

## Chapter 4

### Conclusion

The purpose of this research work is to examine the ambivalent responses of U. R. Ananthamurthy to the binary oppositions of different kinds and the existential crisis of life. After having a thorough study of ananthamurthy's works, it can be argued that he is not static in his ideology. Human experiences make human knowledge a dynamic process that demands continuous shift in the attitude of individuals in order to adjust the imbalance between the contemporary need and the insufficient human knowledge. The acceptability of this need to change in contemporary social scenario depends on the flexibility in the value system of a culture, caste and family or even in the individual perception. Ananthamurthy recognizes this need to acceptability of change. He experiences the orthodoxy in his own culture which suppresses individuality in the name of norms and customs. This is the reason he criticizes his own community and its rigid value system. Being a Brahmin, he feels that the brahmins are following the mischievous paths to maintain their brahminhood. In his *Samskara*, he criticizes the wrong explanations of brahminhood through the theme 'who is the real Brahmin?' But the dilemma is that being against Brahmin duplicity he never feels free from its grip. Ananthamurthy in this context accepts the fact that he could neither become entirely anti-brahmanical nor he could save himself from being a skeptic. He represents his own existential crisis where his cultural past does not allow him for complete rejection of his community's values. He does not reject it completely but discards its dehumanistic values which dehumanize its members. He criticizes it as it parts the society on the basis of upper and lower. For example lower caste people and females are considered as degraded in comparison to upper caste people and males. So, Ananthamurthy has given a glimpse of these conflicts. We can say that his works represent his own existential quest in the

times of social change where new values which are concern with individuality. His works depict the conflicting experiences of individuals who exist among different cultural changes with their consequent shifts in established value systems. The novels *Bharathipura* and *Samskara* portray several features of transition societies and their impact on individuals. All the main characters are disturbed with the problem of resolution to a different mode of thinking and living. This involves apparent conflict between individualism and collectivism, modern experience and traditional system, the personal self and the public self, the feminine codes and masculine code and upper caste norms and lower caste norms. These all contradictions have been worked out through multiple shifts in narrator's voice in *Bharathipura* and *Samskara* that suggest the dualities and complexities in the mind of Ananathamurthy in general and his post colonial situation in particular. The clash between the contradictory ideas of post modernism which supports change and multiplicity of ideas, and essentialism which supports fixity of fundamental nature is continuous in both the novels. His deep knowledge of Indian heterogeneity prevailed in almost every field, is reflected it in his works. He, both as a creative writer and a thinker, has firmly refused to embrace reductionism of any kind. As an intellectual, he has, with great intellectual clarity, gone beyond dichotomies and succeeded in fortifying binary oppositions of philosophical ideas. Binary oppositions are represented as the dehumanizing forces in their extreme sense in *Bharathipura* and *Samskara*. He has consistently looked for alternatives to the dominant paradigm of our times. He believes that no society can ever produce an ideology or a solution capable of resolving all problems. These novels are the representation of the fact that life is not static and the living standards are also multiple with the difference of time and place. He prefers the idea that variations and changes are the main qualities of life, but it depends on the individuals how they adjust with their situations. Ananathamurthy examines structures of

a society where progress can be possible only on the behalf of change with the requirement of a better life. And this change creates identity crisis for an individual who has to fight the vary tradition to which (s)he belongs.

He presents a society torn in conflict between the old and the new. He deals with all the ideological irreconcilable aspects of an entire society in which dominant holds a superior position in society through some established rigid ideologies. In the novel *Bharathipura*, Jagannatha, finds his hometown as highly traditional and conservative in its values and he tries to change its social structures. He wants to enable the untouchables to enter the temple and with this meets the resistance of the higher castes. His attempt to create a system around him and with this his inner freedom fails, to cop up with conservative values of his own caste and society. Ananthamurthy's writings examine the nature of a traditional society that is trying to modernise itself. His works speak not just of a society, but also of individuals and their dilemmas and compromises at different situations. Generally, Ananthamurthy concerns about untouchability, and his works can be taken as the representation of the degraded form of untouchability in India prevailing for centuries.

As far as the theme of the novels are concerned, Ananthamurthy has skillfully portrayed Brahmin-Dalit, male-female, and other ideological conflicts. But this representation is not linear. He uses dual tones to represent these conflicts as if he is not in the side of any one idea. Because of his ambivalent responses towards tradition, Brahmanism, gender and modernity, Ananthamurthy is criticized by both the conservatives and progressives. He has attempted to demolish the falsely projected 'cultural and spiritual superiority' of his caste. But his writings and characterization expose his inconsistency and double edged ideas. His ideological inconsistency is also apparent in the representation of male and female, tradition and modernity, asceticism and

sexuality, society and individuality, unconscious and conscious, meaning and meaninglessness, and rationality and emotions. He exposes that the subaltern is victim of these set patterns. Ananthamurthy's novels attempt to show the condition of woman in caste based societies after the independence. His female characters are the strong criticism of Indian social system where upper caste women are pale with the pressure of idealistic womanhood and the lower caste women's free living ways make them deviant. In both the cases they are shown as doubly marginalized, as women and as their personalities carrying the burden of their castes. In the same way, the upper caste people and lower caste people are carrying the burden of their respective castes. They internalize these supposed roles through religion, society, parentage, culture, religion etc. Religion not only controls the spiritual life of people, but it has deep impact on the psyche of people, either in negative or in positive terms. This research endeavors to explore the fact that this change is not easy to accept even to the educated class of India. Ananthamurthy has taken a different attitude in his novels; on one hand his characters refute the alleged religious sanction of casteism and orthodoxy and on the other hand they end in the boundary of religion.

Ananthamurthy's works are representation of new emerging forces, contributing to different understanding of individuals so that they can emerge out from the dilemma of personal and public. To live holistically neither can we neglect our great traditional past which has many worthy values nor the urgency of becoming modern which is the requirement of the present. Praneshacharya and Jagannatha are caught in an ideological dilemma which is more in the nature of a value-oriented crisis. Rather than external forces, it is an inner dynamism that is at work in them as both, the learned Acharya and the highly educated Jagannatha undergo moments of anguish before the final transformation is affected. So Ananthamurthy's concern is to present not only the

wretchedness of modern existence, but the individual's awareness of his/her own situation as well. These novels, each one in its own unique way, deal primarily with the inner turmoil and conflict of characters between competing loyalties. The alienation and individuality from the collective consciousness encounter with a new reality that is unfamiliar and alien, offers much light after a prolonged period of darkness. But this light which brings the inconsistency comes to end, is symbolic of the inner vision of the writer who believes in becoming a 'critical insider'. Ananthamurthy does not romanticize either his brahminical self which is social or his liberated self which is personal but he represents his dilemma fighting with his personal and social selves.

So, we can say that Ananthamurthy has represented individuals in a world that is on the threshold of modernity which has one foot in the traditional ideologies. The present carries with itself many traces of the past. The reciprocal relationship between the past and the present makes it impossible to separate the two. With external conflicts, inner conflicts also work in Ananthamurthy's works. Both the learned Acharya and the highly educated Jagannatha undergo moments of anguish before the final transformation. But their steps towards self affirmation bring the greatest conceivable release from tensions they are forced to recognize. Despite the strong structural forces operative in these societies, it is the individual's task to create order under the conditions of turmoil. Ananthamurthy's works represent the transitory phase in the life of individuals when they try to resolve the crisis of their lives.

To conclude, the argumentative discussion on Ananthamurthy's dual response may be summed up with the idea that Ananthamurthy can't be fixed within the confines, not only of Brahmanism, but of any other 'ism'. He appears as an existentialist with his novels representing existential crisis of individuals.