

Conclusion

Having examined the genre of Short Story the researcher is of the opinion that it is a prose fiction complete in itself with a moderate magnitude. It is concentrated and non-extended prose fiction. It is characterised by briefness, brevity and economic use of words. Edgar Allen Poe defines it in terms of time i.e. it should be read in a single sitting in order to maintain its unity of impression. Its word count is generally fixed between 3000 to 6000 words though some say its word count can not be less than 7500 words. The stories shorter than short stories are labeled as Flash Fiction and stories exceeding length of short stories are labelled as Novellas. Description is hardly put in use and compression. The conventional short story have beginning, middle and an end. Modern stories often end with abrupt and open endings with no obvious beginning, middle and end. It involves limited characters, affordable space with no description and detail.

Short stories are products of writer's experience and his vision which conditions readers thinking to experience the world and its phenomenon selectively. But constructive stories develop our dream into vision and sight into insight. This genre becomes more challenging than a novel by compressing a huge data within a grain of space. A short story writer plays with words and bestows them with multiple meanings. He squeezes ideas like a lemon-squeezer. Sherrie Flick opines it is like describing a big world through a small window. It is similar to poetry in its structure and resembles to Novel in narrative aspect.

Short Story is an American product and fable, tale, parable, myth, anecdote and legend represent its various developmental phases with Edgar Allan Poe its pioneer. In India it is said to have its roots in religious scriptures though first artistic work is

Mulk Raj Anand's "Lost Child and Other Stories". His contemporaries like R.K. Narayan, Raja Rao, Khushwant Singh, K.A. Abbas etc helped in its development. It has no fixed area to deal with rather it touches upon dynamic themes like moral issue, experience, aspects of life, incidents etc. It is the organic whole of plot, character, setting, conflict and point of view. Plot works like nucleus in a story and Aristotle labels it as soul of tragedy. The character of story is either a figure or personality of a person or his morality. It rooms three to six characters that use to tell stories either subjectively, objectively or psychologically. A story is built around a conflict that may be external or internal.

The due analysis of progressivism reflects it as the step of progress towards the better society ruled by progressive minds with progressive laws of love and brotherhood. Its focus is on better living conditions of people and good governance. It strikes a perfect balance between altruistic and selfish motives. It suggests equality of rights and opportunities for everyone and gives no room to the clashes caused over immigration, racial targeting, religious scapegoating. Its approach is more inclusive and cooperative rather than competitive. It unwelcomes negative forces like war, violence and is repulsive to capitalistic favoured Trickle-down Theory. It supports the gradual reformation in society and politics through the action of government. It condemns Conservatism, class privilege and resists Revolutionary-left that obstructs its positive change and gradualism respectively. It is peace loving movement with its focus on basic public needs, open-mindedness and constructive scepticism. Values like freedom and security; community and the commons; truth and justice are ensured in such society. This movement started in USA around 1890s found its way to India in 1930's where it made people mostly writers conscious of colonial oppression, social evils like casteism, communalism, racialism etc. One of these progressive cum

sensitive writers is K.A. Abbas. He used his progressive thinking to write progressive literature wherein he projected the problematics of colonialism, fundamentalism, casteism, hunger, exploitation, capitalism, etc. He used even the medium of cinema and theatre to highlight the problems of Indian society. He was not reactive but was positive and proactive in bringing about positive change. He cofounded IPTA during the Bengal famine to save life in Bengal. He activated members of IPTA all over India and performed plays and collected funds for the survivors of the famine. He filmed Bengal famine in *Dharti Ke Lal* to bring into the notice of public reality of India and cruelty of colonialism. As a progressive writer he painted social reality in novels like *Naxalites* and *Word is My Village*. His progressive zeal comes to the fore to see him working progressively during Mumbai communal riots and partition. He risked his life along with other members of IPTA, PWA and fifty other cultural organizations to remove the mental barriers dividing Bombay into ‘Hindu Bombay’ and ‘Muslim Bombay’. The progressive street-walk of Abbas in communal Mumbai successfully brought peace and normalcy back. Abbas felt the real agony after having seen human killing human in the name of religion which he depicted in his writing like *Mein Kaun Hoon*.

K.A. Abbas believes in unity in diversity bespeaking his love and respect for all religions. He worked hard like an ambassador both at national and international level to maintain the multicultural character of India. He is somewhat instrumental in motivating Kashmiri leader Sheikh Abdullah about benefits of merging with India. He also played a good role in the development of India-Russia friendly relationship. Being global in vision he never ever thought of balkanization of Mahabharata into Pakistan and India. He condemns the creation of separate state on the basis of

religion, race etc. He believed in peaceful coexistence and *modus Vivendi* like different flowers of a garden living cordially to beautify it.

K.A. Abbas being a progressive writer was bestowed with deep insight to understand and identify problems of common man with the objective to project them before public and to suggest possible solutions. He opposed colonial rule fought against social evils like casteism, regionalism, communalism, gender discrimination etc. His treatment to all religions was equal. He foregrounded curse of economic injustice and human misery in his Novel *Hamara Ghar*.

K.A. Abbas gave due respect to women in his writings. He championed their cause of freedom for speech, marriage, earning etc. He has exposed foibles of man who denies women her fundamental rights. He wrote stories like “The Sparrows” wherein he shows how progressives like Rahim Khan fights against orthodox mind set up of society and its outdated conventions. He expresses his wish of joining circus and marriage with Radha irrespective of his status and religion. He touches upon patriarchal system of which Khan and Radha became victim. He says there is no option for woman like Radha than to bow down silently before a patriarchal dictatorship. He touches both the issue of feminism and conservatism in this story. He touches upon the issue of feminism in “The Three Woman”; “Flowers for the Feet” by portraying the way prostitutes are made whom we often misunderstood as born-prostitutes. Their dreams are smashed to dust by the economic greed of man.

K.A. Abbas discussed “Sylvia” wherein he explores progressively the concept of modern justice one faces in capitalistic society. He brushed the story with a touch of Marxism. He treats conservatism and conventionalism by showing how Sylvia was supposed to leave job after marriage. He brings to the surface the problem of poverty in, “The Flag”; “The Miracle of Prajapur”, where poverty is shown as an effect caused

by politicians, policymakers etc. He foregrounded the social problems like casteism and untouchability in, “The Sword of Shiva”, which are supported by *Pandits*, Priests, *Molvees* and upper caste people with misinterpreted religious justification to gain economic ends.

He chatted about the gender issue in “The Dumb Cow”, wherein he shows how unequal treatment is given to boys and girls in the field of education, parental care etc. He surfaced the luxuries of privileged feudal order in, “An Evening in Lucknow”, the burden of which is borne by poor peasants. K.A. Abbas in “The New Temple”, gives free expression to environmentalism, ecological balance and so-called development. He developed further the idea of environmentalism and ecological balance in “The Madness of Man”. In “The Umbrella” he uncovers negative forces like imperialism, partition, racialism, Fascism and their consequences. He pictured the cruelties of partition and its subsequent consequences in “The Green Motor Car”.

K.A. Abbas developed further the idea of environmentalism and ecological balance in “The Madness of Man”. In “The Black Sun” he exposed the workings of UNO and its misuse by Europeans and British who use it to justify their crime. Finally, it would not be wrong to call Abbas a Global figure. He focused on improvement and betterment of human condition. His aim is oneness of humanity.