delicately describes the agony, anguish, hardship, enslavement, subjugation, depravity, degeneration, contempt, caricature, starvation and underdevelopment experienced by Dalits. This literature is but elevated and stately concept of suffering. Understanding the equilibrium of the human beings, this literature is completely drenched with



humanity's hardships and amusements. It considers human beings as principal and absolute and experiences them in the direction of comprehensive innovation and transformation. Dalits have been kept deprived of power, position and possessions for thousands of years. Thousands of generations of Dalit have continued to endure this injustice. They raise this anguish voice through Babasaheb. The anguish and the suffering are the progenitor of Dalit literature. 'Rejection' and 'Revolt' are the two important terms or integral part in Dalit literature which are derived from the centre of Dalits' sufferings. They oppose an inhuman system that was appointed on them. This rejection is designed at the uneven rank which has abused Dalits. Revolt is the stage that pursues anguish and rejection. 'I am human, I must receive all the rights of human being' – such is the awareness that contributes to this revolt. The experience and knowledge pronounced in Dalit literature have not yet been articulated in any other literature. These are the knowledge, experiences and occurrences of particular community. They create an obligation in self-search to attain self-respect; the elimination of convention and a religion that are hostile to such self-respect. They express the pain of human beings who are not treated as human. They demonstrate the respect for the Buddhist value of treating humans as human. And they nurture the feeling of unending gratitude towards Dr Babasaheb Ambedkar and Mahatma Phule. The Dalit consciousness or awareness is the radical attitude associated with struggle in Dalit literature. The main focus is given to humanity and rejection of the notion of caste system. It is distinct and separate from the consciousness of other writers. They make their personal experience as the foundation of their writing. They write out of social responsibility. Their writings express the emotion and commitment of an activist. The view of life conveyed in Dalit literature is different from the world of experience expressed hitherto. A new world, a new society and a new human being have been

revealed in literature, for the first time. The reality of Dalit literature is distinct, and so is the language of reality. Characteristics of the language used by the Dalits in their literature are as follows:

- It is the uncouth- impolite language of Dalits.
- It is spoken language of Dalits.
- This language does not recognize cultivated gestures and grammar.
- Standard language which is used by the upper caste is rejected by the Dalit writers because of its arrogant nature.
- For them, language of Basti seems to be more familiar than the standard language. In fact, standard language does not include all the words of Dalit dialect.
- The ability to voice one's experience in one's mother tongue gives greater sharpness to the expression.
- They use new myths instead of using the existing symbols and metaphors of Hindu sacred literature. (Limbale 33-34)

With the religious adaptation of Babasaheb Ambedkar, the development of Dalit literature commenced. With his passing later the adaptation, breaches emerged amid the Dalit writers. In order to expand the Buddhism, supporters of the Buddhism promoted neo – Buddhist literature instead of Dalit literature. They were excited to develop a Buddhist literature after the huge conversion of Dalits into Buddha. However, they became captivated with a biased and hostile accusation of Dalit literature. Reconstructive and deconstructive arguments and conferences were done by the Dalit writers and critics. Writers from various Dalit castes, sub- castes, tribes and Adivasi associations embellished Dalit literature with authentic formulations. They have to contribute their approval because they desired to develop this new literary

current called Dalit literature. Consequently, their writings are enriched with the emotions of blessing, endorsement, admiration, loyalty, respect, concern, eagerness, adoration, applause and appreciation. In short, the administrative and governmental locations establish the prelude to Dalit literature.

When it is compared to the African-American literature, there are two major differences that can be elaborated. First is, African were transferred from Africa to America and they were made slave by the Americans. So, they don't belong directly to their contemporary land i.e., America but Dalits who belong to India and originated from their land i.e., India are treated as untouchables that is injustice done by the upper caste. Second is, the African- American can reside in the house of their owners. Even they can feed their children but Dalits have to remain in separate locality, are considered others and even their shadows are considered polluted.

Before comparing Dalit literature to Marxism, it is very important to understand the different concepts regarding Marxism. The main foundation of Marxism is 'historical materialism' and 'dialectical progress'. Marx who was originator of the materialism views social situation and cultural conditions can be changed because of the class conflict, structure of production and affinity of productions. Historical materialism is based on the idea that art, culture, religion, ethics and literature are motivated by financial support and forces. Whereas the dialectical progress is based on the principle that no strata of society is develop until its ancient structure is demolished. Marxism is the culture, dogma and theory of oppressed and abused. Marx supported even a brutal class conflict. He recommended the ideology of surplus value and elaborated how force is abused under capitalism. The main aim of Marxism is to invent a community that is classless and bleeding – free. The principal motto of Marxism is to bring complete equality for the oppressed by eliminating cruel bleeding done by the

powerful and honored. Emphasis was given on the labourers' work without paying any attention to the caste system and untouchability by the Marxists of India. That is why they could not get proper support from the Dalit writers. But for Babasaheb, cultural and social agitation plays a great role rather than political movement in order to develop a classless and casteless community. He stated how caste system not only divide labourers but divide their works also. The cultural division between the upper caste worker and lower caste worker should be analyzed in consciousness. He provides a comparative evaluation between the principles of Marx and Buddha. Buddha advocates violence-free society. Marx gives emphasis on using violence and dominance/ dictatorship. However, Buddha also supports use of violence when it has become compulsory to gain justice and equality. So Babasaheb sees *sangha*:

“Was a model of communism without dictatorship...Babasaheb believed that humanism needed not only economic values, but spiritual values as well. Therefore, he challenged Communists to demonstrate whether, while pursuing their goals, they had not destroyed any values. He asked, “How many people did they kill to gain their objective? Did human life have no value?” (Limbale 64)

That is why, he rejects the notion of Marxism because of its deprivation of the humanism and spiritual values. However, Babasaheb's and Marx's opinions should not be analysed only one – dimensional i.e., it should not be concluded that Babasaheb does not talk about class disparity and Marx has not talked about social and cultural differences. Dalits are accountable to social as well as financial differences. So, they will have to fight at both levels. It is necessary for Dalit agitation to include Marxism beside Ambedkarism. Discrimination regarding poverty and untouchability is not situated in past events and experiences or history and religion, but in contemporary

politics. That cannot be stated that only cause of Dalits' poverty is in untouchability. It is forwarded to an end because of the revolution and conversion in social and cultural life accomplished by religious adaptation, rules of government, transformative thoughts and concepts, inter- caste marriages, Dalit movements, new machinery and technology and science. As well as, all - omnipresent corruption, unemployment, populace explosion, rising prices of common items, concentration of political authority/ power and the institutional production area in the hand of few rich person and advancement of dirty slums behind the posh areas of metropolitan cities and abandoned villages, have additional crushed and exploited Dalit life. Dalit poverty and underdevelopment has evolved into a far more complicated anomaly and phenomenon on the explanation of the administration's people benefit schemes, advent of a new Dalit Middle class, stipulation and reservation. So, the cause of Dalit underdevelopment and poverty may be in history and religion but its contemporary predicaments are basically different.

In the novel *Bhartipura*, *Holeyaru* were not allowed to enter into the temple so, Jagannatha who is the representative of those elite class who want equality, fraternity and freedom for all, makes it an aim to improve the condition of the Dalits. He tries to make them literate and even wants to cultivate an awareness regarding their self-pride. He recalls an idea:

“I must take the Holeyaru into the temple. I must change the tradition of centuries with that one step. I must break Manjunatha. I must make these people feel the anguish of becoming responsible for their lives ... how can I make my words make sense to them? How can I make them accept what I'm telling them and make my worked real ... slit the womb of Manjunatha and walk out?”  
(Ananthamurthy 60)

He thinks about the major method of how to establish cordial relationship with the lower caste people. What can be done for them and how their conditions can be improved? For that he selects some boys from the lower caste and starts to talk to them. He encourages them to think about yourself, make your decisions and perform these with full dedication. *Holeyaru* even do not want to come into Jagannatha's house and in this way, protagonist has to communicate in the brink of the front porch. This shows the conditions of dalits that they automatically accept their condition without raising any voice against injustice done by the Brahminism. It is only the possessions, property and wealth that come into the way of between him and *Holeyaru*. Should he distribute it equally among the underprivileged? But after distributing wealth, he might not be able to establish harmonious affinity with the lower caste as every affinity can be maintained only through the prosperity. It would be a businessman, a field worker, a landlord or an ascetic who denounce every worldly pleasure. Let aside the ascetic, every relationship can be maintained through the wealth. He decides to find the other solution of this predicament. He decides to observe very keenly the living style and thinking process of *Holeyaru*. He observes how *Holeyaru* have resilience that helps them to survive in the worse situation that is described here:

“Look at the Sheenappa, for instance. He seemed to be decent and yet he could rob. And even after getting caught, he didn't seem unnerved at all; deep inside, he wasn't flustered. These *Holeyaru* have a way of getting away with anything; they are nocturnal and there're secret pathways known only to them ... Beyond Manjunatha, beyond Bhootaraya, beyond the landlord, the merchant, the ascetic, they have the power to live in a secret inner world that no one else can enter; ... their world has its own shrewd structures to help them to cope with our mores.”

(Ananthamurthy 55)

But then he thinks that if an insider does not involve in a performance that will develop an abrupt and radical change to community, it will not matter whether he is alive or dead (59). Some activists suggest that the only remedy or solution for the untouchability is to build different temples for the upper caste people and the lower caste people when it comes to the question regarding entry of untouchable into the village temple that is the main motto of protagonist Jagannatha. But in this case, lower caste people remain alienated into the society and that remedy does not allow them to submerge their own identity and uniqueness in the society. In this novel, there are the descriptions of two different temple, one is for the upper caste people named *Manjunatha* and other for the lower caste people named *Bhootarya*. A special caste named *Holeyaru* which belong to the lower caste is described and they have their separate *bhoota* named *Kordubbusandhi*. Sripathi Rao who belongs to upper caste and represents all the upper caste community, expresses his views to Jagannath (belongs to Brahmin community and represents all the intellectual and elite being who want to abolish untouchability from the society) regarding worship places of Bhartipura community and also discuss about the Hinduism that is main source of developing untouchability:

“There are different kinds of bhootas, Maharaya, Pinjurli, Jumadhi, Baidhar, Kalkuda, Bobbarya, Jattigay: these are the bhootas of the Shudras. The Holeyaru too have their own bhoota called Kordubbusandhi or some such things. Have you heard about the stories that are sung when a person possessed by a bhootha becomes a medium, speaking on its behalf? There’s ...the lord of all these bhoothas is Bhootaharaya. And the lord of Bhootharya is Manjunatha.”  
(Ananthamurthy 23)

There is a description of different food served in the temple to the Shudras and the Brahmins. How delicious, full of nutrients and various variety of food like rasam, curry, vegetables and a sweet item are served to the Brahmins whereas lentils with rice and curry to be served to the lower caste. Even serving places are different for both the castes. Brahmins are served within lunch inside the temple whereas lower caste people have to eat food in the courtyard of the temple. Sripati Rao discusses to Jagannatha about the working style of temple management:

“The Shudras who had come shopping were hurriedly wending their way towards the temple in time for lunch. Watching them go by, ... these are served in the courtyard of the temple – red unpolished rice and a curry with lentils. The Brahmins have their meal inside – rasam, curry, vegetables, and a sweet, usually some *payasa*. I think some eight to ten tons of rice are delivered to the temple from your house.” (Ananthamurthy 24)

Although the food gathered by the temple management belongs to all villagers but how *Holeyaru*, the people of lower caste even have to face discrimination of getting *prasad*. In the novel, setting of *Holeyaru* suggested that it is in the outside of the village. How a ritual cleansing is done after entering into the settlements of *Holeyaru* by the Protagonist’s father while visiting with the Gandhi ji. It shows the concept of pollution and untouchability emphasized by the Brahmins. There is a description of Gandhiji’s visit in the *Holeyaru*’s community:

“Gandhi had visited, arrangements had been made for his stay there. But Gandhi, on reaching the town, had headed straight to the Holeyaru settlement on the outskirts. And so, even Jagannatha’s father, as an elder of the town, had had to go there to be with him. Later had gone through the *panchagavya*, a ritual



cleansing ... Gandhi was the only person who had visited the town without making a visit to Manjunatha.” (Ananthamurthy 4)

A question arises about adequacy for a Brahmin to worship the *Bhootaarya* who is the God of the lower caste. Nagaraj Jois explains it is only *Bhootharya* who executes all the action in the name of *Manjunatha*, “why am I talking about all that now? Because I want to know that though *Manjunatha* got the crown, it was *Bhootahrya* who was actually worshipped to save your life. What does that mean?” (Ananthamurthy 9). This shows how fear and superstitions regarding religion and God are emphasized by the Brahmins in order to get monetary profits that is why, Jois suggests Jagannatha’s mother to make a pledge regarding offering of a gold crown to Manjunathaswami in order save her son’s life. He explains the relationship between *bhootarya* and *Manjunatha*. He states that the standard and initial inhabitants are those who wear the *dhoti* exact above the knee and slaughter goats and chicken and consume them. Their god is *Bhootharaya*. Our Brahmin preacher established *Manjunatha* higher him and contrived them inferior and submissive to our concern and advantage (9). Even landless labourers cultivate upper caste’s farms and reap their crops for them. He never misses to pay some items like pumpkin, bunches of banana and cucumber in order to justify the legitimacy of Bhootarya, their own God. For the fear of God, how illiterate and low caste people are being exploited by the Brahmins? How do they (Brahmans) lead their life easily without doing any labour in the farms and by getting food prepared in the temple? (5)

Through the concept or belief regarding religion and faith that is based on the *Bhootaraya*, it is described how all these types of notions are imposed on the lower caste in order to justify the authority of *dharma* and how the creativity of these people are controlled by making them indulging in such petty activities. There is a description

about the superstition that is imposed on them. If a lower caste person tries to enter into the temple of *Manjunatha* then he will spit blood and die. He will be drag by the *Bhootaraya* until he ejects blood (30). Through this way, they even don't try to enter into the temple. How priest earns money through the fear of God. Priest instructs people, "All right, put down five rupees, take the *prasada*; you put down ten rupees, take the *prasada*..." (Ananthamurthy 48). This shows how corruption is prevalent and practiced on the name of faith and fear imposed by the Brahmins.

Crude name of *Holeyaru* like Pilla, Kariya and Mada are described in the novel to show that how they have to have disgusting name in order to justify the notion of caste system of Hinduism. They are nameless and faceless. Jagannatha thinks that if persons like Pilla, Kariya and Mada can live with self – pride, can take entry in the temple and reject the notions of untouchability only then the circle of past experiences and events can be change otherwise we all have to be soil i.e., we all have to be dead. He thinks about the plan of making them enter into the temple:

"Pilla, Madha, Kariya, liberating, gaining; together split open this routine town; together shocking these apathetic people as if with a kick in the arse ... who's Mada? Who's Kariya? Who's Pilla? What links can I have with them with my vapid words? Through what kind of action can I forge a connection? ... bringing the words inside me to a boil, it waits to take shape." (Ananthamurthy 27)

Worship method of *Bhootarya* is also described in the novel. It is delineating why only red colour it may red rice offered to God, red clothes wearing by the temple youth, *kumkum* (a sanctified powder which is also red in colour) wearing by the idol of God on his chest and forehead (8). All these red things suggest that for revolution it is necessary to sacrifice life (blood sacrifice). For the agitation it is essential to take

revolutionary steps in order to gain equality, sovereignty and fraternity. At third chapter named 'Margaret', Jagannatha remembers his childhood experience when he was passing through the street then Pilla's father Bharna (*Holeyaru*) left aside abruptly and hid himself behind a tree. After removing his black shirt, he stood in front of him by bowing his head and showed guilty expression that it was his own fault to come across a Brahmin. This incident describes the lack of self-respect and analyzing power of untouchables and how they accept their slavery without any resistance. This event also reflects the notion of pollution and how even their shadow or look are considered unholy or impure by the Brahmins. From the above description, one has known about the outside or physical life of Dalits but now intimate and personal life are delineated through the Shetty's communication to Jagannatha about the reality of Dalits. He tells him that one can feel enthusiastic and revolutionary seeing their outside world but when it comes to the inner world or when you understand their personal lives, one can feel futility of such kind of an action and even become confuse about the upliftment of lower caste. He describes their inner world:

“A father who keeps his daughter, a father-in-law who keeps his daughter-in-law, a son-in-law who sleeps with his mother-in-law, a husband who beats his wife; the vulnerability, the rage, the pettiness, the daily grind of joy and sorrow – when you look at all these, you get the feeling that historical changes are only superficial events ... nothing ever alters profoundly. If our daily pain and pleasure has to remain this way forever, ... what can we hope to achieve?”

(Ananthamurthy 59)

This type of situation arise dilemma and self – doubt about the welfare of Dalits that was his main principles. Jagannatha describes the living style of *holeyaru*, who live like animals and birds and suggests that they should be courageous enough to enter in

the temple (42). Being the landlord of Shudras, by tradition or custom, they lower down their eyes with regards and behave as if not to see him directly. But he is not like them. These are lower caste who behaves so unimportant on before me but when he turn back, they behave like strange masses. To assimilate with them, he will have to act like them like, “to hunt, get drunk on toddy, chew tobacco, and be crafty like them. But there may never be an end to such a change” (Ananthamurthy 47). In this way, life style of Shudras who belong to Bhartipura are described. While discussing to Shastri (the family accountant and overseer) about the Shudras, he asks Shastri to go to the doorsteps of the lower caste. But Shastri describes about the embarrassment felt by them that is why he suggests him to call them. The question is why Shudras should be embarrassed if any upper caste person visits their home. The answer would be their adaptation to the culture that has completely constructed their mind about accepting themselves as inferior, secondary and untouchables (52). For their survival, how lower caste people have to adopt stealing and begging as a profession and they even don't feel embarrassment of doing such illegal acts. They are completely aware about the practicality of the world that it is essential for them to adopt such activities for at least to survive. The protagonist describes their action of stealing and displays their hidden path that leads to them other way that is unknown for mostly:

“He heard a faint football; his hair stood on end. Even in the pitch – darkness, his eyes could make out two figures: one was elderly, the other, younger. They were walking towards him; ... the sight of the older man cutting bunches of banana and areca from his farm and handing them down to the younger one made him feel he had satisfied his innermost need...the younger one had stuffed the bunches of fruit and nut into bags, the two started walking away carrying the

loads on their heads... he did not know there was a secret path leading from his farm to the hill beyond.” (Ananthamurthy 53)

So, through the Sheenappa (*Holeyaru*) and his son Gnagappa, it is described that they have to steal even the edible items like banana and areca nuts etc. After stealing the edible items, he pleads to Jaganatha to let them to go and he will pay for the punishment to the *Bhootharaya*. How poor person’s mind has been constructed in such a manner that they naturally adopt the authority of *Bhootharaya* and find solution of every predicament in the lap of *Bhootharaya*. Through the description of Sheenapp’s family that is described by Shetty to Jagannatha, it is shown that they do not have any morals and principles regarding life. He has three sons and three daughters. He is keeping his married eldest daughter in his house just to have illegitimate relation with her. He wants to sell his daughter, Kaveri, not less than five hundred rupees as a bride – price. Sheenappa’s elder brother has an eye on his daughter-in-law and sent, “her packing home when she didn’t comply” (Ananthamurthy 56). He states these people have no hesitancy and no sense of duty, righteousness and responsibility. He states, “You must get close enough to them to know them. These illiterate sons of widows have no scruples at all, whatsoever. They keep their own daughters, their daughter-in-law. No sense of *dharmic* responsibility that she belongs to another man” (Ananthamurthy 57). Jangannatha writes Margaret (who is his ex- girlfriend) about the *Holeyaru* that they are the people who carried the human waste on their heads and cleaned the city. They can never think about the areca farm of their own to cultivate and women of all caste spend their whole day or whole life in the smoky kitchen. Men of Bhartipura exist amid the women and *Holeyaru*, spending their time on courtyard of their house and assimilating the food they’ve eaten (69, 76). He wants to explain that how *Holeyaru* and the women belong to all caste are sufferers and exploited and men

who belong to upper caste spend their time comfortably and perform their action as exploiter.

As women are also included in the term 'Dalit' so the women either belong to the upper caste or the lower caste have their own suffering and that needs to be evaluated and elaborated. Especially dalit women face exclusion not only in the political arena but in cultural fields also as they are criticized by their male counterparts for having dominance in literary scene. Gopal Guru justifies the question raised by dalit women as why they are not given top position in Dalit literary institutions. He points out three things regarding this type of dissent: first thing is, "It is not only caste and class identity but also one's gender positioning that decides the validity of an event: ... the local resistance within the Dalits is important" (Guru 2549).

In the novel *Bhartipura*, Bhagyamma, her daughter Savitri, Chikki and Nagamani who belong to upper caste and Kaveri and other females who belong to lower caste whose names are not described but their sufferings are described, have the same standard when it comes to the question of decision making. There is a description about the Vishwanath Shastri who tries to tempt and entice a labourer's wife by showing her five rupees note (48). This shows the condition of working women who perform manual and physical work and have to spend time all day publicly without having any type of privacy i.e., they can be observed by anyone comfortably. As they have poor standard so they can be enticed by anyone easily.

There is a ritual described about the entering of women in the temple. Women are not allowed to climb knoll and enter the temple except the women who have reached their menopause. So, women's conditions are same as *Holeyaru*. Jagannatha describes the scene of temple by saying, "Right next to the temple was Bhootharaya's

mound – no woman who had not reached menopause was permitted to climb this little knoll and enter Bhootharaya's temple" (Ananthamurthy 61).

There is description of Nagamani whose sexuality is controlled due to make her busy in household chores and entertain the guests of her father-in-law. As she is not allowed to live with her husband, so she remains busy in doing kitchen works without caring about her own sexual needs. How she is frustrated and disillusioned but Jagannatha only looks her physically, sexually arousal woman without understanding her emotional and mental needs. At the time of serving breakfast to protagonist, she was thinking about losing her life. This shows how women like them have to obey their family members and spend their whole life within the four walls of house without becoming aware about the outside world. How one day, being uprooted (after marriage a woman become completely uprooted) feeling loneliness and frustration, they decide to end their life. There is an irony described about the behavior of Jagannatha who wants to construct awareness into the poor and lower caste people. However, he even could not understand them completely. Then how he can resolve their problems and bring revolution.

Through Bhagyamma, Sripati's wife describes how a woman lost her girlhood charms and amusement by staying in front of smoky kitchen all day and years and years of childbearing and motherhood. Protagonist describes Bhagyamma as a bore and disgusted woman, who can never be seen happy. He states:

“Could she have lost what girlhood joys she might have had in years and years of sitting in front of a smoky wood fire and years and years of childbearing? ... this cold war between them to destroy each other must have been going on in this house for many years now...[and] now our daughter is sitting at home

without a salary. And I have to run the house somehow, haven't I?"  
(Ananthamurthy 20, 65)

He describes the barrenness and infertility that is prevalent between Sripati and Bhagyamma. As both are representing the married couple of Indian nation who have poor socio – economic condition and different opinion regarding life where Sripati adopts the idealistic approach and his wife adopts practical approach as it is necessary for her atleast to run her house and describe the sterility lies in their relationship as husband – wife. It is described, for the sake of livelihood how she has to adopt the profession of entertaining the guests who visit in the temple for *parsad* in spite of her husband's resentment.

After being deceived by Margaret, writer even starts to have doubt on her own mother's character after getting a letter received by an unknown person. He even tries to remember the activity of his mother during the night time at his childhood period. Next comes to Kaveri who works in the house of Jagannatha, he feels attracted towards her. He even observes her lustful actions performed by her in front of him and the others in the field. But he thinks she does not belong to his own caste and class and what is the use to have relation with her except to sleep with her. He describes her desirous actions, "A buxom wench, she had tucked her sari high enough to display her shapely thighs, and tied her hair into a bun and stuck a rose in it. She bent forward provocatively to sweep under the bed ... it was impossible to have anything more than a few moments of sleeping with her" (Ananthamurthy 58). Jagannatha attitude can be observed that a woman who belongs to low caste can never be useful except sleeping with her. How she is described as lusty by her activity doing household chores. But other fact/ side can be described, doing chores, a woman may be absorbed so much in her work that she became unaware about her clothes like top end of her sari may be



dropped and it may be the demand of an action that she has to stuck her sari during sweeping and mopping. It is very important to observe the attitude of the writer what he is observing in a woman i.e., lustful activities or actual trauma through which she is passing. Being activist, he even does not consider a woman as a human being rather than an animal and he could not uplift himself from the question of caste and class. Other fact, can woman like Kaveri not have her own desires that may be of any kind as she is not educated and has poor socio – economic conditions?

Conclusion: There are many writers who write about the suffering of the untouchables. Amongst Indo-English novelists, Mulk Raj Anand is first in rank to create novels depends on the theme of untouchability. In his world-famous novel *Untouchable*, untouchability is described as immoral that can be abolished by adopting Christianity, new technology and science through satire and realism. *Kanthapura* by Raja Rao is also based on untouchability. However, he does not prefer a caste less community but makes an appeal for decent treatment of untouchables through his novel. Shivashankar pillai, who is a Malayalam novelist, also writes about the plight faced by the downtrodden people. He provides a solution of this predicament by disapproving and resisting the bigotry and discrimination and adoption of brutality to get equality and justice. Karanth who is a Kannad writer describes the experiences of deprivation, inferiority and loneliness of the lower caste through his work *Chomanadudi*. He says that untouchability can be removed by giving equal opportunity to every human being. The root cause of this problem is landlessness and poverty. But being completely different from the above-mentioned novels, *Bhartipura* is neither realist nor socio-realist. Jagannatha who is an advocate of the untouchables, is not championing against his own requirement, who is not a real sufferer. He is an ideologue and his achievements remain on the one-dimensional or superficial level. He remains

unsuccessful to accomplish his conceptual reality of abolishing untouchability and the temple-entry. That is why it is described as an ironic novel where the protagonist of the novel does not belong to the community of untouchables. Now the question arises how he experiences the suffering of untouchables and describe their plight in an adequate manner.

This novel is considered as semi-autobiographical novel of U.R. Ananthamurthy. The character Jagannatha somewhere symbolizes the writer. As protagonist could not complete his Ph.D. thesis due to the monotonous and ridiculous routine, so this type of irresponsible nature can be observed when he tries to make untouchables enter into the spectrum of the temple. The writer was greatly influenced by the Gandhi ji. The ideology of Gandhi ji is used that is why it can be described as Gandhian novel. It mainly depicts the conflict between the left – wing liberalism (free economy, modernity) and the strength of tradition (various structure regarding caste system and untouchability) in a small Malenad village of the former Mysore state in the late 1960's.

In his first and world famous novel *Samskara*, he adopts third – person narrative. But in this novel, he influences the opinion and thinking of Jagannatha. His calligraphy of letters to Margaret infrequently in the present infuses the continuity of the narrative. The entire process of the story is narrated in a consecutive time (sequential)/ chronological manner. It goes ahead with the only omission of Margaret's affinity with Jagannatha. The novelist is with the principal characters and acts with them only. The plot of this novel is very understandable. The style of writing is also constantly pragmatic as the novel is itself the depiction of reality. This novel starts with the preface of the central figure of the narrative (Jagannatha) with a beam into his course of education in England, his affinity and bonding with Margaret and

Chandrashekar. He addresses the untouchables and tries his best to uplift their living style. But he could not be successful. Even the clothes given to them by him are used to cover only half – body. They touch the *Saligrama* but they could not be devoid from fear. In the end of the novel, the lingam of the lord *Manjunatha* is evacuated by Ganesha (son of chief priest of temple, Seetaramaiah) on the earlier night. Thus, he could not be able to realize his dreams on the ground of reality. Energetic and vulgar discourses are used by the writer in the particular condition of the novel. Female characters like Kaveri, Nagamani and Margaret are depicted as sexually aroused and attractive women. They are described like the poetry of the poet. There is an element of humour in narrating and describing the contrasting of Jagannatha's attempt of violating the temple by the entry of the lower caste.

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### Chapter -3

#### *Awasthe: Power-Dynamics in India*

This chapter primarily deals with the power dynamics in India. It is concerned with various questions like what power is, what the different analytical dimensions of power are? how power dynamics work in formal and informal relationship with the framework of socio-cultural, economic, political and other sphere which are mentioned in the novel within the context of India. The title of the novel 'Awasthe' represents the condition of nation in modern age. In this chapter, condition of nation is described and how power-dynamics work especially in political sphere is represented through various characters by using microcosmic world technique. The main male characters are Krishnappa, Nagaraja, Veerana, Annaji. Maheshwarayya etc. and the main female characters are Sitamma, Gouri Deshpande, Lucina, Uma, Anasuya etc. Krishnappa represents those politicians who belong to poor socio-economic background, have great desire to be a big and revolutionary leader and become successful in their venture especially in politics, not in personal relationships because they use their partner-cum-wife as a permanent slave just to fulfill their carnal desires by not devoting their time and energy and enjoy the position of being a 'family man' which is an essential requirement for increasing vote-bank especially in Indian society. Nagaraja represents those politicians who have very strong political background, have desire to devote their whole life to politics, very true and blunt to his venture of becoming political leader by not getting married. Veeranna represents those businessmen who exploit political leaders by giving them financial support during their election time or in other needs. Anna ji represents those revolutionary leaders who inspire young generation to take interest in politics and teach them tactics of political sphere. Sittamma represents those wives of Indian society, who are financially independent whose political husbands

don't want to devote their time and energy and they (wives) have to bear all the responsibilities, it may be domestic especially child-bearing, financially and officially, who contempt their husbands and well aware about the hypocrisy adopted by them. Gouri Deshpande represents those women who are highly educated and are able to take decision by their own, take divorce from their husbands if they behave like feudal and pursue their career in higher education. Uma represents those women of India, who are intelligent but they are not very conscious about their career and they spend their whole life by adhering orders of their husbands. Anasuya represents those women who flee away with their rich lover and enjoy every luxurious item and comfort provided by their lover-cum-husband but they spend their lives like a bird who is in a cage and they also have to drop freedom and career building opportunities. In this way, all the characters mentioned in this chapter represent their respective community who live in an Indian society.

Power: Power plays as constructing fundamental in the social and behavioral science and performs a principal part in frequent communal communication. Power possesses an honored position in the terrain of social psychology and especially in the research of relationship. Generally, power is defined as the capability of one person in a relationship (the influence assignee) to exercise affect on another individual (the object of influence). In case the influence assignee achieves the definitive reactions he or she desires in an inclined position while being adept to abide influence tackles by the target. Being a psychologist, a historian and a philosopher, Michel Foucault (1926-1984), always thought about the power problem concerning the connection between community, organizations, personage and association. He examined this problem from archival and rational perspectives in his works i.e., *The Birth of Clinic*, *The Archaeology of Knowledge* and *The History of Sexuality*. The principal idea arising

from all these books is that confidential space to examine the power in action is the connection amid the individual and the community, particularly its organizations. Thereupon, he examines in what he announces “the analysis of power” – how different organizations exercise their power on personage and association and how the following confirm their own existence and defiance to the influence of power. He considers that it is an error to think power as an entity the organizations obtain and apply severely opposite to personage and the associations. So, he investigates one step ahead, for him power as the obvious and everyday despotism of the disenfranchised by the authoritative. He disputes that power must not be considered as persecution – even in their highest extremist mode- suppressive and preventive actions are not only for restriction and oppression, but they are also constructive, generating novel attitude to develop. The Marxist philosopher, Louis Althusser calculated primarily how human beings are persecuted by the state organizations and how they framed themselves as individuals by way of perplexing responses and reactions of the ideology. Foucault is worried less with the repressive perspective of power, as antithetical to the Marxist philosopher but more with the resistance and defiance of those the power is exercised upon. Althusser considers individual are only figurine of the coercive and ideological apparatus and power is performing top downwards, while Foucault thinks and examines, power comes from everywhere and everyone has power. When it comes from everywhere that means it is not the possession of individuals rather than it is a strategy and structure of any institution. He suggests power depletes by all analytical construction of the community that suggests individuals are not just a plain item for power but they are the operating subject for power upon which power is exercised, debated, argued and the concentration place of inquiry. He argues that power is not something that can be achieved, but rather something that demonstrates and performs

itself in a convinced and confident manner; it is more an approach, method and plan of action than a control, dominion and ownership. Thus, there are two important aspects arise about power and individuals: 1) Individuals are not only the commodity and phenomenon, but they are the locus and point from where the power and the resistance and opposition to it are exercised. 2) Power is an arrangement and a structure, a system of connection or web including and encircling the entire community rather than a connection between oppressor and abused. Mark G. E. Kelly assumes that these characteristics or aspects can be additional implicated. He presents five features regarding Foucault's viewpoint of power, in his work, *The Birth of the Clinic, Discipline and punish: The Birth of Prison* and *History of Sexuality*, he presents power is comparable to resistance, it is constructive and advantageous and conclusive influence are developed from power and it is everywhere and universal that suggests it can be constructed by any kind of connection amid the representative of the community, being a feasibility requirement of any affiliation. Foucault suggests, in the first volume of *History of Sexuality*: "where there is power there is resistance" (qtd. in Balan 3B). This implies that power connections amid individuals cannot be abbreviated to boss - attendant or tyrant - sufferer connections, but they are beneficial relations as they entail defiance without which any power relations cannot be obtained: where is power, there is always some entity who abides it. If coercive power is not a possession rather than a strategy will suggest that it is not something that can be conveniently attained but it is something that has to be applied and exercised. It is a group of connections dissipated all over the society rather than bounded entirely in particular human beings and organizations. This point of view precisely opposed the Marxists one which considers power as a mode of constraints or restraint. Foucault assumes that power has to be inferred in another way than oppression or constraints, which directly



and plainly obligates personages to carry out: “if power was never anything but repressive, if it never did anything but say no, do you really believe that we should manage to obey it?” (qtd. in Balan 3B)

In the novel, Krishnappa and Sitamma do not only refer to the relationship of husband and wife but Krishnappa also presents the life of a politician as a husband and his personal relationship with his wife. However, his wife is a working woman and having a five years old daughter but after observing their sterile, abusive and barren relationship, one can easily assume the futility of their relationship. If they have so miserable lives then why they do not take divorce to each-other. But this does not happen as Krishnappa is an MLA and has powerful influence on the people of nation. As in Indian society, a married or family person is given more regards and respect relatively to the single or divorce irrespective of whether he is fulfilling his responsibilities or not towards his family. So, through his image as a good family person, he wants to gain profit and influence of masses so that he can fulfill his dream of becoming C.M. However, he is an ideal person and talks about egalitarianism but when it comes the term of his wife, he even scolds and beats her. He does not allow his wife to take any financial decision and he is not fulfilling his responsibility as a husband. His attitude towards his wife is like a hostile sexism and hypocrite. In India, there are many politicians who make marriages as a relationship just to gain political benefit. They have ex-lover also and have illegal affairs with them and their wives are just for the fulfillment of their aspirations, dreams and sanctity of marriage. This shows how wives are used to gain political fame and how Krishnappa makes affair with many women without having any sense of guilt. How their wives become hysteric and frustrated just because of their husband’s misbehavior and abusiveness. Once Sittamma having her hair unkempt and untidy speaks, ““To the hell with your stupid pride!” she

would scowl at her husband” (Ananthamurthy 2). Krishnappa does not have any money of his own. But he has influential power upon the common people as he has very innocent and pure image and can impress common masses easily through his oratorical quality. So, these qualities enhance his chance of becoming C.M. How landlords or entrepreneurs help him financially in order to gain profit in their business. In other words, he is used by the cunning businessman just for the sake of little money and comfort.

But why Sitamma still like to live in an abusive relationship. There may be many reasons: a) to achieve great respect as the wife of an MLA b) as Foucault, suggests power comes from everywhere that means no one can be absolutely powerless. One may have more power relatively others. She has some power and can exploit reputation of her husband’s image as MLA c) as she is a mother of five years old daughter, so the safety and security purpose, she wants to remain with her husband and d) However his husband has good influential power in his political career but he feels helpless when it comes to the term of relational power and bringing up his child. But somewhere she understands the shortcomings of her husband, tries to ignore the coercive power applied on her by Krishnappa and helps him to build his self-esteem. She uses soft skill like love and affection just to maintain the sanctity of their relationship.

The state, for Foucault is something which constructs a structure of connections amid individuals in case the political system works rather than something that possess and dominates power. He analyses the approaches in which power was exercised in numerous levels of European history and displays how the monarchic power system was retrieved by constitutional one in his famous book *The Birth of Prison*. He adopts punishment metaphor in an influential manner: while the image of monarchic power

was the community crucifixion that of constitutional power is punishment, confinement away from community views. The explanation and essence of this modification in how bandits are penalized is a revolution in the power current functioning through community. In the novel, Nagaraj (a political leader) talks about the working of police and the state. For him the police mean to protect the system and rapes, robberies, black-markets are the natural elements of the system (186). He says that police atrocities can be reduced little but characteristics of class cannot be changed. He says “The state will exist until the classes are fully destroyed,” ... but the reality of Parliamentary politics is, that by so doing, we strengthen the hands of Chandrayya. The system does the business of killing, and it also exploits the protest against it” (Ananthamurthy 187). Foucault analyses how discipline, as a form of self-regulation inspired by the organization develops into the criterion in modern communities and performs as for the personage as an apparatus to modify the actuality and himself: “we must cease once and for all to describe the effects of power in negative terms: it “excludes”, it “represses”, it “censors”, it “abstracts”, it “masks”, it “conceals”. In fact, power produces; it produces reality; it produces domains of objects and rituals of truth” (qtd. in Balan 4B). The organizations adopt different varieties of power prosecution, with particular approaches and appliance. He displays how the prison, the clinic, the university and the hospital contribute some of those punitive approaches and proceedings. The greatest characteristic of his thesis is his focus on the productive nature of power’s contemporary accomplishment. His principal intention was to change a negative perception upside down and the production of notions, approaches and construction of organization to the exertion and distribution of power in its modernized patterns. Foucault researches particularly power connections regarding to governing with reference to the political power, enquiring who ought to and can govern, who is to

be governed, how should understand the approaches of government i.e., the approaches of framing other's behavior. Basically, he considers that political power connections are damned to decline in meeting their aims: uttermost occasionally they don't grasp their closing aim of complete subjection, and this is additional cause not to acknowledge power connections, gloomy, adverse and restraining: " If power is relational rather than emanating from a particular site such as the government or the police; if it is diffused throughout all social relations rather than being imposed from above; if it is unstable and in need of constant repetition to maintain; if it is productive as well as being repressive, then it is difficult to see power relations as simply negative and as constraining" (qtd. in Balan 6B). In the novel, Annaji a revolutionary leader, admits himself the legitimacy of brutality committed by the police officers. He says these police officers are also the sources that are merely used by the system and the system of society is based upon the brutality. While talking about the working of the social system, he says to Krishnappa:

"The system is founded on violence. The violence is crystallized in the institution of the police. What is the use of hating these individual policemen? We should understand the working of the system and strive to change it. The people who can really change it are the peasants and the workers. The thick - faced officer is merely a means that the system uses" (Ananthamurthy 83).

Krishnappa also observes the working of police officers, clerks and dirty surrounding in the police station that is situated in the Chief District office and how they become habitual to listen the crying sound of prisoner and torture given by the policemen (87). In his scrutiny of "governmentally", Foucault focuses that it would be blunder to comprehend organizations such as state as being basically repressive and as being enduring and stable – which they are not but definitely antithetical is real: they

are frail and have a high capability of alter. Thus, for him, the state is not incredible attorney, having commands and objectives cognate to these of nation. This does not suggest the concept of state ought to be renounced but it must go further while examining the power connections. He examines the connections amid human beings and community without acquiring that a person correlated to organizations, associations or the state. In the novel, the personnel who are exercising power regularly decline to acknowledge what they are performing. They genuinely experience that they are applying analytical domination that can be explained for appropriate intention other than their individual desires. They genuinely assume their domination or approach is analytical rather than legislative or bureaucratic. Krishnappa's well designed act come back to blow him like backlash. For instance, the Tenancy Act that he regulated to snatch property from religious sects and corrupt *maths* reimburse antique proprietor by entrepreneur and landlords. Narasimha Bhatta, Veerana and Ramegowds pay thanks for regulating such acts like Tenancy Acts and 'Might is Right' by saying:

“How little he knew of the Tenancy Act, and of the outdatedness of the principle of 'Might is Right'; and how, thanks to Krishnappa Gowda's movement, it was possible for him, too, to be the owner of some lands of the *math*, and how his relationships with the *math swamy* were now strained, ... Without Krishnappa Gowda's movement and the Tenancy Act, he just couldn't have got that farm for himself. Even Ramegowda could get one of the *math's* farms himself only because of the Act.” (Ananthamurthy 151-152)

Thus, by applying Tenancy Act, Krishnappa who is using power frequently, decline to recognize what he is doing. He honestly feels that he is applying rational influence that can be assumed for legitimate reasons other than his personal desires. But he is brutally criticized by the common masses as it is benefited for the landlords and

businessman. Many people whisper, “This Krishnappa Gowda would give a coconut shell in your hand, and gobble up everything possible” (Ananthamurthy 152). Once Nagaraj told him, “The Tenancy Act has profited Bhatta and Gowda. It is impossible, he would assert, to build a system favourable to the landless labourers through parliamentary democracy. “If you are committed to that, that is, the system in favour of landless labourers, these Bhattas and Gowdas would be your enemies”” (Ananthamurthy 159).

The little assistance that he admits from the landlords and entrepreneur to assist the poor and his relatives only mislead him farther in their casually revolve cobweb of corruption. Through press- note, information regarding Krishnappa, who was once an innocent and poor dalit political leader, has become a pleasure seeker in Veeranna’s farm house and complete slave of corruption. How an owner of a coffee garden flattered Krishnappa by buttering he is going to be the C.M. to use his influence so that he can get a medical college and reserve a seat for his son. They i.e., spokesperson or political leaders are engaged in the drama of ministry-making while the nation is suffered from anarchy and people suffered from cholera, rapes and robberies etc. The press-note blaming Krishnappa of corruption, absolutely, is the replica of the institutive action actually adopted by the power- blinded spokespersons to abate their antagonism not only India but the whole world.

There are two amplitudes on which maximum influence approaches prevail: directness (direct vs. indirect) and valence (positive vs. negative). In direct approaches definite, apparent, evident, and explicit experiments are done to influence another individual, whereas indirect approach merges more concealed, less apparent, more exquisite modes of influence. In positive approaches, adoption of accolade or commitment is provided to incite the influence, whereas adoption of intimidation or

maltreatment is given to engender the influence in the negative approaches. There are six prominent analytical dimensions on power:

1. Social Power Theory (French & Raven, 1959)
2. Resource Theory (Blood & Wolfe, 1960; Wolfe, 1959)
3. Interdependence Theory (Kelley & Thibaut, 1978; Thibaut & Kelly, 1959)
4. Dyadic Power Theory (Dunbar & Burgoon, 2005; Rollins & Bahr, 1976)
5. Power Within Relationship Theory (Huston, 1983)
6. Power- Approach Theory (Keltner, Greenfield, & Anderson, 2003).

1. Social Power Theory: It is derived by the French and Raven in 1959.

This theory suggests power as the ability to exercise influence on another individual, and that individual maybe a friend, a guest, a colleague, an occasional associate or an amorous ally. By using various influence approaches and their hidden devices, social influence can be exerted. It happens when the influence assignee derives modification in the assumption, acceptance, ethnics of another individual by using actual or latent existence or actions. French and Raven contributed six dominant bases (sources) of power to evaluate:

a) Reward Power and b) Coercive Power: Both these are the prominent bases of power because individuals do not feel necessity for targets to have plenty recognition of the social criterion, knowledge or proficiency about an affair or an issue to be excellent and competent or an affiliation stature evaluate how power revels work or fail to work in a particular relationship. Reward power relies upon the ability of power controller to negotiate expensive appreciable benefits. It assigns to the amounts to which the individual can give others accolades, it branches from a target's understanding that an influence agent has the potential to contribute her or him with

concrete or abstract or ethereal commodities that the target wishes it the target approves assertive behavior, attitude or beliefs the agents want. This base of power is used by the parents occasionally when they attempt to tempt their children to employ in coveted behaviors. This is apparent power but can be inadequate if it is persecuted. People who persecute power can become ambitious, aggressive and offensive. If others anticipate to be rewarded for performing what someone wishes, there is great contingency that they will perform it. The dilemma with this basis of power is that giver of rewards may not have much command over rewards as may be prescribed. Whereas coercive power is also frequently used by parents avoid misbehavior and misfortune and to develop good habit or social norms so that they can easily adjust in society. This power relies when a target notices an agent has the potential to abuse him or her either performing something the agent does not want or not performing something the agent. In the opening of novel, Krishnappa remembers his childhood activity of cow herd and he had to take all the community cattle for grazing. If cattle enter into the green field the landlords will give him harsh beating. Thus, coercive power is used by the landlord to amend the activity of boy: "If there was greenery in the fields, my goodness, it was real trouble for me. The cattle would rush madly in the fields, my goodness it was real trouble for me ... you see, one got a good whack on the back those days ... his eyes the fear and the pain of the beating he often got" (Ananthamurthy 3). Another instance of coercive power can be taken from the episode, where Sitamma is very frustrated after getting harsh treatment and beating from her husband as she has to look after her husband and her daughter and perform her duties regarding bank clerk. During this negative environment, sometime she slaps her daughter. Krishnappa uses coercive power on his wife and his wife uses coercive power on her daughter just to cope the adverse situations of their routine life:



“Now when he gets angry nothing happens except that his lips tremble, his nostrils dilate and his eyes swim in tears... sometimes he actually manages to beat her. Miserable wife! ... sandwiched between is their five years old daughter, always sitting in a corner...she squeezed her daughter’s face with such violence that the child’s lips were torn and blood oozed from them.”

(Ananthamurthy 2)

After taking violent method to teach a lesson to Narsimha Bhatta, how Hulyaru became famous as the Telangana of Karnataka and “News spread far and wide in the country, and the socialists came from every direction to Krishnappa’s *Huliyuru* court arrest” (Ananthamurthy 114). Thus, it becomes important to use coercive power in order to gain legal and moral justice in the society. The remaining four sources need better civil appreciation and recognition to achieve it adequately.

c) Legitimate Power: It develops when the target realizes that an influential agent has the authority to influence the target, who then must obey the agent’s appeal. This class of power is noticed when a more influential person influences a culturally approved part that a less influential person recognizes and appreciations, such as when a boss communicates with a worker about accomplishing a recent assignment. It is also called ‘positional power’ as it is related to position and functioning of the proprietor of the position within institution. In the novel, police officers have legitimate power and use their position in order to gain information regarding Annaji. During investigation with Krishnappa, a police officer himself admits the legitimacy of the brutality of police and states, “There are brutes everywhere. In order to keep control over them, our people have to become brute sometimes” (Ananthamurthy 78). He was given third degree treatment on the alibi of the investigation by the police officer. He also remembers the corrupt exercise and indecent activities predominating in the temple of

justice. The personnel who are exercising power regularly decline to acknowledge what they are performing. They genuinely experience that they are applying analytical domination that can be explained for appropriate intention other than their individual desires. They genuinely assume their domination or approach is analytical rather than legislative or bureaucratic. He described how the working of police station is too harsh to bear and they justify their act. He remembers barbaric treatment of policemen, ailing places of confinement and imprisonment, rapes and severe mental or physical pain pledged by the police in the police station. False case and false encounters are imposed on them who act a danger to the rulers. In fake case, he (Krishnappa) was taken to Warangal jail and was presented before the magistrate as charge imposed on him the member of Annaji's gang. The Police Officer said:

“You conceited fellow! I know how to deal with you. I'll file a case against you for assault. I'll present you before the magistrate and keep you here.’ He stood up and pulling up his trousers and twirling his moustaches, said, “Take away this temple- priest with a vermilion mark. Keep an eye on him, and see that he does not run away. They are all murderers in disguise.” (Ananthamurthy 70-71)

Krishnappa depicts a masterly comparison between the situation of the rulers and the ruled through his past memories as he contemplates about the peasant's revolt. He remembers the corruption prevalent in political and public life:

“...he has a mental picture of Narsimha Bhatta, the manager of a *math*, whom he had intensely hated; Shivanaja Gowda, the owner of a huge areca grove: the chief minister Veerbhadrappa, who had made a lot of money, in lakhs and millions, when he was in charge of the P.W.D. ministry; and the thick- faced police officer of Warangal. And he sees a host of women with unkempt hair,

and peasants dressed in dirty *dhoties*, pouncing upon with passionate intensity.”  
(Ananthamurthy 64-65)

d) Referent Power: It develops when a target recognizes with an influence agent, who is a dignitary, he or she adores highly. This base of power is used to attract young people attention so that they can be inspired to buy those items that are advertised by the celebrity especially in T. V. and other social media. Krishanappa and her uncle are highly influenced by the personality of Maheswarayya, who helps krishnappa in study and other adverse situations. Thus, referent power is used when krishnappa and his uncle are inspired by the Maheswarayya:

“A great *rasika* he was. His lips red with the chewing of betel leaf and nut, his fancy moustache curling up, his ear adorned with a diamond ring, his buttoned-up coat, his carefully pleated, white dhoti, the silver topped cane in his hand and the serene look in his eyes added to his personality...Krishnappa’s uncle was stunned at the very sight of the ring on the finger, the diamond ring in the ear and silver topped cane.” (Ananthamurthy 4-5).

e) Expert Power: It prevails when a target recognizes that an agent has the competence to support him or her with exclusive expertise that is antique to the target. This base of power is apparent when the agent has significantly better acquaintance with an inclined complication, affair or controversy and the target craves to assist from this skill or facility. In the novel, Maheshwarayya helps Krishnappa through his knowledge regarding education and money as he is learned and rich person. Every year, he sends money to krishnappa so that he can continue his study and get the knowledge about his surroundings that is why he asks krishnappa to grow in his own village. He helps Krishnappa whenever he needed i.e., during his imprisonment, his first election, his higher education and his treatment from a disease:

“He gave the uncle some money even as he struck terror in him, took Krishanappa to a town ten miles away from that village, and got him admitted into a school. After making all the necessary financial arrangements, he disappeared ... whenever I was in trouble he used to appear before me all of a sudden. When I went jail, he came, when I was down with some fever ... when I fought my first election, he came and gave me a thousand rupees for expenses.”

(Ananthamurthy 5-6)

f) Informational Power: It is noticeable when an agent has distinguishing and particular information that may be beneficial to a target but the target must assist the agent to earn it. This base of power is intermittently observed in employment and company in which a person has particular information that the target demands to create an excellent agreement. After observing the relationship between Krishnappa and Annaji as guide and disciple, it is concluded that Annaji has great knowledge and information regarding politics that is why Krishnappa takes a decision to quit the college education and become a political leader. He is highly influenced by Annaji who teaches him about individualism, bourgeois, capitalism, Russian revolution, Hindu religion, world history and Indian communists. When Krishnappa says great truth of Buddha, Christ, Allama, Nanak, Kabir then Annaji in the life of common masses explains these dignitaries spend their life at the periphery of the society and illusion are used by them to win the people, whereas revolutionist like us live in the centre of the society and reality is used to make people aware about their rights and social structure (31). Krishnappa thinks what was so convincing and charming about Annaji was that he was absolutely blunt, natural and complimentary however Krishnappa did not appreciate the “way Annaji broke up all the parties to which he belonged and called it tactics, and, also, the way Annaji’s political revolution was to take shape through a

series of conspiracies. At the same time, to him Annaji looked like a prophet” (Ananthamurthy 32). Social power theory is not constructed to consign the abiding conclusion and corollary of acquiring versus not acquiring power and it concentrates on a person rather than person within affiliation.

2) Resource Theory: It is popularized by Blood and Wolfe (1960) and following protracted by Safilios – Rothschild in 1976. Wolfe (1959) delimits resources as “a property of one person which can be made available to other as instrument to the satisfaction of their needs or the attainment of their goals” (qtd. in Simpson et al. 397) where expertise, ability, dignity, currency and rank are treated to be admissible resources. Safilios – Rothschild contributed a larger inclusive classification of resources, containing non cognitive (love, feeling), camaraderie (social recreation), socio economic (e.g., property, dignity), carnal and assistance (e.g., house work, child bearer). Any of these resources can be enchanted to a larger or minor range by every relationship associate, and each person may adopt to distribute or conceal connection to an accustomed resource with their associate. In the novel, Chennaveeraiah, who is an affluent builder and a representative of municipality and now aspires to be its president. He knows little about English and for that he invites Annaji to attend the party in which police chiefs are invited. Annaji speaks English frequently and appreciates Chennaveeraiah for providing him some material from the stories of freedom fighter in the town on which he is writing a book (33). It is suggested that through his socio-economic status, how Chennaveeraiah manages to afford a person who has that expertise or skill from which he is deprived from. Blood and Wolfe (1960) defined power as “an individual’s ability – either potential or actual – to modify the behavior or other member in his or her social system”. In the novel *Awasthe*, Veerana, who is sixty years old, the son of small contractor, has grown into a millionaire because of his

tactics and dynamism. Now he is the owner of three theatres and two big hotels in Bangalore. However, he adores Krishnappa, who is an enemy of the wealthy class and a socialist. He even helps Krishnappa by providing a flat in the Sadashivnagar on mere modest rent. Krishnappa's wife becomes very happy by getting that flat as it is very near to her bank and there is an English Medium School for her daughter nearby it (107). So, through his resources like flat he (Veerana) wants to influence Krishnappa and takes to resort his help in his business. But Krishnappa thinks why Veerana is so concerned about me and why he is serving me without expecting anything in return. He thinks:

“What could he do for him, after all? What Krishnappa opposed was the system, not the individual. But wasn't Veerana one of the persons that made the system ... [and] he suspected that Veerana's modesty was but a mask, covering his shrewdness. His clean-shaven smooth face, his hairy ears ... [and] the way he spoke to his wife Sita, calling her 'Amma', 'Amma', seeking her appreciation for bringing her baskets of vegetables from the market – all were the source of annoyance to Krishnappa ... his closet relative.” (Ananthamurthy 107, 10)

Veerana even pretends that he does not want anything in returned of his facilities. He says being a merchant it is the *dharma* of my profession and I also have some self-respect. Do you think that the present C.M. is not doing the things I request him to do? He suggests he just wants to see him as a C.M. while his works are not going to be exhausted whatever government it may be. Krishnappa argues that my followers haven't elected me to help your merchandise. Then Veerana says,

“I don't understand you. I am a man, aren't you too? I have some self – respect, don't I? My dream is to see you on that chair for at least one year. Please don't do anything for my sake. I swear – I won't come to you for anything...Do I not

know that you won't give me any? I have made my pile. Now I shall have some happiness in putting a great man like you on that chair. It would hurt me if you act small by not understanding me." (Ananthamurthy 173)

There is some row between the party members as M.L.A.s of Krishnappa's party and they have divided into two groups. One group wants to support present C. M. while other wants to extend support. Both have suspension regarding their link to C.M. But Veerana "was trying to exploit his influence on Krishnappa, to get his support for 'that' group" (Ananthamurthy 126). However, Veerana does not demonstrate any kind of favor of his wealth from Krishnappa but he also tries to influence Krishnappa's position to support his opinions, group and welfare.

Narsimha Bhatta who is the agent of *math*, through his power exploits the villagers and collects all the grain grown by them. He, his clerk and his servants go to the house of Biregowda, a poor peasant during the period of rent collection. They throw even the milk that is boiled by his wife for her sick son:

"Bhatta went into the house thinking that Gowda must have some areca nuts hidden somewhere in the house, was disappointed to find nothing in the house, ...[and] he ordered the servant, in a fit of rage, to throw everything out of the house. Although Gowda's wife held his feet, begged him not to throw things out, his heart did not melt, and he got even the milk on the stove thrown out ... that very night the child died ...." (Ananthamurthy 113)

As there is no one who can resist his exploitation and his greed because of having some position in the village and knowledge regarding *dharma* that is considered legitimate by the villagers so they have to accept his order due to lack of education and consciousness. But Joshi who is a former teacher in the village knows about his path of *dharma* and his greed. That is why he says to Krishnappa, "If the *math* left the path of

*dharma* what of other people? The *math-swamy* had kept a concubine, and left the management of the *math* to his brother, this Narasimha Bhatta, and had turned the *math* into a source of shame for god-fearing people like Joshi” (Ananthamurthy 112). So it is only through the knowledge, Joshi and Krishnappa come to know about the cobweb of corruption, exploitation and greed committed by Narsimaha Bhatta.

Panchalingayya, who is the owner of the coffee – gardens of Chikkamagalur comes to Krishnappa and flatters him to get a medical seat for his son. He says however he can buy that seat from donation but they want your approval as they regard you much. He describes the news that focuses on your becoming C.M. He even greets him, “Congratulations! But after you become C.M. it won’t be possible for me to talk to you like this, will it? ... I know there is another way to it. I’ll talk to Veerann ... that doctor – he is excellent. I’ll bring him in the evening....” (Ananthamurthy 130). Krishnappa says to Maheshwaryya, “See? It’s such people who always come to me” (Ananthamurthy 130). Thus, Krishnappa also knows the futility of becoming a politician that is why he writes a letter of resignation two times, first time to give Nagarajan and second time to Gouri. He even knows that there is not even a single genuine friend in this institution and number of people who come to meet him just want to gain profit from his power and for that they have come to flatter him (180). That is why he wants to seek retirement from this rotten politics and live a peaceful life. When Veeranna, Narasimha Bhatta and Ramegowda come to see him, he feels disappointed. They keep saying, “You are a great leader. Let God give you health for the service of the country etc.” (Ananthamurthy 151). They thank him for applying Tenancy Act because of it they can be able to be the landlord of *math*. But he also uses Veeranna’s influence and property in order to gain a guest house for Gouri Deshpande and arrange a job for Nagesh’s sister however it may be little. He asks Veeranna “to receive Gouri



Deshpande at the airport that night, and arrange for her stay in his guest – house; to get jobs for Jyothi’s boyfriend and Nagesh’s sister” (Ananthamurthy 141). After that he feels, he is slowly getting caught in Veerana’s net (131). The elementary cause of power is the disproportion in the transaction or admittance to resources. This application of the comparative elevation of resource approach and transaction for both associates in a liaison makes resource theory more binary in essence than social power theory on the account of without experiencing the particular resources perceived by every associate, no one can conclude the elevation of power within an affair. When the elevation of resources amid the associates are disproportioned, the ally who has lesser resources evolves into defenseless on his or her ally for ingress to the resources that he or she wants to content his or her requirement and attains substantial intentions. After observing relationship of Veeranna and Krishnappa, Krishnapp who has lesser resources like wealth and property relatively to Veeranna then he himself becomes dependent on Veeranna to access the resources that he desires to satisfy his needs and achieve targets. Veeranna has a guest house in his farm that is far from the city. There are all kind of trees, plants, fruit garden, different types of animal and birds completely pollution free place. This is the place where Krishnappa spends his personal beautiful moments with his beloved, Gouri Deshpande:

“The guest house was situated in Veerana’s farm, ten miles from the city. The stones and rocks behind the guest house were allowed to remain as they were, and they formed a part of a beautiful landscape garden ... coconut, lemon, orange, ‘sapota’ pomegranate, guava, jackfruit, mango, etc. – and a vineyard, too ... there was a swimming pool beside the fruit garden. For those fond of horse – riding, Veerana kept a beautiful, shapely, white horse ... he was really excited with the pure atmosphere of the place.” (Ananthamurthy 169)

This expanded reliance generates the less power within the affair. After all, if a person's position advances, then he or she should evolve into more autonomous or liberated, and the power dynamics within the relationship should fluctuate proportionately. For instance, he or she achieves entry to appreciated resources by the way of commodity or dignitary barring his or her intimate ally. Sitamma, who was a bank clerk and now is promoted as a Manager. Ultimately it improves her financial status thus enhances her authority status. That is why she decides to buy a flat by herself without acknowledging her husband. It can be very difficult to decide equity in the transaction of resources. Uneven transaction can be complicated to recognize impartially. For instance, how can one impartially measure the quantity of feelings transferred by each associate? Additionally, equity in the transaction of resources should be positioned on the appraisal of every resource including the absolute quantity transferred. The appraisal of resources ranges relying upon the amount to which each ally has approach to resources and even if he or she can achieve other expense productive techniques to acquire them. Correspondingly, approaches of the egalitarianism or harmony of amount and profits in transactions within the affiliation elementarily decide its power dynamics. In every relationship, it may be relationship of husband – wife, politician – businessman and lover – beloved, resources of others are used by one another in order to gain profit and those have few resources, automatically accept the authority of powerful companion.

Dissimilar to social power theory, resources theory announces limited about how power in affiliation or in relationship is articulated. Blood and Wolfe recommended that acquiring comparatively bare power ought to margin the additional reliant associate to be more amenable to obtain uneven transaction in the affiliation, which should to cultivate and possibly raises power asymmetry beyond age and time.

Withal they did not consider other entrances for assuming on or transmitting power. This theory does not express any about the fallouts of power for entity or the affiliation beyond ages.

3) Interdependence Theory: This theory was propounded by Kelley & Thibaut who defined power as the capacity of one associate in an affiliation to precisely control the features of the consequences that can be achieved by the other associate in a particular condition. The associate who has improved opportunity to the contemporary associate- one who has great degree for opportunity- ought to usually has higher power within his/ her affiliation as he/ she can achieve higher results outside the affiliation than his/ her contemporary associate has. With the passage of time, individuals who have higher opportunities are also probably to abandon or renounce affiliation except his/ her ally supports him with particular or exclusive effects, like intensely huge degree of appreciation, devotion and respect.

Three categories of power can prevail when relationship ally make shared agreement, such as determining whether to do one of two available enterprises (e.g., doing household chore versus taking care of children). The first category of power in the independence theory is the fate control, it prevails when one ally completely controls the consequences of the other ally, disregarding of what the other ally desires to perform. Fate control is observed in insulting and offensive relationships in which one ally who is more powerful totally commands what the other less powerful associate answers and acts. In the novel, Krishnappa uses first category of power in the interdependence theory i.e., fate control. He uses coercive power, informational power and legitimate power to make her convince to accept his authority for that he adopts abusive and insulting treatment with his wife and does not try to understand what she says and acts. He even abuses her when she buys a plot nearby some posh area by her

own money. Then he quarrels with her and tries to convince her that she did a blunder for his career. Her wife has to admit every decision what Krishanappa says, “When his poor wife gets beating from him and stands in her kitchen, with her hair all disheveled, and murmurs, “Look at him! He calls himself a great leader, a great revolutionary! Let him first stop beating his wife” ... [and] this man who hits a woman, says he will make a revolution” (Ananthamurth 6, 7, 127). Krishnappa is most unhappy. However, his wife is an educated and independent but she has to face all oppressions because the power dynamics also depends on the gender and culture (Social norms). In which society, Sitamma resides, is a patriarchal society, where husband is considered as God and a daughter is to be brought up as a good wife who don't raise any question regarding the authority of her husband. So, when it comes to who makes decision regarding finance then it is only the male member of family makes decision. The women are deprived from the decision making of any matter, thus they become powerless as they don't have any resources. This shows providing women equal admission to the workforce is not always positive and enhances their routine work necessity. Occasionally, when women join the job, particularly in families with conventional gender-role beliefs, this process enhances their husband's intellectual and cognitive anguish through diminishing his power in the family and alarming his dignity. Furthermore, women who join jobs have to face triple burden i.e., doing household chores, taking care of children and fulfilling the responsibilities of jobs (bread-winner). Additionally, if husband is not supportive then they have to bear mental, emotional, psychosocial and physical torture also. Within this process, women don't spare time for their health and recreation and always feels hurry and worry of doing her task immediately as she has to perform lot of tasks within limited time. A person who has fate control over his/her counterpart is free to adopt any of French and

Raven's (1959) six levels of power to achieve what they wish in relationship. After observing relationship between Lucina and her boyfriend, it can be concluded how she is used by her boyfriend by using coercive power and made her exploited by his other friends and denied to promise of getting married her (132).

Second is the behavior control, a person who exerts behavior control commonly based on what French and Raven (1959) described reward power. Maximum healthy, normal and satisfied relationship associates depend upon behavior control instead of fate control. In the relationship of Krishnappa and her girlfriend Gouri, behavior control can be observed. There is some mental belonging that can be felt by the both however they don't speak to each other during college time. When they come into the contact of each other, there are among some attractive and curious elements through which they wish to share their past and present experiences and want to spend time with each other. That reason may be their same personality traits like being intellectual and unaware about the surrounding. Looking at the carpet, Krishnappa says to Gouri, "Today I was certain about the fact that in this college you are the only one equal to me" (Ananthamurthy 21). In the later phase of his life, Krishnappa is very happy and content after spending some time with Gouri. Gouri takes care of him like spending time with him without any complain, to do his water therapy, to discuss about nation politics and to sing songs of Kabir that is his great favorites. There is some mutual understanding between them and they regard each – others choices that is why they do not interfere each other's professions. They give proper personal space to each other. As Krishnappa loves Gouri extremely, he describes, "That night Gouri slept by his side. He slept soundly in the warmth of her body. Jyothi, who came in the morning, seemed to notice the transformation in Krishnappa" (Ananthamurthy 178). However, they need to each other extremely but Gouri has lot of work in Delhi (188). After observing

relationship between Krishnappa and Lucina, there is something mentally attachment and understanding that is why they are happy and satisfied with each other after having copulation and how they become habitual to each other. But when the question of their individual desires and aims comes, they do not interfere each other's personal affairs and give proper time and space to live their life according to their wish. This relationship is the best example of Behavior control as there is no row or conflict in this affiliation and they respect each other's desires always. Additionally, long- standing relationships beginnings motif of fate control generally switches to behavior control as relationship associate acquire information regarding each other and detect techniques to assure that both associates take pleasure in performing them. As it is suggested that long term fate control converted into behavior control that is why Krishnappa and his wife get more time to understand each other and find paths to make each other happier. For that, they don't take divorce from each other. He thinks that in marriage, he did not want a friend but a slave that is why he did not propose Gouri to marriage and he performed marriage with Sita just to have good food and other needs (115). In the end of the novel, he tries to understand the feelings of his wife, feels guilty about his abusive behavior and tries to support her. In the end of the novel, Krishnappa and Gouri discuss about the Sita and he accepts his indulgence in wife beating (155). She says,

“Don't you think that we are deceiving her?” “I do. But that feeling is not deep.” ... “Sita needs you, doesn't she?” “She does. She has served me very well, in fact, from her point of view, extremely well.” “But I feel that you are destroying each other.” Gouri's words came out even as she was thinking. “Yes, but I think I'm destroying her more than she destroys me.” (Ananthamurthy 188)

So, he realizes the follies committed by him ultimately towards his wife and that is why he doesn't want to take divorce from her. Thus, in long standing relationship, initial pattern of fate control type of Independence theory of power convert into the behavioral control type of power as they learn more about one another.

The third category of power in Independence theory is expertise that is based on French and Raven's power theory of expertise power. Expertise, which is derived from one associate's acquiring particular knowledge from which the other can gain. Individuals who have more knowledge and expertise can supply great consultation and recommendation that grants less informative associate to accomplish a task more conveniently and more promptly. Krishnappa and Anna use each other's expertise and benefitted by each other. How Krishnappa is used by the businessmen and entrepreneur because of his knowledge regarding politics and his position as upcoming CM. How entrepreneur's money is used by the Krishnappa as he has to elect an election because of becoming a CM. How Annaji exploits Uma for his basic needs and money however they like to each other and wants to spend rest of their life with each other:

“Annaji didn't have to worry about money these days. He had more money than he needed, and he returned all the money that Krishnappa had borrowed from him. Though Krishnappa never asked him about how and from where he got all the money, he knew the source, since Annaji had often praised Uma for her generosity. Probably she stole some black money from her husband's safe and handed over to him. Annaji was never bothered about the immorality of it ... Annaji made fun of what he called Uma's romanticism, before Krishnappa, but actually he was worried about the money.” (Ananthamurthy 59, 60, 67)

This theory suggests that relationship associates can execute peculiar power approaches when preparing hand communicating arrangement. For instance, a person

can like his or her power inside an affiliation by enhancing the value of his or her opportunities, such as by passionately viewing or searching for a modern associate or by embellishing the fascinating of counter -sex companion who could ultimately evolve into a romantic associate. In the novel, Krishnappa has an intense desire to make love with Gouri, “But he would feel awfully disgusted with himself whenever he imagined himself making love to her, like an animal. It was Lucina, who later, freed him from the sense of guilt that he had about sex – who loosened his tense body and revealed to him that every nook and corner of the body was alive” (Ananthamurthy 59).

A person can also enhance his or her power by diminishing the supposed trait of his or her associate’s opportunities, such as maligning, detracting, discrediting or minimizing his or her associate’s additional alternatives. After analyzing the relationship (senior-junior) of Krishanappa and Gourappa in their college time, it is concluded that Gourappa does his best to treat Krishnappa’s fever i.e., providing him mattress but not new, placing a wet cloth on his forehead and wiping his vomit. But Krishanappa does not appreciate his supports he also disregards his works in order to make him humiliated that is why he does not sleep on the mattress provided by the Gourappa (10). Additionally, a person can raise his or her power by bettering his or her capability to benefit the contemporary associate elaborating the cost of the awards that he or she can specially propose to the associate or by lowering his or her associate’s recognized expertise, ability or morale. Gouri’s mother Anasuya, who left her husband and flew away with Nanjappa, a rich arecanut merchant and provides her and her daughter all the luxury and facilities whichever is needed like special bungalow, a car and a driver and a garden full of Ooty roses. But Anusuya does not go out of his house and remains like a mistress, “very few people saw Anasuya outside her house, and even those who had not seen her spoke of her beauty. If Gouri was so beautiful, they would



guess, the mother must be still more beautiful” (Ananthamurthy 18). However, she is very beautiful and can enhance her power in music and dancing area but his lover, Nanjappa enhances his power by giving gifts and other rewards to her by reducing her ability to find other alternatives and uses of her skills like dancing, singing and acting. Lastly a person can enhance his or her power by depreciating what the associate can propose him or her or by closing that the awards the associate can offer are not absolutely essential, abbreviating one’s confidence and dependence on the associate. In the novel, Krishnappa’s wife does everything for him as he is bedridden like “you get so irritated just seeing me, don’t you? Tell me, who else could have removed your excreta? Do you think that she, the one who you say waited for you, could have done this? Or that Lucy or Pooey, whoever it was, could have done this?” (Ananthamurthy 16). Thus, Krishnappa disregards his wife’s offerings by concluding that the services she can provide are not really needed, reducing her reliance on him. Second instance of this case of power can be observed in the relationship of marriage between Chennaveeraiah and Uma. For his local Rotary Club, Chennaveeraiah needs an English – speaking wife that is why “he had earned Uma as his wife on the strength of his wealth” (Ananthamurthy 34). Thus, he earns more educated wife just because of his wealth and dominates on her and curtails her opportunity to further ahead in the arena of knowledge. She has to assist him in every field that may be house hold works, his official work, to entertain his guests or other types of meetings etc. It is shown how she has to attend criminal type guests in her house, “the people, who normally came, were black- marketers and gamblers, who would talk harshly and loudly and gobble up the eats and coffee, without bothering about her presence in the inner- room, and go out wiping their dirty shoes on the carpet, leaving on it mud and dung” (Ananthamurthy 35). However, he feels jealous of Uma’s legible English-speaking ability but feels pride

of having such girl is his possession, “Uma had grasped the correct pronunciation of ‘garage’, whereas he had to be corrected so many times by Annaji. Though he was a little jealous of Uma’s capability, he was proud that such girl was his property” (Ananthamurthy 36)! Hence Chennaveeraiah enhances his power by controlling the skills of his intelligent wife.

Waller & Hill states that the notion of power in this theory is dependable with the doctrine of least interest. This notion suggests the associates in an affiliation who is least interested ought to command meaningful agreement in the affiliation, containing even if the affiliation persists or disperses. Sprecher & Felme, 1997 view that the least interested associate is one who has more excellent options and limited to be deprived if the affiliation finished. The less reliant associate is described the fragile-link associate, although the more reliant associate is powerful-link associate. Fragile-link associate generally control higher power than powerful link associate in the maximum affiliation. In marriage relationship, Krishnappa is least interested as he does not devote time with his wife and daughter. However, he is bed-ridden and takes help of his wife in performing his routine life. But he does not give proper respect to her as he thinks “his body and mind were not ordinary, but all his efforts” (Ananthamurthy 17) while having sex with his wife. He talks about his ex-affairs with Lucina and Gouri just “to triumph over her smallness by telling her about them” (Ananthamurthy 16). He hardly listens his wife and makes physical relationship. He has lost all interest in her and “whenever he had felt like having sex with her, he used to get completely drunk before he took her” (Ananthamurthy 17). All these descriptions show the sterility and barrenness in their relationship where husband is least interested and more powerful as there is nothing to lose as he does not invest his time, energy and emotions. Wife is less powerful as she performs her duties as a housewife, bank clerk, a mother and a

caretaker of her husband. After investing lot of time, energy, emotions and money what does she gets. She gets nothing that is why she is called as a powerful-link partner. As if their relationship is ended, it is only wife who has to lose everything whatever invested by her. Grauerholz, 1987; Lennon, Stewart, & Ledermann, 2013 state the more authoritative associates are limited dedicated and contended to their affiliations and consider they have comparative outdo opportunities/ options associates, which explains how disparity in the power may occur. More powerful partner i.e., Krishnappa, Chennveeraiah and Nanjappa are not honest and less committed regarding their relationship and relatively having more alternatives.

Thus, this theory suggests five conceptions of the power. First, power is an ability of a person to precisely affect the value and status of fallout that counterpart practices. Second, power is binary habituated the comparative degrees of reliance that every associate has on the other for better results. Third, the fundamental origin and cause of power are fate control, behavior control and expertise, and it is broadcasted by the application of various power procedures fashioned to enhance one's hold on power or decrease the associate's power. Notwithstanding, this theory does not provide the intimate and comparative results of power adoption other than to advocate that more authoritative and dominant associate in an affiliation ought to basically dominate the consequences for both associates.

**4) Dyadic Power Theory:** This theory assimilates gist components from various other affiliation power theories, following in a dyadic model that illustrates the elementary courses and grounds of power dynamics in marital dyad. Dependable on resource theory and interdependence theory, DPT acts the comparative degree of dominion and possessions grasped by every associate as the bases for power inside the affiliation. Although, this theory gives attention at every associate's attitude of these

designs rather than on every associate's actual existing level. It also suggests how the developing power influences the attitude and consequences of every associate inside the affiliation. This theory describes power as a dyadic possession that counts on the possessions, control and power that the couples with dyad consider they grasp or have approach to. Nevertheless, a person may have abundant and appreciable approach to power, control and possessions correlated with most bourgeois, he or she can be the less powerful person in an affiliation if his or her associate has even better expertise, possessions, knowledge and power. Therefore, power is not a trait of an individual; it is the resulting possession of an affiliation. According to this theory, fundamental origin of power is possessions, control and domination. It is functionally outlines as the comparative ability of affiliation associates to affect each other's attitude when a dilemma develops amid them. Authority describes standard concerning which associate should command particular circumstances, incidents or accord and agreements inside the affiliation, which is analogous to French and Raven's (1959) legitimate power base. Associates who have higher control within a particular settlement territory (e.g., parenting, property, monetary) bend to have higher options and alternatives to achieve and dominate possessions applicable to that territory such as obtaining extra expertise that can be utilized to make future settlements applicable to territory. Approaches of comparative control and possessions, not certainly real comparative degree integrate to conceive approaches and understandings of comparative affiliation power. In this manner, though an associate may have approach to various useful possessions, by that, providing him or her higher promising approach to power, he or she may not realize that he or she has approach and connection, accordingly, they fail to utilize his or her incognito power abilities. Further, less effective and authoritative associate occasionally and candidly negotiate power on their more authoritative associates by

obtaining that they (more authoritative partners) have higher connection to particular possessions, control or power. In the novel, Uma has access to many good resources like wealth, comfortable life and her ability to speak English fluently but she misses opportunities and do not recognize to use her power potential. That is why she does not make her career though she is very intelligent and educated. Sometime, she also accepts that her husband who has great access to all types of resources like money, status and leisure is more powerful relatively to herself. So, she freely confers power on her husband by accepting that his husband has greater approach to resources, authority and power. This theory also alleges that comparative dominion and possessions have continually expanding and developing belonging to one another. Dominion can also control the affiliation amid possessions and affiliation control with possessing higher anticipating of power in equitable affiliation in which standards announce for balance in dominion amid associates. Expansions in recognized power should also guide individual to rely on that they can influence or alter their associates, which ought to boost the one associate attempt to alter the attitude of other (i.e., control attempts). Power is articulated by such control attempts and their efficiency is the elementary channel throughout everyday social communication. Dunbar and Burgoon (2005) projected that this affiliation is curved, with the maximum control efforts/ attempts taking place in relationships in which associates have unbiased power, accustomed that associates with fewer power ought to alter their own attitude to appreciate their more powerful associates having to dominate them straightforwardly. The contemporary proof for this recommendation is insufficient. The connection amid power and control attempts is also supposed to be emphasizing the probability that control attempts will be fruitful, which in turn ought to advertise and advocate better authority and domination. In this theory, the approach of control assigns only to domination over

attitude; the behavior latent an associate's attitude is not certainly altered by control attempts. The authorization of various favorable control attempts frequently develops in expanded power for the individual who is fortunate and outstanding. As expected, affiliation, do not occur in a vacuity or void and efficacy of control attempts is not totally reliant on the comparative power of the associate who consistently commence them. Other representatives of one's social structure and system, like family, confidant and companion may commence or inaugurate counter control attempts through which they afflict to intervene with or obstruct the control attempts of the authoritative (influence) agent by reassuring the target to perform or obstruct variously. This theory outlines counter control attempts as impending from a person outside the relationship. Counter control attempts generally have contradictory results on the concluding achievement of control attempts and deriving culminating partner consent and agreement. In the novel, this theory of power is applicable when there is a conflict between Krishnappa and her wife, Sitamma. He demands 10000 rupees from her. As she has to pay installment for a flat so she refuses to give him. But Krishnappa becomes very upset to know,

“The sites, which were worth forty or fifty thousand rupees in the open market, were reported to be sold for seven or eight thousand rupees ... the cabinet was probably trying to shut his mouth by giving a site to his wife. Suppressing his inner turmoil, Krishnappa said “Sita, you should not buy that site.” ... [and] it is my right to buy...do you think your daughter and I should eat earth or what?””

(Ananthamurthy 139-140)

Krishnappa who beats and ill treats his wife in the beginning of their married life continue his domination regarding exploitation of his wife it may be physical, mental or financial. He is trying to control the behavior of his wife but he is unable to

change the attitude of his wife that is why after coming of Gouri in her house, she could not do anything but sobbing. She hates their relationship and asks Maheshwaryya the misery of being a wife of a big man and how people look down on me. Then counter control attempts are given by Maheshwaryya so that the effects of control attempts can be minimize by saying, “Your husband is a very big man. You should allow him to grow. There is no difference between your money and his ... [and] I do know your sorrows. He, too, will come to know. Please give him some time, that’s all” (Ananthamurthy 167-168). Thus, this theory is applicable only when there is conflict between dyad and then control attempts are given by more powerful partner to less powerful. Control attempt can change the behavior of less powerful partner and cannot change the attitude underlying a partner’s behavior. Then counter control attempts are given by the members of family and friends, through which effects of control attempts can be minimize.

5) Power within Relationship Theory: Kelley suggests that intimate and close relationship are those in which both relationship ally have repeated and powerful domination on how one another perceives, assumes, experiences, perform and acts reasonably over ages and across various social circumstances. Huston (1983) projected a theory of power within relationship restricted in doctrines of what comprises in an intimate relationship. In this theory, social – interpersonal power demonstrates the potential of one associate in an affiliation to attain his or her wanted aims by deliberately manipulating the other associate to assists the progress of (or somewhat not obstruct) what he or she derives to obtain. Influence can be projected as existing in circumstances in which one associate (the influence agent) announces and claims something that alter, how the other associate (target of influence) literally assumes, perceives, perform and experiences in the course of communication. Dominance is

apparent when authority becomes extremely disproportional inside an affiliation over various agreement domain and territory, like one associate, generally more authoritative in an affiliation. Dominance occurs where fate control already has been obtained. In the close relationship of Lucina and her boyfriend, Lucina, who comes from the middle-class family and wooed by a merchant's son to marry her. But she is shared by the other friends of her boyfriend. Krishnappa remembers her by describing, "A merchant's son promised that he would take her from Calcutta to Delhi and marry her there; but later deceived her, by trying to share her with his friends. She endured the situation for a few days" (Ananthamurthy 132). After observing their relationship, it can be concluded how her boyfriend has strong and frequent influence on her and how she has to perform acts accordingly her boyfriend irrespective of her desires. This happens because after leaving her home, she has become uprooted it may be of financially, emotionally or psychologically means she becomes less powerful partner relatively her more powerful partner. As her more powerful partner influences her by derogating her so it is the influence and with the passage of time, these types of practices are repeatedly exercised like fate control is given to less powerful partner then the influence convert into dominance. Huston (1983) focused that that the power is the capability to exercise domination, yet domination is not constantly exerted by high expertise or authoritative partners, occasionally as the fewer expertise associate in an affiliation unconsciously perform what he or she assumes the higher authoritative associate desires before the higher authoritative associate even wants to exercise domination. Actually, with the passage of time, associates who immense greater degree of dominance and are authoritative inside an affiliation are presumably to create comparatively lesser influence attempts, curbing those they do compose elementarily to the comparatively scarce possibilities when their lower authoritative associate obstructs to satisfy being



dominated, somewhat briefly. In the close relationship of Krishnappa and Sitamma, Krishnappa being a powerful partner relatively his wife does not always exercise his influence on her wife sometime it the wife, who automatically does what he wants or desires before exerting his influence. Krishnappa, who is now a bed-ridden, could not control his kidneys and urinate in the bed in which he lay. Then Sita comes and pretends not to know anything and asks:

“What is it? ... [and] Sita lifted him immediately and transferred him to another bed, saying, “You get so irritated just seeing me, don’t you, tell me, who else could have removed your excreta? Do you think that she, the one who you say waited for you, could have done this? ... he felt that this woman was still trying to win him over with her service and nursing...[and] she would never show any response or reaction to his talk. “I don’t know all that,” she would say, “Tell me first whether you have taken your afternoon medicine.”” (Ananthamurthy 16)

In fact, across the time, Krishnappa who is in dominant position are likely to make relatively few influence attempts restricting those he makes primarily to the comparatively rare situations when Sittamma fails to fulfill his wants. That is why there is only three or four conflicting or row circumstances in their close relationship otherwise Sitamma understands her role as assistant to her husband. During these conflicting situations, her decisions are even being challenged. Thus, Sitamma being less powerful partner, whenever decides to resist is taken non- seriously and temporarily. This theory suggests power is dyadic as instruction and fact related to both associates, containing what every associate is experiencing, reasoning or performing in a particular communication- is require to assimilate, when, how and why control and domination are executed in an affiliation. Huston (1983) emphasized that power and influence derived from five random situations that advertise and advocate

every associate's capability to deliberately influence the other or abide being affected by him or her. These circumstances involve the individual characteristics that every associate delivers to the affiliation (e.g., his or her charisma attributes, expertise, consideration, information, requirement), the exclusive characteristics of the affiliation (e.g., the relationship doctrine and principles that influence the decision making and communications) and characteristics of the tangible, natural and social surroundings within which every associate and the affiliation are ingrained. The fundamental tangible surrounding characteristics involves variable like where the associate resides, every associate's closeness to family and kin, his or her financial possessions, various non-social alternatives, confrontation and complications of routine life. The fundamental social surrounding characteristic contain variables like enlightening and educational standards, values of social approval, admission to social approval, admission to social possessions (e.g., other one to persuade for consultation, knowledge or assistance), the characteristics of contemporary companionship and construction of the society (e.g., existence Vs absence of children). In the close relationship between Krishnappa and Sita, there are many causal conditions that advocate ability of both to intentionally dominate the other or resist being dominated by each other. These causal conditions for Krishnappa's are his charismatic personality, his oratorical skill, his knowledge regarding nation and politics adopted from Annaji, his living environment like village and city, his interactions with his family members and his friends, his source of income, presence of the child in the relationship and social norms regarding marriage and family relationship. While for Sitamma, there are also many causal circumstances like to adopt social conventions regarding marriage and family, presence of child, economic independency, challenges and difficulties of routine life, not getting support of husband and in-laws etc. These occasional situations decide the level for every associate's

power bases (French & Raven, 1959) and consequently every associate's potential to control the other by the arrangement of particular strategies or counter strategies when agreements are being built in an affiliation.

6) Power Approach Theory: This theory fuses assumption from various analytical and academic context, exceptionally interdependence theory and social power theory, to construe power dynamics in innumerable mutual perspectives and communication, varying from intimate affiliations that have limited assign duties (e.g., husband-wife, friends, parent-child) to further detached and unfriendly or trade-based affiliations (e.g., boss- agent, global commander-global commander) as defined by Keltner et al. 2003. He construes power is a personal comparative ability to alter another individual's position through confining and determining possessions on which individual counts on or through executing penalty. Likewise, to other analytical viewpoints, one does not have power solely on account of having possessions, one has power by the reason of another person wants, demands and counts on those possessions. In the novel, Krishnappa and Nagaraj are rivals for the position of party leader. Krishnappa joins politics to prove himself a great man and there is no other option of acquiring fulfillment in life while for Nagaraj,

“Politics was everything. He couldn't see anything else in life. Nagaraj thought that without revolution, there was no salvation at all...[and] he had criticized Krishnappa as feudal. He was against any kind of compromise with the government, ... [and] but until now Nagaraj had lived alone, like a ghost, with his back totally turned against happiness, concessions, courtesy and so on – like, say, a red – hot iron rod, sharpening his personality towards one goal, sticking fast to his principles.” (Ananthamurthy 146-147)

Krishnappa needs Nagaraj point of views regarding his honesty. In fact, he wants to improve his political skill. However, he feels envy to Nagaraj but he has complete faith on Nagaraj's speaking as he is very blunt and honest without doing any formality. That is why Krishnappa does not believe that all the allegations imposed on the press – note was written by the Nagaraj. Nagaraj states to bother about honesty is a kind of sickly indulgence. You know common masses more rather than me. You have got stuck in system' net. You have an image. And the system needs that image to protect itself. He explains, "How is it ever possible to remain pure in a bourgeois society? What we need now is clarity about whether Parliamentary politics is the right path or not" (Ananthamurthy 148-49)? In that case, Nagaraj has influence on Krishnappa that is why he is considered powerful. But he is powerful until Krishnappa needs his suggestions and advice regarding politics. This theory verifies a person's traits, within- dyad affiliation, features, and the extensive social groups to which an individual resides can all influence the degree of power that an individual has inside a particular affiliation. Additionally acquiring power contrast not acquiring power can have myriad social outcome linked with inhibition-related and approach- related consequences. He recognized an extensive dimension of variable related to acquiring high contrast low power. Individual variables like physical characteristics (e.g., allure, height) and personality characteristics (e.g., charm, temperament, extrovert and introvert) impel to be associated with acquiring considerably higher power in many mutual perceptions. During college time, Krishnappa' personality was very attractive. He was a dark and strong man and looked like sculpted black statue. He was known for his intelligence, independent thinking and indifference to examination. College girls were fascinating about his charisma and charm. They were impressed by his voice that was "soft though thick like a musician's. The girls called him the African prince, and

whenever they saw him in the class, which was not often, they used to remark with glee, “You see, the prince has come today” (Ananthamurthy 18)! So due to individual variables like charisma and physical attractiveness, Krishnappa becomes famous personality thus he has more power relatively to the other students of college. The same case happens with the Gouri Deshpande who “was a famous dancer and singer in the college, and she was first in the class, too” (Ananthamurthy 18). Because of her cognitive and intellectual talent, she consists more power relatively other girls of the college. Associate’s comparative degree of reliance and obligation should also forecast the resources of higher power at the dyadic level. Duties regarding affiliation, gender, caste, ethnics can also influence power dynamics within affiliation further the dyad. When it is related to power consequences for higher contrast fewer authoritative associate in an affiliation, power approach theory merges power standards with inspirational theories, particularly Higgins’s regulatory focus theory-to produce new forecast related motif of understanding, attitude and influence. For instance, acquiring higher power, either in an affiliation or in excellent conditions ought to generate a powerful promotion focus in which a person focus on the beneficial aims he needs to gain and ignoring attainable expense. Interchangeably, not acquiring power ought to initiate a prevention focus in which a person focuses on not falling expensive resources that he has earlier. Knowledge and interpretations of impression within an affiliation ought to be affected by the having or not having power. Absolutely, acquiring comparatively higher power within an affiliation is linked with appreciating higher conclusive affections like passions, devotions, excitement, pleasure, bliss, adoration and contentment although acquiring fewer power forecasts more adverse affections such angst, depression, hopelessness, humiliation, confusion and disgrace.

From an understanding viewpoint, acquiring higher power in an affiliation ought to generate higher concentration to honor, elevated dependency inquiring decision and tangential knowledge disposing of and abated understanding efficiency contrarily, acquiring fewer power should strength subtly to penalty promoting organized and composed knowledge disposing and add understanding efficiency. Observably the higher authoritative associate ought to demonstrate higher regularity of attitude across various circumstances, be lesser prone to alter or cover their affection interpretation and show more socially not suitable attitude than fewer authoritative associates, suggested that the attitude of greater authoritative associates ought to be fewer socially strained.

**Socio-economic Status Discrimination:** Socio-economic status suggests myriad connotations. It usually denotes to a person's stature in community as driven by an amalgamation of determinants like economic resources and education. As money sent by the Maheshwarya was not sufficient and he was looked down by his hostel warden, who was a rich landlord (6). The shopkeeper who feels envious for Krishnappa due to his pride and natural self – confidence yet he is a poor fellow. He says, “a poor man's anger brings harm to his own teeth” (Anathamurthy 2)! he and his mother hav to face bitter criticism by her sister-in-law due to helplessness and poor financial condition.

**Gender:** It suggests what are the social functions, duties, obligation, information and characterization of men and women. Gender is socially and politically derived, whereas sex is an organic and biological matter. Accomplished and learned behavior is determined by different socio-economic factors and modifies past ages. There are general gender conventions and patterns like women are sentimental, hysterical, hesitant and fragile whereas men are analytical, realist, reasonable, determined, powerful and thoughtful; women are care taker whereas men are provider. Gender

based power dynamics works very well in Indian society and they (gender) are constructed by society and have to work according to the norms established by the society. Most sexual violence and assaults are assassinated by a person, particularly appear within disproportional power dynamics, where the assassinator possess a more powerful position in relation to the sufferer. Power generally described how to influence other or how to control the behavior of others. Marriage is the relationship of equality so that both can maintain their dignity, honesty and self-respect during their involvement in this relationship. But the reality of this relationship is quite opposite as it does not give enough space to spouse to fulfill their dreams or even to lead his life happily. As there are lot of restriction, men and women have to follow in order to maintain the traditional norms of their family. In family, someone has to dominate and other one has to follow them in order to maintain system of family and some resist them. But when husband-wife relationship observes, it can be considered as master-servant (who has less power) relationship in which one completely dominates other and even does not want to know the wish, dreams and aspirations of others. In *Awasthe*, the protagonist, Krishnappa being leftist (who believe in social equality and egalitarianism) and educated treats his wife rudely and even bit her although they are blessed with a five years old daughter. His wife is also frustrated and annoyed from his misbehavior and hypocrisy and wants to get rid of him. After getting harsh treatment and beating from his husband with her hair messed up, she even cannot cry or shriek loudly but only whisper, "Look at him! He calls himself a great leader, a great revolutionary! Let him first stop beating his wife" (Ananthamurthy 6-7). However, she is an educated and independent working woman but less in power and money that is why she is being oppressed by his husband. In that relationship, wife is just a possession for him and he wants to control her intellectual talent so that his counterpart could not surpass him.

Annaji depicts the present condition of women and justifies his relation with Uma by stating:

“If you think it’s feudal to believe that one shouldn’t live a loose life...[and] Well, tell me why woman is sacred. Those who say so are the very people who beat women, since they consider woman as a possession, too. They think that women are fit only for cooking, decoration, and music. They regard women who agree to mate with them as worthless dirt ...’ (Ananthamurthy 62-63)

When Uma (wife of Cheenaveeraiah, the semi-literate snob who pretends to be in western culture everything and disregards each and every worthy, educated but poor person) has an extra marital affair with Annaji, without having any sense of infidelity that depicts another phase of women here. She seems to run away with her lover because of the hypocrisy of her husband. This presents the condition of a relationship that has equal status and that has become completely sterile and rotten.

**Social Conventions/ Norms:** It is very well-known fact that there is patriarchy structure in Indian society except Kerala, Manipur and some tribal communities. There are many reasons why a particular person dominates while remaining in relationship. First thing is the knowledge, then high profile job, money, social structure if it is patriarchy, then it is man who will dominate over his spouse and if is matrilineal, then it is woman who will dominate over her spouse, age difference i.e., in arrange marriage, elderly husbands are preferred so that they can easily dominate over their wife. There are two types of power-influential power and authoritative power. In family, influential power works that is why wife is supposed to obey her husband and serve her in-law, children are supposed to respect their parents and obey them and never raise any question in order to legitimate their status in family. Chennaveeraiah has a convention regarding wife (gender) control and he feels even proud of the thought that his wife is



completely under control by observing behavioral control of his wife like, “Chennaveeraiah, who went home after mid – night, having spent the evening at a club, drinking and playing cards, was happy that, unlike his friends’ wives, his wife never had a row with him. In fact, he was proud that she was completely under his control” (Ananthamurthy 68). But he is quite unaware about the fact that his wife is not giving any attention to him not because she respects him or under his control but her energy and time has invested on other person.

Conclusion: Being famous psychologist and thinker of post-modernism, Michael Foucault presents his views about the power problem related to the kinship amid individual, community, groups and organizations. He describes how different organization exercise their power on individuals and groups and how the following assert their own character, existence and defiance to the ramification of power, in what he calls ‘the analysis of power’. Generally, power is considered as the amplitude of an operator to enforce his will over the disposition of the disenfranchised, or the capability to enforce them to do things they do not want to do. In this impression, power is implied as custody, control and ownership or something purchased by those in power. The Marxist thinker, Louis Althusser calculated primarily how society are enslaved by the state organizations and how they frame themselves as singular and particular by the baffling process of the ideology. But in Foucault’s view, power is more an approach and system rather than a custody and dominion. He is involved less with the dominion facets of power but more with the opposition of power is exercised upon. He states that the state is not primarily something that enjoys power, but rather something which frames an alliance amid individuals so that the bureaucratic organizations work while for Althusser, individuals are merely figurine of the ideological and coercive appliance and power is identified as performing from highest downwards. Foucault states that

power is not condensed, but disseminate all over the whole community. Power and knowledge are not identified as sovereign body but are inevitably associated. Knowledge is invariably operation of power and power invariably an exercise of knowledge. For Foucault, power is everywhere and come from everywhere so in this impression, power is neither a system nor an organization. Power is created through approved system of knowledge, experimental accepting and authenticity. Thus, Ananthamurthy has given a glance of the condition of the conscience of not just his hero-that-almost- declined but of the nation. Thus, the authority and the validity of a nation derives from its humane, sophistication and divine intensity – its bureaucratic and financial affluence and power may turn it into a destructive brute.

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## Chapter-4

### ***Bhava: A Picture of Modern India***

This chapter is fundamentally concerned with the characteristics of modern India. Modern India states the individuals who are not only affluent but elite also and lives in posh colonies of metropolitan cities of urban India. The title of the novel *Bhava* states emotions, feelings, sentiments, passions, existence etc. or abstract notions of human behaviour that cannot be seen or measured but can be felt. This chapter is principally based on the sentiments of individuals and their life style in urban area of India by using stream-of-consciousness technique. All the characters used in this chapter or places represent their respective communities by applying microcosmic world. For example, Dinakar, Narayan Tantri, Shastri etc. represent modern men of their respective communities. Sittamma, Gangubai, Saroja, Mahadevi etc. represent modern women of their respective communities. Comparison between the northern and the southern India is also presented by providing references of Delhi and Bengaluru metropolitan cities of India. Besides providing various characteristics of modern age i.e., frustration, depression, dilemma etc., routine life (culture) of urban India and their relationship with lower caste are also presented.

*Bhava* is impregnated with salient features of modern age. Modern novels and poems are being written for specialist while earlier it was being written for common man. Like *The Wasteland* by T.S. Eliot, technically it is very difficult and different poem. Modern novels depict suffering humanity. Life is very hard and one cannot be soothed by reading modern novels. Anti-war novels were written in modern age by those novelists who themselves took part in war and had real experience of war that is why they became disenchanted. This age depicts current picture of society. So, it reflects a depressive kind of writing like *A Room of One's Own* by Virginia Woolf,

symbolically, it reflects the personal space, rights and privacy for men and women even if they are in relationship. As women have to content with their limited boundaries and personal life. It is first time when freedom and individualism of women was reflected in any novel.

German Philosopher Friedrich Nietzsche in his work *Death of God*, talks about modern age and says there is no god. God is dead and man is in wilderness. In his second work *Beyond Good and Evil*, he says there is no guiding power to humanity and hence man has become individual. Disillusionment is also one of the main traits of modern age. People are in total confusion, in allay. Life has now become a wasteland. It is no longer the garden of Adam and Eve. Now that garden has become wasteland, nothing to grow, no greenery and no fertility. There is no place where a person can go for peace and guidance. Ultimately, he has to rely upon himself and this has become the condition of modern man/woman. In modern age, dislocation means modern man/woman is unable to feel any belonging to any person and place. He feels a kind of disruption. He does not feel to have any attachment to his surroundings. He has lost the sense of belonging. He feels a sense of alienation and alienated from his environment. He is hanging in the vacuum. He is incapable to decide where he has to go. He is an individual, loner, rootless and hopeless being. His life has become an anguish and painful experience.

So, the keys to modern age are the sense of disillusion, sense of historical dislocation, hanging between past and future and the sense of feeling utter individual in the entire cosmos. It is very painful for a modern man to undergo into these types of situations and living in that consciousness. His life moves from external to internal. Now his world is within himself. He lives in a godless world. There is no source to guide. All doors are closed. All roots of morality and conventions are uprooted. He

feels that he is imprisoned within the stoned wall. He feels a kind of suffocation and getting choked. Like Prufrock in the *Love Song of Alfred J Prufrock* by T.S. Eliot, modern man has split into thousand dots and spots. He has been decomposed. He does not know anyone, anyplace and suddenly become alien in the world and this is because of the historical disruption.

As memory plays an important role in stream of consciousness technique so in this respect, Gustav Hume says that memory is rational in his book *The Principal of Psychology* while William James says that memory is neither floating nor storehouse. They are total disordered and jumbled together. After that, modern scientists say that memory is very structured right from the childhood. Virginia Woolf writes in the stream-of-consciousness in her books like *The Light House* and *Mrs Dalloway* where main female characters recalling their past and use the technique of flash back while doing their domestic chores. In this age, life has become more internal than external. There is a world in mind itself relatively to the outside world, moving all the time as the screen floating in the form of stream and it is never ended stream. It is new kind of narrative where a time is not linear in one-way i.e., moves in past, present and future. It has a world in its own and functioning itself.

After the Second World War or in the post modernism age, people lost faith in humanism. This is called a period of complete disillusionment and nihilism. A famous French Philosopher Lyotard in his famous book *Postmodern Condition* (1979) says that true phase of this period is neither absolute nor self-contained. In this phase, emphasis is given to the applied science. This suggests the utility and usefulness of any person or things while in the 19<sup>th</sup> century, emphasis was on the idealism irrespective to the usefulness. Another philosopher, Baudrillard in his famous book *Simulation* tells that reality on screen is given more importance than the street or society. In this age, media

or virtual world plays an important role in order to portray any society or incidents. For example, in 1991, Gulf War was begun, but due to the media coverage (control over the media by dominant nation), common people even did not have knowledge about the Gulf War and they are ignored completely about the happening of Gulf War. Similar case happens when 370 Article is abolished from the Jammu and Kashmir on August 2019, due to the control of media by the dominant government of India, they try to depict the peaceful condition of these areas by posting few photos of smooth traffic and opening of public places but reality is far from it and common mass of other part of India can never assume what has happened in Jammu and Kashmir. So, people believe on what is news spread by the media rather than reality.

Michel Foucault in his book *The History of Sexuality* describes about the general concept related to men and women. They vary from nation to nation. They are not true and absolute. Men and women are constructed by the society. These notions change from time to time. All these things are constructed by the culture. In his second book, *Power/Knowledge* he suggests knowledge leads to power and it is only the knowledge through which England would be able to colonize Asia, Africa and Australia.

Antonio Gramsci gives the theory about the dominance of culture. Theory of culture is like the various species in which more developed culture dominate on the less developed. Through the dominance of culture, Punjab, M.P., Bihar, Andhra Pradesh are considered more developed than Haryana, Chhattisgarh, Jharkhand, Telangana respectively. Derrida, a famous deconstructionist, describes the binary thinking of western philosophy and it can be easily evaluated whatever comes first is superior to later. For example, man-woman, good-bad, sky-earth, heaven-hell. Then he starts to deconstruct the traditional notion of western philosophy. He says that decentralization

is the main characteristic of modern age. It is suggested that margins should be brought to the centre that is why most oppressed, poor, colonized, denied to justice and uprooted people were given more importance thus feminism, eco- feminism, dalit literature and dalit poetics are given more importance than conventional theory.

On one hand there is a theory of globalization, but at the same time there is more localization. Literature has also split on the same line as both having contradictory forces and they are working simultaneously in the postmodern era. In his famous book *Writing and Difference*, Derrida writes that meanings are not stable, universal and absolute but they are tentative, with the passage of time, they change.

There are lots of episodes in the novel which reflect dislocation of structure, interior monologue, stream of consciousness, lack of humanism, struggle for survival, isolation of protagonist from the society i.e., there is no sharing of values and perspectives between artist and society, there is large scale of experiment in personal and public life, there is no linear form of narrative, innovative language include vernacular are used.

A nation is structured on community and each personal is connected to nation deliberately as a personal being. It is important to suggest that nation is a community which provides the personal an excuse to be complimentary appreciate his/her privilege. The clash between privilege and essentiality is demonstrated by the individual aggravating to perform in the community. There is a link amid individual's destiny and nation's destiny. What is pleasant and atrocious for nation must be pleasant or atrocious for the individual. Globalization, localization, urbanization, gender conflict, caste conflict, class differences, alienation, dilemma, confusion, frustration, depression, displacement, self- indulgence, nihilism, identity crisis, health crisis, unemployment, lack of faith, uncontrolled population, pollution, unconventionality,



capitalism, spiritual crisis etc. are the main characteristic of modern India. However, globalization and localization are two contrary terms but they have its own significance in modern India.

According to the survey of Greenpeace NGO in 2019, Gurugram is the most polluted city in the world and Delhi is the most polluted capital in the world. This novel shows the environment friendly attitude of the South Indians as they use banana and jackfruit leaves as disposals that can be decomposed easily as compared to the Northern. Northern Indians have less awareness towards environment and more materialistic than Southern Indians. Mostly use plastic disposals that cause health crisis and environment hazards. Various food items of South Indians are also described from the novel *Bhava*:

“Banana leaves cured on the hot ash of the bathing- room fire. On these fragrant, bud- shaped banana leaves, *kadabu* steamed in cups made of jackfruit leaves, and on the *kadabu*, yellow – colored ghee from cow’s milk. Three different types of chutneys. In a banana cup, creamy curd. On the side, hot steaming coffee ... of any of these foods, sat and ate with great appetite ... [and] she came in again, ladled some *kadabu* and chutney onto a banana leaf.”  
(Ananthamurthy 78-79)

A person who belongs to the South Indian Society, generally wears traditional dress i.e., shawl, dhoti, basil leaves in top- knot like Shastri and Dinakar but due to the urbanization and industrialization, people start to wear jeans pants and shirts:

“He had a scraggly white beard, since he shaved only once a month, and he wore a green – bordered white cloth shawl wrapped around his upper body, as well as a dhoti with a matching border. He looked to be seventy. The other two men wore pants and shirts. Only Shastri and the Ayyappa pilgrim, because of

their traditional dress, appeared remarkable in the first- class compartment.”

(Ananthamurthy 4)

Shastri is suffered from the disorder of multi personality. His life is full of flicks and brutality. In his young age, he has to leave his village due the misbehavior of his step- mother and quarrelsome relationship with his brother who was suffered from asthma. He shifts to Bombay and does all the enterprises that were against his family norms as by birth he is an orthodox Brahmin. Thus, he leads his life like a rebellion:

“He did not want to live under his miserly brother’s control, everyday hearing that asthmatic breathing, so fifty years ago, he had taken his share of property and gone to Bombay ... [and] In Bombay he had taken to wearing pyjamas and a shirt, and with a cap on his head seemed. He transformed into a Sindhi or Marwari, even though...[and] pimps became his friends. He got into the habit of playing cards the whole day. His eyes were always red from going without sleep. Constant smoking had given him a cough.” (Ananthamurthy 33)

Shastri has a mistress named Radha, but he could not be father and married with an educated, beautiful and poor girl named Saroja. He does not behave properly with Saroja and he even smashed her head and kept this kind of treatment with his second wife, Mahadevi and his daughter (Mangala). In his later age, he has become a saint by reciting *Puranas* and other sacred books. This kind of character of Shastri shows the hypocrisy of his life. In modern India, sacred places have become the rescue place for criminals and rebellions. All kind of illegal activities especially, to seduce women, drugs, smuggling of restricted objects also take place in these places. Even a simple and an ordinary being cannot take safe entry in sacred places especially nearby the villages. If it is the case of girls and women, situation becomes even worse.

Hypocrisy of Shastri can be observed easily when she treats Saroja brutality that reflects the existing sterility in the relationship of husband and wife who are the representative of modern Indian couple:

“Shastri chided her, beat her, but nothing he did could change Saroja’s indifference ... [and] Shastri lifted the heavy wooden cover of the big brass pot that was kept for hot water ... before realizing that he would do it, he had smashed her head three times with the wooden lid. He felt her blood splatter his face. Lifting her slumped body, he strode like a gloating demon on his two great legs, from the bathroom to the backyard. She had seemed dead ... [and] thrown her into the red earth pit.” (Ananthamurthy 39, 59)

After observing the condition of Saroja, one can easily estimate her sufferings. But why she is so rude and ignorant towards her husband. The fact is that every third married women have to face marital rape which is done by their own husbands. This is not the case of one and two women who is being victimized. So Saroja here symbolizes all married women who are victim of marital rape. Vulnerability and exploitation level also increases when it comes to the question of pregnant and bed-ridden women because they cannot object or express resistance with full force. The question is, this is not the case one or two men, who are doing rape and exploitation. This is the matter of one-third married men of the nation who consciously, unconsciously and deliberately commit this type of action. It is important to analyze this kind of behavior adopted by the married men:

- Some argue that it is the sexual organ of men is such type that they cannot control their sexuality. But when it comes to the matter of organs then it is only the mind which controls all the organs of body.

- Relevant answer may be that every person has different libido power irrespective of gender.

After analyzing, elite being can easily understand that it is the matter of upbringing and how men are constructed as dominant due to the patriarchy structure of society. Women are constructed as secondary, submissive, not to outlet her opinion regarding anything and deprived from the decision – making ability. It is the fault of upbringing in which boys are less constructed rather than the girls when it comes to the matter of self- restraint and self-discipline. Shastri thinks about the ignorant and cold attitude of his wife Saroja. But why this happens to mostly husbands, who regard their wives as sexless and rude. Observation is, husband is the root cause of such type of behavior performed by the wife. As wives need primarily emotional and psychological affinity rather than physical so husband can maintain and satisfy her emotional needs only after that he can see the changes in the attitude of his wife. The same case happens with Saroja, she blooms like a flower after coming into the contact of Pandit, friend of Shastri as there can be seen mental and even intellectual bonding between them as described in the novel. The root cause of the emotional longing of the girls is that first, she has to be uprooted from her family and her friends circle from where she gets all types of emotional and mental support consciously and unconsciously. But after getting married, to whom she can express herself, it is only her husband. According to her mind that is constructed from her childhood that for her, husband must be everything and it is only the duty to fulfill all her responsibilities regarding her husband. But husband has his own family and spend time with his friends as like spending his life before his marriage. Sometime husband does not share any information to her wife due to less educated wife or thinking her inferior. This type of behaviour can develop a communication gap between couples. So, he consciously or unconsciously receives

mental and emotional support from his family members and craves only for sexual satisfaction that is why female as wife considers her husband lusty. So, who is really faulty? Neither husband nor wife, it is the fault of marriage institution and social structure. If it is patriarchy then it is only girl who has to leave her father's house permanently without having any affinity with his husband and his family members. She has to spend her whole life like others by doing household chores, upbringing children, poor physical and mental health due to miscarriages and unwanted pregnancy (mostly males do not want to lose their pleasure by using any type of precautions), services of elders and fulfill the customs in order to prove the sanctity of marriage with let aside her own pleasures and longings. So, if a couple wants to maintain the harmonious relationship between them it is important for both to understand the needs of each other and to try to satisfy the crazy desires of each other as stated by famous Indian poet Kamala Das in her poem *The Looking Glass*.

Through Dinakar who represents a modern man, it is described if a person wants to take the vow of Ayyappa then he will have to follow some dietary, sexual, alcohol and clothing restrictions. As he has become Ayyappa pilgrim in his fertile age, it shows predicaments and conflicts of his life, "Clearly the man opposite Shastri had taken the vow of Ayyappa – he was wearing a black kurta, a small black towel over his shoulder; and against these black clothes the amulet around his neck compelled attention" (Ananthamurthy 4). Although he is a famous TV actor residing in Delhi but in order to submerge his identity, he becomes Ayyappa pilgrim and now he is unaware about his surrounding by feeling sense of dislocation i.e., who is sitting around him and who is observing him.

Men of any age may go there i.e., temple which is situated at the hill – top of Sabrimala in Kerala but women are not allowed to visit that temple due to their

menstruation except young girl and women of post menopause. It shows the injustice faced by women and reflects the patriarchal system of society. Is it a fault of a woman if she does menstruate? Does she not have any type of problems, conflicts and predicaments? And if she has, she should also right to visit any temple at any time as to get mental peace which is the right of every human being. It is not the humanity to make someone deprived from their rights. Society may be grateful and thankful for the female of having menstruation because of it, they can see their next generation. However contemporary government and Supreme Court have given its order to alter and avoid this conventionalism but rigid minded people are still and continuously protesting of this entry of women in the temple and not a single woman is allowed to temple entry. Even Smiriti Irani who is the representative of half humanity is also included in this category who states a very controversial statement to justify the norms of Sabrimala temple entry. She states, “Can we go to a friend’s house with blood stuck pad? How can we go to temple/in front of God? (Irani). See the irony, mostly protesters are women. How women are used as a weapon against women by applying ‘divide and rule policy’ in order to avoid this type of agitation?

Dinakar is highly educated and a famous TV actor but he even does not know who is his father, who is his mother and from where he belongs to. He is an orphan who spends his early life in orphanage in the protection of Tripathi at Delhi. Dinakar as the representative of modern man feels identity crisis and situation of displacement. Sitamma truly states his present condition

“As soon as I saw the amulet, I knew that it contained a Sri Chakra and was from our parts. From which house is this boy...gale, you may recite from the *Purana*, but only Ved Vyas could have written ... the whole country thinks this child has grown into a very intelligent man, but this man doesn’t even know

who is his mother, who is his father, which is his town, so perhaps he wants to believe that God himself is his mother and father.” (Ananthamurthy 27)

After having multiple and extra-marital affairs, he wants to get peace and for this, he becomes an *Ayyappa* pilgrim where he has to follow many restrictions related to dress, vocal, wine, food and sex. This shows the discrepancy between his past life and present life. He refers to the modern man who runs for money and power and after getting all those things, he understands the futility of all materialistic things and starts to search for permanent peace. That is why Dinakar, who is in his fertile age, becomes the epitome of modern man who has lost faith in this mundane world and wants to get rescue in the lap of God and nature in the scorching heat of sun. A modern man like Dinakar who is morally uprooted and leads very unconventional life and ultimately realizes the traditional values of Indian Society:

“Clearly the man opposite Shastri had taken the vow of Ayyappa – he was wearing a black kurta, a black dhoti, a small black towel over his shoulder, and against these black clothes the amulet around his neck compelled attention ... [and] why should I judge him because of Rangamma when I Myself have never been innocent. There is no liberation without clarity. And there is no clarity for me as long as I live in this world.” (Ananthamurthy 4, 107)

In the opening page of novel, pictures of traditional dresses are described. How Shastri and Dinakar wear traditional dresses irrespective of their past life/inner reality while due to the effect of urbanization, people start to wear western dresses also:

“The man opposite Shastri ... wearing a black kurta, a black dhoti, a small black towel ... [and] he had a scraggly white beard, since he shaved only once a month, and he wore a green- bordered white cloth shawl wrapped around his upper body, as well as a dhoti with a matching border ... [and] the other two

men wore pants and shirts. Only Shastri and the Ayyappa pilgrim, because of their traditional dress, appeared remarkable in the first – class compartment.”

(Ananthamurthy 4)

Through the below cited passage, it can be observed that how a person changes his clothing style in order to hide his identity and run towards urban area and starts to learn concerned language of that area, “He used his Bombay Hindi to speak of his present calling, Shastri remembered that he had learnt that language half a century ago, when he used to wear a shirt and pyjamas and a black cap to hide his Brahmin tuft, with no caste mark on his forehead, while wandering like a lost spirit on the streets of Bombay” (Ananthamurthy 14).

Through Sittamma, it is delineated how a modern South Indian woman starts her day living in Bengaluru and how a woman spends morning time in drawing a rangoli. Importance of *rangoli* is described that signifies prosperity:

“Every day she would get up at dawn, sweep and sprinkle the veranda, and after a bath in the river Ganga, she would spread her hair on her back. Then, with great concentration, she would take up pinches of different- coloured *rangoli* powder and, slowly sifting it between two fingers, draw on the earth of the veranda. So, the ancient house of Tripathi suddenly acquired the charm of new prosperity...[and] she took a pinch of rangoli powder and rubbed it to make it firm, moving her fingers just enough for the delicate thin line to appear. In a moment, at the very centre of the swept and cleaned veranda, she had drawn two intersecting triangles, one upward-pointing and the other downward-pointing.” (Ananthamurthy 18, 20)

Through Saroja, it is described how a woman has to leave her house that belongs to his husband if her husband does not have faith on her, “she came with a



trunk and a bag full of clothes. Tripathi knew only that she was from the South. He was such a large-hearted man. Seeing, what state she was in, he didn't ask, "Who are you? What about you? Why did you come?" and all that. He just gave her a place to cook her food and stay." (Ananthamurthy, Bhava 25). It shows the condition of woman who spends her whole life in diaspora and displacement. Before marriage, she has to obey her father and after marriage, she has to follow her husband's desires. If she is able to adhere her husband's wishes only then she can live in his house otherwise she has to leave that house, in this condition, she becomes completely uprooted. In this novel, Saroja is very lucky of getting a noble person like Tripathi otherwise women don't have any other rescue method except to attempt suicide. From centuries, women are deprived from property right that is why they have to satisfy with their present condition and limited personal periphery. So, how it is important for every parent to give the gift of education to their children so that they do not have to look upon others for their financial, spiritual, emotional needs and then nobody can take them as granted.

Dinakar even does not know who his father is and who his mother is. That is why he becomes an Ayyappa pilgrim. This shows the identity crisis and quest for identity. Although he is famous and intelligent but he is an orphan even does not know from where he belongs to:

"As soon as I saw the amulet, I knew that it contained a Sri Chakra and was from our parts. From which house is this boy, who is his father, why did his mother leave home with a little child? Shastri- gale, you may recite from the 'Purana, but only Ved Vyas could have written a story like Dinakar's. The whole country thinks this child has grown into a very intelligent man, but this man doesn't even know who is his mother, who is his father, which is his town, so perhaps he wants to believe that God himself is his mother and father and

that is why he wears these kinds of clothes and goes wandering here and there.”

(Ananthamurthy 27)

Shastri does not have peace and spends his whole life in conflict. He does not know whether Dinakar is his son or not. Whether he is the murderer of Saroja or not? Thus, a conflicting fear continuously lies in his mind. He always seeks the help of Goddess Durga:

“No, he must be my child. I begot him while I was I that mad howling. Yet through *maya*, he received a tender nature. He is mine, but he is not like me ... my doubts will never be cleared. It will be my karma to go to hell and be wailing there alone for eternity. O Bhagavati, show this old man the path ... release me ... [and] I am sure of nothing. Was it really Saroja herself who went to Tripathi for shelter? could it have been someone who resembled her? ... save me from these tormenting doubts which make me like a ghost in limbo.”

(Ananthamurthy 113, 65)

Karunakara Pundit is an educated, rich and handsome, yet advises Shastri to perform a tantric rite for begetting a child. How he hypnotises shastri through his tantric rite and seduce his wife? How he betrays him by taking all his gold and his wife? This shows the intellectual level of an educated being who still believes in superstitions and is being deceived. However, all the hovering spirits are the Shastri's brutal acts performed in the past life that torments him continuously and leaves him in a state of unrest. But he could not recognize his inner reality and has faith on Pundit's suggestion:

“There is no progeny, no peace, for those who live here now. Some lowly spirits hover over people living here. As soon as I came in, I felt two burning eyes open in my brain. And when two other eyes opened to stare back at them, ‘I

began to do *japa*'. Hearing this from Karunakara Pundit, Shastri was stunned... [and] toward the end of the rite, the lady of your house will have to sit naked and offer worship. Karunakara pundit spoke as if he were prescribing the manner in which to take a medicine." (Ananthamurthy 42-43)

Radha admits everything without resistance and spends her life without involving in this mundane world like a river with 'let it go' attitude. She is like the unconscious mind of Shastri who knows everything and guides him for involving in this world. She saves him from his tormenting conflicts and gives advice of remarrying to beget a child, informs him about his daughter, Mangala who is now pregnant of seven months. As Sruthy B. suggests, "She wins the hearts - Saroja, Mahadevi, her daughter and Shastri – with the life span of a seventeen years old girl to a grey-haired old woman" (661).

Sittamma, who is the representative of an ideal Indian woman, has immense faith in Indian tradition and caste system. After getting up early in morning and having bath, she starts to design a *rangoli* that signifies prosperity and sacredness. Then she cooks food for all the family members:

"Every day she would get up at dawn, sweep and sprinkle the veranda, and after a bath in the river Ganga, she would spread her hair on her back ... she would take up pinches of different- colored rangoli powder and, slowly sifting it between two fingers, draw on the earth of the veranda ... house of Tripathi suddenly acquired the charm of new prosperity ... when the rangoli-laying was over, she would go into the kitchen to make upma or kesaribath or idlis." (Ananthamurthy 19)

Relationship between elite and lower caste can be observed during the conversation between Chandrappa and Sittamma in modern India. Lower caste people

are the permanent servant in their houses and even food cooked by them are being consumed by elites. They are treated nicely and decently. So, the notion of untouchability and pollution are erased on the basis of practicing physically or in modern India, untouchability based on physicality does not bother to these people but it is still in their mind. That is why she gives food to Chandrapur but does not allow him to use her common dining room. Separate edible utensils are used in order to maintain the notions regarding caste. She even takes care of outcastes and asks about their sorrows and sufferings. She inquires minutes detail of Chandrappa' cow, holidays of Gangubai, Prasad's music. This shows the affectionate relationship between master and servant but caste is still in mind also:

“Sitamma, who was very fastidious about eating taboos, didn't serve Chanrappa or Gangubai or Prasad inside the dining room. But she would never let them go without giving them something to eat and exchange courtesies, inquiring after their joys and sorrows...[and] has the white cow become pregnant? Were you able to sell the male calves? ... how long is the school holiday for Gangubai? Why doesn't Prasad show his face her at all? How is his music going?”  
(Ananthamurthy 79-80)

“But the ayyappa devotee wiped his eyes, pointed at his black clothes and said ‘Swami’, adding flatly, ‘I have lost any other name’” (Ananthamurthy, Bhava 8). Giving up one's name or attire, can it possibly result in transformation in the basic nature of that individual? In a world full of uncertainties, chaos and disintegration, one can only pretend to be noble, since nobility is a virtue held by rare people. People these days have lost the understanding of right or wrong, and as a consequence inherent goodness in men has disappeared. It is very famously stated that, change is inevitable, true, but the question here is whether this change is for better or worse. As it is evident

that the world has changed a lot since primitive ages but has it really turned into a favourable one, a world where nobility and peace are held on a high esteem? A world where man is valued and his emotions are not a joke but a serious consideration. After the two World Wars, there began an age of destruction, disillusionment, suffering, loss and metamorphosis. The light of humanity slowly vanished and selfishness clouded all possible efforts at altruism. Transition is a perpetual process and man is always under transformation. And this perennial transition is being compared to something termed as '*bardo*' in Tibetan Buddhism – a state in which men is in intermediate state between death and rebirth. Duration of this intermediate phase depends on the deeds performed by the person. Modern human conduct is the *fons et origo* of prolonged transitional phase. From conception to death, man is continuously striving to evolve but has been unable to achieve perfection. The entire universe is evolutionary, which indirectly depends on men's evolution for better or worse.

Shastri and Dinakar try to evolve by giving up their clothes, and disguising themselves as *puranik* and *ayyappa* pilgrims respectively. But as proceed through the novel, it is discovered that there is a wide gulf between their appearances and their inner reality, which is a peculiar characteristic of modern age. This gap between appearance and reality leads to doubts and uncertainty about one's true nature as an individual. Shastri though dressed as one who recites puranas to people, still can't get rid of his true self which is caught in the web of worldly affairs and he wonders, "Can I be the same person, 'he had asked himself in wonder', who in reciting a Purana can describe Prahlad and Dhruva with such moving tenderness?" (Ananthamurthy 30)

As an individual, Shastri is full of rage, lust, hatred, doubt, and dilemma. By replacing his pant and shirt with his puranic clothes, he expected to get rid of his outrageous and pleasure seeking self, the recalcitrant self that leads to the murder of his

own wife, Saroja. But the ghosts of his former actions and present inner reality never stopped haunting him. He is struggling to break free from his self but only if it was that easy.

Dinakar, another character, who is also caught up between his outer appearance and inner reality, finds it difficult to break free no matter how hard he tries. A famous TV actor, a married man, a pleasure seeking individual, tries to give up his true self by taking the vows of and disguising as an *ayyappa* pilgrim. He is dressed up in black from head to toe and wants to forget his name in order to become someone new, someone better. But although devoted to the vows of *ayyappa* and living a life of minimal needs at the moment finds himself embarrassed and aroused at the sight of Gangu even after so many years. Dinakar reflects, “His sexual impulses had not changed in spite of the *ayyappa* clothes he wore.” (Ananthamurthy 83)

Gangu is the woman with whom he has had an illicit liaison with many years ago. One glimpse of her turned all his efforts at renunciation to ashes. Was he really a different man or was it just the outfit that has changed and nothing else inside him? By the looks of it he is living as an ascetic but deep in his heart he still yearns for the pleasures he enjoyed with Gangu and other women like her. It is difficult to perceive the genuine traits of an individual judging by their appearance. Appearance can deceive people into believing what’s not true. Life has become more of a charade than a reality these days, and it’s very difficult to ascertain the true nature of people under the pretenses. These pretensions lead people to believe the fake people who have been living now a days. Same is the case with Shastri and Dinakar, trying to hide their genuine self they become *puranic* and *ayyappa* devotee respectively. Shastri tries to overshadow his murderous self and the rage and brutality that define his character. A failed husband, married twice he couldn’t even become a good father to his daughter,

who had to elope with the man she loved, detesting and fearing her father's nature. A person who could neither be a good husband nor a good father, could never get away from his failures even after putting on the façade of being a *puranik*. Trying so hard to renounce his dark old self and creating a new identity for himself, Shastri gets stuck in his memories and struggles to break free but in vain. Unintentionally, walking down the memory lane he encounters his demons and feels their overpowering force. Breaking off from the atrocities and animosity of one's old life is as preposterous as chopping off a limb from one's body. Since, conduct tends to formulate the self (personality), it becomes an inevitable part of the life. Although with time, the memory may be clouded but a sudden bolt of lightning is enough to send one back in the time and space, and relive the experience. Shastri has been living as a *puranik* for quite some time now but just a cursory glance at the amulet around Dinakar's neck transports him into a scary old memory, one that Shastri has tried hard enough to forget. It does not only bring back the memory but also the rush of emotions he has felt at that particular moment while repeatedly smashing Saroja's head with a wooden lid, where last time, he noticed the amulet hanging on her breast. Recalling that incident was tantamount to reliving it and the same evil overshadowed his *puranik* outlook. An evil incarnation himself, he prays to God to ward off the evil and help him to get rid of the devilish stupor.

Dissatisfaction, rage, impatience, cynicism, callousness etc. are the some of the defining features of modern man. He is always looking out for ways to vent his emotions. Although such actions have damaging consequences but the urge to let it all out is way stronger than the impulse to control. Excessive outpouring of emotions be it love/hatred, anger/calm tends to baffle the human mind. And the mind goes into a trance of ethical undecidability, struggling to cling to the right, although it has already lost all sense of right and wrong. Right and wrong in the modern world are subjectively

maintained. Depending on individuality one's right could be wrong for the other and vice-versa. Subjectivity has overshadowed the realm of ethics and values. The understanding of right/wrong, good/bad depends upon the individual and situation. For instance, in the novel, Shastri maintains an illegal relation with Radha (mistress) outside his marriage and somehow thinks it to be acceptable but even a shred of baseless doubt about Saroja (wife) and Karunakar *Pundit's* acquaintance arouses hatred, jealousy and unsurmountable rage in him. His own illicit relation with Radha is justifiable to him but Saroja's mystical acquaintance with the Pundit strikes him as disgraceful and unacceptable. In that trance, he overlooked the slightest possibility of having impregnated Saroja when he so violently coupled with her in a mental fury, and accused her of bearing Pundit's illegitimate child. He says, "O you adulteress, have you become pregnant from that bastard Pundit?" (Ananthamurthy 58). Years after when he accidentally meets Dinakar in a train, wearing the amulet he once saw on Saroja's breast, he now considers the possibility of fathering him. But like it is said, there is no use crying over the spilled milk. He can be remorseful all he wants but can he take back what he did ages ago? Can he compensate for the troubles and sufferings, he inflicted on his wife? Can he compensate for all those years his son spent fatherless, yearning for one?

Next Dinakar is to be taken as a star, a famous TV actor who has lived his life devoid of any morals, full of lust and carnalism. Disgustingly maintaining parallel affairs and drowning himself in the erotic ecstasy night after night, Unable to commit, he shudders from standing either with Gangu or Mahamata or with any woman for that matter. He cannot even commit to the marital bond and maintains multiple extra marital affairs. As disgusting as it sounds, under the impression of having committed to meet one woman he would forget about the other and the anger aroused the passion in him



which would make his love making experience worthwhile. Living a life of laxity and doubtful integrity himself, his wife's infidelity seems unacceptable to him and of immeasurable dimensions compared to his own ecstatic adventures. To some extent, he considers himself or is living under the illusion of being morally upright because this could be the only explanation for his judgemental stance at his wife's extra marital affair, something he has been continuously and deeply engrossed in. He feels the crushing weight of his wife's infidelity and goes to the extent of accusing her to be a slut when he himself is no saint. How can there be two judgements for the same crime and if there are then modern men/women are in an ethical trance. On one side, he refers to his wife as a 'slut' and on other regards himself as someone who changed the entire course of a woman's life and lead her on the path of virtue. He writes to her wife, "But if you continue to be a scheming slut all your life, you will never completely turn over. I am writing this after seeing that a girl who was touched by me in her ecstasy of passion became a mahamata." (Ananthamurthy 129)

Struggling to find his self, he knocks at every door and indulges in romance with every woman he meets. Unable to answer the question 'Who am I?', he plans to give up his way of living and becomes an *ayyappa* devotee. And he expects that just by shedding his western clothes and putting on all black *ayyappa* pilgrim dress, he would be able to shed his dark and pleasure seeking self. Dressed up as a devotee, he is still unable to restrain the fire of passion burning inside. He is as delusional as a mad man for thinking that it is easy for one to turn over as one turns over in one's sleep. Modern men don't sleep like a demon and wake up as a saint. Character transformation is an eternal and unsatisfying process with no final outcome. One is always striving to be better the next day but the strings of their past deeds and present uncertainties keep pulling them back. The horrors and trauma of former days keep hovering over

indefinitely. Especially the demons of sinful and passionate past never depart, no matter how many attires you change, how many names you pick up or how many shrines you visit. Once done, it cannot be annulled. It will haunt a person's memory eternally and torment his soul until if by any chance, he can achieve redemption and which is a big if in the present age. But as naïve as man is, goes on living without considering the consequences of his actions and later takes refuge into prayer and offerings to the deities, hoping all his sins would be forgiven. People these days are not visionary, they are dreamers and live in the moment. Ignoring the thought of future, they continue to savour the delicacies, this moment has to offer. But they are oblivious to the fact that this moment is just another step into the future and so it is even more important to tread carefully if they expect a bright and content future. Both Shastri and Dinakar fall prey to excessive indulgences neglecting their ethics and duties and find themselves in a dark spot after a few years, when suddenly faced with the consequences, of their former actions, to which they have yet been ignorant. And it is at this moment that self-realisation dawns upon them but too late since their loved ones have sustained the pain and agony resultant of the former's doing.

True love, chivalry, sacrifice, heroism are pristine concepts. Ancient legendary love stories still function as fountain head for modern day romance. Youth, now a days, full of uncertainty, illusion and superficiality. Romeo-Juliet, Heer-Ranjha, Shirin-Farhad, love legends act as snake charmer's tune to lure the youth on the well-treaded and obscure path of romance. Philosophers have referred to human mind as a blank slate in the theory of 'Tabula Rasa' as propounded by John Locke. This philosophy regards human beings as born with no inbuilt knowledge or understanding of the world and all knowledge that they acquire is through experience and experiment. Aristotle writes in his treatise *On the Soul*, "... When we said that mind is in a sense potentially

whatever is thinkable, though actually it is nothing until it has thought.” (“Tabula Rasa”)

Young mind is like a blank slate, striving to acquire comprehensive knowledge and the knowledge such acquired is altered at every step through experience. Youth is a very impressionable stage of human life. Whatever they watch, hear and do leaves an indelible imprint on the mind. Years passed by and the lessons learned and knowledge gained still stay fresh in the memory. In an age like this when youth is indulging in ecstatic existence, mind struggles to hold on to the surface reality while drowning in the corporeal subsistence. The mind delves into the romantic ideals but finds it difficult to get a hold of the seriousness and immortality of the genuine love. The legends perished with the unsurmountable passion for their sole beloved but their love for their partner never even wavered. They were overjoyed in life and took their last breath with a heart full of their beloved’s affection. In life they pined for their exquisite love, fought with the world to be with them and bore the unbearable just to unite with the one.

These days, it can be easily observed, people indulge in charlatan romance, which has become an elucidating characteristic of modern days’ love/romance. Simultaneous multiple affairs, illicit and incestuous relations, infidelity, breakups-patch ups, excessive eroticism exemplify modern day romantic stance. *Bhava* seems to be an epitome of carnival desires and modern days’ love. In the very beginning, Shastri is haunted by the question whether he is father of Dinakar or not? And the question of fatherhood occupies the entire scene of the novel in majority. Throughout the story, Shastri struggles to come to a definite conclusion about Dinakar being his son or not. Who fathered which is the bone of contention in the story? First thing to consider is as to why there is a doubt about parentage? Is it because of ignorant illicit relations rampant throughout the society these days? Man is busy living with animalistic passion

indifferent to the outcomes and this is what leads to doubts and uncertainties. Shastri adores a prostitute girl and makes her his mistress without marriage. But even after years when she is unable to conceive, they reach a mutual agreement and as a result Shastri marries Saroja, a poor peasant girl. The bride is aware of the intimacies between Shastri and Radha and cannot bring herself to like him. There is a mechanical coupling between the two and even this time Saroja is incapable of conceiving. Bringing a Pundit into the house to cure Saroja's infertility creates uproar in the family. Shastri begins to suspect Saroja and Pundit's proximity. In his suspicion, he concludes that Pundit impregnated her and in a fit of madness killed her. Therefore, Dinakar's fatherhood remains an unanswered throughout the novel. Shastri accused his wife of adultery although there was no concrete proof to sustain his accusations. But then why would he even consider the possibility? How could he be so naïve to act on his baseless whims and commit something so terrible as a murder? Probably because of the mindset he has been living in because of his own illegitimate affair. Mind is the eye with which we see and judge the world around. So, whatever a person perceives is basically a reflection of our inner self. Similarly, Shastri's suspicion arose from his own salaciousness.

Shastri's laxity began in his early Bombay days, dressed in western jeans and shirt, befriended pimps and visited brothels. One of these days while visiting a prostitute's house to satiate his lustful passion, he encountered a girl named Radha, young and beautiful. Unexpectedly a sudden compassion arose for her in his heart, although hitherto he had only had sexual tendencies towards women. But for Radha, he felt an altogether different sort of attachment and concern. He bought her from the owner as is the tradition and kept her in a big house, somewhere near his own residence. His love for Radha was eternal, it went on increasing but never even

wavered. Even after marrying twice, he would still go back to her in times of distress and spend the night with her, waking up all bouncy and breezy. One would wonder if what he felt for Radha was love or something else? If he really was in love with her why not marry her? Why keep her as a mistress her entire life? From ancient ages to present day, the concept of love has undergone complete transformation. It's just a sham, a façade behind the veil of which lust and eroticism reign supreme and man is a prisoner of his passions. Even to think that a man so deeply in love with one woman would have the capability to so brutally murder another one under the slightest suspicion, proves the dominance of passion over reason. If he was really in love with Radha as he claimed, wouldn't he be a different man, a better man instead. Because love doesn't just make a person, a beloved to someone, it makes a person, a gentle and benevolent fellow. But Shastri's violent coupling with Saroja and later on her cold-blooded murder shows how he is devoid of any emotion, specifically love. One furious moment is described as, "Even demons could not have engaged in such a violent coupling. He tore the clothes off Saroja and fell on her, shrieking and moaning" (Anathamurthy 53). This leaves the reader shocked and wondering as to what love is and what he had with Radha was it love or just another way to pacify his frenzy.

Similarly, Dinakar finds himself stuck in the whirlwind of modern days' counterfeit romance. In his entire life, he lived an ecstatic and nonchalant existence. Once in train, he drooled over an eighteen-year old and tried to gratify his sexual desires by touching her entire body in the bathroom of the moving train. When she asked him to get away with her, he stood still and could not bring himself to commit. Commitment in love is the first and the foremost necessity but when it's only about the heart's passion, committing would mean surrendering. Which would mean listening, caring, and considering your partner's wishes, all these a lustful man is incapable of

incorporating. It's all about the intermingling of bodies and has nothing to do with the union of souls. Soulful love has lost all meaning and fleshly romance has clouded the entire horizon of love. Dinakar's innumerable attempts at sexual gratification whenever, wherever and with whom so ever possible, would have shocked the precursors of luminary romance, "Forgetting the time I promised to one woman, I promised the same time to another; cheating on one in order to placate another; using the anger and emotion that I caused as a spice to make the act of love more delicious- this became an addiction." (Ananthamurthy 121)

The triad of Dinakar, Gangu and Narayan Tantri is full of illicit and clandestine physical coupling. Both Dinakar and Narayan have had their share of secrecy with Gangu, who happens to be married to a slow-witted man. Gangu has had her roots in a prostitute's family but has risen to paramount heights through education. She entertained them both simultaneously and was apt in keeping it from both. They were both ignorant of each other's covert acquaintance with her, until one day during her pregnancy, she confessed to Narayan about her secret relation with Dinakar. Until now he was willing to take a stand for Gangu but this revelation numbed him. It shocked him to the core and he maintained distance from her but only a few days passed and there he was, back to her house. After years when Narayan shared this secret with Dinakar, he found it difficult to digest the fact since for so long they both were under the impression of being the sole possessors of Gangu's affection. Secrecy is another pertinent feature of modern life. Keeping secrets has become a necessity since revealing our true selves would mean to invite criticism and judgement. Imperfection is looked down upon but perfection is a myth, feigning perfection is the only way to get people to appreciate you. Therefore, people prefer to keep their real self as a secret and put on a show. One could wonder at the need of such secrecy and infidelity, both on

part of Gangu as well as Dinakar and Narayan. Dinakar lived in the same house as Narayan, regarded his mother as his own, developed a close friendship with him and yet could not gather courage enough to share his secrets with him. Neither did Narayan have the faith and courage to tell him about his affair with Gangu. Another question that surfaces is, why would she get involved with two men at the same time besides being already married to a decent man? What is it that she wanted to achieve by getting erotically involved with two men simultaneously? Was it really love, the boundaries of which are superficial or was it her physical needs which are insatiable no matter how many erotic interventions one is involved in? How can one differentiate true love from lewd passion? People tend to mistake their passion for love and vice-versa. This leads them on a path of self-destruction, but once set foot, there is no turning back from the glittery and overpowering path of superficial romance. It hinders man's rationality, tends to dissolve the boundaries of good/bad and obsession takes control. Heart to brain co-ordination is abruptly and all one thinks about is to satisfy their passion. Needs, desires and yearnings of human body become the main concern. Once undefiled and pure emotion of love these days has become polluted and defiled. The love triangle or more aptly called as the lust triangle between Gangu, Dinakar and Narayan left them shocked and scandalised. Both the men were completely clueless of each other's acquaintance with Gangu. When Dinakar finds out about Narayan's involvement with Gangu, the thought that crosses his mind is, "I had thought that all Gangu's stolen moments were mine alone, where else, when she was out of my sight, could she have been meeting him? At Hardwar? At Kashi? At Mathura?" (Ananthamurthy 96-97)

Gangubai otherwise depicted as an intelligent and compassionate woman is trapped into the modern vice of carnal yearnings. Seems like there are two distinct sides to her character, that of being a virtuous woman to the world and a lustful one in her

solitary. She is depicted in the novel as being an amalgam of two morally opposite selves. On one hand, she takes care of Narayan's son as her own, gives him motherly affection and aspires to become something in life through education. On the other hand, she indulges in malicious affairs with two men simultaneously. Gangu stands as a perfect example of duplicitous character, another major feature of modern age. She is not the only one to live a double life. There are other characters as well who are not what they appear to be. Every individual has contrasting attributes which come in the front as and when required. One's own near and dear friends, family and relatives have become a mystery these days. Everybody seems to be living a different life apart from their socially active life, others have no clue about. They conceal their vices and project virtues to the public, as once revealed their vices may be the beginning of their end. Revelation requires courage and audacity to face your demons and their outcomes, but people are used to stay in their comfort zone and hence prefer pretending rather than revealing. People are hollow from inside and one solid push would make them crumble to pieces. One loose end and they lose everything they aspired to be and are whether it's genuine or just a façade to get people to appreciate them. Although at the end, one has to face the consequences of living a double standard life, but one does not realise it until faced with the after effect. Shastri lived a double life and as a consequence ended up losing both his wife and child. Dinakar discovered to his dismay that in his sexual endeavour, he might have fathered a child. Gangu finds herself in a dilemma unable to decide who father her child is and ends up having a disturbing relationship with her son.

There is another character in the novel whose two-facedness tends to baffle the reader. One would keep wondering as to what side of her character is her true self and what is fabricated. It's quite difficult to distinguish between the real and the superficial.



Initially Sittamma is presented as a spokesperson of religious cultures and tradition, deities and prayers, and what not. When Shastri and Dinakar visit her for the first time, she offers to prepare food for Shastri but only after she has cleansed/purified herself lest the food would be polluted. We are told that she cooks her own food and does her own chores to keep it from being defiled. But sometime later she is shockingly shown as advocating his son Narayan Tantri's illegitimate acquaintance with Gangu. A woman of religious predilection, engrossed in the *bhava* of *bhakti* and reverence, her indifference at Narayan and Gangu's illicit relationship strikes the reader as a bolt of lightning. She definitely seems to be knowing all about morality, ethics and the right and wrong. But then why would her son's affair seem to be acceptable and not even debatable? A staunch believer, a devotee herself, she gets caught up between her morality and motherliness. She herself lives by the code of conduct of devout people but her judgement is clouded when it comes to her son. It is like she is an altogether different woman when performing her daily duties and becomes another character when supporting Narayan. She is a shady character with nothing definite about her, except her reverence to the almighty. She does believe in the supreme power's existence and that he is the final authority to reward or punish people according to their deeds. But she loses all sense of right and wrong when taking her son's side and even going to the extent of permitting him to marry Gangu, an already married woman. Sittamma's binary character portrayal raises questions in the reader's mind, the answers to which are never found. What could be the possible reason for her willing acceptance of Narayan and Gangu's licentious know-how? How can a woman of such belief and devotion stray from the path of righteousness and fall prey to her emotions and follow into her son's whims? She respects and is grateful to Gangu for taking care of her grandson, Gopal, when his mother died, but allowing her to be in a seductive

relationship with Narayan, isn't exactly the way to show your gratitude. That is too, when the grandson is offended by his father's association to a married woman. She even chides him for entertaining wrong thoughts about Gangu and asks him to seek forgiveness from the lord. Which son would be comfortable with his father's untimely visits to a married woman's abode? Gopal is an educated man and he understands that his father's actions can have consequences, but his grandmother is blinded with gratitude and cannot look beyond. She says, "Just think, your mother died after giving birth to you and didn't even see you, do you know that? It was Gangu who carried you about and played with you. Get up, go, bow down to God and ask forgiveness for your bad thoughts" (Ananthamurthy, *Bhava* 81).

In the modern days' world, religion is seen as a shield, under whose protection one could indulge in phoney acts and still be somehow acceptable. Veritable understanding of religion is limited and one could even go to the extent of saying that it is directly proportional to man's convenience. Convenience is the modern days' synonym for religion. One would bow where and when it is convenient otherwise not. Religion is misused by people for accumulating wealth and favours, and alteration in its implications is a common and casual phenomenon owing to man's convenience again. Faith has been uprooted by the storm of needs/desires. One is Hindu or Muslim or Christian or secular as and when it is advantageous. Religion is a flourishing market these days making profit from devotee's fear. It is in the pretext of fear that people visit temples and shrines. They are afraid because they know what they are doing is wrong and somehow, they have come to believe that visiting a temple, praying to a deity or donating funds to the temple would nullify their deeds and save them from the wrath of God. So, millions of people visit temples, have a private god in their homes, donate lots of money, but still retain their basic human nature, continue to live a sinful existence

hoping for forgiveness. It would be surprised the most sinful people tend to escape while the lesser ones or the virtuous ones get stuck in the quotidian struggles of life. Has modernisation also affected the almighty's sense of judgement, may be but people still posit their faith or fear in him for survival. Fear is the main force that drives people to take refuge in religion. A perfectly fine life becomes our worst nightmare when faced with hurdles and the only saviour is God. So, what govern religious instincts in the present day- faith or fear?

Families have undergone a metamorphosis in the contemporary times. Individualism has forced family values on the backfoot. Once of grave importance, families have now disintegrated and self-interest is the new motto. From all-encompassing joint families to narrow and limited circle of nuclear families, people have come very far leaving their familial bond of love, sacrifice and dependence behind. Diminishing emotional attachments result in misunderstandings and feuds in the family. From occasional disagreements to impulsive and violent outpourings, these feuds shake the very foundation of family. Shastri's bitter relationship with his brother is highlighted in the early chapters of the novel. He never had good terms with him and was always in disharmony. They have spoken heartrending words to each other and lived away after their parent's demise. Regular disagreements and prolonged separation climaxed whatever little emotion they felt for one another. So, when Shastri heard the news of his brother's death and went to attend his last rites there was not even a single drop of tear in his eyes. There was a time when people would burst into tears at other's pain but today people are so cold-hearted that their own loved one's agony is unable to move them. Shastri's brother on the other hand invested his life in digging up every corner of the house to find the hidden gold rather than trying to communicate and resolve issues with his brother, which was the real wealth. People find joy in wealth

and other materialistic possessions, ignoring the real happiness of being surrounded and cared by the loved ones. From 'we' the world has come a long way to 'I', now it's all about what I want, what I have, what makes me happy, etc. People prefer to stay alone considering family to be a restriction and they love their liberty more than family. Shastri is happy that after his brother he came to acquire all the wealth of the family and he can easily keep his mistress, Radha with no one left to rebuke him. One moment of his cold bloodedness is described, "There were flies around his short-pointed nose, that nose he had often felt like smashing. Even seeing his brother's corpse did not bring tears to his eyes. They had spoken such cruel words to each other" (Ananthamurthy 34-35).

Shastri has lost his entire family, mother, father, brother but there isn't even a shred of discomfort that he feels. He feels liberated after the last hurdle i.e., his brother is gone forever, and now he can enjoy the extravagances and licentiousness, he is addicted to. Shastri is not a family man as it has been already observed his only affection is for Radha. When married to Saroja, he is unable to maintain the holy union of body and soul and ends up murdering her in a fit of madness. After Saroja he marries again, in want of a successor and is bestowed with a beautiful daughter. But Shastri being Shastri, is unable to connect to his daughter emotionally and is in perpetual disagreement with her. As a result, she elopes with the man of her choice dreading the consequences if her father caught her, as he doesn't approve of her choice. As is already evident that Shastri is short-tempered and outrageous, finding that his daughter has eloped with the man of his dislike, he goes into an uncontrollable rage capable of murdering her. The daughter on the other hand gave up her family and decided a brief acquaintance was more valuable than the family bond. Shastri was not in talking terms to his daughter but after recognising her vulnerable condition, he helps her not only

financially by providing better job to his son-in-law but provides emotional support to his daughter by welcoming her in his house. One most beautiful outcome regarding modern Indian man can be observed as the best father regardless he must be powerful and liberal minded otherwise honour killing can also be performed by the same Indian father. People are selfish and ambitious. They discard family emotions and relations for a life of fame and luxury. But how far is it justifiable to cut off yourself from the family tree that nourished and protected you for years and how long can one survive without his roots? Men, these days, want to transcend all boundaries and achieve the impossible but what are they willing to lose in the process? Can one really live happily after having forgotten the one thing that made them what they are today? It's family that makes one capable of achieving the unachievable, it is the ladder that takes one higher on the path to success, it's family that's willing to sacrifice its own existence just for one and yet somehow people think it easier to desert their family and move on and away. The world has really changed a lot in the last few decades, and not for the good, it is guessed, but for the worse. Yes, people have better facilities, improved technologies, rising economy but they also have depreciating family values, dwindling morality and defunct humanity. And this isn't over yet, with every passing decade we are moving one step ahead towards self-destruction. Since, families are left behind there is no one to save them and hence no redemption. One has to reap what one sowed.

Shastri is not the only one to have a disintegrated family but Narayan Tantri's family is also not so compact. Although being a famous lawyer of Bengaluru, he lives with his son in the same house, under the same roof, there seems to be a lot of distance between the two. The son doesn't approve of his father's extravagances and licentiousness. And the father doesn't concern himself with his son's emotion, continuously indulging in self-gratification. Which leads to a wide trench between the

father-son duo. Then Gangu, unable to reveal the truth about his father, and continuously indulging with Narayan Tantri, is in perpetual argument with her son, Prasad. He detests Narayan's involvement with his mother and often gives clues about the same. He grows up to be a man of high moral and religious understanding and eventually lives an ascetic life renouncing all emotions of hatred and anger towards his mother and Narayan. Even when he was clueless as to who his father was, he always regarded Chandrappa, the dull-witted husband of Gangu to be his father. Later when he realises the truth about his father, he continues to take Chandrappa as his father. Dinakar who turns out to be his father spent his entire life seeking pleasures and passion unaware of the existence of his successor. All three main male characters Shastri, Narayan and Dinakar lose their chance at a peaceful familial existence due to their own vices. Living an emotionally secluded and dull existence, they do realise at the end how their past actions have come to shape their present and future. If only they could make right decision at the right moment and not take the wrong turn, life would have been different. But they put their self-interest before their family and loved ones and that is what leads to such an awful existence. Family is not just a bunch of people connected to one another through blood and so living together. Family is that shield under whose protection man walks free and full of confidence that no matter what there are people to back him up. But the scene has drastically changed in present times and man considers family a burden and prefers to walk alone. He forgets that one man can never conquer the world, there is always forces working to support and guide him.

*Bhava* presents the declining family emotions and overpowering individualism very clearly and almost throughout the story. As U R Ananthamurthy was highly influenced by the philosophy of Dr Ram Manohar Lohia who explains women are the most oppressed categories of humankind. She may bid to obliterate her situation with a

piece of jewels, affection and her humanitarian hospitality. Women have a life apart from their sexual and domiciliary role. She must not be judged solely her rapport with men- be it her husband, father, son or brother. If the women don't express their view that does not suggest that they don't have wisdom or knowledge and a writer who is quite sensitive towards their miseries can present a stage from where they can raise their voices. Lohiya explains:

“Draupadi should be the model for Indian women, not Savitri. Yet he shows a great regard for Savitri and Sita. Chastity is only one virtue of a woman, but she has several more virtues, which should not be sacrificed for the one i.e., chastity. He finds Draupadi intelligent with her presence of mind and courage to ask questions ... [and] there is nothing wrong in virtues only, that limits and confines the multi- faceted capacity of a woman.” (*Prem Singh 2, 8*)

Ananthamurthy gives ample opportunity to readers to explain the silence of women characters as he has. Mostly postcolonial writer use the notion of silence to represent suppression, miseries and marginalization but Ananthamurthy emphasizes the upper phase of silence that means state of calmness, realm of transcendence and nothingness. Shastri knows Saroja's indifference is not the shyness but it is the result of contempt towards him. She breaks the norms to reside with her husband and flee away from his house. In every woman's life, feeling of uprootedness always comes. The traditional women bear all kind of injustice but unconventional cannot bear. The writer presents mentally and emotionally strong women through the references of Saroja, Mangla, Radha, Sitamma, Mahamata and Gangubai. All these characters realize the futility of the materialistic things that is why Saroja takes rescue by drowning herself in the *Ganga*, Mangla comes to know the miseries of housewife in patriarchal society that does not value a woman's intellectual talent and expect from her to sacrifice her life for

the sake of husband and his family members while she tries to cope with adverse situation and has to leave her dream of becoming a revolutionist, Radha spares time for her spiritualistic pursuits, Sitamma involves herself in household chores without expecting anything from anyone, Mahamata become ascetic and indulges herself in worship of God Krishna like Meerabai and Gangubai does all the duties without involving in this world and becomes an independent woman after acquiring higher education.

Unlike Rammanohar Lohiya, Ananthamurthy did not realise the necessity of people organisation. He believed in the need of small intellectual institutions. Nataraj Holiyar explains the efficiency, all round personality and guiding force of Ananthamurthy, “he remained an independent, secular, public intellectual who wanted to remain his freedom to say and write what he felt strongly. With the exit of Ananthamurthy, one suddenly starts realizing the need for such fearless, independent intellectuals who are an ‘endangered species’ in our time.” (Huliyar 3B)

*Bhava* is an amalgam of all the modern days’ characteristics, and the themes are presented with such vigour that it seems like a modern novel to some extent. Identity crisis, individualism, self-interest, disintegration, chaos, eroticism are some of the main themes being taken up and which are the peculiar characteristics of today’s world. Modern day chaos and uncertainty is rampant throughout the novel in the main contention i.e., the question of parentage or more specifically of fatherhood. Who fathered whom and when? This is the question which occupies the largest time and space in the novel. Shastri’s uncertainty at being Dinakar’s father, Narayan Tantri and Dinakar’s doubt about who is fathered Prasad All this confusion arose from uncountable illegitimate physical relations, another marker of present world. This is an age where redemption remains a myth since people are submerged in sins head to toe



that no amount of repentance can redeem them. Their actions are unforgivable and unforgettable. So does the novel end with Shastri's uncertainty, Dinakar's remorse, Gangu's submission to his son's decisions and a prolonged life of brooding and contemplation?

Thus, Dinakar and Shatri go through all the paths of life and get its results. They even try to get spirituality that is one of the main traits of post-modern age and peace but they seem to be shallow, distorted and disturbed being in comparison to the ordinary life of Chandrappa, Prasad and Sitamma. In his prior works, the motifs were dominated by the fiery social issues like caste conflict, gender inequality, cultural-economic and political affairs but the novel *Bhava* has a clairvoyant notion which is a healthy notion in the composition of U R Aananthamurthy all in all. Hence, *Bhava* gives the realistic pictures of modern India i.e., identity crisis, dilemma, depression, culture, spiritual quest, capitalism, man- woman relationship, status of women and outcastes etc. through its various characters.

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## 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 30<sup>th</sup> 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.



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